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ORIGINAL LETTERS FROM COWPER.

Continued from page 318.)

TO THE REV. WILLIAM UNWIN.

July 27, 1780.

My dear friend, as two men sit silent after having exhausted all their topics of conversation; one says—"It is very fine weather,"—and the other says—"Yes;"—one blows his nose, and the other rubs his eye-brows; (by the way, this is very much in Homer's manner;) such seems to be the case between you and me. After a silence of some days, I wrote you a long something, that (I suppose) was nothing to the purpose, because it has not afforded you materials for an answer. Nevertheless, as it often happens in the case above-stated, one of the distressed parties, being deeply sensible of the awkwardness of a dumb duet, breaks silence again, and resolves to speak, though he has nothing to say: so it fares with me. I am with you again, in the form of an epistle, though considering my present emptiness, I have reason to fear, that your only joy upon the occasion will be, that it is conveyed to you in a frank.

When I began, I expected no interruption; but if I had expected interruptions without end, I should have been less disappointed. First came the barber; who, after having embellished the outside of my head, has left the inside just as unfurnished as he found it. Then came Olney Bridge, not into the house, but into the conversation. The cause relating to it, was tried on Tuesday at Buckingham. The judge directed the jury to find a verdict favourable to Olney. The jury consisted of one knave and eleven fools. The last-mentioned followed the afore-mentioned, as sheep follow a bell-wether, and decided in direct opposition to the said judge. Then a flaw was discovered in the indictment.

The indictment was quashed, and an order made for a new trial. The new trial will be in the King's Bench, where said knave and said fools will have nothing to do with it. So the men of Olney fling up their caps, and assure themselves of a complete victory. A victory will save me, and your mother, many shillings, perhaps some pounds, which, except that it has afforded me a subject to write upon, was the only reason, why I have said so much about it. I know you take an interest in all that concerns us, and will consequently rejoice with us in the prospect of an event in which we are concerned so nearly.

Yours affectionately,

W. C.

—
TO THE REV. JOHN NEWTON.

July 30, 1780.

My dear Sir—You may think perhaps that I deal more liberally with Mr. Unwin, in the way of poetical export, than I do with you, and I believe you have reason—the truth is this—If I walked the streets with a fiddle under my arm, I should never think of performing before the window of a privy counsellor, or a chief justice, but should rather make free with ears more likely to be open to such amusement. The trifles I produce in this way, are indeed such trifles, that I cannot think them seasonable presents for you. Mr. Unwin himself would not be offended if I was to tell him that there is this difference between him and Mr. Newton; that the latter is already an apostle, while he himself is only undergoing the business of incubation, with a hope that he may be hatched in time. When my ~~youth~~ comes forth arrayed in sables, at least in a robe of graver cast, I make no scruple to direct her to my friend at Hoxton. This has been one reason why I have so long delayed the Riddle. But lest I should seem to set a value upon it that I do not, by making it an object of still further inquiry, here it comes—

I am just two and two, I am warm, I am cold,
And the parent of numbers that cannot be told.
I am lawful, unlawful—a duty, a fault,
I am often sold dear, good for nothing when bought,
An extraordinary boon, and a matter of course,
And yielded with pleasure—when taken by force.

W. C.

—
TO THE REV. JOHN NEWTON.

August 6, 1780.

My dear Friend,

You like to hear from me—This is a very good reason why I should write—But I have nothing to say—This seems equal-

ly a good reason why I should not—Yet if you had alighted from your horse at our door this morning, and at this present writing, being five o'clock in the afternoon, had found occasion to say to me—"Mr. Cowper you have not spoke since I came in, have you resolved never to speak again?" It would be but a poor reply, if in answer to my summons, I should plead inability as my best and only excuse. And this by the way, suggests to me a seasonable piece of instruction, and reminds me of what I am very apt to forget, when I have any epistolary business in hand; that a Letter may be written upon any thing or nothing, just as that any thing or nothing happens to occur. A man that has a journey before him twenty miles in length, which he is to perform on foot, will not hesitate and doubt whether he shall set out or not, because he does not readily conceive how he shall ever reach the end of it; for he knows, that by the simple operation of moving one foot forward first, and then the other, he shall be sure to accomplish it. So it is in the present case, and so it is in every similar case. A letter is written as a conversation is maintained, or a journey performed, not by preconcerted or premeditated means, a new contrivance, or an invention never heard of before, but merely by maintaining a progress, and resolving, as a postillion does, having once set out, never to stop 'till we reach the appointed end. If a man may talk without thinking, why may he not write upon the same terms? A grave gentleman of the last century, a tie-wig, a square-toe, Steinkirk figure, would say—"My good sir, a man has no right to do either." But it is to be hoped, that the present century has nothing to do with the mouldy opinions of the last, and so good Sir Launcelot, or Sir Paul, or whatever be your name, step into your picture frame again, and look as if you thought for another century, and leave us moderns in the meantime, to think when we can, and to write whether we can or not, else we might as well be dead as you are.

When we look back upon our forefathers, we seem to look back upon the people of another nation, almost upon creatures of another species. Their vast rambling mansions, spacious halls, and painted casements, the gothic porch smothered with honeysuckles, their little gardens and high walls, their box-edgings, balls of holly, and yew-tree statues, are become so entirely unfashionable now, that we can hardly believe it possible, that a people, who resembled us so little in their taste, should resemble us in any thing else. But in every thing else, I suppose, they were our counterparts exactly, and time, that has sewed up the slashed sleeve, and reduced

the large trunk-hose to a neat pair of silk stockings, has left human nature just where it found it. The inside of the man at least, has undergone no change. His passions, appetites, and aims, are just what they ever were. They wear perhaps a handsomer disguise than they did in days of yore; for philosophy and literature will have their effect upon the exterior, but in every other respect a modern is only an ancient in a different dress.

W. C.

—
TO THE REV. JOHN NEWTON.

August 21, 1780.

The following occurrence ought not to be passed over in silence, in a place where so few notable ones are to be met with. Last Wednesday night, while we were at supper, between the hours of eight and nine, I heard an unusual noise in the back-parlour, as if one of the Hares was entangled, and endeavouring to disengage herself. I was just going to rise from table, when it ceased. In about five minutes, a voice on the out side the parlour door inquired if one of my hares had got away. I immediately rushed into the next room, and found that my poor favourite puss had made her escape. She had gnawed in sunder the strings of a lattice-work, with which I thought I had sufficiently secured the window, and which I preferred to any other sort of blind, because it admitted plenty of air. From thence I hastened to the kitchen, where I saw the redoubtable Thomas Freeman, who told me, that having seen her just after she had dropped into the street, he attempted to cover her with his hat, but she screamed out, and leaped directly over his head. I then desired him to pursue as fast as possible, and added Richard Coleman to the chase, as being nimbler, and carrying less weight than Thomas; not expecting to see her again, but being desirous to learn, if possible, what became of her. In something less than an hour, Richard returned, almost breathless, with the following account. That soon after he began to run, he left Tom behind him, and came in sight of a most numerous hunt, of men, women, children, and dogs; that he did his best to keep back the dogs, and presently outstripped the crowd, so that the race was at last disputed between himself and puss—she ran right through the town, and down the lane that leads to Dropshort—a little before she came to the house, he got the start and turned her, she pushed for the town again, and soon after she entered it, sought shelter in Mr. Wagstaff's tan-yard,

adjoining to old Drake's—Sturgess's harvest-men were at supper, and saw her from the opposite side of the way. There she encountered the tan-pits full of water, and while she was struggling out of one pit and plunging into another, and almost drowned, one of the men drew her out by the ears and secured her. She was then well washed in a bucket, to get the lime out of her coat, and brought home in a sack at ten o'clock.

This frolic cost us four shillings, but you may believe we did not grudge a farthing of it. The poor creature received only a little hurt in one of her claws, and in one of her ears, and is now almost as well as ever.

I do not call this an answer to your letter, but such as it is I send it, presuming upon that interest which I know you take in my minutest concerns, which I cannot express better than in the words of Terence, a little varied—*Nihil mei a te alienum putas.*

Yours, my dear friend

W. C.

TO THE REV. WILLIAM UNWIN.

September 5, 1780.

My dear Friend,

I am glad you are so provident, and that while you are young, you have furnished yourself with the means of comfort in old age. Your crutch and your pipe may be of use to you, (and may they be so) should your years be extended to an antediluvian date, and for your perfect accommodation, you seem to want nothing but a clerk called Snuffle, and a sexton of the name of Skeleton, to make your ministerial equipage complete.

I think I have read as much of the first volume of the Biography, as I shall ever read. I find it very amusing; more so perhaps than it would have been had they sifted their characters with more exactness, and admitted none but those who had, in some way or other, entitled themselves to immortality, by deserving well of the public. Such a compilation, would perhaps have been more judicious, though I confess it would have afforded less variety. The priests and the monks of earlier, and the doctors of later days, who have signalized themselves by nothing, but a controversial pamphlet, long since thrown by, and never to be perused again, might have been forgotten, without injury or loss to the national character, for learning or genius. This observation suggested to me the following lines, which may serve to illustrate my

meaning, and at the same time to give my criticism a sprightlier air.

O fond attempt to give a deathless lot
To names ignoble, born to be forgot!
In vain recorded in historic page,
They court the notice of a future age;
Those twinkling, tiny lustres of the land,
Drop one by one from fame's neglecting hand;
Lethæan gulfs receive them as they fall,
And dark oblivion soon absorbs them all.
So when a child (as playful children use)
Has burnt to cinder a stale last year's news,
The flame extinct, he views the roving fire,
There goes my lady; and there goes the 'squire,
There goes the parson—Oh illustrious spark!
And there—scarce less illustrious—goes the clerk.

Virgil admits none but worthies into the Elysian fields; I cannot recollect the lines in which he describes them all, but these in particular I well remember—

Quique sui memores alios facere merendo,
Inventas aut qui vitam excoluere per artes.

A chaste and scrupulous conduct like his, would well become the writer of national biography. But enough of this.

Our respects attend Miss Shuttleworth, with many thanks for her intended present. Some purses derive all their value from their contents, but these will have an intrinsic value of their own, and though mine should be often empty, which is not an improbable supposition, I shall still esteem it highly on its own account.

If you could meet with a second-hand Virgil, ditto Homer, both Iliad and Odyssey, together with a Clavis, for I have no Lexicon, and all tolerably cheap, I shall be obliged to you if you will make the purchase.

Yours, W. C.

TO THE REV. WILLIAM UNWIN.

September 7, 1780.

My Dear Friend,

As many gentlemen as there are in the world, who have children, and heads capable of reflecting on the important subject of their education, so many opinions there are about it; many of them just and sensible, though almost all differing from each other. With respect to the education of boys, I think they are generally made to draw in Latin and Greek trammels too soon. It is pleasing no doubt to a parent, to

see his child already in some sort a proficient in those languages, at an age when most others are entirely ignorant of them; but hence it often happens, that a boy, who could construe a fable of Æsop, at six or seven years of age, having exhausted his little stock of attention and diligence, in making that notable acquisition, grows weary of his task, conceives a dislike for study, and perhaps makes but a very indifferent progress afterwards. The mind and body have, in this respect, a striking resemblance of each other. In childhood they are both nimble, but not strong; they can skip, and frisk about with wonderful agility, but hard labour spoils them both. In maturer years they become less active, but more vigorous, more capable of a fixt application, and can make themselves sport with that which a little earlier would have affected them with intolerable fatigue. I should recommend it to you, therefore, (but after all you must judge for yourself) to allot the two next years of little John's scholarship, to writing and arithmetic, together with which, for variety's sake, and because it is capable of being formed into an amusement, I would mingle geography, (a science which if not attended to betimes, is seldom made an object of much consideration;) essentially necessary to the accomplishment of a gentleman yet, (as I know by sad experience) imperfectly, if at all inculcated in the schools. Lord Spencer's son, when he was four years of age, knew the situation of every kingdom, country, city, river, and remarkable mountain, in the world. For this attainment, which I suppose his father had never made, he was indebted to a plaything; having been accustomed to amuse himself with those maps which are cut into several compartments, so as to be thrown into a heap of confusion, that they may be put together again with an exact coincidence of all their angles and bearings, so as to form a perfect whole.

