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THE
CHRISTIAN SENTINEL,

AND

FOR
NADIA

CHURCHMAN'S MAGAZINE.

No. IV.] JULY AND AUGUST, 1828. [Vol. II.

“WATCH YE, STAND FAST IN THE FAITH, QUIET YOU LIKE MEN, BE STRONG
LET ALL YOUR THINGS BE DONE WITH CHARITY.”—1 Cor. xvi. 13, 14.

NUM. 122

Route
of ESTABLISHED EFFECTS OF CHRISTIANITY.

of CONTINUED FROM PAGE 69, NO. I. VOL. II.

If we advert to the effects of Christianity on society generally, we shall find that the benevolent spirit of the Gospel served as a bond of union between independent nations, broke down the partition which separated the Heathens and Jews, abated their prejudices, and rendered them more liberal to each other. It checked pride and revenge, those sources of war and bloodshed, and promoted humility and forgiveness; it rendered its sincere professors just and honest, and inspired them with firmness under persecution. The Apostles and Evangelists endured the severest sufferings rather than renounce their religion; nor could the primitive Christians who succeeded them be induced by threats or torments to desert their profession. They neither repined nor railed at their enemies, but endured various excruciating torments with invincible meekness, patience and resignation. Further, wherever the benign influence of the Gospel has penetrated, it has descended into families, and carried with it peace and happiness. The female

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sex, which is degraded and maltreated in modern heathen nations, as it was among many of the ancient pagan nations, is elevated, wherever the Gospel has spread, to that rank in society to which it is so justly entitled; and the civil, moral, and religious condition of women has been proportionably improved. Polygamy has been abolished, and divorce is permitted,—not to gratify levity, caprice, or profligacy of either party (for in Rome at least the women also had the power of divorce, where their licentiousness was equal to that of the men,)—but only in the case of unfaithfulness to the nuptial vow. It is true that, in certain countries of Europe, where the Christian religion has been so far corrupted as to lose nearly all its influence, illicit connections may be formed, adulterous intrigues pursued, and even crimes against nature perpetrated with but little dishonour. But it is not so in Britain and other Protestant countries, where the Gospel has had a freer course: for, though the same dispositions are discovered in great numbers of persons, yet the fear of the public frown holds most of them in awe. From the lowest degradation and oppression, the female sex has been raised to respect, cultivation, and refinement, to a rank and influence in society, which they possess only in Christian countries, where their interest and happiness are uniformly and properly consulted in every important concern in life. We have no public indecencies between the sexes, no law that requires prostitution. If any unnatural crimes be perpetrated, they are not common; much less are they tolerated by the laws, or countenanced by public opinion. On the contrary, the odium which follows such practices is sufficient to stamp the perpetrators of them with perpetual infamy in the land. Rapes, incests and adulteries, are not only punishable by law, but odious in the estimation of the public. No one can live in the known practice of fornication, lying, theft, fraud, or cruelty, and retain his character. It cannot be pleaded in excuse with us, as it is in China or Hindostan, (and as the profligate Rousseau pleaded when he sent his illegitimate offspring to the foundling hospital,) that such things are the custom of the country.

Further, the harshness of parental authority has been restrained; the barbarous practice of exposing or depriving of life weak, deformed, or helpless children (which was sanctioned by the laws of many states) has been abolished, and hospitals have been instituted for the preservation of deserted children; and what was then deemed a wise political expedient to rid the state of useless and troublesome members, is now justly considered and punished as the most atrocious of crimes. And that uncontrolled power, which was possessed by fathers and husbands, and which rendered the condition of sons worse than that of slaves, and exposed wives to the most cruel treatment, has been annihilated by the gentle spirit of Christianity. The system of domestic slavery,

which subjected the greater part of mankind to the capricious tyranny of a few free-born masters, who treated and valued them like beasts, while they were sometimes made the sacrifice of a youthful frolic; and murdered in the streets and roads, by thousands, for amusement, is fully extinguished; and our own times have witnessed another triumph of Christian benevolence, in the efforts made to extirpate (at least in this country) the infamous traffic in human beings: the success of which efforts is to be ascribed *solely* to the influence of Christianity in directing public opinion.

Thus, while the Gospel prescribes the best rules for promoting family peace and domestic happiness, it has also removed the great obstacles which have often impeded it. The condition of the inferior and dependent ranks of society has been ameliorated; and every varied form of human misery finds some alleviation from the active diligence of private benevolence, and the magnificent provisions of public charity. The heathens had no public places of accommodation for the sick, the poor, the widow, or the orphan; nor was there a single hospital in the whole heathen world: whereas every Christian country abounds with charitable institutions for those humane purposes. The flow of beneficence, proceeding from this divine source, (especially in this highly favoured country,*) has scarcely left any means untried for meliorating the sufferings of the poor: it has erected asylums for almost every form of human misery for all the children of the needy, for the destitute and for the houseless. It has extended itself to the abodes of guilt and crime, and has attempted to put within the reach of the prisoner all the comforts that are compatible with the strict claims of justice, and it has even reached the inferior animals, by procuring for them gentle treatment, and constituting them objects of legal protection. In vain may we search in the writings of pagan moralists for exhortations to benevolence like this: not a word is to be found in Cicero's offices, of active and liberal love to the poor, to slaves, to criminals, to the brute creation, in short, to any, except friends and relations, as for mere worldly and selfish purposes; and if *modern* moralists do better, Christianity may claim the praise. What terminated the horrid gladiatorial massacres and murders, which destroyed so many thousands of unhappy persons among the Romans?—Christianity. What was instituted so many establishments for the reclaiming of the vicious, and for instructing even criminals?—Christianity. What has meliorated the condition and procured security to the lives of insolvent debtors, whose misfortunes—not their faults—

place them in the power of merciless creditors?—Christianity. What has protected widows and orphans against injustice,—orphan princes against usurpers and rebellious subjects,—subjects against exaction and oppression.—the weak against the powerful in suits at law,—the goods and the persons of the shipwrecked against plunderers,—and, in short, every description of persons against the distress which would otherwise have overwhelmed them?—Christianity. What has discouraged suicides?—Christianity. The heathens very frequently committed suicide agreeably to their religious or philosophical dogmas; but *no real Christian* can commit this crime, without knowing that he is acting contrary to the principles of the Gospel, committing murder, and clearly violating a divine command. What has discouraged the absurd practice of duels, or deciding doubtful or disputed points by single combat, which obtained so generally in the north and west of Europe?—Christianity. It is true that, from a *false* notion of honour, duels continue to be fought, often for the most frivolous or imaginary affronts; but these are not chargeable to the Gospel, which prohibits murder of every kind: and the men who engage in such duels, shew by their conduct that, though they may *profess and call themselves Christians, they are totally destitute of Christian principle*, and act in utter disregard of the laws of a Christian country (at least of this country) which prohibit them, under severe penalties.*

* By the law of England, where the parties meet with an intent to murder,—(and with what other intent, we may ask, *can* they meet, since challenges are always sent at least one or two days before the duel takes place, so that they meet *deliberately* and with a determination to take each other's lives,—thinking it their duty as *gentlemen*, and claiming it as their right to wanton with their own lives and the lives of others, without any warrant for it either human or divine,) if one party kills the other, it comes within the notion of murder, and is punishable accordingly. So repugnant indeed is our law, that not only the principal who actually kills the other, but also his *seconds*, are guilty of murder, whether they fought or not, and it is held, that the seconds of the party slain are likewise guilty as accessories. See Blackstone's Commentaries, vol. 4, page 199. The modern practice of duelling is considered absolutely necessary to protect men from insult; but that it is a mere custom, and unnecessary for that purpose, is evident from the fact, that females, the Christian Societies called Quakers and Unitas Fratrum or United Brethren, and ministers of the Gospel, are scarcely more insulted than the man who will fight. "It is strange," Dr. Ryan remarks, with equal force and justice, "that fighting should be considered a proof of the truth, honor, or honesty of the duellist: a man may possess personal courage without another good quality. The liar, the knave, the seducer of his friend's wife will fight. He who was a villain before he fought, will still be a villain, and, in some cases a greater villain than if he had declined the combat. If a man is so grossly insulted, that his religious principle is not sufficiently strong to support him under the affront, let him challenge the aggressor, form a resolution not to fire, and commit this resolution sealed up to his second. If he *escapes*, let him prosecute at law; if he

From Society, generally; let us ascend to the influence of Christianity on the religion and government of states and countries.

Wherever the Gospel has spread, we have the most satisfactory evidence of its mighty efficacy as a means of improving the present condition of man. Polytheism and idolatry, together with human sacrifices, and all their attendant cruelties and profligate immoralities, have been abolished. And as soon as nations and governments became Christian, they were actuated by that mild, benevolent, and generous spirit, which the early believers had displayed even in the midst of calumny, insult and persecution. Those princes who embraced Christianity, became more humble than their heathen predecessors; blended Christian morality with their civil institutes; and transcribed into their political codes the humanity and benevolence inspired by their religion. Fewer Kings were murdered, and fewer revolutions took place in Christian than in Pagan states. It is the power of the Gospel alone, that has greatly reformed the laws of nations, and has diminished the horrors of war. That it has not hitherto been sufficient to banish unjust wars from the earth, is true; and, as an acute writer has forcibly remarked, "it would have been wonderful if it had, seeing it has never yet been cordially embraced by the majority, nor perhaps by the preponderating part of any nation. Nevertheless it *has* had its influence:"* and that influence

is killed, let his friends prosecute for a wanton and unprovoked murder. I knew a gentleman, who had fought many duels, receive a challenge for a trifling offence; he made an apology, which the challenger did not accept of, but insisted on a meeting. When the challenged went to the ground, he carried a paper, stating the offence, his offer of an apology, his private resolution not to fire, with a direction to his friends to prosecute for murder, if he should fall. The challenger fired without effect; his antagonist did not fire, but prosecuted him at law, and caused him to be imprisoned. Though the challenger was thus punished for firing, it is probable he would have escaped unpunished if he had killed his opponent, as juries are in the habit of perjurying themselves in support of his practice. They find a man guilty of a breach of the peace who sends a challenge, or fires without hitting, but acquit him if he kills in consequence of that challenge! Their usual verdict, that the survivor killed in his own defence, is generally false, because self-preservation seldom requires a man to kill his antagonist. Where the combatants are supposed to fire at the same instant, each stands as good a chance of escaping where he reserves his shot, as where he discharges it, provided his opponent is not aware of his intention. He defends his honour by standing his adversary's fire, and his reserved shot protects his own life and that of his antagonist. He, therefore, who unnecessarily kills, has no claim to impunity on the plea of self-defence, and juries who urge that plea are absolutely perjured. The juryman, however, has precedents for disregarding his oath: most juries perjuryed themselves in the same way, and he is satisfied, as if he was not accountable to God, and to society for his perjury, and for the evils which generally arise from the encouragement of duels." Dr. Ryan's History of the Effects of Religion on Mankind, pp. 121. 122.

* Fuller's Gospel its own Witness, p. 134.

has been of the most beneficial kind for the happiness of man. For, the cold inhumanity, which considered war, not as the greatest scourge of the human race, but as the prime business and most exquisite gratification of life;—the restless ambition, passion for martial achievements, and ferocious rapacity, which produced the most unprovoked aggressions;—the implacable and vindictive spirit with which wars were carried on, and which consequently, for many ages, overwhelmed the world with bloodshed, ruin, and desolation;—that relentless cruelty, which condemned the unhappy captive to perpetual slavery, or an ignominious death (sometimes by torture) by the hand of the executioner;—the desolations of whole countries, together with the utter destruction of flourishing and opulent cities, and that relentless cruelty which spared not from massacre and extermination the unoffending female, the helpless infant; and the decrepitude of old age;—these are outrages, of which we seldom, if ever, hear in the wars carried on by professing Christians, though nothing was more frequent among the most polished nations of antiquity, and those most celebrated for their private and public virtue. (Such were the *pa-gan* notions of virtue.)

“It is the spirit of Christianity alone, which moderating the views of sovereigns and states, and directing the measures of government to the legitimate objects of its institution, viz.—the promotion of the welfare of society and the preservation of its moral interests,—leads to an equitable consideration of the rights and independance of other nations, and to an unremitting regard to the well-being of the community over which it presides. It is the spirit of just and reasonable policy, which inspires rulers with a desire of fulfilling the intentions of God, who appointed them *as a terror to evil doers, and for the praise of them that do well*; teaching them to promote, upon general and permanent principles, the interests of every class of society, and to ground the confidence of power on the observance of the just claims of every department.”* Hence, the ancient fierceness of despotism, where such a form still exists, has been limited and assuaged. Those arbitrary laws, and that perversion and corruption of justice, which prevailed at Athens, and especially at Rome, during the latter periods of the republic, have disappeared from the codes of Christian states especially in our own country. These great civil blessings, it may be safely affirmed, are in a great degree owing to the influence which the spirit of Christianity has had on our civil constitution, (with which it is so closely and essentially interwoven, that it is part of the common law of England,†) on the temper of

* Dr. Gray's connection of Sacred and Profane Literature, vol. 1. p. 219.

† Blackstone's Commentaries, by Professor Christian, vol. 4, p. 59, and note (5.)

our governors and of the people, on the temper of the laws, and of those who framed them, as well as of those who administer them. It is this holy influence of Christianity, principally, which, by mitigating in some degree the rancour of contending parties against each other, and by inspiring them with some little share of mutual charity and forbearance, has hitherto preserved this country from those scenes of carnage and devastation, that stain and disgrace the annals of ancient history. It is this, which has, in general, restrained our provincial governors from exceeding the bounds of equity and humanity in their administration; and has carried even to our most distant colonies a large share of the freedom, the justice, the ease, the tranquillity, the security and prosperity of the parent state. It is this, in fine, which has impressed on the minds of our magistrates and our judges, that strong sense of duty to God, to man, and to their country; that sacred regard to justice and rectitude, which renders them beyond all example, impartial, upright, and uncorrupt; which secures to every rank of men the equal benefit of the laws; which extends to the meanest their protection, and brings the greatest under their control."

FAMILY SERMON.

I THESS. v. 17.—“*Pray without ceasing.*”

It is scarcely necessary to say to Christians, certainly not to experienced Christians, that “one of the most effectual means of maintaining a principle of religion in our hearts, is prayer.” I do not say public prayer, or private prayer, or family prayer; but prayer in its most general acceptation. The exhortation is, “pray:” it neither prescribes the manner, nor fixes the time. Except, indeed, the text be understood in its severest construction. One thing, however, it certainly has respect to: a religious and circumspect walk before God.

Prayer is a mark highly characteristic of the new man; of a change from a state of nature to a state of grace. We no sooner hear of the conversion of St. Paul, than he is described to us under this very character: “Behold, he prayeth!” Indeed, so inseparable from the character of a Christian is the duty of prayer, that they are unworthy the name, who live in an open and habitual neglect of it. This very circumstance evidences beyond a question, that they are “aliens,” and “strangers to the covenants of promise;” and ignorant, it would appear, of a very important par-

ticular in our holy religion:—the necessity of asking in order that we may receive.

And, here, I must be allowed to express a regret that prayer generally, but more particularly family devotion, is so much and wilfully neglected by many around us. To masters and fathers of families, this duty attaches itself with most reasonable obligation. Whether they be pious or whether they be not, the obligation remains the same. They live in the midst of Gospel light and liberty. The means of grace and salvation are within their power. The invitations of the Gospel extend to all: "Come unto me all ye ends of the earth, and be ye saved." It rejects and discourages none: "whosoever cometh unto me," saith the Almighty, "I will in no wise cast out." Under such circumstances, with such advantages, impiety is criminal; and, if we are not what we should be, the fault is ours and not God's; and, depend upon it, if we do not reform, we shall at last, with the residue of unprofitable servants, be "cast into utter darkness, where is weeping and gnashing of teeth."

The obligation, therefore, is reasonable, and unalterable; and nature and religion call on us to perform it.

