



Frontispiece.



W. Hopwood del.

J. Hopwood sc.

*'The throne is to be filled with the Goddess
of Female Excellence — She will address
her Youthful Auditors' &c.*

*Vision of Female Excellence.
Published July 6th 1804, by B. Goshy & C^o Stationers Court.*

Juvenile Pieces,

DESIGNED FOR THE INSTRUCTION AND ENTERTAINMENT

OF THE

YOUTH OF BOTH SEXES.

TO WHICH IS NOW PREFIXED,

AN ESSAY

On the

EDUCATION OF YOUTH,

POINTING OUT THOSE BRANCHES OF KNOWLEDGE MOST
USEFUL IN THE PRESENT STATE OF SOCIETY,

And enumerating Publications under each Branch of Knowledge
conducive to

MENTAL IMPROVEMENT.

BY JOHN EVANS, A.M.

MASTER OF A SEMINARY FOR A LIMITED NUMBER OF
PUPILS, PULLIN'S-ROW, ISLINGTON.

FOURTH EDITION.

WITH CONSIDERABLE ADDITIONS AND IMPROVEMENTS.

EMBELLISHED WITH THREE ELEGANT ENGRAVINGS.

*Nec enim is Reipublicæ prodest qui de pace belloque censet sed qui
Juventutem exhortatur et virtutem instruit animos.*

SENECA.

LONDON:

PRINTED BY JAMES CUNDEE, IVY-LANE,

FOR B. CROSBY, AND CO. STATIONER'S-COURT,
PATERNOSTER-ROW.

1804.

TRANSLATION OF THE MOTTO.

Nor does that man alone benefit his country who gives his opinion respecting PEACE and WAR, but HE also who exhorts youth, and imbues their minds with the principles of VIRTUE.

DEDICATION

TO

JOSEPH SLATER, Esq.

HEATH-COTTAGE, HOUNSLOW.

MY DEAR SIR,

TO you, as a small token of respect, I inscribe this IMPROVED and MUCH ENLARGED EDITION of the early effusions of my pen—the three first of which were written many years ago at King's College, Aberdeen, as Exercises in Composition. With all their imperfections they have been candidly received by the public. Some respectable Tutors, indeed, have been pleased to think them calculated to advance the best interests of the RISING GENERATION, and accordingly have adopted the use of them in

DEDICATION.

their Seminaries. Your having honoured me with the tuition of your SONS, induces me to make this public expression of my esteem and gratitude. May they possess that knowledge and imbibe that virtuous spirit which it is the object of these PIECES to inculcate—thus becoming the solace of your advancing years, and proving a valuable acquisition to the Community!

I remain, Dear Sir,

Your much obliged friend,

J. EVANS.

Pullin's-Row, Islington,
August, 1804.

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IN a short Essay, on so comprehensive a subject as that of EDUCATION, only a rapid glance can be expected. It is justly observed, by Mr. Evans, that "Education, in its most extensive sense, embraces every thing that is valuable in the character of man." To the acquisition of literature and science it is generally confined: but we think that it ought to include whatever tends to perfect the animal *Man* both in body and mind. It is evident that Mr. Evans has it warmly at heart to train the pupils in his seminary to knowledge and virtue, and to make them enlightened, pure, and useful members of the community.

Monthly Review for April, 1799.

AN
INTRODUCTORY ESSAY
ON THE
EDUCATION OF YOUTH.

THIRD EDITION, ENLARGED AND CORRECTED.

—————All the *pious duties* which we owe
Our parents, friends, our country, and our God,
The seeds of every virtue here below,
From *discipline* alone, and **EARLY CULTURE** grow!
WEST.

The children of this age are to be the men and women
of the next.

WATTS.

THE importance of **EDUCATION** is universally acknowledged. Without its aid the powers of the human mind would languish in a state of deplorable imperfection. But when the faculties receive due culture they acquire an additional energy—imbecilities are banished—obliquities rectified—and the soul is purified and improved.