If he begins Latin and Greek at eight, or even at nine years of age, it is surely soon enough. Seven years, the usual allowance for those acquisitions, are more than sufficient for the purpose, especially with his readiness in learning; for you would hardly wish to have him qualified for the University before fifteen, a period in my mind, much too early for it, and when he could hardly be trusted there without the utmost danger to his morals. Upon the whole, you will perceive that in my judgment, the difficulty, as well as the wisdom, consists more in bridling in, and keeping back, a boy of his parts, than in pushing him forward. If, therefore, at the end of the two next years, instead of putting a grammar

into his hand, you should allow him to amuse himself with some agreeable writers on the subject of natural philosophy, for another year, I think it would answer well. There is a book called *Cosmotheoria Puerilis*, there are Durham's *Physico*, and *Astrotheology*, together with several others in the same manner, very intelligible even to a child, and full of useful instruction.

W. C.

—
TO THE REV. WILLIAM UNWIN.

Sept. 17, 1780.

My Dear Friend,

You desire my further thoughts on the subject of education. I send you such as had for the most part occurred to me when I wrote last, but could not be comprised in a single letter. They are indeed on a different branch of this interesting theme, but not less important than the former.

I think it your happiness, and wish you to think it so yourself, that you are in every respect qualified for the task of instructing your son, and preparing him for the University, without committing him to the care of a stranger. In my judgment, a domestic education deserves the preference to a public one, on an hundred accounts, which I have neither time nor room to mention. I shall only touch upon two or three that I cannot but consider as having a right to your most earnest attention.

In a public school, or indeed in any school, his morals are sure to be but little attended to, and his religion not at all.— If he can catch the love of virtue from the fine things that are spoken of it in the classics, and the love of holiness from the customary attendance upon such preaching as he is likely to hear, it will be well; but I am sure you have had too many opportunities to observe the inefficacy of such means, to expect any such advantage from them. In the meantime, the more powerful influence of bad example, and perhaps bad company, will continually counterwork these only preservatives he can meet with, and may possibly send him home to you, at the end of five or six years, such as you will be sorry to see him. You escaped indeed the contagion yourself, but a few instances of happy exemption from a general malady, are not sufficient warrant to conclude, that it is therefore not infectious, or may be encountered without danger.

You have seen too much of the world, and are a man of too much reflection, not to have observed, that in proportion as the sons of a family approach to years of maturity, they

lose a sense of obligation to their parents, and seem at last almost divested of that tender affection, which the nearest of all relations seems to demand from them, I have often observed it myself, and have always thought I could sufficiently account for it, without laying all the blame upon the children. While they continue in their parents' house, they are every day obliged, and every day reminded how much it is their interest, as well as duty, to be obliging and affectionate in return. But at eight or nine years of age the boy goes to school. From that moment he becomes a stranger in his father's house. The course of parental kindness is interrupted. The smiles of his mother, those tender admonitions, and the solicitous care of both his parents, are no longer before his eyes—year after year he feels himself more and more detached from them, 'till at last he is so effectually weaned from the connexion, as to find himself happier any where than in their company.

I should have been glad of a frank for this letter, for I have said but little of what I could say upon the subject, and perhaps I may not be able to catch it by the end again. If I can, I shall add to it hereafter.

Yours,

W. C.

—
TO THE REV. WILLIAM UNWIN.

October 5, 1780.

My dear Friend,

Now for the sequel—You have anticipated one of my arguments in favour of a private education, therefore I need say but little about it. The folly of supposing, that the mother-tongue, in some respects the most difficult of all tongues, may be acquired without a teacher, is predominant in all the public schools that I have ever heard of. To pronounce it well, to speak and to write it with fluency and elegance, are no easy attainments; not one in fifty of those who pass through Westminster and Eton, arrive at any remarkable proficiency in these accomplishments; and they that do, are more indebted to their own study, and application for it, than to any instruction received there. In general, there is nothing so pedantic as the stile of a school-boy, if he aims at any stile at all; and if he does not, he is of course inelegant, and perhaps ungrammatical. A defect no doubt, in great measure, owing to want of cultivation; for the same lad that is often commended for his latin, frequently would deserve to be whip-

ed for his english, if the fault were not more his master's than his own. I know not where this evil is so likely to be prevented as at home—supposing always, nevertheless, (which is the case in your instance) that the boy's parents, and their acquaintance, are persons of elegance and taste themselves.—For to converse with those who converse with propriety, and to be directed to such authors, as have refined and improved the language by their productions, are advantages which he cannot elsewhere enjoy in an equal degree. And though it requires some time to regulate the taste, and fix the judgment, and these effects must be gradually wrought even upon the best understanding, yet I suppose, much less time will be necessary for the purpose, than could at first be imagined, because the opportunities for improvement are continual.

A public education is often recommended as the most effectual remedy for that bashful, and awkward restraint, so epidemical among the youth of our country. But I verily believe, that, instead of being a cure, it is often the cause of it. For seven or eight years of his life, the boy has hardly seen or conversed with a man, or a woman, except the maids at his boarding house. A gentleman, or a lady, are consequently such novelties to him, that he is perfectly at a loss to know what sort of behaviour he should preserve before them. He plays with his bottons, or the strings of his hat, he blows his nose, and hangs down his head, is conscious of his own deficiency to a degree that makes him quite unhappy, and trembles lest any one should speak to him, because that would quite overwhelm him. Is not all this miserable shyness the effect of his education? To me it appears to be so. If he saw good company every day, he would never be terrified at the sight of it, and a room full of ladies and gentlemen would alarm him no more than the chairs they sit on. Such is the effect of custom.

I need add nothing further on this subject, because I believe little John is as likely to be exempted from this weakness as most young gentlemen we shall meet with. He seems to have his father's spirit in this respect, in whom I could never discern the least trace of bashfulness, though I have often heard him complain of it. Under your management, and the influence of your example, I think he can hardly fail to escape it. If he does, he escapes that which has made many a man uncomfortable for life; and ruined not a few; by forcing them into mean and dishonorable company, where only they could be free and cheerful.

Connections formed at school, are said to be lasting, and often beneficial. There are two or three stories of this kind upon record, which would not be so constantly cited as they are, whenever this subject happens to be mentioned, if the chronicle that preserves their remembrance, had many besides to boast of. For my own part, I found such friendships, though warm enough in their commencement, surprisingly liable to extinction: and of seven or eight, whom I had selected for intimates, out of about three hundred, in ten years time not one was left me. The truth is, that there may be, and often is, an attachment of one boy to another, that looks very like friendship, and while they are in circumstances that enable them mutually to oblige, and to assist each other, promises well, and bids fair to be lasting. But they are no sooner separated from each other, by entering into the world at large, than other connections, and new employments, in which they no longer share together, efface the remembrance of what passed in earlier days, and they become strangers to each other forever. Add to this, that the *man* frequently differs so much from the *boy*, his principles, manners, temper, and conduct, undergo so great an alteration, that we no longer recognize in him our old playfellow, but find him utterly unworthy, and unfit for the place he once held in our affections.

To close this article, as I did the last by applying myself immediately to the present concern—little John is happily placed above all occasion for dependence on all such precarious hopes, and need not be sent to school in quest of some great men in embryo, who may possibly make his fortune.

Yours, my dear friend,

W. C.

—
TO MRS. NEWTON.

Oct. 5, 1780.

Dear Madam,

When a lady speaks, it is not civil to make her wait for an answer—I received your letter within this hour, and foreseeing that the garden will engross much of my time for some days to come, have seized the present opportunity to acknowledge it. I congratulate you on Mr. Newton's safe arrival at Ramsgate, making no doubt but that he reached the place without difficulty or danger, the road thither from Canterbury, being so good as to afford room for neither. He has now a view of the element with which he was once so familiar, but which I think he has not seen for many years. The sight

of this old acquaintance will revive in his mind, a pleasing recollection of past deliverances, and when he looks at him from the beach, he may say, "You have formerly given me trouble enough, but I have cast anchor now where your billows can never reach me." It is happy for him that he can say so.

Mrs. Unwin returns you many thanks for your anxiety on her account. Her health is considerably mended upon the whole, so as to afford us a hope that it will be established.

Our love attends you.

Yours, dear Madam,

W. C.

—
TO THE REV. WILLIAM UNWIN.

Nov. 9, 1780.

I wrote the following last summer. The tragical occasion of it really happened at the next house to ours. I am glad when I can find a subject to work upon; a lapidary I suppose accounts it for a laborious part of his business to rub away the roughness of the stone; but it is my amusement, and if after all the polishing I can give it, it discovers some little lustre, I think myself well rewarded for my pains.*

I shall charge you a half-penny a piece for every copy I send you, the short as well as the long. This is a sort of after-clap you little expected, but I cannot possibly afford them at a cheaper rate. If this method of raising money had occurred to me sooner, I should have made the bargain sooner; but am glad I have hit upon it at last. It will be a considerable encouragement to my muse, and act as a powerful stimulus to my industry. If the American war should last much longer, I may be obliged to raise my price, but this I shall not do without a real occasion for it—it depends much upon Lord North's conduct in the article of supplies—if he imposes an additional tax on any thing that I deal in, the necessity of the measure, on my part, will be so apparent, that I dare say you will not dispute it.

W. C.

—
TO THE REV. WILLIAM UNWIN.

Dec. 1780.

My dear Friend,

Poetical reports of law-cases are not very common, yet it seems to me desirable that they should be so. Many advantages would accrue from such a measure. They would in the

*Verses on a Goldfinch, starved to death in his cage.

first place, be more commodiously deposited in the memory, just as linen, grocery, or other such matters, when neatly packed, are known to occupy less room, and to lie more conveniently in any trunk, chest, or box, to which they may be committed. In the next place, being divested of that infinite circumlocution, and the endless embarrassment in which they are involved by it, they would become surprisingly intelligible, in comparison with their present obscurity. And lastly, they would, by this means, be rendered susceptible of musical embellishment, and, instead of being quoted in the country, with that dull monotony, which is so wearisome to bye-standers, and frequently lulls even the judges themselves to sleep, might be rehearsed in recitation; which would have an admirable effect, in keeping the attention fixed and lively, and could not fail to disperse that heavy atmosphere of sadness and gravity, which hangs over the jurisprudence of our country. I remember many years ago, being informed by a relation of mine, who, in his youth had applied himself to the study of the law, that one of his fellow students a gentleman of sprightly parts, and very respectable talents of the poetical kind, did actually engage in the prosecution of such a design; for reasons I suppose, somewhat similar to, if not the same with those I have now suggested. He began with Coke's Institutes; a book so rugged in its style, that an attempt to polish it seemed an Herculean labour, and not less arduous and difficult, than it would be to give the smoothness of a rabbit's fur to the prickly back of a hedge-hog. But he succeeded to admiration, as you will perceive by the following specimen, which is all that my said relation could recollect of the performance.

Tenant in fee
Simple, is he,
And need neither quake nor quiver,
Who hath his lands
Free from demands,
To him, and his heirs forever.

You have an ear for music, and a taste for verse, which saves me the trouble of pointing out, with a critical nicety, the advantages of such a version. I proceeded, therefore, to what I first intended, and to transcribe the record of an adjudged case, thus managed, to which indeed, what I promised was intended merely as an introduction.*

W. C.

* This letter concluded with the poetical law-case of Nose Plaintiff—Eyes Defendants.

TO THE REV. WILLIAM UNWIN.

April 2, 1781.

My dear friend, fine weather and a variety of *extra foraneous* occupations, (search Johnson's dictionary for that word, and if not found there, insert it—for it saves a deal of circumlocution, and is very lawfully compounded) make it difficult (excuse the length of a parenthesis, which I did not foresee the length of when I began it, and which may perhaps a little perplex the sense of what I am writing, though, as I seldom deal in that figure of speech, I have the less need to make an apology for doing it at present) make it difficult (I say) for me to find opportunities for writing. My morning is engrossed by the garden; and in the afternoon, 'til I have drunk tea, I am fit for nothing. At five o'clock we walk; and when the walk is over, lassitude recommends rest, and again I become fit for nothing. The current hour, therefore, which (I need not tell you) is comprised in the interval between four and five, is devoted to your service, as the only one in the twenty-four which is not otherwise engaged.