We are, to a certain extent, to our families, what the Patriarchs were of old; prophets, priests and kings. To the father, the whole family, and more particularly the younger part of it, look up for counsel, for example and direction. In this relation, then, what can be more his duty, what ought to be more his study, than to instruct them in those things which relate to, and provide for, the everlasting salvation of the soul? If we feel it so imperiously our duty, and are so extremely solicitous, to see our children comfortably established and provided for, during their temporary stay on this sublunary abode; how much more is it our duty, how much more should it interest us, and how much nearer our hearts should it be, daily and hourly to train them up in the "nurture and admonition of the Lord," "as vessels made for honor," both by our instruction and example; that, thus being fellow worshippers here, scions grafted on the same stock, even the Lord Jesus Christ, we may at last, in our respective seasons, be translated from the vineyard of earth to the garden of heaven.

If there is one spectacle pre-eminently interesting in the eyes of the Angels of God, unquestionably it is that of a father in the midst of his family, pointing out, and preceding them in, the narrow path to the foundation of life; adapting to their young, but increasing capacities, the sincere milk, and then stronger meat, of the Gospel of peace, until, from the condition of babes, they attain to the "full measure of the stature of Christ." Happy spectacle! and thrice happy family, where he, who is first in authority, is first in example too! Are we moved by the representation? May the impression abide, and its influence increase,

until, far from being indifferent and careless, every house becomes a house of prayer and every heart a temple for the Holy Ghost!

Were it profitable to indulge in the perspective, we might picture to ourselves the delightful result of such a general procedure as this. Some of the happiest consequences attendant upon the establishment of our Saviour's kingdom would instantly occur to our minds. It would no longer be necessary, that "every man should teach his neighbour, and every man his brother, saying, know the Lord: for they would all know him, from the least to the greatest:" for they would "be taught of God." The influence of religion, pure and undefiled, would banish intellectual darkness from the minds of the people; and, like the lucifer spirit upon the waters, spread light and life through the dwellings of mankind. The malignity and deformity of the first Adam, would gradually give place to the rectitude and beauty of the second; and the vices and passions of humanity, habitually repelled, would be progressively and successfully reduced to the "obedience of faith." Stubborn, unenlightened human will would no longer bear control: but, "to the Law and to the testimony," would be the watchword among men. The Sabbath too, that sacred season, ordained as a rest from labour, and rest in God, would not be, as it now is, prostituted to purposes, for which other time cannot be spared; but seriously and devoutly considered as such, both in our dwellings and our hearts. The house of the Lord, now too generally but sparingly attended, would be crowded with spiritual worshippers, "hungering and thirsting after righteousness," and solicitous to obey the Apostolic injunction, "forsake not the assembling of yourselves together."

Neither would the influence of this happy state of things, be less observable in our social relation to the world, than in our spiritual relation to God. The harshness, selfishness and irritability of our natural tempers, would be mellowed down into kindness, by the constant exercise of brotherly love. The clashing of interest, now so productive of strife, would be lost sight of in the "consideration of that wholesome exhortation of the Apostle: Let no man seek his own; but every man another's wealth." Pride and anger, hatred and revenge, envy and strife, would gradually give way to benignity and candour, sincerity and truth, benevolence and peace. As the former should be rooted out, the latter would spontaneously arise. Happily freed from the bad impressions of evil passions, and actuated by feelings which naturally arise from virtuous and pure affections; there would be exhibited that uniformity of character, which ever distinguishes the subjects of the Saviour's kingdom.

However, in the present state of things, such visions are fanciful: fanciful, less from the impossibility, than the improbability of their being realised.

Nevertheless, we are in no wise to let the persuasion, that we cannot accomplish all we wish, minister to our prejudice, by discouraging us from performing our parts, and doing what we can. It is the duty of every one of us, then, to come to the excellent determination of Joshua; that, whatever be the conduct of others in this respect, "as for me and my house, we will serve the Lord."

And let it be observed, that, if we be really and sincerely Christians, we shall not rest satisfied with serving and loving God ourselves: it will be our anxious wish and desire that all, but more particularly our own family, should have the privilege and happiness of communion with Him also.

And our anxiety on this head would not be a little increased, did we entertain proper views of our responsibility to God, for the morals and spiritual welfare of those, whom, for the furtherance of his allwise purposes, he has entrusted to our care. We are too prone to look upon our offspring as absolutely ours; forgetting that they are the Lord's heritage, and are, even as we ourselves, bought with an inestimable price. They are, indeed, subjected to our direction, as tutors and fosterers under God, "for whom and to whom are all things." Wo, therefore, be to that person who betrays the trust reposed in him! "it were better," to use the language of our Saviour, "that a mill-stone were hanged about his neck, and he were drowned in the depths of the sea," than that, owing to any neglect on his part, "one of these little ones should perish."

Again, on the score of natural affection, it is reasonable that a parent should warn his offspring of the rocks and shoals of present and eternal misery, and bring them up in the way in which they should go; that when they arrive at the age of maturity, and have discretion to act for themselves, they may naturally, and as matter of choice, pursue that line of conduct, to which early habits, and a sense of duty incline them.

Let us, but for a moment, place ourselves in the situation of a person, who, with respect to himself and his family; has, Gallio like, "cared for none of these things;" and if the pains of hell admit an additional pang, it must arise from the consideration, that those, who were flesh of his flesh and bone of his bone, and are now become the sharers of his misery, might, but for his neglect and evil example, have then been shining as "stars in the kingdom of their father." My brethren! may this agonizing reflection never be experienced by us!

If this thought, however, be painful to humanity, what object, on the other hand, can be more truly engaging, than that of a

father, who having sedulously trained up his little charges in the pure principles of virtue and godliness; long beholds them bringing forth correspondent fruit, and exercising their talents in happy subserviency to God and religion: having, late in time, "passed before them on the journey of life," he will, in that day, when "many shall arise to everlasting contempt," be enabled with confidence to present himself before the throne of the Almighty Judge, and rapturously exclaim in the language of Jacob: Here lord I am, and the children which thou hast given me.

Let us strive then, my brethren, by a proper attention to our own and our families, spiritual interests, to secure for ourselves a like enviable and "abundant entrance into the kingdom of God." Let us, "as good stewards of the manifold grace of God;" endeavour so to husband the portions of his heritage, which may severally be committed to our keeping, that when our Lord shall demand an account of us, we may not be found unfaithful. Let us strive to "rule our houses and our children well," to store their young minds with the true wisdom the Gospel teaches; not doubting, but that our humble endeavours will be crowned with success, and the fruit which was formed upon earth, be, one day, gathered fully ripe into the garner of heaven. G. S.

ON THE CREED.

No. IV.

1 Cor. i 23.—*We preach Christ crucified.*

THE doctrine of the Incarnation was considered in our last; and we are now to shew that *Christ Jesus* having been made in the likeness of men—became obedient unto death, even the death of the Cross.

The fact of our Saviour's sufferings and crucifixion need not be much insisted upon; for the Jews do not deny it—the heathen attest to it—and all contemporary Christians confirm it. The rulers of the Jews exulted, with a barbarous malignity, in the cruel death of him whom they frequently, though ineffectually, sought to kill;* the heathen adduced the ignominious death of the

* The Jews denominate our Saviour by a name which denotes the *hanged*. The testimony of *Josephus*, Antiq. xviii. 3. 3. well supported by Dr. Collyer and others, seems triumphantly vindicated as genuine in *Horne's Introduction to the Sacred Scriptures*, vol. ii 307.

“Galilæan”* as a reproach to the religion he founded; † whilst the Christians maintain the doctrine of *Christ crucified* as the foundation of their faith and the only security of their hopes.

In support of the first branch of this Article of the Creed, that *Christ SUFFERED*—it would be enough to cite the prediction of Isaiah, that he would be a *man of sorrows and acquainted with grief*, and to compare with the prophet’s declaration the accounts of his earthly pilgrimage as recorded in the four Evangelists. To pass over the circumstances of his birth and infancy, when, in the one case, his being *laid in a manger*, and in the other, his being driven by the persecutions of Herod into Egypt, the prediction of Isaiah was very early verified—we may remark his exposure to more than the ordinary lot of suffering immediately on the commencement of his ministry. No sooner had he *come out of the water* wherein he had been baptized by John, than the *Spirit driveth him into the wilderness*, where he was *forty days tempted of Satan, and was with the wild beasts*. There tortured by hunger and thirst during that unprecedented space of time; exposed, unsheltered and alone, to the storm and the tempest; the companion of savage beasts and deadly reptiles; and beset by every artifice of the Sovereign Tempter, he surely realizes the affecting portrait of the “Evangelical Prophet.” Nor, when liberated from that painful trial, and when he was permitted to *go about doing good*, did his sorrows cease, nor was his *grief* mitigated. Whilst he gave sight to the blind, hearing to the deaf, the power of speech to those that were dumb; whilst he cured all manner of diseases, and raised even the dead to life—he was treated by his perverse countrymen with cruelty and scorn: they *despised and esteemed him not*. In him the Psalmist’s prophetic plaint was literally fulfilled: *False witnesses did rise up; they laid to my charge things that I knew not. They rewarded me evil for good, to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth, I humbled my soul with fasting, and my prayer returned into my own bosom. I behaved myself as though he had been my friend or brother; I bowed down heavily as one that mourneth for his mother. But in mine adversity they rejoiced and gathered themselves together against me, and I knew it not; they did tear me and ceased not. With hypocritical mockers in feasts, they gnashed upon me with their teeth.* ‡

* The expression of the Apostate Julian, when dying, will be remembered; “Thou hast conquered me, O Galilæan.”

† Amongst innumerable heathen testimonies, these words of Tacitus are peculiarly pertinent, “Auctor nominis ejus Christus, qui, Tiberio imperitante, per Procuratorem Pontium Pilatum, supplicio affectus erat.” *Annal. Lib. xv. 44.*

‡ Psalm *xxiv.* 11-16.

But to see how much the Incarnate Son of God *suffered* during his sojourn upon earth, we must follow him to the closing hours of his mortal career; when, in anticipation of the horrors that awaited him, *he sweated as it were great drops of blood*—when, on being apprehended by a ruffian band armed with swords and staves as against a thief, he was dragged to the palace of the inveterate high priest, and there treated with every insult and cruelty—when, at those trying moments wherein he would have been solaced by the faithful attachment of his disciples, he beheld the base treachery of one, the heartless denial of another and the cowardly desertion of all—when, reviled, buffeted, spit upon and scourged, he was condemned to bear his cross to the scene of his last suffering and ignominy, and on the hill of Calvary, subjected to the base death of a malefactor, betwixt two thieves. But all these his trials and afflictions are particularized in the records of eye witnesses and contemporaries, and related with a simplicity and pathos which no effort of mere human eloquence can emulate.

It is proper, however, before we attend him from the judgment hall of Pilate to the place of his final suffering, to make some remarks on the time in which these interesting and pathetic incidents took place, generally noted in the Articles of our Faith by the words, UNDER PONTIUS PILATE. That we are right as to the fact, it would be sufficient to adduce the express words of the historian Tacitus already quoted; but besides his and the testimonies of others, there are strong grounds for confidence in the opinion that Pilate transmitted to his Imperial Master a minute account of the whole transaction.* But these words were chiefly introduced into the Creed, to be a remembrancer of the *date* of the occurrence; and the citation of the presidency of Pontius Pilate over Judæa at the time, whilst it afforded the only correct method of maintaining the chronology of the event, served to confirm the fulfilment of certain predictions regarding the sufferings of the Messiah. It was foretold that the *sceptre* was then to be departed from Judah; and the mention of a Roman Governor in Judæa when *Shiloh* came, pointedly implies the subjection of the Jews to a foreign yoke. The Scriptures too had alluded to the manner of our Saviour's death in such terms as render the citation of the peculiar time, particularly expedient; for when it is said that he *suffered under Pontius Pilate*, a Roman Governor, we must be confirmed in our belief of those Scriptures by remembering that a death was foretold to the Messiah never inflicted by Jews,† but practised upon heinous malefactors by the Romans alone.‡

* Euseb. Hist. Eccles. Lib. ii. 2. Justin Martyr Apolog.—Tertull. Apolog. 21.

† The Jews sometimes affixed offenders to crosses; but not till they had first been put to death in some other manner.

‡ This punishment was emphatically called *servile supplicium*; whilst its painfulness was sufficiently denoted by the application of the word *cruciatu*s—derived from *crux*, a cross—to the utmost severity of anguish and pain.

This Roman officer, after some struggles betwixt a conviction of the innocence of Jesus and a dread of offending the Jews, caused Jesus to be scourged and then delivered to the fury of them who were frantic in the cry of, *crucify him, crucify him*. And then was he led as a lamb to the slaughter; then did he bear our griefs and carry our sorrows; then was he wounded for our transgressions and bruised for our iniquities; then he WAS CRUCIFIED for us that he might redeem us from all iniquity.

The Cross, this ignominious instrument of death, consisted, as its name denotes, of two large pieces of wood crossing each other. On the one which was upright, the feet of the condemned person, joined together, were fastened by nails; and on the transverse beam the arms were stretched out and the hands affixed to it by nails in the same manner—and thus the criminal hung naked until pain and faintness ended his life. To this exquisite torment, of being suspended by nails driven through the most sensitive parts of the body, was Jesus Christ, the Son of God, made subject—thus did he bear our sins in his own body on the tree—thus he who knew no sin was made sin for us; and being thus made a curse for us, he hath redeemed us from the curse of the Law.*

After enduring, for three hours, this exquisite pain, *Jesus cried with a loud voice, Father, into thy hands I commend my spirit; and he gave up the Ghost*: thus evincing, at the latest expiration of the breath of life, his patient submission to the will of God; his cheerful confidence that the departed spirit would rest in peace with him. And here it is proper to observe that he was not only crucified, but DEAD also; for as the learned Bishop Pearson remarks, “*crucifixion of itself involveth not in it certain death, and he which is fastened to a cross is so leisurely to die, as that he being taken from the same may live.*” The testimony, therefore, to his actual death is valuable, contained in these words: *when they came to Jesus and saw that he was dead, already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water*—because on the death of Christ depended the fulfillment of the satisfaction and atonement he made for mankind—because, according to the Scriptures, he must die for our sins; and because he could only thus accomplish the efficacy of the Lamb slain from the foundation of the world. And while we behold, in the manner of his death, a complete fulfillment of the predictions concerning it, and observe, in his exemption from the last torment inflicted on his fellow sufferers of breaking their legs, the accomplishment of the prophecy that a leg of Him should not be broken—whilst we observe, in the piercing

* It is said, Deut. xxi. 23, “He that is hanged is accursed of God:” and these words of Livy are remarkable, “*arbori infelici suspende.*” Lib. i. 26

of his side by the Roman soldier, the exactest coincidence with the prophetic declaration, *they shall look on him whom they pierced*; we cannot but remark the extraordinary fulfillment of his own declaration, *no man taketh away my life from me, but I lay it down of myself*, in the extraordinary manner of his *giving up the Ghost*, inasmuch that *Pilate marvelled that he were dead already*.

And not only did he suffer and die according to the Scriptures, but he also strictly fulfilled the Scripture which saith, *he made his grave with the wicked and with the rich in his death*; for he was crucified betwixt two thieves and thus *numbered with the transgressors*, and was BURIED in the new and magnificent sepulchre of Joseph of Arimathæa, with all the preparations and honors which the *rich alone receive in their death*.

Such is the foundation of that Article of our Creed which asserts of Jesus Christ, the only Son of God, that HE SUFFERED UNDER PONTIUS PILATE; WAS CRUCIFIED, DEAD AND BURIED: and although it is a doctrine which is unto the Jews a stumbling-block, and unto the Greeks foolishness, it becomes us to consider the grounds on which we hold and revere it as the power of God and wisdom of God. Unto the "Greeks" who spent their time in nothing else but to tell or hear some new thing—some new doctrine of ethics—some new system of philosophy: unto them the preaching of Christ crucified, carrying with it no parade of science, no enticing words of man's wisdom, was an object of the utmost ridicule, and provoked to the proposer of it some uncourteous language like this, *what will this babbler say?* Unto the "Jews"—unto them who, through the introduction of heathen superstitions and the adoption of pagan philosophy, made the word of God of none effect by their traditions: unto them who, instead of a man of sorrows, looked for a Prince and a Deliverer, who, attended with all the pomp and power of an earthly potentate, was to lead them to conquest and glory: unto them the doctrine of Christ crucified was a stumbling block—the disappointment of extravagant hopes—the annihilation of selfish expectations. But unto the Christian, it is the power of God, for there the arm of the Lord hath been clearly revealed; and the wisdom of God, for thus only could his Mercy, in pardoning a sinful world, and his Justice, in punishing sin, have been reconciled.

