

block up some of the widest avenues which lead down thither, and thus prevent our neighbours—our friends—perhaps our own children, from entering and descending with them. In addition to all this, we can do our own duty, and save our own souls, whether others be profited by our exertions or not, and whatever others do in the matter.

My friends and neighbors!—I have done. Should the sin of following strong drink, with all its baneful attendants, increase among us, I stand acquitted before God and you, of having made an honest effort to arrest its progress. It has been the thing farthest from my wish or intention, to offend a single individual. I view you all as immortal beings, acting now the part which must ere long determine your everlasting allotment, and God knows my heart's desire and prayer for you all, is, that you may be saved. If, therefore, any thing wrong has been spoken, I entreat you to forgive it—but if any thing true and important, I charge you in the presence of God, to remember and profit by it, as you must answer for it at the judgement seat of Christ.

REVIEWS.

LECTURES ON THE LIFE, GENIUS AND INSANITY OF COWPER. By George B. Cheever, D.D. New York: Robert Carter & Brothers, 1856.

IN taking a short review of these Lectures, we at one time purposed to give a brief outline of the life of Cowper; and then to consider, what appeared to us to be, the principal object which Dr Cheever had in view in writing this book. But we found that to do so with effect would have required us to transfer to our pages a great portion of the book itself.—We have resolved, therefore, to give merely an outline of the impressions which the reading of these Lectures has left upon our mind; from which, after all, as correct an estimate may be formed of the book itself as by any other supposeable method. These impressions we shall state, as they occur to our mind, without concerning ourselves too much about their logical order.

The facts in Cowper's life are well stated. One of the principal objects, as we conceive, which Dr Cheever had in view in these Lectures, was to vindicate the religion of Cowper; and through him, to vindicate our common christianity from the aspersions which had been cast upon it. This he does most effectually and triumphantly. The reasoning which he employs is powerful; but the numerous and varied facts which he makes to bear down to this point, and to concentrate there, are irresistible. Every candid mind must come to the conclusion, after weighing these facts impartially, that christianity was not the cause of Cowper's melancholy; on the contrary, it once removed that melancholy; and it always soothed and calmed his mind, even when it did not entirely dispel his sadness. But while the facts which go to establish this position are numerous; in one form or another, almost all the facts of his life are introduced in Dr Cheever's own interesting and piquant manner; so that a careful and an attentive reader may rise, from the perusal of this volume, not only convinced of the truth which Dr Cheever labours so successfully to establish, but also well instructed in the leading events of Cowper's history.

A true estimate is formed of Cowper's mental constitution. Nothing, we conceive, is more difficult to form than a true estimate of any human mind, and to convey that estimate to the minds of others. Perhaps this has never been done yet with any thing like an approximation to perfection. It is easy to give an enumeration of the faculties of the mind, and some com-