I do not wonder that you have felt a great deal upon the occasion, you mention in your last, especially on account of the asperity you have met with, in the behaviour of your friend. Reflect however, that as it is natural to you to have very fine feelings, it is equally natural to some other tempers, to leave those feelings entirely out of the question, and to speak to you, and to act towards you, just as they do towards the rest of mankind, without the least attention to the irritability of your system. Men of a rough, and unsparing address, should take great care that they be always in the right, the justness, and propriety of their sentiments and censures, being the only tolerable apology, that can be made for such a conduct, especially in a country, where civility of behaviour is inculcated even from the cradle. But in the instance now under our contemplation, I think you a sufferer under the weight of an animadversion not founded in truth, and which, consequently, you did not deserve. I account him faithful in the pulpit, who dissembles nothing, that he believes, for fear of giving offence. To accommodate a discourse to the judgment, and opinion of others for the sake of pleasing them, though by doing so we are obliged to depart widely from our own, is to be unfaithful to ourselves at least, and cannot be accounted fidelity to him, whom we profess to serve. But there are few men, who do not stand in need of the exercise of charity and forbearance; and the gentleman in question, has afforded you an ample

opportunity in this respect, to shew, how readily, though differing in your views, you can practise all, that he could possibly expect from you, if your persuasion correspond exactly with his own.

With respect to *Monsieur le Cure*, I think you not quite excusable for suffering such a man to give you any uneasiness at all. The grosness and injustice of his demand ought to be its own antidote. If a robber should miscall you a pitiful fellow for not carrying a purse full of gold about you, would his brutality give you any concern? I suppose not. Why then have you been distress in the present instance?

Yours,

W. C.

(*To be continued.*)

SHORT DISCOURSE FOR FAMILIES.

PRAYER FOR THE PROMOTION OF CHRIST'S KINGDOM.

“*Thy kingdom come.*” Matthew vi. 10.

The hand of time, like a perpetual destruction, is lifted up in desolating triumph over man and all his works. “We are carried away, as with a flood.” The pride of all human glory, the noblest monuments of human power, and skill, and prowess; the fabrics and the institutions of many generations, all perish alike, under the unsparing hand of time. Here is a lesson of universal application, and of deep interest to all mankind, if they would but receive it. The mightiest heroes of the world are crumbled into dust. The proudest and most glorious monarchies have long since come to an end. The thrones of the earth, and the princes that occupy them, and the subjects that surround them, possess a common frailty.—The owl of the desert sits in triumph over the ruins of many a populous city. A perpetual desolation has succeeded to luxury and pride; and the unconscious plough has passed over the places where mighty senates once sat, and splendid courts assembled. “Cease, then, from man, whose breath is in his nostrils,” and take hold on the Lord Jehovah, in whom is everlasting strength; for “he is a great God, and a great King over all the earth.” He has given to his Son Jesus Christ a kingdom marked by none of the imperfections, and liable to none of the changes, of earthly kingdoms. It is at once the most glorious in its nature, the most benign in its influence, and the most solid in its foundations; and of this we are taught, by the Saviour himself, to say, “*Thy kingdom come.*”

I. We shall briefly explain what is meant by this kingdom. From its *coming* being here made a subject of prayer, and consequently of expectation it must be evident that it does not signify the kingdom of God in providence. God's dominion, as creator and preserver of man, is universal, perfect, and supreme; and, as such, admits of no increase; and, consequently, can never be said to come more extensively, or gloriously, than it is now, and has been, from the foundation of the world. But, besides this, he has another kingdom, of which he has constituted his Son the Lord and Head, saying, "I have set my King upon my holy hill of Zion." It is an intellectual or spiritual dominion. It does not commence, nor consist, in the employment of an external power, but in the influence of divine truth on the mind, and the gentle and sweet constraint of divine love in the heart. In short, it is but the re-establishment, through the grace and ministry of Jesus Christ, of the natural and just control of our heavenly Father over our whole nature. This was the great design which brought Jesus into our world. Mankind were in a state of general and total revolt against God, and were led captive by the devil at his will. Now this Saviour had the arduous work committed to him of making an atonement for the sins of the world. He satisfied the offended sovereign, established a new system of government in the hearts of his disciples, and put into their hands an instrumentality which, under his own blessing, proves mighty in pulling down the strong holds of sin and Satan.

II. We proceed to inquire for some of the evidence of this kingdom being set up in us. The words of the text imply that it is not come every where; and it is obvious that the report of it may have reached many to whom it is not come with power. The fear and terror of Jehovah's name went before the Israelites, and spread through all the nations of Canaan the report of the mighty kingdom which was approaching, but in which but few of them were to be comprehended. So it is one thing to hear of this mighty empire of Jesus through the gospel, and another thing to feel ourselves included among its faithful subjects.

1. Then it is come to us, if, from the heart, we have admitted the sovereignty of the King; for "whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Have you then seen his divine glory, "the glory as of the only begotten of the Father?" Have you bowed before his cross, the mighty instrument of his dominion, and the grand uniting principle of his kingdom? There is a

powerful and mysterious attraction in that cross, through the love which he who died on it bore to sinful men; and since he made it the instrument of their salvation, they must make it the badge of their profession, and the object of their constant glorying. "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

2. You shall know that this kingdom is come to you with saving power, if the service and the laws of Christ afford you increasing pleasure. There is so strict a bond, and so true a friendship between Christ and all his people, that their chief joy results from the consciousness of pleasing him. They are never so happy, as when admitted to his presence, or employed in his service. His words they cannot forget; "if ye love me, keep my commandments." Can you then say, "thy ways are ways of pleasantness, and all thy paths are peace?"

3. We know that his kingdom is come to us, when our distate for the sins of the flesh, the pursuits of the world, and the service of Satan, increases; when the remains of an evil heart are felt as a grievous burden. To every soul alive to the honour of the Redeemer, the yoke of sin is a galling and oppressive bondage, from which, like a fettered captive, he struggles to get free. Every tendency of the corrupt nature to yield to the temptations of Satan, or to violate the will of his Saviour and his King, is like a poisoned arrow in his heart, or a sword in his bones.

4. It is a sign this kingdom is come to us, when we are found in a state of sincere, visible, and affectionate union with the faithful subjects of it among whom we live. "By this shall all men know that ye are my disciples, if ye have love one to another." It is a sure sign that a man has little regard to the kingdom of Christ, when he can count those among his chosen friends and associates who are the worst enemies of this kingdom. To associate with traitors and rebels is to identify ourselves with them. But if we are truly among the subjects of Christ, we shall rejoice in being with them; we shall form a strict and holy league with his church, or the little fellowship of his followers, and to go with them in company to do his will in his ordinances, will be our chief joy.

5. A fifth evidence of this kingdom having come to us, will be found in a deep concern for its extension. A sense of the blessedness and the protection it affords ourselves, will produce the desire of bringing others under its sway; while the powerful influence of love to our King, will not allow us to be indifferent to the advancement of his honour, and the establishment of his glory in all the earth. Mankind will be

contemplated as the unhappy, perishing slaves of a most cruel tyrant; and Jesus Christ will be viewed as the only lawful Sovereign of the heart; while the deliverance of the souls of men from the just and everlasting displeasure of their offended King, will cause the bosom to swell with the generous design of persuading all, over whom we may have, or may gain influence to be "reconciled to God."

III. We may now proceed to state the proofs that this kingdom shall be yet more extensively promoted. Upon this basis rests the propriety of the petition, "Thy kingdom come."

Only a small portion of mankind are yet brought under the dominion of the gospel of Christ. Myriads of mankind are far from him, and far from righteousness,—the poor, helpless slaves of hideous and cruel superstitions; their minds are darkened, their affections are perverted, their active energies are devoted to sin, and the wages of their willing subjection to the prince of darkness must hereafter be reaped in eternal death.

1. Then, God has said to his Son, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The promises of God are very numerous which point us to a day when the knowledge of the Lord shall cover the earth, as the waters cover the place of the sea. These promises distinctly and repeatedly speak of the fulness of the Gentiles, and the host of nations, which we are sure have not yet come under the dominion of Christ. When they are brought to call him blessed, then shall follow the calling of the Jews, and so all Israel shall be saved.

2. Consider the merits of the Redeemer, and the efficacy of the means he has provided, and is now employing, for bringing honour to his own name. His condescending, his dying love must receive a higher and richer reward. He has not yet seen of that *travail of his soul*, with which his satisfaction is to be connected. As yet he has collected only a few scattered first-fruits of that rich and ripe harvest which the whole world shall yield, when "all nations shall be blessed in him, and call him blessed." His grace is capable of saving the most wretched, his blood of cleansing the most polluted, his Spirit of renewing the most degraded of the human race. No heart too hard for that grace to subdue, no rebel too resolute for that love to move; and so rapid, so mighty, so extensive will be the operation of his truth, that "a nation shall be born in a day."

3. Consider the expectation and the prayer of God's

inspired saints of ancient days, and of his church still. Led by his spirit, they have all along been praying, "Send out thy light and thy truth!" A voice is now heard coming out of the temple, and crying, "thrust in thy sickle and reap, for the harvest of the earth is ripe." The universal expectation that has so long engaged the prayers, and animated the hopes of the church, is, that the kingdom shall yet come far more extensively, and that the latter days shall witness an immense accession to the Redeemer's empire. Their daily prayer has been inspired by him who is the hearer and the answerer of prayer, and who has said, "ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." In conformity with these expectations and with these prayers, we see a holy zeal inflaming the hearts, and exciting the energies of the Lord's people in this great cause; and surely these are tokens of the favourable presence and gracious intentions of him, who dwells in the saints; who maketh intercession within them, and who will never suffer their prayer, and their hope, and their labour to fail.

IV. Let us now exhibit briefly the glory, with which the universal establishment of this kingdom shall be attended, and in which it shall issue.

1. This glory will consist in a most striking and lovely improvement of the human character. These effects were strikingly exhibited in the early christian age, when the children of Satan, and the slaves of the most abominable superstition, became the children of God. The proud Greek, and the warlike Roman, bowed before the peaceful sceptre of the cross. It is indeed a glorious sight, to retrace, even at the distance of so many centuries, the moral transformations which took place. To see the energetic, the self-righteous, the intolerant Saul, putting off the bloody attire of the persecutor, and investing himself, as the Apostle of the Gentiles, with the meekness and gentleness of Christ. To see those who had borne the character of senseless idolaters, and who had served divers lusts and pleasures, becoming, like the Divine Saviour, holy, and harmless, and undefiled, and separate from sinners; and all these as the fruits of that holy and heavenly kingdom which is universally and emphatically "peace on earth, and good will towards men." How truly desirable then will it be to see the human character, every where brought under the control of a sovereign, at once so potent and so benign. To see an end put to the reign of darkness, and vice, and death; that kingdom extensively established, which shall at once

secure the personal purity, the social harmony, and the everlasting happiness of mankind.

2. This glory shall be distinctly seen in the overthrow of all false religion, and the removal of every system which holds the human heart a captive to vice, to ignorance, and to misery. How glorious shall it be to behold the Hindoo released from the horrid sacrifices in which his gods delight; no longer destroying his aged parents, nor sacrificing his infant offspring, nor laying upon his unhappy widow the necessity of destroying herself at his funeral pile: to see the Moham- medan breaking loose from the delusions of the false prophet; and the countless population of China, consenting with one voice to dissolve the veteran habits of their multiform idolatry, and to proclaim the sovereignty of the only Lord God, and of Jesus Christ our King. Let every feeling heart rejoice in the anticipation of that period, when all corruptions of the true, and all varieties of false religion shall be alike destroyed; and the kingdom of Christ, in its power, and simplicity, and purity, shall be set up.

3. The glory of this kingdom shall consist in the increase of praise and honour to the King of Zion. "The crown shall flourish upon his head." The more manifest his power, and the more extensive his grace in the midst of his church, the higher shall his glory rise, and the more lively, and cordial, and constant shall be the praise which his saints shall offer. Who would not love him? for he is admired by the angels in heaven. Who would not praise him? for he shall be a salvation to all the ends of the earth. "All nations shall call him blessed."

V. Direct your attention to the obligations laid upon those who join in this petition, "thy kingdom come."

1. It imports a desire to be yourself a subject to it. When you use this petition, do you think what it is you ask? Do you reflect upon the nature of Christ's kingdom, and that this is a solemn prayer to God to make you one of his willing and obedient subjects? This prayer, if it imports any thing, surely says first, "let thy kingdom come in me."

2. This petition clearly involves the implication, that God alone can effectually promote the kingdom of the Redeemer. He has in his own power the secret spring, by which the truth is to be rendered successful over all impediments; and without his blessing, a new race of apostles would all labour in vain. In this prayer, therefore, we are inevitably supposed to believe, that it is not by might, nor by power, but by his Spirit; and that no other agency, but his own, can render effectual

the means employed by the church, to promote the kingdom of righteousness and peace.

