

a distinguished place in the same denomination and was characterized by an intense love of liberty, virtue, and piety. The respectable position he attained to in society, was owing entirely, under the blessing of God, to his own exertion. In his youth he set out to walk to London with 3s. 6d. in his pocket. He was long the Editor of the *Sheffield Iris*, and was prosecuted, fined and imprisoned for some political articles. Afterwards, *tempora mutantur*, he received a literary pension of £150 a-year. He published several volumes of beautiful poetry, imbued with a fine religious spirit.—About twenty of the pieces in the U. P. Hymn Book are from his pen.

HEATHENISM OF ENGLISH AGRICULTURAL DISTRICTS.

The following description of the condition of the rural population of England is copied from the *English Churchman*, a High-Church weekly newspaper, of considerable ability and of earnest spirit. It is a melancholy picture indeed. It shows three things very clearly—the almost heathenish darkness of the agricultural laborer, the utter inefficiency of the Established Church as a means of promoting spiritual life among them, and the dreadful abuse in that church of the Christian Sacraments. It is mentioned as a proof of ungodliness, that some never take the Lord's Supper, “not even in the hour of death.” What better is this than baptised heathenism? Should a church give the Lord's Supper to persons whose whole conduct shows them destitute of Christian principle and feeling?—There is much land to be possessed in the rural as well as in the manufacturing districts. The more shame to the Established Church that it should be so; for the smallest parishes are not seldom the worst cultivated by their spiritual husbandmen.

“In point of religious knowledge, the English laborer is about the lowest of any class of persons in his own, or perhaps in any other country; scarcely in many cases rising above the mere uncultivated, uncivilised savage. Numerous instances are every year adduced by chaplains of gaols, in the case of persons committed from agricultural districts, where the grossest ignorance exists of the lowest and most elementary principles of natural religion. It would only be painful and distressing to relate, as might be done, the result of personal investigation into the amount of religious knowledge possessed by numbers of unfortunate individuals of this particular class. It is no uncommon thing to find many of them ignorant of the very existence of a Supreme Being, while as to anything like a rational conception of His nature and perfections, as Christianity reveals them—of what he is in relation to them—of their own condition and prospects—their hope of a future life, or the way to attain it—of all this, it is not beyond the literal truth to say, the generality, the great majority of the poor of our country districts, are most profoundly ignorant. The greatest number of them in most parishes from one year's end to another never enter a place of worship. If any religious life remains, it manifests itself, undirected and uncontrolled, and is therefore a thing of wildness and excess, among dissenting communities. But as it respects the Establishment, so called, nearly empty churches, cold heartless one-day-in-the-week services, in which few but the officiating priest and his agent the parish clerk, take any part, or seem to have the least concern—these things show into what a condition of lifeless inanity our country population is sunk.

“Perhaps one in thirty, taking a southern county throughout, would be found to be the full average of communicants. Of the rest, the most never communicate at all, not even in the hour of death. They have been baptised and perhaps confirmed, taught something it may be of late years at a Sunday school, dissenting or other; but, as far as any evidence to the contrary appears, of all religious sense their minds seem wholly destitute. Prayer, alike public and private, is wholly restrained! and anything like an habitual recognition or acknowledgment of their dependence upon an Almighty Being is looked for in vain.”—*U. P. Mag. Edin.*