That our condition is, by nature, extremely sinful and wretched; it is unnecessary to bring arguments to prove; and that sin is hateful to Almighty God and is deserving of his punishment is a doctrine consistent with our simplest notions of the natural fitness of things, as well as confirmed by express Revelations of His will. That our state was naturally thus forlorn and desperate even the heathen confessed; and that sin must be punished and the just wrath of an offended Deity be appeased, their sacrifices

and offerings afford abundant testimony of their belief. Nor does their sense of the necessity of such a satisfaction and reconciliation appear to be altogether innate or natural; for the early institution of sacrifices in the world by the express command, or at least, approbation of God himself,* as well as the subsequent establishment of rites and ceremonies pertaining to the same end amongst the Jews, by his express injunction, all afford a strong warrant for believing that the *universal* prevalence of a similar custom in the world—like that of the belief in the existence of a Deity and the immortality of the soul—is to be referred to a Divine Revelation. These, however, were mere types or symbols of a greater sacrifice; for our own reason declares their inefficacy, and the word of Scripture plainly asserts their insufficiency. We cannot believe that the blood of an inferior animal can alone be an equivalent for the forfeited life of man; and man dying for his fellow would be but an attempt to atone for pollution by a polluted offering—whilst the Sacred Scriptures themselves silence every doubt by the declaration, that *it is not possible that the blood of bulls and of goats should take away sins—sacrifice and burnt offering thou wouldst not—in burnt offerings and sacrifices for sin thou hadst no pleasure.*

How then was the happy design to be compassed of reconciling man to his Maker? How, in consistency with the glory and justice of God, were such enemies to be reconciled, such offenders to be pardoned, such wretches to be saved? Would the insulted Majesty of heaven deign to treat with ungrateful rebels except by a Mediator? Would the offended Governor of the world suffer thus his commands to be violated, his authority to be despised, his honor to be trampled on, without some equivalent satisfaction? Could we hope to be cleared of our guilt without an expiation, reinstated in our freedom without a ransom, or exempted from condemnation without a punishment?

No: The dignity of the Almighty must be preserved whilst His mercies are transcendent: His justice must be satisfied whilst His goodness is unbounded. He was willing to be sued to for peace and mercy; but, at the same time, he demanded a satisfaction for our transgressions. He was willing to pardon us for our offences; but he would also manifest his detestation of them, and prove his hatred of sin in a manner more conspicuous and illustrious than if He had persecuted it down to hell and irreversibly doomed us to eternal torments.

But how was this great end to be effected? Where was a Mediator to be found who would place himself betwixt God and us,

* The skins of the beasts wherewith our first parents were clothed, are supposed to have been taken from sacrificed animals—and the offering of Abel would imply the early introduction of the custom.

to screen us from His vengeance? Who had so great an interest in the court of heaven, as thus to intercede for a brood of apostate enemies, and propose a method whereby God might be satisfied, and we might be saved? Where was *he* to be found who could sacrifice; and where was *that* to be found which could be sacrificed for sins so vastly numerous and so extremely heinous? Amongst the degenerate sons of Adam, could a priest be found thus *holy, harmless, undefiled and separate from sinners*? Though he were pure as one of heaven's own seraphs, he could have no merit to make satisfaction for *another*. Of the greatest and best the Psalmist hath said; *none of them can, by any means, redeem his brother, nor give to God a ransom.*

Would we then look to the angelic host for such a help in *the time of trouble*? *Alas!* *The heavens are not clean in his sight, and his angels he charged with folly!* They are our fellow-servants and have no superfluous merits by which to benefit those who are lower in the grade of God's creatures.

Wandering, then, through the infinite realms of creation, we must at length resort to Him who said, *I even I am the Lord; and besides me there is no Saviour.* With Abraham we must say, *God will provide himself with a burnt-offering.* It was, then, His arm alone which could work out our salvation—*with his own right hand and with his holy arm hath he gotten for us the victory.* But how was this to be done? Could he become a suitor and intercessor to his own offended self? Could he present a sacrifice or make a satisfaction to his own justice? Could God contract and stipulate with God on our behalf? *Is man to have no concurrence in the transaction—no share in the atonement?**

Yes: that man might have *his share* in this wonderful redemption—*his part* in this covenant of salvation, the Eternal "Word," the "Everlasting Son of the Father," the second Person in the Blessed Trinity vouchsafed to undertake our deliverance; and to effect this he voluntarily assumed our nature—joined a full and perfect humanity to the fullness of his Godhead—became *very man* as he was ever *very God*—and, at length *submitted unto death even the death of the cross, to procure eternal redemption for us.* *On HIM were laid the iniquities of us all; He suffered for us, the just for the unjust—He was made sin for us who himself knew no sin, that we might be made the righteousness of God in him.*

Will any, then, say—will *the wise and the disputer of the world* exclaim; Why so complicated a scheme as this to secure the pardon of a few wretched criminals? Was there no other method of accomplishing the purposes of the Almighty to reclaim those rebel-

* The last four or five paragraphs are almost verbatim from Dr. Isaac Barrow, and certainly need no apology for their introduction.

lions sons, to reconcile his love with his anger, than by the sacrifice of his own Incarnate Son—by the sufferings of the just for the unjust, of the innocent for the guilty? To this it were enough to reply—in deep subserviency to the wisdom of Him who ordereth all things aright—that *His ways are not as our ways, nor His thoughts as our thoughts*; and to hush the forwardness of objection by the application to our individual state of this reproof, *who art thou, O man, that repliest against God? Shall the thing that is formed say to him that formed it, why hast thou made me thus?* and, shall the sinner that is saved, say to him that redeemed him, why hast thou redeemed me thus? Shall the littleness of human wisdom attempt to substitute an expedient more consonant to their own narrow understandings? Will any, in the wildness of conjecture, vaunt it as a plausible opinion that the pardon of the world might have been effected by a general act of indemnity, proclaiming forgiveness for the past, and insisting on holiness for the future? How, in such a method of redemption, could the justice of heaven have been vindicated? What would there be to secure the condition of future holiness of life by the deep impression of some feeling of lively and permanent gratitude, or of some powerful and awakening sense of God's wrath? "Without, indeed"—to adopt the language of an eloquent prelate*—"some awakening call; some striking and astonishing, and extraordinary event, (like that of the crucifixion of Christ) to affect the hearts and alarm the fears of the ancient Pagans, and to impress them with a strong sense of God's extreme indignation against sin, it was morally impossible that they could ever have been brought to a serious, effectual and permanent amendment of heart and life."

To recapitulate the doctrine of *Christ crucified* in few words:—*By one man's disobedience, sin entered into the world and death by sin.* Accumulated transgressions, multiplied offences, increasing pollution insulted the adorable Majesty, and provoked the Infinite Justice of the Most High. *Love* was prompt to pardon, but *Righteousness* claimed a satisfaction. Here then—if the expression may be hazarded by mortals—when loving-kindness and justice were at a struggle in the attributes of Jehovah, Infinite *Wisdom* conceived and Infinite *Goodness* executed the plan of man's redemption, in such a manner, that—*Mercy and Truth have met together; Righteousness and Peace have kissed each other; Truth demanded a vindication; for God is not a man that he should lie, nor the son of man that he should repent.* *Mercy* willed that this dread doom should be averted; and having purchased eternal Redemption for us, *Truth* was reconciled. *Righteousness* insisted that the fearful debt—the *wages of sin*—should be paid: a ransom was procured and Right-

* Bp. Porteous.

eousness blended into *Peace*. Thus by the Incarnation and Crucifixion of Christ, was this ineffable conjunction of God's Attributes which the rebellion of degraded man would have separated, preserved to the Glory of God, and to the salvation of the world. And now we despising the vain objections of the wise and the disputer of this world, and exclaiming *hath not God made foolish the wisdom of this world—may join in the grateful tribute of thanks to God, that he hath given us the victory through Jesus Christ our Lord*, and respond this holy confession and desire, *God forbid that I should GLORY SAVE IN THE CROSS OF CHRIST.* H. H.

ESSAY ON THE CATECHISM.

CONTINUED FROM PAGE 74.

IN the answer to the question following the Creed, in our Catechism, we declare that we chiefly learn three things in these articles of our belief—first, to believe in God the Father who hath made us and all the world—secondly, in God the Son who hath redeemed us and all mankind; and, thirdly, in God the Holy Ghost who sanctifieth us and all the elect people of God. These three points have already been treated of so largely in the *Essay on the Creed* that it cannot be necessary to say any thing more on the subject. We shall therefore proceed to the consideration of the Commandments which we have promised to keep and walk in all the days of our life. That the whole of these commandments which originally composed a part of the Mosaic dispensation, are as binding upon us Christians as they were upon the Jews, is evident from the words of Christ himself when, speaking of the moral precepts of the law, he declares that “one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Accordingly we find both him and his Apostles quoting these ten commandments as matter of perpetual obligation to Christians, who are now, as the Jews were formerly, “the Israel of God.” Before all these commandments is placed a general preface, expressing the authority of Him who gave them—“I am the Lord thy God”—and his goodness to those whom he enjoined to observe them “who brought thee out of the land of Egypt, out of the house of bondage.”—The authority of God over us Christians is evidently as great as it was over the Jews. Their deliverance from the Egyptian bondage to the earthly Canaan was the most significant mark of his goodness to them. But these were typical of our deliverance from the bondage of sin, and opened up to us the Heavenly land of promise—our obligation is therefore stronger than theirs was to observe these moral precepts.—The first commandment declares

"thou shalt have none other Gods, but me."—That is that we shall have him only for our God, by paying to him alone all the duties which are due to him as an eternal creator, and an Almighty Governor.—Believing in him, trusting in him, hoping in him, loving him, obeying him, fearing him.—We shall worship no God with him or exclusive of him.—This we do by avoiding Polytheism or the idolatry of the Heathens or any superstitious worship. But this is so much more fully entered into in the 2d commandment, that without further comment I shall proceed to the consideration of it—"Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth—thou shalt not bow down to them nor worship them, for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments.

In this commandment which relates to the worship of God, several sins are forbidden which were practiced by all the Heathen nations and into which the Jews themselves had frequently fallen. The appointment of any kind of image for religious worship is strictly forbidden.—This command is repeated in Leviticus, "ye shall make no idols nor graven image, neither rear you up any standing image, neither shall ye set up any image of stone in your land, to bow down unto it"—and also in Deuteronomy where the whole decalogue is repeated. The worshipping of such an image or any other creature is also forbidden in this commandment—this is proved by St. John when he says; "and when I had heard and seen, I fell down to worship before the feet of the Angel which shewed me these things—Then he saith unto me, see thou do it not; for I am thy fellow servant and of thy brethren the Prophets, and of them which keep the sayings of this book—worship God." The neglect of the worship of the true God is also forbidden—and thus we find St. Paul, when speaking of the causes which induce God to give men up to follow their own bestial inclinations, says, among other things, because "they worshipped and served the creature more than the Creator who is blessed forever." The worshipping of God after a false manner is also here forbidden—"Ye hypocrites (says Christ) well did Esaias prophecy of you saying this people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.—But in vain they do worship me, teaching for doctrines the commandments of men."—And this is forbidden because the Lord is a jealous God and a severe punisher of idolaters.—"I am the Lord, that is my name, and my glory will I not give to another neither my praise to graven Images."—"And it shall be

(says Moses to the people of Israel) if thou do at all forget the Lord thy God, and walk after other Gods and serve them and worship them, I testify against you, this day, that ye shall surely perish." But besides what is forbidden in this commandment there are particular duties positively enjoined.—1st, That God only is to be worshipped. This is confirmed by Christ when he says "It is written, thou shalt worship the Lord thy God, and him only shalt thou serve. 2d, That he is to be worshipped both in body and spirit—"The hour cometh and now is (said our Saviour to the Samaritan woman) when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him—God is a spirit and they that worship Him must worship him in spirit and in truth." And 3dly, that to such worshippers he hath promised his especial mercy.—"Now we know that God heareth no sinners—but if any man be a worshipper of God and doeth his will, him he heareth."

This Commandment appears to have been framed with a view to the worship of the Egyptians. To any people who had not been conversant with the customs of Egypt, it might have been sufficient to say "thou shalt make no graven image, nor frame any similitude of things." But for the sake of the Israelites, the Commandment is dilated and the nature of the particular objects pointed out—they were not to make to themselves "an image or likeness of any thing that is in Heaven above," alluding to the sun and moon; "or that is in the earth beneath" alluding to man or beast or creeping thing, "or that is in the water under the earth" alluding to fish or the crocodile—all of which were objects of adoration to the Egyptians. And how prone the Israelites were to this symbolical worship and how necessary it was to warn them against it, may be seen by the threat and the blessings which immediately follow.—"For I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." We cannot suppose that God is jealous for himself, lest he should suffer by the follies of his people, but jealous for their welfare, and for his Church, lest our ideas of his nature and attributes, and consequently of the duties which we owe to him should become so depraved, and our minds so darkened with superstitious hopes and fears, that we should depart from the fidelity we have vowed to him and fall into that grievous state of degradation which St. Paul describes as the consequences of idolatry—and which always have been its consequences in all times and places. "I will visit the iniquity of the fathers upon the children." There is an apparent harshness in this declaration, with which the minds of the most pious men have been sometimes sensibly affected.—But it is only apparent.—For the difficulty and objection to these words are removed when we con-

sider that the denunciation relates to temporal matters. God, who is the great Lord of the whole world, may surely so punish a man for his sins that the temporal consequences may reach not only himself alone, but his posterity also. Even by human laws this is done. In the case of high treason, the father, by forfeiting his honour and estate, brings the evil consequences of his crime upon his family as well as upon himself—and the power which enacts the penalty of the law may justly be said to visit the children with the offence which their father committed. The sin of idolatry, against which this denunciation was made, was the greatest national crime that could have been committed.—It was high treason against the Supreme Majesty of the state during the Theocracy, or while the Jews continued under the immediate government of God. The offenders, therefore, and even the enticers to idolatry, whether cities or individuals, were, by the municipal law, utterly destroyed. The meaning of this part of the Commandment then is this, God had, in general, promised *temporal* blessings to the Jews to encourage them to obedience to his general laws, and had denounced *present* evils against them to prevent their infraction. But to set a particular mark of his indignation against the sin of Idolatry, a sin which must, of its own nature, involve the breach of all his laws, he thought it necessary to declare that if they offended in this particular he would not only severely punish them himself—but would deliver them up into the hands of their enemies who should afflict both them and their children after them. But if they stedfastly adhered to his worship, even though they should be guilty of many lesser crimes, he would not cast them off from his favour but would bless both them and their posterity all their days. Of this their history furnishes us with abundance of evidence.—“Behold I will rend the kingdom out of the hand of Solomon; and will give ten tribes to thee; because they have forsaken me, and have worshipped Ashtoreth the goddess of the Sidonians, Chemosh the God of the Moabites and Milcom the God of the children of Ammon and have not walked in my ways.”—Again “thus saith the Lord—Behold I will bring evil upon this place and upon the inhabitants thereof, because they have forsaken me and have burnt incense unto other Gods.” When Manasseh had “built up again the high places which Hezekiah his father had destroyed and reared up altars for Baal and made a grove,” we find this to be the reason why they were afterwards punished by the visit of Nebuchadnezzar and the consequent rebellion of Jehoiakim, “surely at the commandment of the Lord came this upon Judah, to remove them out of his sight for the sins of Manasseh and according to all that he did.” And the cause of the Jewish captivity is thus expressed in the lamentations of Jeremiah.—“Our fathers have sinned and are

not; and we have borne their iniquities."—Such was the nature of the threat contained in the denunciation against the sin of idolatry. But God also promised that blessings should follow their obedience, "I will shew mercy unto thousands of them that love me and keep my commandments." The haters of God, or the disobedient were threatened with temporal calamities, extending to the third or fourth generation of their children, but "the lovers of God" or the obedient who should keep these his commandments were encouraged by the promise that God would shew mercy unto their children unto the *thousandth* generation, or to the remotest ages.—Thus the idolatries of the Jewish nation drew down on their children the Babylonish captivity of seventy years, including the third and fourth generation of the offenders—while the righteous posterity of the true Israelites, in the regeneration, will flourish till the end of the world. Thus infinitely does the goodness of God transcend his severity.—If ye hearken to his judgments and keep and do them, if ye will honour and obey him as your God then, and on no other conditions will "the Lord thy God keep unto thee the covenant and the mercy which he swore unto thy fathers." From this, and indeed from the whole of Scripture, it is plain that God deals with us according to a positive relation contracted between us by a covenant and agreement—that he will be our God and Saviour, provided we hearken to his voice and do his will.