3. The petition imports our willingness to co-operate in carrying the subject of it forward to its high and sublime consummation. It is vain, nay, it is a mockery of God, to put up this petition in a spirit which would shrink back from toil and sacrifice; or that would say, "let it come, but let not me be called into action; I love to see it advance, but let not my time, or talents, or property, be put in requisition." Consider how preposterous and absurd is such a spirit. If you wish it indeed to come, you must first submit yourselves to the obedience of faith, and then use every effort to bring this kingdom nigh unto all that are yet in a state of rebellion and sin. And now lift up your eyes, and behold, God is preparing to send forth his angel, to cry, "the kingdoms of this world are become the kingdom of our God and of his Christ." Yes, the day is indeed rapidly advancing, and let every one hold himself in readiness, when Jesus shall reign from pole to pole. All things are ready, and soon shall he take to himself his great power, for the Father has given him power over all flesh, and he shall reign for ever and ever. But the day is also coming, when he will proclaim, with a voice louder than ten thousand thunders, "these my enemies, that would not that I should reign over them, bring hither and slay them before me."

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PRACTICAL ILLUSTRATION.

EPH. 6. 1-3. Children, obey your parents in the Lord; for this is right: Honour thy Father and Mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth.

The desire of life and happiness is natural to all men, and only requires a proper direction to make it one of our most useful feelings. The lessons of divine wisdom, in the Bible, present themselves for the purpose of giving to this native desire, such a direction as will most certainly secure this object. Provision for respectability and happiness in old age, should commence, even in infancy. At this early period, the sacred volume proposes to commence that training, the acquisition of those habits, the formation of that character, to

which God has been pleased to promise long life and prosperity, as far as it shall be consistent with his glory and their good, who are obedient to his precepts. Such is the meaning of the Psalmist, in his fatherly advice—*What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; seek peace, and pursue it.* Such also is the desire of the apostle in the passage placed at the head of these remarks. This enjoins a duty on children and young people—obey your parents; honor thy father and mother. It presents inducements to the discharge of this duty—for this is right; and, that it may be well with thee, and thou mayest live long on the earth. Every child, every person, who complies with the precept will according to the designs of infinite wisdom, experience the fulfilment of the promise: *For God is not a man that he should lie.*

From the memoirs of two of our distinguished countrymen, we beg leave to present a practical illustration of this passage. The first is the illustrious George Washington, the father of his country. By Dr. Ramsey, his biographer, we are informed that Washington lost his father when he was ten years old; of course, his education devolved on his mother. When fifteen years old, he felt a predilection for sea-faring life, and had actually received a commission as a midshipman in the British navy. But the fears of his mother, combining with her affection interfered, and the plan was relinquished; the wishes of his mother were obeyed. He was prompted to embark in this course by an ardent zeal to serve his country. His youthful mind was, no doubt, fired with the prospect of future honours and emoluments. But no sooner does he find that he cannot pursue these objects without disobeying and grieving an affectionate mother, than they are cheerfully given up. The influence of a widowed female extinguishes the ardor of his zeal for naval enterprize; he prefers the peace and happiness of his mother to all the fame expected from the perils of battle.

At this period of life, youth are without experience, their feelings are generally ardent, and they are often impelled by such impetuous passions as can hardly be controlled within proper bounds, by the judicious authority even of a father. Here is a youth, however, alive to the prospects of future fame, just entering on the pursuit of his own choice, yet obeying the first gentle intimation of a mother, who governs according to her own views, that heart which afterwards remained immoveable when tried by the allurements, the threats

and terrors of the British nation. It requires no prophetic spirit to see the principles of all that is generous and great and noble, in such an instance of filial obedience. He who can deny himself the indulgence of that ambition, considered both innocent and honourable, for the sake of quieting the fears and solacing the heart of a mother, gives the surest pledge of future greatness. Indeed, by some, it may be considered questionable, whether this instance of filial submission, does not dispute the palm of honor with his victory at York, or the resignation of his commission at the close of the Revolution.

Had he followed his own inclination, disobeyed the request and tortured the heart of his mother, as many an ungracious, untractable youth has done, he might have distinguished himself as a naval hero; he might have acquired the honours of Admiral in chief of the British navy: But never could he have risen to that elevation which he afterwards reached; never would he have been hailed the Father of his country; never would he have been enthroned in the affections of America; never would he have been the admiration of the world.

In the obedience of her son, his mother enjoyed a rich reward for the care employed in his education. Little did that venerable matron imagine that the Independence of her country, and the future greatness of her son, were so intimately connected with the strength and tenderness of her affection: And yet such was the fact. And as little did that noble youth know, that in obeying the wishes of his mother, he was taking a step so important towards that honourable and elevated station which he afterwards filled: And yet such were the designs of infinite Wisdom. His obedience was a necessary link in the chain of causes and effects, which, in the providence of God, led to the independence of his country, and clothed him with the honours of first President. In obeying his mother, he obeyed the voice of God, who will reward every instance of obedience to his will.

Another, and a very striking illustration of the passage, at the head of these remarks, is furnished in the life of the Rev. Dr. Dwight, late president of Yale College, prefixed to his Theological works. In page 74, we find this record.—“As a son, he manifested towards his parents, on all occasions, the most dutiful and cheerful obedience, and the most reverential affection. So true is this remark, that his mother declared, a short time before her death, that *she did not know the instance in which he ever disobeyed a parental command, or failed in the performance of a filial duty.*” How honourable is this testimony! The, more so, because it is the testimony, not

only of a biographer, but of a pious and intelligent mother, given a short time before her death. No testimony can be more honourable than this, except it be the testimony of a good conscience; or of the holy Spirit, that we are the children of God; that we are the sincere and humble disciples of Jesus Christ.

When Dr. Dwight followed his beloved mother to the grave, his sorrow was not embittered with the recollection of any pain with which he had pierced her heart by ~~the~~ wilful, or even unguarded disobedience. When, with a tongue, faltering in death, she gave him her maternal blessing, no part of that blessing consisted in forgiveness of his neglect, unkindness or disobedience. His whole life appears to have been a sincere and cheerful effort to promote the happiness of his affectionate mother. So entirely was he devoted to this object, that he appears to have laid her under something like a painful sense of gratitude towards him. In page 18, of his life, we find these remarks.—“Often have we heard his mother, who died only ten years since, acknowledge, in the language of eloquent affection and gratitude, his kindness and faithfulness and honourable generosity to her and her children. The respect which she felt and manifested towards him, though perhaps not his inferior in native power of mind, resembled the affection of a dutiful child towards her father, rather than the feelings of a mother for her son.” In reading this statement, we scarcely know ~~which~~ ~~to~~ ~~admire~~ ~~most~~, the mother or the son; or towards which of ~~their~~ ~~own~~ hearts are most sweetly and powerfully drawn. Few parents are ever repaid for a tenth part of their sleepless anxieties, employed in cherishing and protecting the helpless infancy and childhood of their children. This venerable and pious lady, by the gratitude which she manifested, appears to have considered herself more than paid. She was one of the most fortunate of mothers.

Dr. Dwight realized the truth of the divine promise: he lived long: it was well with him, he saw good days. Not, indeed, in exemption from pain; for, through most of his life, he was afflicted; not in the possession of wealth, nor the enjoyment of animal and sinful pleasures; these were never promised as the reward of obedience to the divine law: But in doing good, in being useful to mankind, and in the favour of God. It is well with those who are usefully employed, contributing to the happiness of others, promoting the interest of the Redeemers kingdom. It is well with those, who, by dutiful affection and filial respect, are labouring to cheer the

declining years of aged parents. In this way, Dr. Dwight enjoyed a rich reward. Few have spent a more useful life than he has done. He was a distinguished and useful preacher of the gospel. He was eminently qualified, and eminently useful as a teacher of youth. His pupils are found in almost every part of this country. The hand of death alone can efface from their minds, the affectionate remembrance of their revered and beloved instructor.

How very different are those youths who appear to think, that disobedience to parents is the first proof of manhood; and that the first step to independence is, to treat with cold neglect, with cruel harshness, the feelings of a mother! who seem to measure their own self-importance by their wanton violations of filial duty. Such have neither a Washington, nor a Dwight for their pattern; nor God for their friend. Such will neither be useful to the church of Christ, nor to society. Their old age, in all probability, will be cold and cheerless. Their own wayward passions, the harshness of their disposition will prevent or destroy that endearing friendship which would brighten their declining years. What can a wife expect from the man who is in the habit of disobeying the most reasonable requests of his parents; who sports with the tenderest feelings of a mother's heart? If she expects any thing but the same treatment; if she expects any thing like genuine kindness, in the bitterness of her soul, she will soon acknowledge her disappointment. No one will expect *grapes of thorns, nor figs of thistles*. Such persons spend a useless, if not a pernicious life; make to themselves but few friends; and generally die without *much* regret.

Beloved children and young people! have you parents yet living? Obey with cheerfulness and filial affection, all their reasonable commands; comply with all their reasonable requests; grieve them not by your unkindness and disobedience. The recollection of such treatment will pain your heart, when you follow them to the grave. They deserve all the respect you can pay them. *Honor thy father and mother; for this is right*. By obeying your parents, you will acquire that sweetness of temper, that generous and amiable character which will render you both beloved and useful through life; and thus your last years will be consoled with the kindest offices of friendship. For your encouragement, remember, that such was the conduct of Washington, the Father of his country; that such was the conduct of Dwight, the Patron of every

thing that is amiable and excellent in human nature; and especially remember that this is the will of God, your Maker, whose favour is life, whose displeasure is death to the soul.

N. S.

For the Evangelical and Literary Magazine.

DOCTRINE AND ORDER OF THE WALDENSES.

(CONTINUED FROM PAGE 301.)

M. PERRIN, the venerable historian of the Waldenses, tells us that their enemies, the Catholics published a number of calumnies against them. These he states; and then sets down their answers in their own words. A few specimens of these calumnies, and of the decisive manner in which they were repelled, may possibly be acceptable.

I. Their enemies charged them with maintaining, that a man might leave his wife at pleasure; and likewise a woman her husband, for the purpose of following their sect. To this they reply—"Our doctrine is, that matrimony is a bond which nothing but death can dissolve; unless it be for the cause of fornication, as our Lord Jesus Christ himself teacheth."—And St. Paul 1. *Corinthians*, VII. saith, "Let not the wife depart from the husband, nor the husband put away his wife."

II. Another calumny, as Perrin tells us, was, that they denied the *baptism of infants*. From this imputation, says he, they acquit themselves as follows—

"Neither is the time or place appointed for those who are to be baptized. But charity, and the edification of the church and congregation, ought to be the rule in this matter."

"Yet, notwithstanding, we bring our *children* to be baptized; which they ought to do to whom they are most nearly related, such as their *parents*, or those whom God hath inspired with such a charity."

"True it is," adds the historian, "that being for some hundreds of years constrained to suffer their children to be baptized by the *Romish priests*, they deferred the performance of it as long as possible, because they detested the human inventions annexed to the institution of that holy sacrament, which they looked upon as so many pollutions of it."

“ And by reason of their *Pastors*, whom they called *Barbs*,
 “ being often abroad travelling in the service of the church,
 “ they could not have baptism administered to their children
 “ by them. They, therefore, sometimes kept them long with
 “ out it. On account of which delay, the priests have
 “ charged them with that reproach. To which charge not
 “ only their adversaries have given credit; but many of those
 “ also who have approved of their lives and faith in all other
 “ respects.”

III. A third calumny was, that they worshipped their *pas-
 tors*, or *barbs*, prostrating themselves before them. To this
 the Historian replies.

“ To clear the Waldenses from this imputation, the reader
 “ needs only to take the pains to peruse what they have said
 “ concerning the adoration of one Deity alone, in the Expo-
 “ sition they have made of their doctrine on the first com-
 “ mandment of the law of God.”

“ But they have rendered much honour to their Pastors, as
 “ to those who preached to them the word of reconciliation,
 “ treating them kindly, and feeling themselves in conscience
 “ and duty bound so to do. But that they ever intended to
 “ give that worship to the creature, which is due only to the
 “ Creator, cannot be said but by way of calumny; although
 “ *Albert de Capitaneis*, their principal enemy in the diocess of
 “ *Turin*, hath violently tortured them, in order to extort
 “ from them a confession that they worshipped their pastors;
 “ which he could never force out of their mouths.”

IV. A fourth calumny was, that they maintained, that it
 was not lawful to *swear*, or to take an *oath*.—To this they
 replied.

