

division of 283 to 16, and the House of Lords by a division of 100 to 31, declared, (22d February 1807,) that this wicked traffic should be utterly abolished. In Mr. W's journal we find an entry, expressing his devout satisfaction at this decision. "Never surely had I more cause for gratitude than now, when carrying the great object of my life, to which a gracious Providence directed my thoughts, twenty-six or twenty-seven years ago, and led my endeavors in 1787 or 1788. O Lord let me praise thee with my whole heart; for never surely was there any one so deeply indebted as myself; which way soever I look, I am crowded with blessings. Oh may my gratitude be in some degree proportionate." This was a glorious reward for his toils and anxieties; and divers of the members of the House of Commons, publicly congratulated Mr. W. on the occasion. One of them in particular, "entreated the young members of Parliament to let this day's event be a lesson to them, how much the rewards of virtue exceeded those of ambition; and then contrasted the Emperor of the French, in all his greatness with those of that honored individual, who would this day lay his head upon his pillow, and remember that the slave trade was no more."

In April 1797, Mr. Wilberforce published his book on christianity, it was well timed, as the writings of Paine, Voltaire and others of the infidel school, were making great havoc in leading thousands into the gulph of infidelity, while the Arminian and Pelagian views of many talented Divines were scarcely less pernicious in other quarters. Mr. W's book was therefore well received by the friends of evangelical truth, and in the course of six months it had gone through no fewer than five editions. It rejoiced the heart of good Mr. Newton,—writing to one of his friends, Mr. Newton thus expresses himself. "What a phenomenon has Mr. Wilberforce sent abroad! Such a book by such a man, and at such a time! A book which must and will be read by persons in the higher circles, who are quite inaccessible to us little folks, who will neither hear what we can say, nor read what we may write. I am filled with wonder and with hope, I accept it as a token for good; yea as the brightest token I can discern in this dark and perilous day." We have not space to enter upon the merits of Mr. W's book in this sketch. It is some time since we perused it, but in respect of theology, or practical godliness, it is not to be named with such works as Boston's Four

Fold State, or Dodridge's Rise and Progress. Its chief value lies in its being the testimony of one who held a high station in society, and which would therefore be read by many who otherwise would have despised a like testimony from men in a humble walk of life. The late Thomas Scott speaking of the publication of this book, said it was a noble stand for evangelical religion; and we believe that the late Leigh Richmond, ascribed to it the change which took place in his religious sentiments.

Mr. W. appears to have had a peculiar delight in his family. He could chastise his children when circumstances rendered it needful, but he seems to have preferred the more gentle method of persuasion. In inculcating duty, we are told, that he constantly referred them to the highest principles of action. The following papers were drawn up for two of his sons at school, and they may therefore be viewed as containing a fair sample of his mode of managing children. There are some parents who are satisfied with communicating general principles to their children, leaving these to influence their conduct, and never descending to particular precepts, Mr. W's method may afford some useful hints to such parents, and for this reason we shall make no apology for the length of the extract:—

"BROTHERLY LOVE AND CONDUCT.

"Hints for my dear ———, to be often read over, with self-examination.

"1. Endeavor to bear in mind, that you will be often tempted to behave to your brother ——— not so well as you ought. That you may be on your guard against all such temptations—

"2. Recollect, if you can, what the occasions are which have most commonly led you to behave ill to your brother, and try to keep them in your memory by now and then thinking them over; and when such occasions are about to occur, whether at play, in reading or wherever else, then be doubly on your guard, and try to lift up your heart in an ejaculation to God, that you may be enabled to resist the temptation; and if you do resist it, lift up your heart again in thanksgiving.

"3. Remember one season of temptation will always be, when you are at play, especially where there are sides, whether you are on the same side as ——— or not.

"4. Remember it is not sufficient not to be unkind to your brother; you must be positively kind to all, and how much more then to a brother!

"5. Remember you will be under a temptation to resist ———'s disposition to command you. If Christ tells us not to resent little outrages from any one, (see Matt. v. 39, 44,) how much less should you resent his commanding you! Though perhaps it may be not quite right in itself, yet an elder brother has a right to some influence from being such. See 1 Pet. v. 5.

"6. Often reflect that you are both children of the same father and mother; how you have knelt together in prayer; have played together as children,