* In application of this subject to our own circumstances though we have not the contagion of Heathen Idolatrous worship as the Jews had, and though we may be in no danger of running into the equally idolatrous worship of images, saints and martyrs as practiced by some of our neighbours, yet let us beware of another species of idolatry, which is the more dangerous, because it is not quite so apparent. Have we no false gods of our own creation—Does the great God of the universe occupy the first place in our thoughts and affections, or do we sometimes rob him of the worship due to his holy name and transfer it to the objects of sense and animal gratification? He who makes a God of his pleasure renders to this idol the homage of his senses. He who makes a god of his wealth, renders to this idol the homage of his mind. Each are equally idolaters, though the latter is the more hopeless and determined of the two.—The former is goaded on to his idolatry by the power of appetite.—But this is a power which soon palls and sickens its most determined votary; and it is a power which acts only by occasional and unsteady impulses.—But the

* The Reader will find many of the following observations in the Sermons of Dr. Chalmers.

latter is wilfully and deliberately persevering in his homage to his idol—he consecrates his very highest powers to its service—he embarks in it, not with the heat of passion, but with the coolness of steady and calculating principle.—He gives up all his reason, his time and the faculties of his understanding as well as the dearest desires of his heart to the great object of a fortune in this world.—He makes the acquisition of wealth the settled aim—and he makes the prosecution of that aim the settled habit of his existence.—He sits the live long day at the post of his ardent and unremitting devotions.—Baal and Moloch were not more substantially the gods of rebellious Israel, than Mammon is the god of his affections.—To the fortune he has gathered or is gathering for himself and his descendants, he ascribes all the power and all the independence of a Divinity.—With the wealth he has gotten by his own hands he feels himself as independent of God as does the Pagan who, happy in the fancied protection of an image made with his own hand, feels no disturbance from the thought of the real but unknown Deity. His confidence is in his treasure, not in God.—There he places all his safety and all his sufficiency—the silver and gold, though they have not passed through the hands of the sculptor or statuary, are doing, in a christian land, what the images of Paganism once did, they are supplanting the deference which is due to the God and the Governor of all things—in the secret homage of trust and satisfaction which he is rendering to his bills, his deposits and his deeds of property and possession, he is enduing these various articles with the same moral ascendancy over the heart, as the household gods of the Pagan world had over the idolaters of antiquity,—he is making them as effectually to usurp the place of the Divinity and dethrone the one Monarch of heaven and earth from that pre-eminence of trust and affection that belongs to him. This is a species of idolatry which is the parent of almost all others. We desire and we seek for the gratifications of this world, its pleasures and its vanities, its luxuries and its distinctions.—If they be our chief desire, they evidently become in an equal proportion our god. If all our thoughts and the capacity of our mind be bent upon their acquisition the worship of God must evidently give place to them.—But we cannot procure them without money, without a greater portion of it than is necessary for the supply of our food and raiment and those little comforts which give to life a real charm and a real substantial happiness.—If then our principal desire be to indulge ourselves in the love of all those things which may be purchased by money, we must bend our attention in equal proportion towards the acquisition of wealth—and we pursue this object with an eagerness which always increases in proportion to our success, till at length, instead of prosecuting it as an instrument for the

purchase of ease and enjoyment, we pursue it for its own sake till it acquires an enduring power over our affections altogether separate from the power of purchase and command which belongs to it. Thus from being sought after as the minister of gratification to the appetites of nature, it at length brings nature into bondage—robs her of all her pure and simple delights and pours the infusion of bitterness into the currency of all her feelings.—It makes those sad who ought to be cheerful—and he who ought to rejoice in his present abundance is filled either with the cares of an ambition which never will be satisfied, or with the apprehensions of a distress which, in all his pictured and exaggerated evils will never be realized.—That which is subordinate becomes primary and that which is primary becomes subordinate; transferring by a kind of fascination, the affections away from wealth in use, to wealth in idle and unemployed possession; insomuch that to the proprietor of an ample fortune, it would be the very height of enjoyment to be told, with prophetic assurance, that his process of undisturbed augmentation would go on with his children's children to the last age of the world.—But we have the authority of that word which is a discernor of the thoughts and intents of the heart that it cannot have two masters, or that there is not room in it for two great and ascendant affections.—The engrossing power of one such affection is expressly affirmed to be the love of Mammon—i. e. if the love of the things of this world engross the heart, the love of God can have no place there, if we are trusting in uncertain riches, it is certain we are not trusting in God who giveth us all things richly to enjoy. If our heart be set upon covetousness it is evidently set upon idolatry. The true Divinity is removed from its place, and what is worse than Atheism, which would only leave it empty, the love of wealth has raised up another divinity upon its throne.—Thus does covetousness offer a more daring and positive aggression on the Sovereignty of God than even infidelity itself.—The one only desolates the sanctuary of Heaven, the other rears up an abomination in the midst of it.—The one only seeks to strip God of the love and confidence of his creatures, but the other transfers them to another.—Well then may we say in the language of Job, “If I have made gold my hope, or have said to the fine gold thou art my confidence—if I rejoiced because my wealth was great, and because mine hand had gotten much—if I beheld the sun when it shined, or the moon walking in brightness—and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the Judge—for I should have denied the God that is above.”

It was observed by our Saviour to his Disciples when the young man who had great possessions “went away sorrowful” at the thoughts of parting with them—“how hardly shall a rich man

enter into the Kingdom of Heaven."—Although we are always to bear in mind, that by entering into the kingdom of heaven, is here meant becoming a Christian, which they who had great possessions were unwilling to do in our Saviour's time on account of the losses they might sustain by persecution.—And although the everlasting kingdom of glory hereafter is open to all true disciples of Christ whether rich or poor—yet we must bear in mind that to all rich men in general, and to all especially who make the acquisition of wealth their principal study, the words of our Saviour must be considered as holding out this most important admonition, that their situation is one of great difficulty and danger—that their riches furnish them with so many temptations to worship all the idols to which we are forbidden to pay homage, such as pride, pleasure, forgetfulness of God, and contempt of any thing sacred, that they have peculiar need to keep their hearts with all diligence and to beware lest they come into condemnation.

REVIEW OF AN ESSAY ON EDUCATION IN THE CANADIAN MISCELLANY.

On the state and prospects of education in the Canadas, No. 2, vol. 1.

OUR Brethren of the Kirk are displaying much uneasiness at the rapid progress of the Established Church in this Colony, and at her laudable efforts to establish Seminaries for general education on the principles, as far as they are applicable to this Country, of her own exalted seats of learning in England.—It is quite natural and worthy of all praise that those in whose hands are placed the interests of the Church of England should labour, by all honourable means, to render her worthy, by her fruits, of the Establishment which has been secured to her in this Colony.—It is perhaps equally *natural*, but we must be allowed to call in question how far it is equally praise-worthy, in the members of another Church, which lays claim to as early a footing and has always boasted of a greater number of adherents in the Country, to view her progress with a spirit which we shall not name, but which has induced them to cast in her way all possible impediments to the extension of that light and knowledge which they themselves have more than once avowed they have not the same power to diffuse.—That spirit has, for some time past, exhibited itself in a bold attempt to share the honours of her establishment, and with them the profits of her endowment.—Restlessness has ever been a characteristic of a certain description of spirit; and that characteristic has not failed to display itself in the present instance.—The ambitious attempt to share the honours and the property of the Church of England is followed up by a desperate throw at her plans for the diffusion and extension of general learning and

science. This new mode of attack has assumed an official shape in an essay whose title stands at the head of this article, and which is published in a work avowedly conducted by Ministers of the Kirk in this city.—The title of the essay led us to expect a luminous view of the *present* “state” of education in this country, setting forth what has been done on this interesting subject, and enlightening us with some valuable plans affecting its future advancement. But the author appears rather to have had no other object in view than to create an opportunity of attacking the principles of an Institution which the zeal and assiduity of the supporters of the Church of England have succeeded in establishing; and more especially of venting a little more of that spleen which has been, on former occasions, so unsparingly emitted against the individual to whose exertions the country is chiefly indebted for the advantages of a University.—That this individual should come in for the largest share of the jealousy and consequent censure of those who have set themselves in array against the further progress of the doctrines and discipline of the established Church does not surprize us.—His unwearied zeal and eminently successful exertions in the cause of his Church and of general education give him a pre-eminent claim to their abuse. But what are we to think of those who, with the earnest desire in their mouths of furthering the cause of Christianity and general knowledge in a country so sadly destitute of both as this is, are putting forth their utmost strength to paralyze the efforts of a Church which has the power of conferring these inestimable blessings,—of a Church which has been pronounced, by the learned and pious leaders of different sects, to be the bulwark of Protestantism,—of a Church whose academical institutions have nurtured and put forth that host of pious and learned men who have kept open to the world the paths of science, true philosophy, and pure and undefiled religion? Alas! it is difficult to find an adequate cause for conduct so extraordinary. Can it be possible that they have any thing to fear from the impulse of learning and religion under the auspices of the Church of England?—do they seriously think that the minds of the people will be perverted to the ways of darkness rather than of light, under her influence? The glories of her path in all quarters of the world, and the determined hostility of the friends of superstition and ignorance are alone sufficient to place her above the reach of such unworthy suspicions of her purity. But if the Ministers of the Kirk, in this Colony, have no such fears,—if they seriously believe that the Church of England inculcates the pure doctrines of Christianity, whence, we ask, arises their determined opposition to her progress? Does a feeling of retaliation for opposition, on her part, to the extension of the Kirk in this country, furnish the motive for such hostility? It cannot be.—The rulers

of the Church of England, in this Colony, have ever sought to increase—rather than to diminish their sphere of usefulness.* Let us proceed then to the examination of the essay before us—in the course of which the true springs and motives of this opposition may perhaps develop themselves.

We shall not stop to dispute, with the author of this Essay, the pre-eminence which he has given to Scottish learning and morality—but we shall beg, in passing, to be allowed to express our wonder how his eulogium on the Scottish Universities and the remarks of Dr. Chalmers on the same subject, got into the same number of the Miscellany. The letter of Dr. Sanford is perhaps intended to neutralize the observations of the Professor of Moral Philosophy at St. Andrews. But in our humble opinion it gives them ample confirmation. Dr. Chalmers urges a remedy for the deficiency of the *Scholastic course* in the Scottish Universities. Dr. Sanford quarrels with the justness of his observations as applied to *all* the Universities—and insists that *his College* (and he is particular in confining his observations to his own College) in the University of Glasgow forms an honorable exception, and shews that many of *his* Grecians have carried off the honours of Oxford. But why has it been so in the particular College which has the benefit of Dr. Sanford's instruction,—because Dr. Sanford “was a student of Christ Church, Oxford.”

“An enlightened education (says our author) is the corrector of errors, and prejudices, the parent of all right opinions, of all sound principles, the very fountain of truth and virtue.”

We fully agree with him in this short eulogium, but we may differ about the meaning of the word “enlightened.” Let us see his view of an “enlightened education.” The eagerness of our author to quarrel with the principles on which the University of King's College is to be established, has induced him, in the essay before us, to omit any very distinct illustration of his views of what may constitute an enlightened education in *elementary schools*.

We may however be fairly allowed to gather his opinions on this subject from a pamphlet which emanated, some time since, from one of the Editors of the Miscellany, if not from the author of the essay now under consideration. The observations contained in this pamphlet are, it must be allowed, applied only to a particular Academical Institution—but since we must suppose that Institution to be conducted on his own best principles, we may fairly deduce, from that pamphlet, the opinions of the author with regard to an enlightened education in elementary Schools in general. In the pamphlet in question, the author informs us that every thing is taught in the Academical Institution, except “the one thing

* Vide Arch-Deacon Strachan's speech, pp. 22, 23 and 24.

needful"—or, in other words, he tells us of a variety of branches of education—but alas! not one word about religious instruction. We must therefore conclude that this most important branch of education is carefully excluded. He tells us indeed of operating upon the mind of the pupil by "the influence of honour and shame, of hope and generous ambition," and governing him "by the power of reason"—and of cherishing and cultivating "a spirit of honour and generous pride"—&c. &c. These then are the principles on which the minds of the pupils are to be formed and moulded in the Academical Institution—and if they are good there, they must also be good all the world over. We readily admit that the influence of honour and shame, of hope and ambition, and the power of reason, may be applied with great effect and much advantage to a mind imbued with those religious principles, which alone can keep them within their proper limits. We would ask what were the effects produced by these very principles upon the minds of men in the brightest days of Greece and Rome, when they were unchastened and unchecked by the influence of Christianity? Honour and shame led to acts of the deepest revenge and self-murder;—hope and ambition to the foulest deeds of unjustifiable aggression;—and the power of reason to those false and fatal conclusions which confirmed and gave countenance to the perversion of the human mind. The same effects precisely are observable, in the present day, in the conduct of all those whose minds have not been imbued at an early age with the deep and abiding principles of Christianity. The same false notion of honour, for example, which induced a noble Roman to plunge his dagger into the bosom of his own daughter, will instigate irreligious men of the present day to shoot the person who speaks ill of a friend, though they can complacently listen to his blasphemies against God. * If we are desirous of teaching our children the true value of honour and shame, and of hope and ambition, we must teach them to hold these principles under the dominion of reason,—and we must teach them that all right reason must be chastened and held in subjection by the Revelations of God. Were this not necessary, Revelation itself had been unnecessary, and man would have been left, by that All-wise-Being who does nothing in vain, to the direction of reason alone as a full and sufficient guide. Let us not be told that the religious instruction of children is more properly the province of Parents and Pastors than of Schools for general education—for even on the supposition that all Parents and Pastors strictly perform this duty, it must be admitted that too much attention cannot be paid to a subject of such vast importance. But alas! how

* For a further illustration of this subject, see the first article of the present No. of the Christian Sentinel.

many parents either imperfectly attend to, or totally neglect the religious instruction of their children!—And, with regard to the Pastors of the Church, Schools, especially those over which they can exercise some controul, are the very places where they can best and most effectually enforce this duty. If we look into the constitution of those Charity Schools which the guardians of the Church of Christ on earth are so anxiously seeking to spread over the world for the education of the poor, we shall find that religious instruction forms a prominent part of the system. Even those who once imbibed the fanciful notion of the founder of the Lancasterian system, of excluding all religion from Charity Schools, have found it necessary to abandon so absurd a plan—and do not now scruple to propagate peculiar dogmas in the shape of selections from the Bible.—If it be thought necessary, in Schools established by the wisdom and benevolence of the good and great of the land for the education of the lower orders of society, to incorporate that sort of instruction which constitutes the main branch of such an “enlightened education” as will prove “the corrector of error and prejudices, the parent of all right opinions, of all sound principles, the very fountain of truth and virtue,” upon what principle shall we deny it to those to whom the humbler classes look up for precept and example, and to whom consequently it is most important that such great and valuable advantages should be conveyed?

We shall not further pursue this part of the subject—but proceed to examine the opinions of our author, as expressed in his essay, with regard to Collegiate Institutions. The same eagerness which we have already noticed, coupled with an uncontrollable itching to heap censure on the head of an individual, has induced him so to mix up his strictures on a particular Institution and on a particular man with his general observations, that it is difficult to select any one passage from which the exact nature of his opinions, on the particular subject of incorporating religious instruction with a Collegiate education, may be gathered. We must therefore be content to select some detached portions illustrative of this point.