“ There are some oaths which tend to the honour of God,
 “ and the edification of our neighbour; as in *Hebrews* vi. 16.
 “ *Men verily swear by the greater, and an oath for confirma-
 “ tion is the end of all strife.* Also *Deuteronomy* vi, it was en-
 “ joined on the people of Israel to *swear by the name of the
 “ Lord.* So also the oath made between *Abimelech* and *Isaac*,
 “ *Genesis* xxvi.; and that of *Jacob*, *Genesis* xxxi.”

V. Another accusation was, that they shewed no reverence
 to *sacred places*; and supposed that he does not sin more hein-
 ously who burns a church, than he who burns any other house.
 To this they answer.—

“ Neither the place nor pulpit maketh any man holy; and
 “ they are greatly mistaken, who think the better of them-
 “ selves because of the dignity of the place. For what was
 “ greater than *paradise*? and what was more pure than

“*heaven?* Nevertheless man was driven out of paradise, because
 “ he sinned there; and the angels were expelled from heaven,
 “ that they might be an example to those who should come
 “ after, to teach them, that it is not the place, nor the gran-
 “ deur and dignity thereof, but innocency of life, which makes
 “ a man holy.”

VI. Another accusation was, that they were opposed to
capital punishments, and maintained that the magistrate ought
 not to put any man to death. In answer to this accusation
 they say—

“ It is written, that a malefactor shall not be suffered to
 “ live; and without correction and discipline, doctrine serves
 “ but little purpose; for neither would judgments be known,
 “ or sins punished. Just anger, therefore, is the mother of
 “ discipline, and patience without reason is the seed of vices,
 “ and suffers the wicked to go on in their excesses.”

“ True it is, adds PERRIN—true it is, they complained that
 “ the magistrates delivered them up to death, without any
 “ other knowledge of their cause than that which they had
 “ from the bare report of priests and monks, who were both
 “ judges and parties. For these pretending to discover errors
 “ in them, and then exclaiming against those things as abu-
 “ ses which they had introduced into the church, they con-
 “ demned them as heretics, and delivered them over to the se-
 “ cular power, for so they called the magistrates. Now they
 “ looked upon this to be a cruel credulity in the said magis-
 “ trates, that they gave credit to men so biassed with passion
 “ as were the said priests; and that they should put to death
 “ so many poor innocent persons, without having heard or
 “ examined them.”

VII. They were also accused by their enemies of holding,
 that their pastors ought to be kept poor, and to be compelled
 to follow some trade for a living. To this they answer.

“ We do *not* think it necessary that our pastors should
 “ work for their bread. They might be better qualified to
 “ instruct us if we could maintain them without their own la-
 “ bour; *but our poverty has no remedy.*”

VIII. The Catholick writers frequently reproached them,
 with making little or no account of the pastoral office; affirm-
 ing that they made the duty of preaching the Gospel common
 to every member of the church, male and female; and that
 they allowed persons who had not the suffrages of the church
 to administer Gospel ordinances.

It is truly marvellous that this accusation should be urged
 by the very same people, who before accused them of *wor-*
shipping their Pastors, and bestowing upon them those honours

which are due to God alone! But malice is not very anxious about consistency or truth, if it can but carry its point.

To this reproach, the Waldenses replied in the most triumphant manner; making it perfectly apparent that they put a wide difference between ministers and laymen; that they maintained the divine appointment of the pastoral office, and honoured it: that they demanded, as far as they could, scriptural qualifications in their pastors, and set them apart by the *laying on of hands*.

From a "Catechism of the ancient Waldenses, for the instructing of their youth," as given at large by PERRIN, the following extract is taken.

Q. "What is that which thou believest concerning the holy church?"

A. "I say that the church is considered in two ways;—the one *substantially*, the other *ministerially*. Considered *substantially*, by the holy catholick church is meant ALL THE ELECT OF GOD, from the beginning of the world to the end, gathered together by the Holy Spirit, and FOREORDAINED TO ETERNAL LIFE: the number and names of whom are known to Him who has elected them; and in this church remain some who are reprobate. But the church, as it is considered *ministerially*, or according to the truth of the ministry, is the company of the Ministers of Christ, together with the people committed to their charge; using the ministry with faith, hope and charity."

Q. "Whereby dost thou know the Church of Christ?"

A. "By the ministers lawfully called, and by the people participating in the truth of the ministry."

Q. "By what marks dost thou know the ministers?"

A. "By the genuineness of their faith; by sound doctrine; by a life of good example; by the preaching of the Gospel; and by the due administration of the sacraments."

With respect to the subject of *Church Government*, the Waldenses were substantially *Presbyterians*. That is to say, it is plain, from the whole of Perrin's history, that they had but one order of Ministers of the word and sacraments, whom they called *Barbs* or *Pastors*; that their ecclesiastical affairs were conducted by *Synods*, which met annually; that these Synods were made up of *Ministers* and *Elders*, that is that a kind of *Elders*, who were not ministers of the word, in other words, *Ruling-Elders*, were united with ministers in conducting Synodical business; that at the meetings of these Synods, the candidates for the ministry were wont to present themselves, when they underwent certain prescribed trials, and were ordained by the imposition of the hands of those pastors who had been ordained before them.

Another of the ministers of the Waldenses, who, as well as *Perrin*, has written and published their history, in one of their *Confessions of Faith*, which he inserts, at length in the "*Addition*" to his work, and which he expressly informs us was the confession of the *Ancient* as well as the *Modern* Waldenses, exhibits the following article—"It is necessary for the church to have *Pastors* sufficiently learned and exemplary in their conduct, as well to preach God's word, as to administer the sacraments, and watch over the sheep of Jesus Christ, together with the *Elders* and *Deacons*, according to the rules of good and holy church discipline, AND THE PRACTICE OF THE PRIMITIVE CHURCH."

But what places this matter beyond all controversy is, that soon after the reformation was established in *Geneva*, we find the Waldenses asking for and receiving several pastors, presbyterially ordained, from *Geneva*, and adding them to the list of their ministers—and also that the Rev. JOHN PAUL PERRIN, one of the most eminent of the Waldensian pastors, was a member of one of the French Synods, which were thoroughly Presbyterian in their character.

HISTORICUS.

[See Quick's Synodicon in Gallia Reformata.]

(To be Continued.)

REVIEW.

PETER'S LETTERS TO HIS KINSFOLK.

(Continued from *pa.* 236.)

We are sorry that the conclusion of this article has been delayed so long. We can only say, that this has been occasioned by the unavoidable engagements of the Reviewer; and without farther apology pass on to our work.

The 26th letter is on the subject of the Edinburg theatre; and the following on the external appearance of that city. Both, rather unfavourable specimens of the author's style. We cannot but put down with a black mark, such *affectations* as the following. Speaking of the castle of Edinburg, the author says, "The cold glare of the sun, plunging slowly down into a melancholy west behind them, makes all the broken labyrinth of towers, batteries, and house tops paint their heavy breadth in ten fold sable magnitude upon that lurid canvass.—At break of day, how beautiful is the freshness with which the venerable pile appears to rouse itself from its sleep, and look up once more

with a *bright eye into the sharp and dewy air!*—At the grim and sultry hour of noon, with what *languid grandeur* the broad flag seems to flap its *long weight* of folds above the glowing battlements! When the day light goes down in purple glory, what lines of gold creep along the *hoary brow* of its *antique strength*." He speaks also of "its cliffs of granite, its tufts of verdure, all alike *steeped* in the same *unvarying hue of mystery*—and of a *breathless canopy of lucid crystal blue*"—of the moon, "as coming from the *bosom of eternity* and *pouring down the silver of her smiles*" &c. &c. Now, doubtless, Dr. Peter Morris thought this very fine; and his countrymen, who have praised his book, and we fear many of our countrymen who have read it, think it admirable. But, had passages of this sort occurred in an American book, and had that book fallen into the hands of a Scotch or English Reviewer, they would probably have been produced as striking examples of republican bombast and extravagance.

Letters 27–39 inclusive, contain what many would think a very interesting account of Scottish courts and lawyers. We have no room for a detail here, and therefore refer the reader, who desires information on this subject, to the author. He will here find a minute account of Clerk and Jeffry, of Cranston and Cockburn, of Moncrieff, Murray, Grant and others of less note; with remembrances of some distinguished men of other times. We have introduced this subject, with this slight reference, only for the sake of observing, that in our judgment, it is the misfortune of the people of Edinburg that the men who exert an uncontrolled sway over sentiment and literature among them, are lawyers. This is said without any disrespect for the *profession*. The science of law when thoroughly studied, is eminently calculated to enlarge and invigorate the understanding. But the practice of any profession inevitably gives a bias to the mind. It creates prejudices—It sets the thoughts to moving in one channel. It is unhappy when *any class* of *professional* men have the ascendancy in a community, whether Theologians, Physicians or Lawyers. Among us we greatly need a body of enlightened and liberal minded country gentlemen, men of taste and information, keeping pace with the progress of science, and able to hold in check, and in fact to control the influence of the professional characters, who are beginning to abound.

The 40th letter is on a subject of deep interest not only to Scotchmen, but to men of literature in every country—The Edinburg Review. Dr. Morris is a tory; and of course de-

cidedly hostile to the Review: But he does full justice to the consummate abilities of the Editor.

It seems to us a matter of very great importance that a work of such wide circulation, and of such great intellectual power, should be duly appreciated. Particularly is this important in our country, where circumstances and times have given it great currency. During a long season of ill feeling, and finally of war between the United States and Great Britain, it was the leading opposition Journal. And if it never spoke in terms of kindness or courtesy of us, it was always severe against our enemy. Smarting as we were under their caustic satire, we forgave them for the sake of their opposition to those who heaped on us deeper and much more deadly injuries. The politics of the Edinburg Review, gave it great popularity here.

But there was another reason. The tone of fierce and implacable scorn in which it was accustomed to speak of every thing that it did not like; its bitter sarcasm; its bold and pre-emptory decisions; its contempt of the pretensions of antiquity, and the prescriptions of custom; its air of fearlessness and even audacity, and other qualities of this kind adapted it to the taste of the age and the country, and for a long time it was read with unceasing admiration.

We are afraid that in this statement, we ought in truth to give another reason still. There is a forbearance towards loose principles, and an opposition to religion, which commended this work to the acceptance of many, who reject religion because it does not allow license to sin.

But be this as it may, the Edinburg Review has had an immense run in this country. It is high time that its influence on the morals and understandings of our countrymen should be considered.

As for ourselves, we regard its politics as the politics of a *party in opposition*. Now a party in opposition to a government, where there exist innumerable abuses, will most certainly urge many important truths, deserving universal attention. But a work conducted by them, will take its complexion from the spirit of party. The truths which it contains will be deeply tinged with the asperity, the trick, and the cunning of party. Instead of the warm and generous enthusiasm of true patriotism, there will be the coldness and the violence of inordinate self love. The Edinburg Review has not the least tendency to the formation of such characters as the Grecian Epaminondas, or the American Washington. It awakens no lofty feeling, it puts one on no exertions of

disinterested love; it produces no instances of heroic self-denial. It is admirably adapted to the training of an active sagacious politician for the opposition.

Peter Morris charges that work with an unfavourable influence on the study of ancient literature; and thinks that the effect is very discernible among the young men of Edinburg. We believe that the same ground of complaint exists here. It is certain that classical learning is not cultivated among us, as it was in former days. And the fact is much to be deplored. Let sciolists and declaimers say what they will, there is nothing in the whole compass of literature to be compared with the works of the mighty geniuses of old time. Uniformly, when they are despised and neglected, public taste becomes corrupt; and extravagant figures, superfluous ornaments, and mere rhetorical flourish get into fashion.

The Edinburg Review is professedly the patron and advocate of modern science. And in the course of the work, there are many very able articles on various branches of this general subject. But while this is freely admitted, we doubt much whether the study of that work is favourable to the progress of true science. Its whole spirit is so self-sufficient and dogmatical, so full of pride, so arrogant and assuming, that the common and especially the young reader is in great danger of acquiring habits of thought and feeling utterly unfavourable to the thorough investigation of truth. Our author tells us, accordingly, that the young men of Scotland discover no great proficiency in that which is the very boast of their masters.

But the capital objection to this work is its *Infidelity*. True there is now and then a cold profession of regard to religion; but it is made rather in scorn and derision, than with any tokens of sincerity. And in general the tone and feeling of the work is decidedly anti-religious. We entirely agree with Dr. Morris in the opinion that the Edinburg Reviewers are "the legitimate progeny of the sceptical philosophers of the last age." And they will have a serious account to render for all the mischief done by their journal, supported as it has been by their high talents, and circulating to an unexampled extent, for a long course of years. The following extracts deserve attention.

"One of the greatest curses of a sceptical philosophy, is that by leaving no object upon which the disinterested affections may exercise themselves; it is apt to cause the minds of mankind to be too exclusively taken up about the paltry gratifications of the personal feelings. When the true ornaments of our nature are forgotten, pride and vanity must become the arbiters of human life. All those periods of history, which are looked back upon as the most splendid, were times when men cared most about principles, and

least about themselves; but when there are no longer any earnest notions about what is to be loved or respected, even the public themselves become infected with the delirium of wishing to despise every thing, and literature is made to assume a tone of petulance, which corresponds with this absurd and paltry passion, exactly in the same proportion in which it does violence to all the nobler thoughts and more delightful feelings, for whose nourishment the divine field of literature was originally intended by the great author of our being."—(pa. 257.)

"The most vulgar blockhead who takes up and reads an article in the Edinburg Review, imagines for the time that *he himself* is quizzing the man of genius, whose labors are there sported with. His opaque features are illuminated with triumph, and, holding the journal fast in his hand, he pursues his fantastic victory to the last extremities. Month after month, or quarter after quarter, this most airy species of gratification is renewed, till, by long habit, our blockhead at last becomes *bona fide* satisfied and convinced, that he is quite superior to any thing the *a e* can produce. Now and then, to be sure, some passing event or circumstance may dart a momentary disturbance into the sanctuary of his self-complacency; but this will only make him long the more fervently for the next number of the Review, to convince him that he was all in the right—to rekindle the fluttering lamp of his vanity, and make the *sanctum san torum* of his conceit as bright a thing as ever."—(pa. 259.)

It is a very easy thing to deny, that the doctrines of Religious Scepticism have been ever openly and broadly promulgated in the pages of the Edinburg Review; but I think no candid person can entertain the slightest doubt, that the tendency of the whole work has been uniformly and essentially infidel. Unless it had been so, it must have been continually at variance with itself—it must have been but one string of discords from beginning to end. The whole tone of the jeering, sarcastic criticisms, with which it has been accustomed to salute the works of the more meditative and christian authors of the time, would be enough to reveal to us the true purpose it has in view, even although it had never contained a single word expressly and distinctly bearing upon the subject of Religion. The truth is, moreover, that, in the present state of the world, all christians are well entitled to say, that "they that are not with us are against us;" and the coldness and silence of the Edinburg Reviewers would have been enough to satisfy any good christian what their tenets are, even although they had never broken upon their general rule of coldness and silence by one single audacious whisper of mockery. The negative would have been enough without the positive side of the proof; but, alas! those who have eyes to see, and ears to hear, can have little difficulty in acknowledging, that the Edinburg Reviewers have furnished their adversaries abundantly with both."—(pa. 260-1.)

The author's account of the whigs of Edinburg is of very little interest to the people of this country. But there is something very agreeable, and even edifying in the following letters on the Edinburg Booksellers. That city is a place of vast trade in literature; and is greatly indebted to the enterprize of Constable and Blackwood, the great bibliopoles of the north. We however must refer our readers to the author for a number of pleasant things on this subject; while we utter a sigh on the different condition of the trade in this country, where writers, booksellers, and their wares are alike neglected.

Blackwood however, deserves more notice. He is projector and editor of a monthly magazine, of immense popularity, set up on purpose to put down the Edinburg Review. There is great sprightliness and talent in this new periodical. It is, of course, high tory in its politics; and makes considerable pretensions to religion. Nevertheless, it is the sort of religion that well befits high toryism—a pleasant, good natured, accommodating religion, that allows a man to take his glass as long as he can lift it to his mouth, and indulge in all manner of good cheer, provided he will only rail at whiggism and infidelity. The work however, is republishing in this country, and our readers may easily, if they will, judge for themselves—It is certainly one of the most amusing monthly journals that we have ever seen.

Dr. Peter has several letters on Scotch painters and paintings, which, as we are neither *connoisseurs* nor *amateurs*, we pass over; and we trust that our readers will give us credit for this act of discretion. The *cant* of criticism in painting is of all cants the most ridiculous. For ourselves, we only know what pleases us, and do not pretend to say what *ought* to please others.

We have no room for any notice of the authors visit to several noted places in Scotland; nor have we any patience with his second burst of enthusiasm on the modern science of craniology. His visit, however, to Walter Scott, and his notice of the far famed Scotch novels must delay us a little.

Scott is, perhaps, among us the most popular poet of the age. Our countrymen allow to Biron indeed, higher poetical power. But then there are such demoniac passions displayed by him; and a spirit of such dark and revolting misanthropy, of such utter scorn of all that is generous, and such contempt of all that is holy, pervades his works, that there is no sympathy between the virtuous part of our countrymen and him. It is said indeed that some of the ladies love to read him. But this, if it be the fact, may be accounted for on the mere principle of female curiosity—They wish to see how Beelzebub incarnate makes love. The case however is different with Scott. He represents the modes of life among a people from whom we are descended; and with whom and us there are many common principles and feelings. At the same time, there is so much that is obsolete and strange, that the whole is invested with the interest of novelty. Hence the unbounded popularity which he has enjoyed in this country. Perhaps too, in the simplicity of our institutions and manners we have departed less from the ancients than the English and

Scotch themselves. If so we may account for what is stated to be a fact by some of Scott's countrymen; that he is more popular in America than in Great Britain. We think too, that it is not a mere evanescent popularity; but one that will last for generations to come. If his poetry should indeed lose its run among us, it will be owing to the greater power of the prose works which are generally ascribed to him—We mean the *Scotch Novels*. Dr. Peter Morris, who by the way under a *Welsh dress*, shows at every step the *tartan plaid* of a true Scotchman—has no doubt but that Scott is the author. Public opinion in his country, we understand, has settled down on him—while the case is held in suspense here. We are of Dr. Morris' opinion. Yet the thought has often presented itself, that more hands than one are employed in these works. But if this is the case there is some master spirit that direct the whole. The immense popularity of these novels among us, may be accounted for as in the case of the poems. They excite a powerful sympathy in the minds of our countrymen.

We have long wished for a fair occasion of expressing our views respecting the moral influence of these and some other works upon our countrymen, and regret that our limits will not now allow us to enter into this subject. We have to say, however, that in some instances the author has falsified history in the characters brought on the stage. This remark applies particularly to *Old Mortality*. *Claverhouse* is no fictitious personage. He was a prime agent in the stormy and bloody scenes that were transacted in Scotland in the reign of Charles II. and was one of the most cruel and bloody-minded men that ever made himself subservient to the purposes of a tyrant. While he is represented in colours far too bright, there is a positive caricature of the covenanters.—With something ridiculous and extravagant in their enthusiasm, they were noble men and true, who made a stand against the encroachments of tyranny, and endured privations and sufferings in behalf of liberty, which ought to embalm and consecrate their names in the memory of every friend of the rights of man. In fact the times demanded men of their sternness and austerity. And we, who are now so ready to join in the laugh at their expense, are indebted to their spirit and example for many of the blessings in which we rejoice.

In pursuing our course through this volume, we must often make long strides over very amusing passages, for the sake of noticing matters of greater importance. No view of so religious a people as the Scotch can be at all complete, without placing in a prominent situation their church and clergy. In

fact religion has a powerful influence in forming the whole Scotch character. They are in early life and in late, subjected to its discipline. It enters into all the departments of their society; and indeed exerts its power to a very considerable extent over the unbelievers who unhappily have sprung up among them. It is to the wisdom of their General Assembly, that they are indebted for their parish schools, and for the universal diffusion of education among the people. But the religion of Scotland is *plain Presbyterianism*. There is nothing in it, to tickle a prurient imagination; nothing to excite those *poetical feelings*, which with many pass for the fervors of devotion; nothing, which by soothing and gratifying the senses, misleads the conscience into false judgments concerning the spiritual condition—and by satisfying the love of pleasure makes one suppose that he is in charity with all men, because he is put into a good humour with himself, there is no magnifying of external observances, by a punctilious regard to which so many hope to purchase heaven. It is *simple undorned* christianity.

The reader of Peter's letters meets with many gibes and flouts on the puritanism of this mode of religion; and with some exceedingly uncandid remarks on its influence. One instance of this occurs pp. 295-6; in which there is a horrid story of the murder of two children by their tutor, because he had been accidentally detected in an affair of love by one of them. The wretch was a licentiate in the Kirk of Scotland, and the writer thinks this sufficient evidence of the dark and desperate spirit of puritanism. Yet in the sequel, he tells us that the people—Presbyterian people too—executed, (according to an old Scotch law providing that when a murderer is detected in the very act of guilt, he may be punished immediately) summary justice on the vile offender; and he was hanged within an hour after the deed was done!

Nothing but deep and bitter prejudice could make any man draw such a conclusion from such premises. There is not a society, or profession in the world, that is not sometimes disgraced by unworthy connections. We could tell many stories about the members of other churches; and some, of ministers convicted of most atrocious offences and yet sustained in their ministerial character and functions; but we disdain this fashion of retorting, and this unfair way of reasoning.

But this author says, in terms which many will think plausible,

“Puritanism, by its excessive exclusiveness, always brings along with it a nakedness and barrenness of mind in relation to all human attachments, and

the temporal concerns of life. But human nature, in despite of puritanism, can never be utterly extinguished. It still demands some human things for our affections to lean upon—some thoughts to be dear to our imaginations, and which we may join our countrymen in loving—for common attachments widely diffused, must always tend to civilize and improve human nature, and awaken generous and social habits of feeling. Shakspeare observes in *Coriolanus*, that, during the time of war, citizens always feel more benevolent towards each other; and the reason, no doubt, is, that war reminds them in what respects their interests and feelings concur.—Puritanism weighs too hard upon human nature, and does not tend to draw out its best aspect. It makes every man too much the arbiter of his opinions and their champion—Hence too much self-love. It makes him look with too much jealousy and anxiety upon his neighbours, as persons in error, or capable of leading him into error—or as differing in their convictions from those at which he himself has had the happiness to arrive. Hence a want of cheerfulness, confidence, and settled good nature. Lastly, puritanism leaves a man alone to face and fight the devil upon the strength of his own virtue and judgment, which, I dare say, Colonel Harrison himself would feel to be as much as he was able for. Puritans confine their imaginations entirely to the Scriptures, and cut themselves off from the early Romish legends of saints—the true mythology of Christianity—the only part of it, at least, which poetry and the other fine arts can, without too great a breach of reverence, mould and adapt to their own purposes.—Some of them surely are exquisite in beauty, and afford room for all manner of play of fancy. I speak, you will remember, entirely with an eye to literature. Whatever may be the orthodox opinions on these subjects, why should poetry refuse to invest them with preternatural attributes, or to take advantage of the fine poetical situations which sometimes occur in those old histories?

[Pages 383, 384.]

This, *mutatis mutandis*, is precisely the fashion in which monarchists and highflying Tories speak of republican institutions. They want the polish and the grace, the pomp and circumstance of courts; they are naked, and barren; and republicans are selfish and self sufficient. Indeed, if we may be allowed the expression, Presbyterianism is the republicanism of christianity; and its principles of ecclesiastical polity are admirably adapted to the political institutions of the country in which we live.

The objection made to the sternness and sturdiness of puritanism is most unreasonable. It was persecuted and oppressed; it was driven to mountains, and dens, and caves of the earth; it had to bear hunger and cold and nakedness, and the sword. And it chose to bear all these; it braced itself up in proportion to the burden that was laid on it; its courage grew as dangers thickened around it; it counted liberty too dear, and conscience too holy, to be sacrificed on the throne, and at the bidding of a debauched and profligate king. For this, it was laughed at by his wits and courtiers; and men who have fallen on better times, and who ought to have better feelings,

prolong the laughter. It is well for us that these mimics of a court, have not to sustain the interests which puritans sustained; and defend the rights which they defended. Their graceful and pliant virtues would shrink from the rude encounter; and the courtliness and elegance of *loyalty* would soon usurp the place of stern and unyielding *patriotism*.