“Religion, say they, (i. e. the Patrons of the University) and we most cordially assent to the proposition, ought to form a main object in the education of youth. * * * *

From the proposition that Religion ought to form a prominent part of education, it can never be deduced on any principles of legitimate reasoning, that the whole management and controul of it should be vested in the hands of the Clergy of a particular Church. But this, so far as we are able to discover, is the purport and amount of Dr. Strachan's reasoning in favor of the exclusive character of the University, for the erection of which, he has lately obtained a charter from His Majesty.”—p. 36. C. M. No. 2, vol. 1
 “We readily admit that the Professor should not be a Deist, much

less an Atheist; we think he ought to be a Christian in the strictest sense of the word, one heartily attached to religion, and in earnest to patronize and promote its faith and influence among his pupils, so far as it may, without any violence, or any departure from his appropriate functions, be in his power to do so. But while we admit all this, we do think it would be altogether from the purpose of his office and the nature of his duties, to become *ex-cathedra*, the advocate of any particular set of doctrines or form of worship, or to endeavour directly or indirectly, to make impressions on the minds of his pupils in favour of any Church, or in any manner or degree to set himself to prepossess the minds of the youth under his charge, for or against any system of religious faith, in a College which was professedly open to pupils of all denominations."—p. 37.

These extracts, we believe, contain the sum and substance of our author's opinions on the subject of incorporating Religious instruction with a Collegiate education; and we must admit that they contain some general observations differing widely from the doctrine which we have already deduced from a Pamphlet printed, some months ago, under the same auspices. But so trifling a discrepancy does not surprise us where there is so much at variance with all sound principle. Let that therefore pass. From the above extracts we gather the three following propositions.

1st. Religious instruction ought to form a main object in the education of youth.

2d. The management and controul of the Religious education of youth, should not be vested in the hands of the Clergy of any particular Church.

3d. The Chairs of Universities should be open only to those who are Christians, and in earnest to propagate the faith and influence of religion among their pupils;—but they must scrupulously avoid making impressions on their minds *for or against* any Church.

To the first of these propositions, we yield our most cordial assent—but the other two are so novel and extraordinary, that we scarcely know how we are *seriously* to apply ourselves to their refutation. But we shall endeavour to be serious.

Does the author of the essay mean to assert that a Clergyman can be found who is decidedly attached to no "form of sound words," or to the doctrines of no particular Church? Or does he mean to assert that a Clergyman may be found who, while he believes the doctrines of one sect, will not scruple to preach those of another; that he may, for example, have embraced the opinions of Socinus, and yet be so far infected with the spirit of modern liberalism as to preach the doctrines and eat the bread of the Kirk of Scotland? Or does he mean to assert that a Professor can be found who is "heartily attached to religion, and in earnest to patronize and promote its faith and influence among his pupils," but who is a member of no

particular Church, or who is not the "advocate of any particular set of doctrines or form of worship?" Or does he mean to assert that if this be impossible, he may nevertheless conscientiously discharge that part of his duty which calls upon him "to promote the faith and influence of Christianity among his pupils," without setting himself, "in any manner or degree, to prepossess the minds of the youth under his charge *for* or *against* any system of religious faith?" We trust, for the honor of human nature, and for the prosperity of the Church of Christ, that no such persons can be found—and yet without such persons, according to our author, the Religious education of our youth cannot be vested in proper hands, nor can the Chairs of Universities be adequately filled!!! "I know thy works (said our Saviour of the Church of Laodicea) that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Let us try these propositions, by the test of a plain syllogism. To the first we have already said we give our cordial assent.

2d. Prop. The management and controul of the religious education of youth should not be vested in the hands of the Clergy of any *particular Church*.

Every Clergyman is, and must be, a member of some *particular Church*.

Therefore no Clergyman ought to have the management and controul of the religious education of youth.

3d. Prop. The Chairs of Universities should be open only to those who are Christians, and in earnest to promote the faith and influence of religion among their pupils—but they must scrupulously avoid making impressions on their minds, *for* or *against* any Church.

Every Christian must be a member of some Church—and must consequently have imbibed an attachment to certain religious doctrines and discipline, which has grown with his growth, and being in earnest to promote the faith and influence of his religion, he cannot avoid making impressions on the minds of those whom he is appointed to teach, in *favour* of his own Church, and *against* others.

Therefore every Christian is disqualified from filling any Chair of a University.

So much for his opinions; but what of his motives and object? These are evidently to thwart the views of the Established Church in her plans of education—and it is lamentable to see the false principles and bitter feeling which have been resorted to—but in an unholy cause false and unholy soldiers must be enlisted—if men are determined to wage war, at any hazard, they are not over-scrupulous about the justice of their cause, or the instruments they employ.

We cannot conclude this article without expressing our surprise that men of so much respectability as the conductors of the Canadian Miscellany should have allowed a paper so replete with false argument, bitter feeling and visionary speculation to appear in its pages. The Church of England has obtained a Charter for a University in our Sister Province, the want of which has been long and severely felt.—That Charter is on the most liberal principles possible, opening the doors of the University to the unshackled admission of persons of all creeds, and admitting them to share in the Academical honours which it may confer, save only the Divinity degrees,—but very properly and necessarily excluding from its council and its Chairs that heterogeneous mixture* recommended by the author of the essay, and by some other visionaries who know not what spirit they are of—a mixture, which must involve the compromise of religious principle,—and which must end in nothing less than the confusion of Babel.—We appeal confidently to the Constitutions of all well regulated Universities, and even to those of Scotland, notwithstanding the vain endeavours of certain persons in this Country to misrepresent and degrade them, in justification of our observations.—Those ancient and justly eminent seats of learning are very properly placed so far under the controul of the different Presbyteries within whose bounds they are situated, that the Graduates and especially the Professors may at any time be called upon to sign that confession of faith on which the constitution of the Kirk of Scotland is founded. Those Universities are therefore strictly Presbyterian, and the religious instruction there given is in strict accordance with the doctrines and discipline of the Kirk of Scotland.† Why then this cry of

*For the accuracy of this statement, we refer our readers to the following extracts from the Charter of King's College York, U. C.

“And we do hereby declare, ordain, and grant, that there shall be within our said College or Corporation a Council, to be called and known by the name of “the College Council:” and we do will and ordain that the said Council shall consist of the Chancellor and President for the time being, and of seven of the Professors in arts and faculties of our said College; and that such seven Professors shall be members of the Established United Church of England and Ireland; and shall, previously to their admission into the said College Council, severally sign and subscribe the thirty-nine articles of religion as declared and set forth in the Book of Common Prayer.”* * * * * “And we do further will, ordain, and appoint, that no religious test or qualification shall be required of, or appointed for any persons admitted or matriculated as Scholars within our said College, or of persons admitted to any degree in any art or faculty therein, save only, that all persons admitted within our said College to any degree in Divinity, shall make such and the same declarations and subscriptions, and take such and the same oaths, as are required of persons admitted to any degree of Divinity in our University of Oxford.

† The same acts of Parliament which settled Presbyterian Church Government in Scotland, ordain, “that no person be admitted or continued hereafter

illiberality against a University which is as liberal as any other? If the Ministers of the Kirk are jealous of the good works of the Established Church, why do they not emulate her in the only legitimate way which lies open to them? Why do they not, in the spirit of Christian strife, adopt the like means of promoting the kingdom of our common Master, where there is so much room for the labours of all men? Why do they not, in a word, establish a University of their own, where they may engraft upon the youth of this country their own principles without the fear of that contagion of which they affect so loudly to complain?—We pledge ourselves that the Ministers of the Church of England, so far from opposing their progress, will pray that we “may all work together for good.”—In the mean time we humbly pray for the blessing of God on the pious endeavours of all those who are engaged in labouring that his “avill may be done on earth as it is in heaven,” not *forbidding those who do not follow us, but beseeching our Heavenly Father to “forgive our enemies, persecutors and slanderers, and to turn their hearts.”*

AN ADDRESS FROM THE INHABITANTS OF CHAMBLLY, TO THE
REVEREND EDWARD PARKIN.

To the Reverend Edward Parkin, Rector of Chamblly.

REVEREND AND DEAR SIR,

WE your Parishioners are convinced you will agree with us in expressing our conviction, that the only genuine satisfaction felt by mortals in this world, arises from a conscience kept void of offence towards God, and towards men. That you by a faithful discharge of your parochial duties, during a ministry of nearly nine years, have secured to yourself that approbation, we can readily believe, and that you have thereby won the affectionate regard of your Parishioners, we mean to evince to you, by the present Address; and we beg that the sincerity of our professions may plead our apology for an otherwise seeming intrusion.

We cannot, Reverend Sir, in justice to our feelings, and out of a due regard to your valuable labours, allow you to depart from us without conveying the high sentiments of veneration, and gratitude, felt towards you, for the steady, zealous, and pious exer-

to be a Minister or Preacher within this Church, unless that he subscribe the Confession of Faith, declaring the same to be the Confession of his Faith.”—By the act of Union in 1707, the same is required of all “Professors, Principals, Regents, masters and others bearing office in any of the four Universities in Scotland. *Adam’s Religious World Displayed*, p. 7, vol. 3.

tions, unceasingly manifested by you, for our eternal welfare; as well as for the disinterested and friendly intercourse you have constantly kept up with us, during your residence at this place.

With fearless intrepidity you have explained to us the Gospel truths, its threats, and promises, the blessings and necessities of religion, and you have well enforced these admonitions, by the consistency of your own practice. You have indeed been "a lantern to our feet, and a light to our path." The sincere and deep regret we feel at being separated from you, is however in some measure alleviated by the hope that your active exertions and exemplary conduct on the extended field to which you have been appointed, may through the Divine Grace be productive of a harvest, equal to your warmest wishes.

Fare-you-well—is the earnest wish and ardent prayer of every one amongst us, and may the blessing of Almighty God rest upon you and your's both in time and eternity.

Chambly, 9th July, 1828.

Signed by 94.

ANSWER.

CHAMBLY, 12th July, 1828.

MY CHRISTIAN BRETHERN AND DEAR PARISHIONERS,

I receive with great satisfaction your very kind valedictory Address. Without being a "man-pleaser" (in the exceptionable meaning of the term) I trust it has been my uniform endeavour, during my ministry amongst you, to "study to please my neighbour for his good unto edification;" and it is, I can assure you, no small consolation to me, in leaving a people endeared to me by a Pastoral connexion of so many years' standing, to find that my conduct has met your approbation. It is, however, a still higher source of satisfaction to me, to be enabled to look back upon the scene of my past labours with the humble hope that I have not altogether "laboured in vain, neither spent my strength for nought." Would God that I had been more faithful, more zealous, more diligent—in the discharge of my duties, and that *you* had profited *more* by my ministry! To the blessing and protection of "the great Shepherd and Bishop of souls" I now commend you, confidently trusting that you will find in my worthy successor every thing you can desire in the office he is shortly to assume amongst you. May Almighty God bless both you and him, and make you mutually a blessing to each other!—So prays

Your affectionate friend and late Pastor,

EDWARD PARKIN.

REVIEW OF A NARRATIVE OF A JOURNEY THROUGH THE UPPER PROVINCES OF INDIA, FROM CALCUTTA TO BOMBAY, 1824—5 (WITH NOTES UPON CEYLON,) AN ACCOUNT OF A JOURNEY TO MADRAS AND THE SOUTHERN PROVINCES, 1826, AND LETTERS WRITTEN IN INDIA. BY THE LATE RIGHT REV. REGINALD HEBER, D. D. LORD BISHOP OF CALCUTTA; LONDON, MURRAY, 1828. 2 vols. 4to. pp. 631 and 515. £4 14s. 6d.

From the Christian Remembrancer for May 1828.

THERE are few circumstances in the history of our National Church which constitute a more striking and impressive comment upon the text, "The ways of God are not as our ways, nor his thoughts as our thoughts," than the early—we must not say the premature—removal of the two highly gifted and eminently distinguished individuals, who presided in succession over the Ecclesiastical Establishment of India. Scarcely had the poignancy of our regret for the loss of Bishop Middleton been mellowed down into a grateful remembrance of his exalted worth; scarcely had the intelligence of Bishop Heber's arduous and successful exertions in the great cause, to which he was devoted, realized the anticipations, which were formed by those who could best appreciate his zeal and ability to carry forward the plans of his revered predecessor, when we were overpowered with the afflicting information, that another "prince and great man had fallen in our Israel," and that to the widowed Indian Church might again be applied the lament which was uttered over Zion, "How doth the city sit solitary! how is she become a widow! She weepeth sore in the night, and her tears are on her cheeks." Yet neither did these excellent men live, nor have they died, in vain. The good seed which they have scattered throughout that hitherto uncultivated wilderness, is not, cannot be lost; even now is it springing up, as we will, we trust, one day produce an abundant harvest. The Indian Church, regulated by the wisdom of a Middleton, and cemented by the piety of a Heber, will, we would fondly hope, henceforth expand and increase on every side, thus constituting the most dignified and durable monument to the memory of both.

Contemplating the beautiful and interesting volumes now before us—the last legacy of Bishop Heber to the nation which he honoured, and to the church which he loved—the principal difficulty which presents itself consists in condensing within the limited compass which our work affords, any thing like an analysis of the journal itself, in its reference to the present state and prospects of the English Church in India. To afford at the same time an adequate idea of its deep and varied interest—as the production of an accomplished scholar, an experienced traveller, a cogent reasoner,

and a penetrating observer, would be altogether impossible. There are, however, qualities infinitely more valuable, and therefore more interesting, than mere intellectual power, however expanded, and mere attainment, however extensive and diversified. The feeling of admiration for the talents of Bishop Heber, which the perusal of this work is calculated to excite, will be accompanied with the conviction, that these are among the least of his excellencies; they will, so to speak, be lost sight of in that unaffected and ingenuous simplicity—that overflowing kindness of heart—that perfect and polished courtesy—that delicate consideration for the feelings, and sympathy in the afflictions of others—that involuntary recurrence to the dear objects whom he was compelled to leave behind—that noble and devoted postponement of every personal feeling and consideration to the performance of his important duty—which are conspicuous throughout his whole career. We forget the scholar and the poet in the friend, the father, the husband, and, above all, in the minister of Christ; we delight in the reflection, that there are such men; we feel a peculiar gratification in considering that such a man was *our own*.

After the very copious biographical sketch of Bishop Heber, and the numerous and emphatic testimonies from the highest authorities in each presidency of our Indian empire, not only to his distinguished talents, but to his peculiarly attractive and endearing qualities, and, above all, to his enlightened zeal and unaffected piety, which were contained in our number for November, 1826, it is superfluous to do more than recur to the information there afforded. We shall therefore enter at once upon the work before us, and trace the progress of the Bishop from the hour when he left his native shores, and, in leaving them, may be said to have immediately commenced his Episcopal functions, to that moment when his career was suddenly arrested by the hand of Death, and India lost one of her most liberal and enlightened benefactors, the Church of England one of its brightest ornaments, and they who personally knew and were intimately connected with this excellent man—who shall pretend to estimate *their* loss? In each and every relation, personal or social, public or private, the chasm which has been made by the removal of such a man, will be long ere it will be filled up.

Having concluded his ministerial labours in this country by a sermon preached at St. Paul's at the yearly meeting of the Charity Schools, which remains as a model of chaste eloquence and enlightened piety—and having taken a solemn farewell of the Society for Promoting Christian Knowledge on an occasion, when we are at a loss whether most to admire the eloquent valedictory address of the Lord Bishop of Lincoln, or the affecting answer of the newly consecrated Prelate of the East, the Bishop quitted his

native shores—never again to revisit them—on the 16th of June, 1823. The day after his embarkation, he had proposed to read evening prayers regularly—a proposal which was readily acceded to—and on the ensuing Sunday he performed the sacred services to the whole ship's crew, “an attentive and orderly congregation of about 140 persons;” a practice which he continued throughout the voyage without a single intermission, and which we trust was as productive of benefit as it is worthy of imitation. On the 2d of July, a vessel bound for London met them—and here we cannot forbear to quote the first passage which occurs—and there are many such throughout the volume—expressing, with all the openness of candour, and all the energy of truth, the grand actuating motive which induced the Bishop to sacrifice comfort, friends, and country. It was for the GOSPEL'S SAKE.