The philosophy of Puritanism is utterly misunderstood.—It attempts not to extinguish the kindly and generous feelings of human nature; nor does it mean to draw off human affections from human things. Its object is to purify and exalt, by associating them, with the glorious and delightful truths of pure christianity. And thus under its roughest aspect even, it communicates a deep and lofty tone to the feelings, and fills the mind with high thoughts and “noble musings.” It has exclusive reference indeed to the scriptures, but it is to the scriptures which teach that every man, to whom it is in our power to do good, is our neighbour. At the same time it teaches confidence in an over-ruling and gracious providence, and a firm reliance on God’s “exceeding great and precious promises.” Hence it is in its natural aspect both courageous and cheerful. It forbids reliance on the strength of its own virtue, and leaves not its votaries to fight the devil alone; but most particularly acknowledges that its sufficiency is of God.—It is said not to be *cheerful*, because it is not *gay*; to be *austere*, because it practises *self-denial*; to be *bigotted* because it will not *symbolize with antichrist*; to be *stubborn* because it maintains the rights of *conscience*, to be *rebellious* because it will not offend *God* at the *bidding of man*.—Puritanism knows nothing of the mythology of religion, it despises legends because they are lying; it holds in little estimation the pealing of the organ, the stained and painted windows, the long drawn aisle, the lofty domes, and towering steeples of gothic cathedrals, because all these things so fill the mind and please the imagination, as in a great degree to exclude higher and better things. The worshipper rests in them, instead of using them as means whereby to ascend to God. It is true; that under the darkness of a symbolical dispensation, there were a pompous ritual and various external ceremonies. These suited the times. But when the truth was published not by types and figures, but in direct terms, these observances were abolished, and men were taught to worship the living God in Spirit and in truth. Show and parade in religion suit a dark time, and an illiterate people. And the consequences of *depending* on powerful addresses to the senses for producing the effect of religion, are disastrous in a high

degree. Let the common people of Scotland be compared with the common people of Italy, where there is doubtless enough of the mythology and poetry of religion, and the difference will be apparent between the practical influences of puritanism and of the pompous worship, which Dr. Peter Morris affects so much to admire.

There are several letters on the General Assembly of the Kirk of Scotland, to which we should be glad to pay attention. But we have already occupied nearly as much room as we can afford in the present No. Our readers then will, we hope, forgive us if we defer the conclusion of this article till next month.

At present we shall only add a single remark. At pa. 411, the Author says "Scotland has been poor beyond all example, in eminent theologians." We differ from him. The case is this—the office of a clergyman in Scotland is not a sinecure. He is obliged to preach regularly, to visit his parishioners, to superintend schools, to catechise children; besides attending to domestic duties. In other words, what a beneficed clergyman in England does by his vicar, the Scotchman does by himself. The theological writers, then, in Scotland are few. But the well instructed theologians are numerous. The converse of this is true among their neighbours.—Writers are more numerous in England; sound theologians in Scotland. This arises from the difference in theological education. Theology is a particular study in Scotland, previously to licensure. It is not so in England.

We do not however pretend to deny the merit of the English writers on Divinity. That church has in every age produced great men, the glory of their country and luminaries of protestantism. But while this is the case, the general character of the Scotch clergy is undoubtedly superior to that of the English. And it is worthy of remark, that at any time when religion has been attacked in Scotland, there have at once stepped forward from the ranks of the church, able defenders of the faith. And these, too, men who had perhaps never been heard of before beyond the bounds of their own parish. This is strong proof of the value of their system of theological education.

(To be Continued.)

Extracts from Minutes of the General Assembly of the Presbyterian Church.

(Continued from page 340.)

MAY 31.

Resolved, That it is expedient that no person be introduced to preach in any of the churches under our care, without consent of the pastor or church session.

JUNE 1.

The committee to which the resolution on the subject of Psalmody was committed, and the consideration of which had been deferred by the last Assembly to be taken up by this Assembly, reported, and their report being read and amended, was adopted, and is as follows, viz:—

That the subject of the resolution, in their opinion is of such magnitude, as to demand the serious attention of this Assembly: Psalmody has, in all ages, been considered a most important part of the worship of God. The church, therefore, has ever been careful to preserve its purity for the edification of her members; whilst they who have departed from the faith, once delivered to the saints, have availed themselves of it, to accomplish their divisive plans with the best success. Mindful of their duty in this matter, the General Assembly have, from time to time authorized the use of Rouse's version of the Book of Psalms, Watt's imitation of the Psalms of David, with his three books of Hymns, Barlow's alterations of, and additions to Watt's imitation, and Dwights' revision of Watts, with his additional versifications and collection of Hymns, in the churches under their care.

Whilst the committee grant that each of these systems of Psalmody has its excellencies, they respectfully recommend that one uniform system of Psalmody be prepared under the direction of the Assembly, for the use of the churches under their care, they believe that the time has come when such a measure may be adopted without offending any of our churches, and with the prospect of the complete success.

If they are correct in this belief, of which the Assembly must judge, it appears to them that uniformity in this matter will furnish a strong bond of peace and harmony, between the different sections of our church.

The committee further recommend that this uniform system of Psalmody consist of two parts, viz.

1. A compilation of metrical versions of the book of Psalms, adhering to the order and connexion of the same, as far as practicable.

In this compilation the preference ought to be given to the authorized versions now in use, so far as the poetry and conformity to the text allow. The committee, in recommending this compilation, disavow any design of committing the Assembly on the difference of opinion which exists about the book of Psalms. They also wish it to be distinctly understood that they do not disapprove of Watts. But they think that a compilation, such as is recommended, if judiciously executed, will satisfy the friends of Dr. Watt's imitation, and the advocates of the exclusive authority of the book of Psalms.

2. A copious collection of Hymns, and Spiritual Songs from various authors, giving the preference to those now authorized, so far as good taste, sound sense, and enlightened piety admit.

Such a system of Psalmody, the committee think, besides producing harmony among ourselves in this part of public worship, will tend to enlarge that growing disposition among Christians of different denominations to union of exertions, for promoting the kingdom of Christ.

They therefore submit the following resolutions, viz.

1st. That a committee be appointed to digest and prepare a uniform system of Psalmody, as recommended in this report; the whole when prepared agreeably to the views of the committee, to be submitted to the General Assembly, for their adoption.

2nd. That the committee appointed to carry this resolution into effect, be authorized to procure at the expense of the Assembly, such versions of the book of Psalms, and such collections of hymns and sacred songs, as they may deem necessary.

The Assembly appointed Drs. Romeyn, Alexander, Nott, Blatchford, and Spring, a committee, to prepare and digest the system of Psalmody, as recommended in the foregoing report.

RELIGIOUS INTELLIGENCE.

DOMESTIC.

Visit to the Society Islands.

(Continued from page 342.)

“In the afternoon I went on shore with two of our officers, and attended divine service at Mr. Wilson’s chapel. The house was full, and as many people were on the outside as within, all dressed in the best taffas, and paying the closest attention. Mr. Wilson, after praying and singing, preached a sermon in the Tahitian language, of which we understood very little. After service, we all supped with Mr. W. and the officers returned on board well pleased with their visit, and saying, I had not exaggerated any thing in my description.

“The next morning I went on shore for Mr. Wilson and his two little boys, who were to accompany us, and took them on board. Shortly after the pinnace was manned, and we all set out. The weather being quite calm, we could not make sail, and therefore were obliged to pull at the oars all the way. We arrived about 12 o’clock at a fine landing place, near the house of Mr. Bourne, a young man who had been on the island a year, and does the printing business in the native tongue. He, with his wife, came down to welcome us on shore, and took us to his house, where we found every thing remarkably clean and neat. While Mr. Wilson went over to Mr. Crook’s house, Mr. Bourne took us out to see his printing press, garden, &c. Besides other vegetables, he had growing cotton, sugar cane, tobacco, &c.

“Shortly after, Mr. Crook came in, to whom we were introduced. He is a remarkably active and pleasant man, apparently about 40 years of age. Had a long and interesting

conversation with him, but he could give us no satisfactory information with respect to the probability of our obtaining a cargo any where. After Mr. Wilson’s return, we all dined with Mrs. Bourne, who gave us an elegant dinner of fowls and pudding, and had every thing so much like home, that I was really happy.

“After a hearty dinner, we all walked to Mr. Crook’s house, about one fourth of a mile, on entering which any one might have seen my eyes glisten. Here was Mrs. Crook, a large and healthy looking woman, at the head of a long table, at which were twelve fine rosy cheeked children, all under fifteen, and all her own, except one, who was Mr. Wilson’s. They all appeared so healthy and so happy, that it was truly a delightful spectacle.

“After being introduced to Mrs. Crook, we took a long and very pleasant walk in the village, visiting the people in their houses, it being part of our object to obtain some bread-fruit. When the Captain mentioned this, Mr. C. spoke to one man in private; and on our return to his house after our walk, we found about thirty men laden with bread-fruit, bananas, and tarara, enough to load the boat, for which Mr. Crook said they would receive nothing. It being now about 3 in the afternoon, we took leave of Mrs. Crook and her family, and returned to Mrs. Bourne’s, where we remained a short time.

“Having the day before sent a man off with the Bible and a note to the king, as I mentioned in a former letter, I requested Mr. Bourne, if he received a note of acknowledgment from the king, to enclose it in a letter to my father, with a translation, and, if he felt disposed, to

give you a short account of the state of the island; which he promised to do with pleasure; but I think you may never receive it; as letters go so indirectly to America, it will be very likely to miscarry. About five, we took leave of Mr and Mrs. Bourne, and Mr. Crook, and set out on our return.

“Mr. Wilson had previously told us of a large house of worship, which was building on our way to the ship, on a spot where formerly stood their principal *Morai*, or place for human sacrifices. Thinking it would be worth while to see it, concluded to stop. After getting on shore, we proceeded to one of the king's houses, and partook of some cocoa nuts, and thence went to see this famous building, which the king was deterained should exceed every house on this, or any other island in the neighborhood. Mr. W. told us, the king was endeavoring to imitate the building of Solomon's temple.

“We found it situated in a very advantageous place for every purpose, on a fine level piece of ground, which had been cleared for the purpose, and surrounded with cocoa-nut and banana trees. It was extremely large, exceeding any house on any of the islands at which we have been, and much superior in workmanship. After remaining a short time, we again embarked and returned to the ship, from whence Mr. Wilson went on shore with his two little boys, who were highly pleased with our excursion.

“The next day we finished our purchase of hogs, fowls, fruit, &c. and completed filling our casks with water. Had Mr. W., his two little boys, two chiefs, and the wife of a chief, to dine with us to day. Towards evening I went ashore, and with Mr. W., paid a visit to one of the chief ladies, who entertained us kindly.

“The next morning early, we set sail with a light wind, and stood over for the island of Eimeo, which is the principal place of the missionaries' residence. About noon we ar-

rived off the island, and the Captain and myself went on shore. We were met by the Captain of the missionary brig, which was built on the island. We visited a number of the missionary and other ladies here, by whom we were received with every mark of attention, and, after a very pleasant afternoon, returned on board, and departed from these happy islands. Most gladly would I have tarried longer among them, but our business was completed, and we bade them adieu.”

ENGLAND.—ANNIVERSARIES.

From the Missionary Register.

The anniversaries of the various benevolent societies, which are held in the metropolis in the month of May, increase both in number and in efficiency. The truly Christian spirit, which we have noticed in former years, continues to gather strength; and, we trust, that as the years revolve, we shall be called to witness a steady increase of enlightened piety, and of charity unfeigned.

The annual meeting of the societies which fall within the scope of our work, took place in the following order:—Wesleyan Missionary Society, Monday, May 1; Church Missionary Society, Tuesday May 2; British and Foreign Bible Society, Wednesday May 3; Prayer-Book and Homily Society, Thursday, May 4; Jews' Society, Friday May 5; Hibernian Society, Saturday May 6; Naval and Military Bible Society, Tuesday, May 9; Religious Tract Society, Thursday, May 11 (early;) London Missionary Society, on the same day; African Institution, Wednesday, May 17.

WESLEYAN MISSIONARY SOCIETY.

Preparatory to the annual meeting of the society, the annual meeting of the Auxiliary for the London District was held on Wednesday evening, April 26th, at Queen-street Chapel. Sir Richard Ottley, late chief justice of Grenada, but now appointed a judge at Ceylon, was in the Chair. Sir Richard opened the meeting by an address of some

length, and replete with remarks in favour of missions, to which his past experience, and his future destination gave peculiar weight. He was followed by several other gentlemen.