My wife's eyes swam with tears as the vessel past us, and there were one or two of the young men who looked wishfully after her. For my own part I am but too well convinced, that all my firmness would go if I allowed myself to look back even for a moment. Yet, as I did not leave home and its blessings without counting the cost, I do not, and I trust in God I shall not, regret the choice I have made. But, knowing how much others have given up for my sake, should make me both more studious to make the loss less to them, and also, and above all, so to discharge my duty as that they may never think that those sacrifices have been made in vain!—P. 131.

The manner in which the Bishop occupied the leisure which this long voyage afforded him, in addition to the pastoral duties of this floating parish, is incidentally and always interestingly mentioned. “I began to-day translating St. John's Gospel into Hindoostanee. I have this morning finished the following translation of one of the Poems in Gilchrist's Hindoostanee Guide.” But the scene which took place on board on the 10th of August, with the Bishop's reflections upon it—a scene, it is to be apprehended, too rarely witnessed in such a situation—can only be given with justice in his own words. Nor can we resist the pleasure of subjoining, in a brief extract, one of those sweet touches of nature, which exhibits, in the most attractive light, the sensibility of the parent, when elevated and sanctified by the piety of the Christian.

August 10.—Last night I again slept on the floor, and passed it still more uncomfortably than on former occasions; insomuch that I almost determined rather to run the risk of blows and bruises aloft, than to encounter the discomforts of the new method. This morning, however, the wind again became moderate, and I finished and preached my sermon, and afterwards administered the sacrament to about twenty-six or twenty-seven persons, including all the ladies on board, the captain, and the greater part of the under officers and male passengers; but, alas, only three seamen. This last result disappointed me, since I had hoped, from their attention to my sermons, and the general decency

of their conduct and appearance, that more would have attended. Yet, when I consider how great difficulty I have always found in bringing men of the same age and rank to the sacrament at Hodnet, perhaps I have no reason to be surprised. On talking with one of the under officers in the evening, he told me that more would have staid, if they had not felt *shy*, and been afraid of exciting the ridicule of their companions. The same feeling, I find, kept *one*, at least, and perhaps more, of the young cadets and writers away, though of these there were only two or three absentees, the large majority joining in the ceremony with a seriousness which greatly pleased and impressed me. And the same may be said of all the midshipmen who were old enough to receive it. One of the young cadets expressed his regret to me that he had not been confirmed, but hoped that I should give him an opportunity soon after our arrival at Calcutta. On the whole, the result of the experiment (for such it was considered) has been most satisfactory; and I ought to be, and I hope am, very grateful for the attention which I receive, and the opportunities of doing good, which seem to be held out to me.—P. xxxi.

August 11.—We had a good night, and a smooth though rapid progress. I had the happiness of hearing, for the first time, my dear little Emily repeat a part of the Lord's Prayer, which her mother has been, for some days past, engaged in teaching her. May He who, "from the mouth of babes and sucklings" can bring forth his praise, inspire that heart with every thing pure and holy, and grant her grace betimes, both to understand and love his name!—P. xxxiii.

On the 3d of October, after a rapid and favourable, though occasionally boisterous voyage, the vessel anchored in Saugor Roads; and on the 6th, the Bishop and his family embarked in the Government yacht for Calcutta, where they arrived upon the 10th. Having met a considerable number of his clergy, the Bishop was installed the next day at the Cathedral, which he describes "as a composition full of architectural blunders, but in other respects handsome." Immediately after this ceremony, the Bishop entered on his ministerial duties.

Oct. 12.—This was Sunday; I preached, and we had a good congregation. Nov. 2d was Sacrament Sunday at the Cathedral, and there were a considerable number of communicants.

Nov. 4th, the Bishop went to consecrate a church at Dum-dum, and on the 12th of the same month consecrated St. James's at Calcutta, an account of which former ceremony will doubtless be interesting to our readers. Neither can we withhold from them the description of the Free Schools in Calcutta, on which we shall only remark, that we envy not the feelings of the man who can read it and continue insensible to the advantages which have *already* been derived from the erection of an Ecclesiastical Establishment in India—much more to the prospect and promise of those which may hereafter arise.

We here met a large party at breakfast, and afterwards proceeded to the Church, which is a very pretty building, divided into aisles by two rows of

Doric pillars, and capable of containing a numerous congregation. It was now filled by a large and very attentive audience, composed of the European regiment, the officers and their families, and some visitors from Calcutta, whom the novelty of the occasion brought thither. The consecration of the cemetery followed, wisely here, as in all British India, placed at some distance from the Church and the village.—Pp 35, 36.

About this time I attended the first meeting of the Governors of the Free School, which has occurred since my arrival. I, on this occasion, saw the whole establishment; it is a very noble institution, consisting of a school where 217 boys and girls are lodged, boarded, and clothed, and some received as day-scholars. They are all instructed in English, reading, writing, cyphering, and their religious faith and duties, for which purpose the different catechisms and other compendia, furnished by the Society for Promoting Christian Knowledge, are employed. Some few of the day-scholars are Armenian Christians, whose parents object to these formulæ; and there are one or two Hindoos, who are allowed to attend, and who also stand on one side when the Catechism is repeated, though they say the Lord's Prayer, and read the Scriptures without scruple. The children of Roman Catholics, of whom there are also several, apparently make no such difficulties, and even attend Church with the rest of the scholars. They are, in fact, so ignorant and neglected, that many of them have scarcely any idea of Christianity but what they acquire here. The Girls' school is a separate building, of somewhat less extent than the Boys'; both are surrounded by good compounds, and built on the highest spot on this flat district.—Pp. 38, 39.

Surely the miserable sophistry which has been so often employed in regard to the imaginary danger of propagating the Gospel in India, will be shamed into silence—if the effrontery of those who employ it is susceptible of shame—by the explicit and encouraging statement of the Bishop at page 44.

It was very pretty to see the little swarthy children come forward to repeat their lessons, and shew their work to Lady Amherst; veils thrown carelessly round their half-naked figures, their black hair plaited, their foreheads specked with white or red paint, and their heads, necks, wrists, and ankles loaded with all the little finery they could beg or borrow for the occasion. Their parents make no objection to their learning the Catechism, or being taught to read the Bible, provided nothing is done which can make them lose caste. And many of the Brahmins themselves, either finding the current of popular opinion too strongly in favor of the measures pursued for them to struggle with, or really influenced by the beauty of the lessons taught in Scripture, and the advantage of giving useful knowledge, and something like a moral sense to the lower ranks of their countrymen and countrywomen, appear to approve of Mrs. Wilson's plan, and attend the examination of her scholars. There is not even a semblance of opposition to the efforts which we are now making to enlighten the Hindoos: this I had some days ago an excellent opportunity of observing, in going round the schools supported by the Society for Promoting Christian Knowledge, with Mr. Hawtayne, and seeing with how much apparent cordiality he was received, not only by the children themselves and the schoolmasters, though all Hindoos and Mussulmans, but by the parents and the neighbouring householders of whatever religion.

But we must not permit ourselves to linger too long at Calcutta, or we shall be precluded from accompanying the Bishop through-

out his arduous, and interesting, and, in a great degree, novel visitation. From this part of the Journal, therefore, we shall only quote two extracts; the former shewing that, notwithstanding all that has been said about the low ebb of religion in India, there is at least *one* particular in which Christians there might be advantageously imitated by their brethren in England; the latter, strikingly indicative of that liberal spirit and truly Christian charity, with which Bishop Heber was eminently endowed. No man knew better how to unite a just estimate of the excellence of Christians of other denominations, with a firm and uncompromising preference for his own venerable Church.

January 1, 1821.—I this day preached at the Cathedral, it being an old and good custom in India always to begin the year with the solemn observation of the day of the Circumcision; there was a good congregation.—P. 53.

January 15.—Dr. Marshman, the Baptist missionary from Serampore, dined with me. Dr. Carey is too lame to go out. The talents and learning of these good men are so well known in Europe, that I need hardly say that, important as are the points on which we differ, I sincerely admire and respect them, and desire their acquaintance.—P. 57.

On the 25th of January, the Bishop, on returning from the Cathedral, “found a fresh reason for thankfulness to God in his wife’s safety, and the birth of another little girl; and on the 2d of February he held a confirmation at the Cathedral, which was attended by 236 persons, a greater number than was expected, and which we hail as an indication that the Church of England is flourishing in Calcutta. “Most of these were half-castes, but there were several officers, and twenty or thirty soldiers, with three grown-up women of the upper ranks;” they appeared greatly interested with the ceremony, into which the Bishop entered with deep and solemn feeling.

In the most impressive and affecting Charge, which was shortly afterwards delivered to his Clergy, Bishop Heber emphatically said, “An Indian chaplain must come prepared for hard labour, in a climate where labour is often death.” Of this, alas! both in the cause and in the consequence, he was himself too appropriate an illustration. He never spared himself: to the peculiar functions of a Bishop he united—like the venerable Porteous, and a living ornament of the Episcopal Bench whom it would be superfluous to name—a zealous discharge of the office of a parish priest. He preached a course of Lent Lectures on the Sermon on the Mount,—a “work and labour of love” which was indeed recompensed in the manner which he first and most ardently desired—by an attendance far exceeding his expectations. Surely this, with not a few instances of a similar description, proves beyond a doubt that India is not an ungrateful soil; and that all who quit in early youth their native

shores, whether for civil or military employments in that vast empire, do not relinquish with their country those moral and religious principles which are her proudest and most distinguished boast.— We have no space even for a brief account of the Bishop's final proceedings at Calcutta, which he quitted on the 29th of May, 1824. Of the eloquent Charge delivered on that occasion, a Review will be found in our number for June, 1827. We shall only add, that it ought to occupy a foremost place, not only among the books, but in the memory, the conscience and the heart of every individual who proceeds to India in the capacity of chaplain or of missionary.

(To be continued.)

A LETTER TO THE RIGHT HON. ROBERT PEEL, ON THE SUBJECT OF THE LONDON UNIVERSITY. BY CHRISTIANUS. London. Murray. 1823. pp. 40.

Extract from a Review of this Letter in the British Critic for April 1823.

WHEN the scheme of an University for this metropolis was first announced to the public, it naturally became a subject of serious and immediate interest to the reflecting members of our Establishment; and there were two points of view in which they were compelled to consider it:—1st, As to the auspices under which it appeared; and, 2d, The character and objects of the education proposed in it. In neither of these, however, was it calculated, upon a first view, to afford them satisfaction. The patrons and promoters of the scheme, whatever other merits or distinctions they might claim, (and we are not disposed to detract from them,) were unquestionably in no wise remarkable for their attachment to the Church of England. Many of them were Scotchmen, others were Dissenters; and altogether they constituted a body to whom the community at large would not willingly have delegated the delicate and important task of forming and superintending a system of education for their youth; nor was it a small matter in the account, that they had selected, as the herald of their praise and the expounder of their opinions, that very journal whose pages had been frequently marked by a spirit of hostility towards those venerable academical institutions, which we esteem amongst the richest portions of our patrimony—institutions intimately connected in our minds with all that is most valuable in our Establishment and Laws, and consecrated in our hearts by the memory of the wise and good, who, in various ages, have gone forth from their walls, to diffuse light and knowledge and religion over the land.

But if the auspices under which the new scheme appeared (for new it was in a most essential sense) were calculated to awaken our

fears, the character of the instruction was by no means likely to allay them. From the very first it was fairly and distinctly avowed as a fundamental principle arising necessarily out of the constitution of their scheme, that Christian discipline and instruction would form no part of it; that while every mental faculty was to be cultivated, and every intellectual want would be supplied—the one thing needful was to be withheld, and the immortal prospects of those who should resort to them would be disregarded. Under these circumstances, emanating from such a source, and bearing in its front this capital defect, we cannot wonder that the scheme was coldly received by the public, or that so small a portion of the energies and resources of the country should have been moved in its behalf.* To the Establishment in particular the conjuncture must have been exceedingly ominous. Defective laws may sometimes be prevented of their sinister effects by a salutary countervailing principle in those who administer them; and on the other hand, a defective superintendence may be kept in order by the stubborn and unbending spirit of the laws; but when both the laws themselves and their administrators have the same bias, what hope can there be of any effectual resistance or restraint? Notwithstanding these prejudices, it must be confessed that the indisposition to the University was of no violent or obtrusive kind. It was a sentiment rather felt than expressed, or, if shown at all, appearing more in a decorous negation of support than in any active and substantive opposition. And good reason there was for this reserve. The liberal friends of the Church were well aware that in a country rising rapidly, like this, in wealth and population, and inflamed with an unusual ardour for knowledge, there was a call for more enlarged means of education than the existing institutions could supply. They were not insensible that plausible reasons might be urged in excuse even for the capital defect we have mentioned, and they felt that somewhat of the weight of their own objection would depend upon the extent to which the scheme might be carried, and upon the pretensions which were hereafter to be set up. They waited therefore patiently for that fuller development of the plan which had been promised to them; and though by no means sanguine in their expectations, they were anxious to learn by what healing measures it was proposed to compensate for this gross and palpable defect, and by what charm the promoters

* Of the Nobility, who have become contributors, there appears to be less than thirty; of Members of the House of Commons, under fifty; not a single Judge; very few eminent Lawyers; only one Bishop; few other Clergymen, and what may be considered as no doubtful indication of the public opinion, only a very few, comparatively speaking, of the more opulent and respectable Merchants and Bankers of London.

of the University could hope to reconcile an enlightened and Christian people to the exclusion of religion from the minds of youth, at the very moment and under the very circumstances in which they most require it? This statement has at last appeared from the Council, and we are now in a condition fully to comprehend and to appreciate the nature and objects of their plan. We wish it were in our power to add that it contained any thing calculated to remove, or even to qualify, our objection. But the contrary is the case. The exclusion of religion is still strictly and tenaciously adhered to, while the danger to be apprehended from it is increased by the decided extension of their views. Already thousands of pupils are reckoned as within their grasp; and not only the youth of the metropolis, permanently or occasionally residing in it, are expected to become members, but those of the provinces and the country are invited to domiciliate around their precincts. There is no longer, therefore, any occasion for reserve; and it remains for the friends of the Establishment—and more particularly for those whose habits and studies impress upon them more forcibly the indispensable value of Christian discipline and instruction—to state plainly and firmly their objections to a system which so openly denies it; to examine the soundness of the reasons which have been assigned for this omission, and to point out its true character and effects; and, finally, to declare openly, whether any learning they promise can compensate for that which they withhold, or any precaution they devise can avail against the baneful effects of their omission. It is not, let it be remembered, a mere question affecting the Establishment, which is at stake, though that would be grave enough, but it is the cause of Christianity itself, and of all those bright and benignant influences which affect the morals, the manners, and the temper of mankind.

This task has been executed, in the pamphlet before us, and in such a manner as to leave us little to desire. It is written with great strength and clearness, and with all that earnestness and seriousness which become the gravity of the subject. It has the merit, too, of comprising, in a small compass, all the important points in which this question can be viewed. Further, it is fair and liberal both in its reasoning and its views: the defect complained of is stated in the words of the Council; and none of their reasons or suggestions connected with it are withheld: and, thus, the reader is left to determine between them. We recommend the work strongly to those who have not yet made up their minds upon the subject, as well as to those who have acceded hastily to the plan. As for the staunch friends and supporters of the measure, we need not press it upon them; they must read it, and answer it: they cannot neglect it with impunity.

Passing lightly over the inquiry—whether increased means of

academical instruction are required or not in the existing circumstances of the country? which he decides, we think properly, in the affirmative, he enters at once upon the question, whether an institution so constituted as the London University, is calculated satisfactorily to supply that want?

“The fundamental defect in this institution, to which I allude, is *the entire omission of every thing connected with Christianity* among the topics of instruction which are to be imparted to the youth received there for education. Professors are to be appointed on every branch of useful knowledge; lectures are to be given in all the sciences, in Greek and Roman literature, in moral and political philosophy, in jurisprudence, in medicine, in history, ancient and modern; in every subject which commonly forms a part of general or professional education; but the topic of Revealed Religion is studiously, absolutely, and avowedly omitted. I think it right, in order to avoid even the appearance of misrepresentation, to state thus early, that the founders of the institution explain in their prospectus the reasons of this omission. They explain that it arises, *not from choice, but from necessity; not from indifference to the importance of the subject, but from the inability to devise any plan, by which instruction in religion, can be made consistent with the admission of persons of all religious persuasions to the advantages of the institution;** and they expect that all necessary instruction in religion will be supplied by the parents or guardians of the young men, who are placed there as students. This part of their statement I propose shortly to consider a little more at large. At present, I merely mention the *fact*, that in this institution, destined to be a great national institution, and bearing the imposing name of the London University, Christianity is entirely omitted; no instructions are to be given on its evidences or its doctrines, no religious services are to be performed within its walls. In fact, it would appear that the Bible is to be as much an unknown book, and the Christian religion an unknown subject, within the precincts of the University of London, as would be the case in an University founded at modern Constantinople, or as would have been the case in one established at ancient Rome.”—pp. 5, 6.

Having thus stated the character of the defect, and shown afterwards in the clearest manner, that it was quite a novelty in the country, and that, in every other similar institution amongst us, general education is always built upon the foundation of religion; he thus proceeds—

“Hitherto our nation has borne the character of a religious and a moral nation. However we may have had, and may still have, to deplore individual instances of departure from religious principles and practices, yet we have lived as a Christian people, our laws are founded on Christianity, our youth have

*We recommend this sentence, which we have taken the liberty to mark in Italics, to the serious attention of those, in this country, who would have the Professorships of a University open to all denominations of Christians. The founders of the London University are evidently of opinion that the line cannot be drawn between only one system of religious instruction in a University, and none at all—and they have chosen the latter alternative—but with how much wisdom is we think amply shewn in this article.—ED. C. S.

been bred in Christian principles. In our legislature, in all our great public institutions, in all our forms and modes of life, we have hitherto paid attention to the decencies of religion, we have shown that we feel the weight of Christian obligation. Why, then is this ill-omened separation now, for the first time, to take place? Why, for the first time since we became a Christian nation, are we called upon to witness an attempt to conduct systematically the education of our youth, on the principle of the entire omission of all instruction in that holy religion which we publicly profess?"—p. 8.

Having offered these and some general observations, for which we have no room, the author next applies himself to the consideration of that portion of the Council's statement, which relates to the omission of theology; and which, in fairness to both parties we have inserted in a note below.*

*"The Universities of Oxford and Cambridge supply ample opportunities for the education of the clergy of the Established Church. It is a fundamental principle of the University of London, that it shall be open to persons of all religious denominations; and it was manifestly impossible to provide a course of professional education for the ministers of religion of those congregations who do not belong to the Established Church. It was equally impossible to institute any theological lectures for the instruction of lay students of different religious persuasions, which would not have been liable to grave objections; still less was it practicable to introduce any religious observances that could be generally complied with. In the Universities of Oxford and Cambridge, the students, removed from the superintendence of their parents and guardians, are placed in colleges, or new domestic establishments, where it is necessary that religious instruction should be provided. In the case of the University of London, none of the students will reside within the walls; they will live in the houses of their parents or guardians; and those who come from a distance will live in houses selected by their friends, with such precautions for the safety of their morals and of their religious opinions as will naturally be adopted on the occasion. A plan is in contemplation, (which will be more fully explained in a subsequent part of this Statement,) by which those students who come from a distance may be boarded in houses where they will be under the guidance of persons of their own religious opinions, and where they will be subjected to rules of discipline for the protection of their morals. The religious education of the pupils, therefore, will be left to domestic superintendence, being the same provision which at present exists for that important object in all cases except those of the undergraduates at Oxford and Cambridge during their residence in College. There are many hundred of young men constantly in London, who come from the country for the sake of professional education in Law and Medicine, who have no guide for their religious education, unless they find it in relatives or friends interested in their welfare. To all such persons the discipline intended to be enforced in the University of London within its walls, will constitute an additional check upon their conduct.

"The Council had many long and anxious deliberations upon this subject, which they felt to be of paramount importance; but they found it impossible to unite the principle of free admission to persons of all religious denominations with any plan of theological instruction, or any form of religious discipline; and they were thus compelled by necessity to leave this great and primary object of education, which they deem far too important for compromise, to the direction and superintendence of the natural guardians of the pupils."—pp. 12, 13.

"In proceeding to observe upon this extract, I would mention my entire acquiescence in that which is stated at the beginning, that the Universities of Oxford and Cambridge supply ample means of educating the clergy of the Established Church. I wish the observations here made, to be considered as applying solely to those students who are destined for lay professions."

"In the first place then, I am gratified at finding it admitted in this extract, that theological instruction, or the formation of the religious principles, is 'THE GREAT AND PRIMARY OBJECT OF EDUCATION,' and that this is a subject 'FAR TOO IMPORTANT FOR COMPROMISE.' Thus, by their own admission, while the founders of this Institution establish an University for the systematic education of youth, they establish it on a plan which compels them, by necessity as they profess, to omit 'the great and primary object of education.' Can it be wise or politic to attempt to found an University, which, by their own confession, is defective in the main and essential part? They state, at the opening of the preceding paragraph, that 'It is a fundamental principle of the University of London that it shall be open to persons of all religious denominations;' and from this fundamental principle arises that necessity which they apparently deplore, of omitting, in their scheme, the great and primary object of education. Thus, while they acknowledge that their plan of education is essentially defective, they, themselves, knowingly and designedly create that necessity through which it becomes so.*

* It is admitted by the founders of the London University that the formation of Religious principle is "the great and primary object of education."—It should therefore evidently form the ground work of the system of every University. But how, we would ask, is this principle to be fully reduced to practice in such an establishment without the daily use of common prayer? And how is prayer to be thus daily used without the application of some particular form. That form must be either Episcopalian, or Presbyterian, or some one of the numerous sects into which Christianity is divided. But it may be said that Religion should be taught in the same University, according to all the forms in the world;—then there must be a Chapel and a Professor for each of them.—The wildness of such a scheme needs no exposure.—We confess, we would rather see a Presbyterian, or a Methodist, or a Baptist, or any other London University, or one for each sect, than one from which Religious instruction is entirely excluded.—For whether Christ be preached, "of envy and strife" or "of contention," or "of good will," yet "Christ is preached," and we should "therein rejoice." If it be objected that many sects are not sufficiently numerous or wealthy to support a separate University, we answer that it must be their business, not that of the Government to provide, in the best way they can, for the preservation and extension of their peculiar opinions.

Let us apply this reasoning to the case of King's College in Upper Canada, whose Charter has been so unceremoniously assailed by the opposers of the Church of England in this Country. The King's religion is that of the Church of England, which he has thought proper, with the consent of his Parliament, to establish in this Colony.—His Majesty has moreover thought proper to grant to that Church the Charter of an University which he has chosen to endow with certain lands and monies which are entirely at his own disposal. Is it to be supposed that the King or the Church of which he is a member should desire to propagate schism, or dissent, or sectarianism in that University? If not, the Teachers or Professors must of course be members of the Established Church: and none but her doctrines must be taught there.—The Patrons of the University, knowing that the population of this Country is of a mixed character, were desirous of opening its doors to all denominations, as far as that could be practi-

We cannot follow the author through the remainder of his work, which is occupied in considering very briefly a question naturally presenting itself to all who agree with him: his reasoning; viz. what is the best practicable plan, which may at once counteract the influence of an institution founded on so defective a principle, and supply those larger means for a sound, liberal and religious education, which the country seems to require. It may suffice to say, however, that after touching upon various schemes which have been proposed by others, he comes to the following conclusion, that the only way to attain these objects, is to found "another London University, in which it shall be made, of course, an essential part of the education imparted, to imbue the minds of youth with the principles of Christianity, according to those sounder forms which are established in this kingdom; and in which the services of religion shall be performed as directed in our National Church." (p. 33, 34.)†

cafe, without any compromise of Religious principle. How was this to be done? Not surely by opening the Professorships to such a heterogeneous mixture as even the ultra-liberal Council of the London University have pronounced to be worse than the exclusion of all Religion—nor can it be supposed that they were to be given to any one denomination to the exclusion of that Church to whose influence and exertions the boon was to be granted. The only course that could have been chosen was adopted, viz. that of allowing all to enter as Scholars who might choose to do so, and to take all degrees, save those in Divinity, unshackled by any Religious Test. If any other denomination of Christians are afraid of the Religious contagion of such an establishment, they are free to choose—and they are equally free to establish similar Institutions of their own—but they have clearly no right to expect equal support from the King with the Established Church. It is one thing to tolerate a dissenting Church—but quite a different thing to cherish and support it.—The members of the Established Church might justly complain, not of equal privileges, but of equal countenance and support granted by Government to any of those who dissent from her doctrines and discipline, and separate themselves from her communion—because she would be thereby deprived of one distinguishing feature of her establishment.—But in this Colony they have made no opposition to the claims for some assistance of those, who are most violent in their attempts to thwart their measures for spreading the influence of the Established Church.—On the contrary they have even recommended and advocated the wishes of the Kirk of Scotland to obtain salaries from Government for her Clergy in this Colony.—vide Arch-deacon Strachan's speech, pp. 22, 23 and 24. But neither the members of the Kirk nor of any other dissenting sect have any *claim* to any thing more than that full toleration which secures to them the free exercise of their Religion, and the right of establishing such Seminaries for general education as it may be in their power to maintain.—And far less have they any just ground of complaint or dissatisfaction in the establishment of an Episcopal University.—If they can claim the right of establishing, without molestation, or opposition, a Presbyterian Seminary or University, they cannot surely, with any shew of reason, deny the like privilege to any of their neighbours, much less to the Established Church.—Ed. C. S.

† A prospectus of a new London University, to be conducted exclusively on Church of England principles, has since been issued.—A meeting has taken

SELECTED PAPERS.

RELIGION AT SEA.

"I have lately had the honour," said Capt. Parry, at a public meeting in 1826, "and I may truly say the happiness, of commending British Seamen under circumstances requiring the utmost activity, implicit and immediate obedience, and the most rigid attention to discipline and good order; and I am sure, that the maintenance of all these was, in a great measure, owing to the blessing of God upon our humble endeavours to improve the religious and moral character of our men. In the schools established on board our ships during the winter, religion was made the primary object; and the result was every way gratifying and satisfactory. It has convinced me, that true religion is so far from being a hindrance to the arduous duties of that station in which it has pleased Providence to cast the Seaman's lot, that, on the contrary, it will always incite him to their performance, from the highest and most powerful of motives; and I will venture to predict, that in proportion as this spring of action is more and more introduced among our Seamen, they will become such as every Englishman would wish to see them. To this fact, at least, I can, on a small scale, bear the most decided testimony; and the friends of religion will feel a pleasure in having the fact announced, that the very best Seamen on board the Hecla—such, I mean, as were always called upon in any cases of extraordinary emergency—were, without exception, those who had thought the most seriously on religious subjects; and that if a still more scrupulous selection were to be made out of that number, the choice would fall, without hesitation, on two or three individuals possessing dispositions and sentiments eminently Christian."

In connection with this declaration, it is worthy of especial record, that during Capt. Parry's late most difficult and perilous attempt to reach the North pole, and amid the sufferings and privations to which he and his party were exposed in open boats, for upwards of sixty days, the duties of each day were commenced and concluded with "common prayer."

NOVEL READING.

Perhaps the perusal of romances may, without injustice, be compared with the use of opiates, baneful when habitually and constantly resorted to, but of most blessed power in those moments when the whole head is sore and the whole heart is sick. If those who rail indiscriminately at this species of composition were to consider the quantity of actual pleasure which it produces and the much greater proportion of real sorrow and distress which it alleviates, their philanthropy ought to moderate their critical pride or religious intolerance.—SIR WALTER SCOTT.

Without feeling either "critical pride or religious intolerance," we are very far from subscribing to Sir Walter's high opinion of the blessings of Novel reading. His own works as well as some others no doubt possess many charms, but brilliant as are the coruscations of his genius, and full as his pages are of a

place at Free Mason's Tavern at which the Archbishop of Canterbury and several Bishops were present, and at which the Duke of Wellington presided, when a subscription was made amounting to more than £20,000.—ED. C. S.

knowledge of human nature, we are so old fashioned, that we must doubt whether they possess the potency which can disarm real sorrow of its sting, dispel the dark clouds that overshadow the habitations of woe, or calm the agony of guilt, when remorse and shame storm the bosom. There are many hours with some people, when the well framed fiction, the pointed wit, the fascinating delineations of the author of *Waverley* and some of his compeers may be very advantageously employed. When, after laborious study, or the fatigues of practical exertion have exhausted the mind and wearied the body, it may be a refreshment to both to spend an hour with such masters as Scott, and our own admired Cooper. But when this hope of relaxation and refreshment, is converted into a dependance for substantial aliment, or permanent remedy in disease, it becomes dangerous. Those green and shady spots that skirt the highway, may frequently invite the weary traveller, and may afford him much of comfort, but if he linger long upon them, his journey will be very unprofitably prosecuted: if he reposes there for a length of time he will find that his limbs grow stiff, he will lose some relish for the prosecution of his way; perchance reptiles may sting and poison him, and that which might have been a momentary gain becomes a permanent evil. If none but those whose minds were well stored and whose time was laboriously filled, read works of fiction there would be less danger in them, or rather we may say there would be a less sum of usefulness subtracted from their influence. With a great proportion they constitute the only kind of study. Their evident tendency is to promote a morbid sensibility, and a disrelish for those authors, who not only enlighten the understanding but animate and guide the heart as well as regulate the passions. At any rate we have been most sadly mistaken if "when the whole head is sore, and the whole heart sick," they have power to allay the anguish of the one, or the throbbings of the other. A little dullness of the spirits they may overcome, and they may fill up an hour of languor, but when real sorrow tortures the bosom and in the absence of that comfort which nothing but religion can give, and the spirit of the Gospel can convey, it is in vain to tell us that *novel reading* can relieve the distress. When the tenderest bonds are severed and the grave closes upon departed loveliness and worth, when the soul sighs under the sense of human corruption, and the consciousness of guilt corrodes the peace, who will prescribe, who will expect to find the tale of fiction either a palliative or a cure? When "the whole head is sick and the whole heart faint," another Physician must be sought, another balm will be required.—*Auburn Gospel Messenger.*

FOREKNOWLEDGE.

From a Review of Warton's Death Bed Scenes, in the Christian Remembrancer.

How to reconcile the foreknowledge of God with the free-will of man, is a problem which the wisest have confessed their inability to solve; and his secret counsel, whereby he has constantly decreed, in his everlasting purpose, according to his foreknowledge, to save the elect, and to condemn the reprobate, is justly numbered amongst the most abstruse doctrines of theology. These are depths which we cannot fathom with the short line of human reason. "Such knowledge is too wonderful and excellent for us. We cannot attain unto it." Yet, when men bewilder themselves in these labyrinths, and pervert the practical lessons of the blessed charter of our hopes, by their curious subtleties upon these difficult points of our faith, into unmeaning precepts, with which it is either impossible or unnecessary for us to comply; we are bound in charity to

disabuse them of their errors. Happy the man, who has the talent of executing the task with the perspicuity, the force, and the familiar illustration of Dr. Warton, who, in his conference with Mrs. Milton (an inmate of an almshouse within his parish, and a sour disciple of the Geneva school), thus admirably handles the topic of God's foreknowledge as it is connected with the free agency of his rational creatures, which Mrs. Milton thought incompatible altogether with the divine prescience.

"I endeavoured to clear up the difficulty in the following manner. Looking through the window I saw one of the old women at the pump, which stood in the centre of the court-yard, and I asked Mrs. Milton who it was?—"It is Mrs. Callender," she answered.—"And what is she doing?" I asked again.—"She is filling her tea-kettle," she said.—"Are you quite sure of it?" I asked once more.—"Yes, sir," she replied, with surprise at my question; "I cannot possibly be mistaken I am perfectly certain about it."—"Very well, then," I said, "here is a circumstance, which you know certainly and infallibly: does your certain and infallible knowledge of the thing make Mrs. Callender do it?"

"No, to be sure," she answered, "it cannot."—"And yet," I said, "if she did not certainly do the thing, you could not certainly know it?"—"Very true," she replied.—"Do you understand, then," I inquired, "that it is her doing the thing which makes you infallibly know it, and not your infallible knowledge of it, which forces her to do it?" "I do understand," she said, and I think I understand also what you are driving at. But knowledge and foreknowledge, Sir, are very different things."