Sermons were preached for the society, on this occasion, by the Rev. W. Ward, Baptist missionary of Serampore, on Thursday evening; by Dr. Clarke, on Friday morning; and by the Rev. Jabez Bunting, on Friday evening; and on Sunday, April the 30th, the usual annual collections were made, after sermons on the subject, in all the chapels of the Wesleyan Methodists in the London circuits.

The annual meeting of the society, took place on Monday, May the 1st, at the City-Road Chapel; Joseph Butterworth, Esq. M. P. in the chair. The Chairman, in opening the meeting, communicated some important facts, on high authority in India, in proof that Hindoo superstitions are giving way.

The Report was then read by the Rev. Richard Watson, one of the Secretaries.

Sir Richard Ottley, in addressing the meeting, referred to the accounts lately made public respecting the kingdom of Ashantee, in refutation of those who represented heathen superstitions as harmless and inoffensive. Of this people it is said, that, on the death of the King's mother, not less than 2000 criminals and 1000 innocent persons were sacrificed. A regular correspondence is supposed to be kept up with the invisible world; by despatching one victim after another, to carry messages to any deceased relative: when the king wishes to send such a message, he delivers it to a slave, and then kills him, under the notion that he will carry the message to the deceased, and if the King happens to have forgot any part of the message, he will send for another slave, and after committing to him the rest of the message, will dispatch him with the same inhuman indifference—for *the dark places of the earth are, indeed, full of the habitations of cruelty!*

The Rev. Richard Reece, of Leeds, gave a striking testimony to the power of religion, in maintaining loyalty and peace in dangerous times. Though the members of the society at Leeds and in the neighbourhood are upwards of 4000, many of whom had been in great difficulties through the present distresses, and were surrounded by the infectious doctrines of infidelity and sedition, yet not one of them had committed his character as a Christian and an Englishman—not one of them had been seduced from the faith and hope of the gospel; but they had maintained a Christian spirit, in the midst of much obloquy and detraction from the disaffected and disloyal.

The two Christian Cingalese took leave of the society on this occasion; and have since embarked on board the Tanjore, with Sir Richard Ottley, and several missionaries.

The meeting continued upwards of six hours; but such was the variety of information communicated, that the interest of the large assembly was kept up to the close.

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CHURCH MISSIONARY SOCIETY.

Twentieth Anniversary.

The annual sermon was preached at St. Bride's Church, Fleet street, on Monday evening, the 1st of May, by the Rev. Benjamin W. Mathias, M. A. from Mal. i. 11.

At 12 o'clock on Tuesday, May 2d, the chair was taken at the annual meeting, at Freemasons' Hall, by the President, Lord Gambier.

In opening the meeting, the noble President adverted with much Christian feeling, to the deplorable condition of the human race, scarcely an eighth part of which had yet received the light of the gospel. He rejoiced, however, that we live in glorious days; for, within the last ten or fifteen years, greater exertions had been made, by means of Bible and Missionary Institutions, to extend the boundaries of Christ's kingdom, than had perhaps been before made for as many centuries.

The Report presented an outline

only of the proceedings of the year, the details being unavoidably reserved for the press.

It appeared from this document, that the receipts of the twentieth year had exceeded those of the nineteenth by 2000*l.*, and had amounted to 30,000*l.* and the expenditure to 31,000*l.* The Bristol Association had contributed 1,755*l.* 7*s.* 4*d.*; and the Hibernian Auxiliary 1800*l.* Of this last institution, the Lord Bishop of Kildare had become a Vice-President, and had declared himself its cordial friend.

From the address of the Bishop of Gloucester, we extract the following passage:—"My Lord—In rising to move that the Report be received and printed, I cannot but feel that I should much impair the interest which it has excited, by any lengthened observations of my own; conscious as I am, that a very large proportion of the audience around me have hearts accustomed to rejoice at missionary exertions, and which beat high with the hope of rescuing the captives of Satan, and extending the triumphs of their Redeemer. I shall therefore confine myself to one or two observations, which have struck me on hearing the Report that has just been read.

On hearing the Report, and meditating upon it, my eye has glanced from shore to shore, through India, the islands of the Mediterranean, and from the western coast of Africa to the West Indies and New Zealand. On the coasts of India we see the temple of idolatry beginning to totter to its base; and the rising of a college, destined, I have no doubt, to prove a main support of missionary exertions.

But the eye of the Christian may fix itself, with peculiar pleasure, on the state of the negroes in Sierra Leone. Discouragements and difficulties had attended the Society's exertions, in this first scene of its labours: but now we behold the first-fruits of these labours hastening to maturity; and that new creation, described in the scriptures, beginning to unfold itself in all its beauty.

We see communities of negroes, rescued from slavery and sin, uniting together in harmony, peace, and love; exhibiting all the virtues of a sober, righteous, and godly life. Well may we say, *Happy is the people that is in such a case!* Happy the minister who has thus seen the fruits of his labour! Happy the three years which have produced and witnessed such a change! Would to God, that in every triennial visitation of my own diocese, I could witness such improvement! Well then may each of us exclaim, "If such be the fruit of missionary exertions, I will persevere in spite of every opposition and difficulty; God will accomplish His own work, in His own way—the Lord will hasten it in His time."

Mr. Cunningham illustrated the advantages which would arise from the employment of native teachers, when duly prepared in knowledge and by Divine grace, in the instruction of their countrymen, by a circumstance which had occurred to himself:—

"It had pleased Almighty God to bring an aged woman in my parish, who had been a great sinner, to see the error of her ways, and to seek mercy through her Saviour. Sometime after this, another woman was brought into much distress of mind on account of her sins; and, as I understood that she was ill, I intimated an intention to visit her. 'No, sir, said my aged friend, in whose hearing I had said this—'No, sir! let me go. You do not know so much as I do. You never was, I dare say, such a sinner as I have been. I can tell her what my distress was before the mercy of the gospel came to my relief, and that the grace of God has now rescued me, and that though I now stand on the edge of another world, yet I have a hope full of glory.'" Such will be the strong appeal of the native preacher to his countrymen—"I, too, was once bound down by this superstition and idolatry; but the light of the gospel and the grace of Christ have delivered me, and may deliver you."

Mr. Wilson, in reference to the

two Cingalese Christians from Ceylon, who were present at the meeting said "We not only hear, on these occasions, of missions and of missionaries, but the great object is brought before our eyes. The mind is led, from the representations here made, to view every man as lying in a state of sin and misery, and as having no hope but in one common Redeemer. The distinctions of colour and of country are forgotten. When, in this meeting, we behold two of the inhabitants of Ceylon, once leaders in idolatry, but now Christians and brethren, we identify ourselves with them—we are united—we are one. I know not whether these friends sufficiently understand our language fully to comprehend what I am saying; but if not, I hope some one will explain to them, that in the name of this assembly, I request them to tell their countrymen, on their return to their native land, that, God being our helper, nothing shall prevent us from sharing with them that heavenly bread which the Giver of all good has showered down so plentifully around our habitations."

"Thank you, sir!" cried out one of these intelligent young men, who both perfectly understood Mr. Wilson's address to them.

The collections made at this anniversary amounted to 323*l.* 15*s.* 8*d.* of which 191*l.* 7*s.* 2*d.* was contributed after the sermon, and 132*l.* 8*s.* 6*d.* at the doors of the hall.

PRAYER-BOOK AND HOMILY SOCIETY

Eighth Anniversary.

The annual sermon was preached by the Rev. John Scott, of Hull, at Christ Church, Newgate-street, on Thursday morning, May the 4th, from 1 Pet. iv. 11. *If any man speak, let him speak as the oracles of God.*

The annual meeting was held on the same day, at the Crown and Anchor tavern. The chair was taken by the Rt. Hon. Lord Gambier, at 2 o'clock.

The issue of bound books, including Prayer-Books, Psalters, and Homilies, had amounted during the

year, to 11,581: that of tracts, comprehending Homilies, the Articles of Religion, and the Ordination Services, had been 34,714.

The receipts of the year were 1987*l.* 14*s.* 4*d.* and the payments 2006*l.* 11*s.* 4*d.* The society is under engagements to the amount of upwards of 900*l.*

JEW'S SOCIETY.

Twelfth Anniversary.

The annual sermon was preached at St. Paul's Church, Covent Garden, by the Hon. and Rev. Gerard T. Noel, on Thursday morning, May the 5th, from Luke ii. 30—32.

At 2 o'clock, the President of the society, Sir Thomas Baring, took the chair, at the annual meeting, in Freemasons' Hall.

The Jewish children who are under the society's care having sung, as usual, both in Hebrew and English, left the Hall; when the President opened the meeting, and the Rev. C. S. Hawtrey, one of the Secretaries, read the Report.

The receipts of the year had amounted to 11,201*l.*; and its expenditure to 10,609*l.*

Mr. Solomon in reference to the state of things on the continent, gave some satisfactory information on the meeting. "In Germany," he said, "the Jews themselves, though perhaps unconsciously, are labouring with us in this great cause. There are Jews of learning and talent, who are endeavouring to break the shackles which that people have so long worn; and this may be considered, not only as a great encouragement, but as an imperious demand on our future exertions.

"In my journeys, I never gave a Testament, until I was pretty well assured, that the person who requested it had no sinister end in view, but asked for the book with a sincere desire to read it. Some who had received copies, would return to me, a few days after, so well acquainted with both the Gospels and Epistles, as to induce me to think that they must have sat up all night to read

them; and when to this I add the fact, that young Jews of talent would come to me in secret, to ask the explanation of difficulties, I consider that we have ground of the greatest encouragement in our labours."

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HIBERNIAN SOCIETY.

Fourteenth Anniversary.

Mr. Wilberforce took the chair, at the annual meeting of this society, which was held at the City of London Tavern, on the 6th of May.

The receipts of the year have been 4,683*l.* 0*s.* 3*d.*; and the disbursements, 8,387*l.* 16*s.* 3*d.*, including a balance due to the Treasurer, Samuel Mills, Esq. of 1,342*l.* 15*s.* 2*d.*—leaving a balance due to him of 3,741*l.* 16*s.* 5*d.* Of this balance, the Treasurer has generously made a present to the society of 1,000*l.* thereby reducing the sum due to him, 2,704*l.* 16*s.* 5*d.*

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NAVAL AND MILITARY BIBLE SOCIETY.

Fortieth Anniversary.

On Tuesday, May the 9th, his Royal Highness the Duke of Gloucester took the chair, at this fortieth anniversary of the society, which was held, as usual, at the King's concert room.

The funds of the society had improved, it appeared, during the year. The Committee had entered on the year with a debt amounting to somewhat more than 980*l.* The income of the year having been 2,162*l.* and its expenditure 1,800*l.* the Committee had been enabled to reduce the debt of the society to somewhat more than 600*l.*

In the navy, 1200 copies of the scriptures had been circulated; and among the military, 4900 copies. A large proportion of these copies had been paid for, at reduced prices; and many satisfactory proofs were adduced of the benefits arising from this distribution of the word of God among our soldiers and sailors.

In asserting the value and importance of right feelings to the soldier, Mr. Wilberforce with his wonted felicity of allusion to historical facts, re-

mind the meeting that, "The great Duke of Marlborough was not ashamed, at the moment when his soldiers were going into action, to call the chaplains to the discharge of their solemn duty in the field, in invoking the blessing of God on the army, at the head of every regiment; and, before he engaged in the battle of Blenheim, it is recorded that he received the sacrament of the Lord's Supper in his tent; not afraid of dispossessing his mind of every other consideration, while he adored that Saviour, who only could support him in life and in death.

"And shall it be said that we are afraid of disseminating the scriptures among our soldiers in the present day, lest we should render them less able to discharge their awful duties? Let that regiment answer, which was among the foremost in the dreadful conflict of Waterloo, and whose attachment to the scriptures is generally known!"

In acknowledging, on the part of his illustrious relatives and his own, a vote of thanks to the royal patrons of the society, the Duke of Gloucester said, "When in the service of my country, I have often witnessed the good effects which have been produced by the dissemination of the word of God among the soldiers. I have heard them, when dying, express their confidence in the merits of the Redeemer, and their hope of eternal life through Him! Their expressions have been such, as would have afforded a useful lesson to the most exalted characters."

(*To be Continued.*)

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LITERARY NOTICE.

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We are happy to learn that the public may expect a volume or two of Sermons, by the late lamented Dr. Hoge. They are preparing for publication; and a more explicit announcement of the extent and conditions of the work may shortly be expected.