"Be patient, Mrs. Milton," I said, interrupting her, "be patient, and we shall come to that in a moment. Look again, and tell me what Mrs. Callender is doing now."—"She is going back to her house, Sir," she answered, "with her tea-kettle full of water."—"And do you know," I inquired, "what she will do when she comes there?"—"Yes," she replied, "that I do very well. It will be her tea-time in half an hour; and so she will put her kettle on the fire immediately."—"Here, then," I said, "is a circumstance which you foreknow; but you will hardly tell me, I should think, that good Mrs. Callender does not put her kettle on the fire of her own free will, and uninfluenced by you."

"She was staggered at first; but, soon collecting herself, she answered,—"I was too hasty, Sir, in saying that I knew very well what Mrs. Callender was going to do. It is likely, indeed, that she will put her kettle on the fire; but she may set it down, and do something else first; or, for what I know, Sir, she may drop down dead as soon as she crosses the threshold."

"She may, undoubtedly," I said, "and this glorious sun, which now shines so brightly through your window, may rise no more; but you have the greatest human certainty, that the sun will rise to-morrow, without your foreknowledge, however certain, causing it to do so. Thus in the case of Mrs. Callender, &c. &c. &c.*** If you were like God, you would be absolutely certain, and could have the most perfect foreknowledge; but Mrs. Callender would do exactly what she intended to do, uninfluenced by your foreknowledge; which is entirely confined to yourself, and has nothing to do with her."—Vol. ii. p. 208.

"Without doubt," continues Dr. W. "we are here in a state of trial, and are accountable beings; which could not be the case, if we were not free to act. Our actions would be the actions of Him, who ordained them; our sins would be his; and if this be not blasphemy, when spoken of God, I know not what is blasphemy."—Vol. ii. p. 210.

SUMMARY OF ECCLESIASTICAL AND RELIGIOUS INTELLIGENCE

THE NEW KING'S COLLEGE—LONDON, *June 21*.—A very numerous meeting of the friends of this noble institution, to be styled after the above title, was held at the **Freemasons's Tavern**. Amongst the company present we observed the Archbishops of Canterbury and York, the Bishops of London, St. David, Durham, St. Asaph, Chester, Gloucester, and Ossory, Dr. D'Oyley, the Marquis of Camden, the Speaker of the House of Commons, Lord Bexley, the Primate of Ireland, the Right Hon. the Lord Mayor, Alderman Thompson, Sheriff Spottiswoode, &c.

The Duke of Wellington in the chair.

His Grace rose to address the meeting, and was received with great applause. The object for which the present meeting was called was for the purpose of establishing in the metropolis a College, in which all the branches of literature and science would be taught, including also a knowledge of the principles of Christianity, as promulgated by the doctrines of the Established Church. (Applause.) It was not necessary for him to delay the Meeting by giving them the plan of the proposed institution in detail, as that would be explained to them hereafter. It would be sufficient for him to state it generally. The plan embraced a system of education which combined, with a general knowledge of literature and science a particular knowledge of Christianity, morality, and religion—(cheers)—together with that species of education necessary to youths adopting particular professions. He need hardly, he believed, at that time of day, say any thing on the propriety of inculcating such a system of education formed upon such a basis. (Hear, hear.) Although he had not had the advantage of a College education, owing to the particular pursuits in which he was engaged—(tremendous applause)—yet no one felt more than he did the advantage a college was to youth. The promoters of the intended establishment were the Dignitaries of the Established Religion and the Governors of the church, who were not only willing to support it by their purse, but were also willing to sacrifice their valuable time towards its future management. He called on them to assist in the execution of this great work. Let an effort be made worthy of this great country, that the youth of the metropolis might receive an education by which they would be taught to love the king, obey the laws, but above all be made acquainted with their God—(cheers)—and by being made acquainted with the great principles of their holy religion, be taught to be content with their lot in this life, and to hope through the mercy of God for happiness in the next. (Immense cheering.) His Grace then read the resolutions which we have subjoined, upon which the intended College is to be conducted.

A committee was then formed for the purpose of carrying the object of the meeting into effect.

Henry Coleridge, Esq. Barrister at Law, was appointed Secretary.

A letter from the Right Hon. Robert Peel, expressing his regret at not being able to attend owing to the death of a sister was read to the meeting.

His Grace the Archbishop of Canterbury proposed the thanks of the meeting to his Grace the Duke of Wellington, for his able conduct in the Chair, and his cordial co-operation in their views—which were given amidst acclamation.—His Grace, in suitable terms, acknowledged the compliment, and shortly after one o'clock left the Chair, and on his departure was accompanied by their Graces the Archbishops of York and Canterbury, and the Primate of Ireland, the Lord Bishops of London, Durham, Carlisle, and several of the distinguished personages present at the former proceedings. A division was formed at the side of the Hall through which the Duke of Wellington passed, and he was treated with loud greetings and clapping of hands from all parts of the Hall.

Shortly afterwards the Lord Bishop of Chester was unanimously voted into the Chair. As soon as silence was restored, from the noise of the congratulations of the Meeting, the Right Reverend Lord rose and said he wished to address the Meeting on a topic of much importance. Silence was then restored. It has been said, that no persons are to be admitted into the College, which it is the object of this day's Meeting to found, but those who are members of the Church of England. As this report is unfounded, and as I now declare it would if allowed to circulate, be productive perhaps of some injury, I conceive it my duty thus at once to contradict it. (Hear, hear, hear.) So far from such being the fact, no question whatever, as to the religious opinions held by the student will be asked, and all that will be required of him is to conform to the rules of discipline which will be laid down on that head. (Cheers.) What I mean, said his Lordship is, that in order to become students, it is not necessary that they shall be members of the Established Church, but they must submit themselves to the rules and discipline which the College, connected, as it will be, with the Church, will impose on the general management and conduct of their studies. (Loud applause.)

Several subscriptions were then named, which had been received since the departure of the Noble Premier; amongst which the Chairman announced one as being from a Lady, who was desirous her name should not be publicly mentioned, amounting to the large sum of £500. This announcement was received with loud cheering.

The Chairman again rose and said he deemed it his duty to state, that since the commencement of the Meeting the Right Hon. the Home Secretary had entered the room. (Cheers.) He did not anticipate that the Meeting would have taken place so early, or he would have been present. He had come that morning express from the country, notwithstanding his recent domestic affliction, in order to be here. (Hear, hear.) The Right Hon. Secretary had, however, evinced his affection for, and attachment to, the proposed Institution by giving a subscription of £300. The Right Hon. the Earl of Aberdeen, too, had come to the Meeting too late, acting under precisely the same mistake, and had authorised him (the Chairman) to set down his name for a subscription of £100 — (Loud applause.)

Further subscriptions were then announced, among which were—Lord Selsy, £100; Lord Ashly, M. P. 100; J. Irving, Esq. M. P. £50, Alderman Garratt, £100; the Vicar of St. Martin's in the Fields, £200; T. Wilson, Esq. late M. P. for the City, £50; and the Rev. W. Johnson, £100; the Earl of Clare, £100; the Hon. and Rev. E. Cust, £100; his brother, £100; Sheriff Spottiswoode, M. P. £50; a Rev. Gentleman from Bristol, £300; the Rev. Joseph Hughes, a Baptist Minister, 20 guineas, which the Right Rev. Chairman declared he wished to direct the attention of the meeting to, particularly, as the Rev. Donor had wished it to be understood as being a testimony to the value of the Institution, of which he had a full conviction from what he had heard since he came into the room.

Several other donations were announced.

It was whispered in the Hall, that it was the intention of his Majesty to present a donation of £5,000 towards the Institution to testify his approbation thereof.

Before the Meeting broke up, the astonishing amount of upwards of £20,000, was announced as having been received in subscriptions and donations, and that, notwithstanding, not a single advertisement had appeared for the convening of the meeting.

Among the numerous list of dignified and illustrious donors, we have only space to mention the following:—The Archbishop of Canterbury £1,000; the Archbishop of York £500; the Duke of Wellington £300; the Duke of Rutland

£500; the Bishop of London £1,000; the Bishop of Durham £500; a Lady unknown £500.

The following compose the committee:—Duke of Portland, Marquis of Bute, Marquis Camden, Earl Brevint, Lord Bexley, Bishop of London, Bishop of Chester, Bishop of Landab, Sir J. Nichol, Vice-Chancellor of England, Sir R. H. Inglis, Sir C. Price, Sir A. Cooper, R. G. Brodie, Esq. W. Sotheby, E. H. Locker, W. Warré, L. P. J. D. Poules, W. Cotton, R. Hamilton, Archdeacon Cambridge, Rev. J. Lonsdale, E. Triudal, Sir H. Halford, Bart. Alderman Atkins, Sir John Richardson, Dr. D'Cyley.

Books for Donations and Subscriptions to be immediately opened at all the Banking Houses.

CHURCH MISSIONARY SOCIETY.—New Zealand.—Communications recently received from the Missionaries in New Zealand, afford somewhat more encouraging prospects with reference to that interesting scene of the Society's labour. The Missionaries have usually from thirty to forty natives residing with them, who are instructed daily in reading, writing, &c. some of whom have made encouraging progress. The Missionaries embrace every opportunity of communicating religious instruction; and though hitherto little fruit of their labour is perceived, they are still encouraged to persevere, in the humble hope of eventually experiencing a divine blessing. The natives have manifested during the last year an inclination to sow wheat, and the Missionaries have distributed in consequence several bushels of seed among the Chiefs. During the former year a small quantity was cultivated which the Missionaries purchased, giving blankets in exchange. The Missionaries hope that from these small beginnings, the natives may eventually acquire a taste for agricultural pursuits.

The love of war and bloodshed which seems almost universally to prevail, renders the situation of the Missionaries very precarious. Not that they are exposed to any personal danger, though should Shunghee be killed, their property would most probably be plundered, and themselves expelled from the Island, or at least obliged to withdraw for a time. Shunghee is, however, too sensible of the temporal benefits which arise from the presence of the Missionaries, to allow others to molest them. It appears now that the plundering of the Wesleyan Missionaries, and the burning of their Settlement took place while he was absent in the pursuit of some natives: that he had no idea of the Missionaries being in any way molested, and was exceedingly angry, when he heard of the violence which had been committed by his allies.

Some of the natives are deeply concerned at the unsettled state of their country, and desirous of escaping from the alarms and miseries of incessant warfare. Application has been made on their behalf to the Governor of Van Dieman's Land for a grant of land that they may emigrate and place themselves under British protection. A plan of this kind must, however, be attended with serious difficulties, and we cannot but hope that the abhorrence of war may so increase, as to ere long to some arrangement by which the natives may enjoy their own country with uninterrupted tranquillity. The accounts from New Zealand come down to the end of August.—*Christian Guardian for March.*

BISHOP OF CALCUTTA.—At the Cape of Good Hope, on the way to his diocese, Bishop James confirmed 360 persons in the Reformed Dutch Church, on the 26th of October last. He also consecrated, for an English church, a portion of ground presented for that purpose by the Lieutenant Governor of the colony.

BISHOP OF CALCUTTA.—By a gentleman just from India, we learn that Bishop James had arrived in Calcutta, and that his arrival had given great satisfaction. Though less talented than Bishop Heber, his devotion, and amiable character,

Original Poetry.

points in which he is thought to resemble him, give ground for believing, that if he should be spared by Providence, he may be extensively useful to the cause of the gospel in India.

DR. BLOMFIELD, BISHOP OF CHESTER.—This active prelate, who is, at the same time, an industrious parish priest, delivered a weekly lecture on the sacred origin of the New Testament dispensation, as displayed in the acts of the apostles, at his church, Bishopsgate street, London, during the late season of Lent. The English prints state that the lectures were listened to by crowded audiences.

The Bishop of Bath and Wells has been pleased to collate the Rev. William Fitzhugh, M. A. to the Prebend of Warminster, alias Luxfield, in the Cathedral Church of Wells.

A converted Jew was baptised on the 6th of April, in the Episcopal Jews' Chapel, London, by Rev. C. S. Hawtrev. "There is every reason to believe he is a partaker of that grace which alone effectually leads us to penitence and faith."

The **FREE PRESS**, contains an interesting Report of "The Halifax Diocesan Committee of the Society for promoting Christian Knowledge." It appears that the Committee have been kept actively engaged in distributing Bibles and other Religious Books and Tracts. That their funds are more than sufficient to meet all demands against them; and that the most satisfactory accounts have been received from the Auxiliary Societies in the Diocese. The information relative to the National School in this town, is truly gratifying; there are now taught in that valuable Institution, 236 Boys, of whom 102 are Free Scholars; 99 Girls of whom 62 are Free Scholars—total 335. The compliment paid to the Teachers, is justly deserved by them. Their conduct has been always correct, and they have enforced their authority over the Scholars with a firmness and leniency highly creditable to them.—*Halifax Royal Gaz.*

A School for general Education, under the patronage of the **LORD BISHOP OF QUEBEC**, and under the immediate charge of **Mr. J. BRAITHWAITE, A. B. of QUEEN'S COLLEGE, OXFORD**, has recently been opened at **CHAMBLY**, in the large and commodious house lately occupied by the **Rev. E. PARKIN**.

In this institution will be taught the Classical Languages, Mathematics, and every other branch of knowledge connected with a liberal education. Particular attention will be paid to the manners and moral department of the pupils, and Religious instruction will be carefully bestowed, except in cases where it is the wish of the parents or friends to reserve this essential part of education to be received through other channels. The terms of Board and Tuition will be

For each Pupil under 14 years,—£40 per annum.

Do. do. above 14 years,—£50 do.

For students in Divinity or others who may be considered as merely finishing their education after the completion of their School career, the sum will be fixed by private arrangement. The matronly charge required in such an establishment has been provided for in a manner the most highly satisfactory.

ORIGINAL POETRY.

PARAPHRASE

SECOND SUNDAY AFTER TRINITY.

O God! whose court's our only throne,
Who all their hearts on thee depend,
Who know themselves too weak to stand
Without thine all-supporting hand.

Woe to our fall, we feel and own
Our hearts to evil strongly prone,
That nothing truly good can do
Unless thy grace our hearts renew.

Oft as we pour the suppliant strain
May we thy gracious ear obtain!
When dangers fright, or sins allure,
Thou only canst our souls secure.

Oft if thy grace exert its sway
To make us all thy laws obey,
And thus our weak attempts succeed
To please thee both in will and deed.

METRICAL PARAPHRASE

OF THE COLLECT FOR THE SECOND SUNDAY AFTER TRINITY.

How happy they whom thou, O Lord!
Dost train in fear and love,
Bright marks of thy peculiar care
They never fail to prove.

O grant us, Lord! such gracious proofs
Of thy paternal care —
May we thy providence enjoy
And thy protection share.

Whatever foes against them rise
In thee they can confide, [paths
Thou art thro' life's most dangerous
Their sure support and guide.

But lest to such distinguish'd bliss,
We forfeit all our claim,
Fix in our hearts the fear and love,
Of thy most holy name.

METRICAL PARAPHRASE

OF THE COLLECT FOR THE THIRD SUNDAY AFTER TRINITY.

Oft as we bend the suppliant knee
Before thy awful throne,
Thy gracious ear, O Lord! incline
And make thy mercy known.

Lord! grant that we whom thou hast
To seek thy aid in prayer, [taught
May never fail when danger's nigh,
That powerful aid to share.

A quick just sense of conscious guilt
Thy grace alone inspires.
And bid our anxious hearts pour forth
To thee their strong desires.

And when the darkest storms of life
With gloom o'erspread the scene,
O let thy comfort chase that gloom
And keep our souls serene.

METRICAL PARAPHRASE

OF THE COLLECT FOR THE FOURTH SUNDAY AFTER TRINITY.

Thou, God! whose kind protecting care
To all thy works is shown,
But most of all to humble souls
Who trust in thee alone.

O let thy mercies round us flow,
With still increasing tide;
Be thou through all life's dangerous sea
Our ruler and our guide.

To thee for holiness and strength
Must all our suit be made
For nothing's holy, nothing's strong
Without thy grace and aid.

Secure, through this world's various
Thus may we steer our way, [scenes
Nor lose the purer bliss of Heav'n
That suffers no decay.