Indeed the design of education is the enlargement of the understanding, and the purification of the heart. So vast is the difference between the scholar and the savage, that the former has been said to exceed the latter, as much as the latter surpasses the brute creation.

But though the utility of education is thus confessed, yet concerning the mode by which it should be conducted, a variety of sentiments has obtained. On this topic the pens of Milton, Locke, Rousseau, Knox, Macauley, Barbauld, and Edgeworth, have been successively employed. Into their several opinions it will not be expected that I should enter—nor will their respective plans be here detailed. It may be necessary only to observe, that each of these writers has suggested many things well worthy of attention. To approve, or to disapprove, altogether, of what they have written, would be both injudicious and unjust. An able tutor, concerned for the welfare of the youth committed to his care, inspects every plan of

education which hath been subjected to the public eye. He will reject what appears to him exceptionable. He will adopt what meets the approbation of his understanding. Unawed by the influence of great names, he will derive aid from every quarter, and incorporate into his own plan of instruction, whatever subserves the improvement of his pupils. This was the method taken by Dr. Philip Doddridge, previous to his entrance on the office of a tutor—and no one discharged the duties of that province with superior fidelity.

Whether *private* or *public* tuition is to be preferred, has been a subject warmly agitated. But may we not aim at a mode of education which shall unite the advantages of private and public instruction, without their respective disadvantages? This will, no doubt, be deemed an arduous task. A *limited* number of pupils, however, seems to approach the nearest towards it. Here will be a sufficient scope afforded for emulation—and their morals will be in a fair way

of remaining untainted. The master himself superintends every individual pupil. Such a plan must be pronounced at least favourable to the advancement of knowledge—and to the increase and establishment of virtue.

Let us now run over the topics of knowledge with which YOUTH in the present day should be in some measure made acquainted. In the nineteenth century a more than usually extended sphere of information is expected, though particular attention should be paid to the age of the pupil—and also to the profession for which he is designed. Supposing, however, that a youth of *ability* and *leisure* should present himself for education—a plan similar to the following may be adopted.

The *first* object of his acquisition should be a knowledge of his native tongue. *Orthography*, though too apt to be overlooked, demands special attention. To read and write his own language well, should be the object of his ambition,

but will require considerable attention. The *English language* has been formed out of a mass of incongruous materials. Hence its irregularities, which render it difficult of attainment. With these obstacles for a time every learner will have to combat—but industry will overcome them all. Here Priestley and Lowth will prove peculiarly beneficial, for their Grammars have attained to a deserved reputation. Perspicuity and accuracy are their characteristic excellencies. By the remarks contained in Priestley's Grammar, even Hume improved his style—freeing it from certain Gallicisms with which it was debased, and which were occasioned by the author's long residence in France. Lowth also treats his subject with ingenuity. His notes are peculiarly instructive. They point out several inaccuracies into which some of our best writers have fallen. By remarking the transgression of grammatical rules in others, we shall be led to write our native language with greater precision and accuracy. Murray's Grammar, however, together with his

English Exercises and Key, have nearly superseded every thing else of the kind, by concentrating the remarks of the best authors on the subject. They are pieces of inestimable utility.

Arithmetic should next engage the attention. The *first four* rules should be thoroughly understood, for on these preliminary operations the whole fabric of calculation is raised. Accuracy and speed in this department of learning are the chief objects to be attained—the former by attention, the latter by practice. Bonnycastle's, Hutton's, and Goodacre's Systems of Arithmetic recommend themselves by their neatness and perspicuity. Beside the extensive use of arithmetic in commercial affairs, it invigorates the mind, and generates habits of application. Children can scarcely be inured at too early a period to such studies. This knowledge should grow with their growth, and strengthen with their strength. Along with the usual study of Arithmetic, the inimitable art of Writing will of course receive due attention.

Having become in a measure acquainted with his own tongue, and with the power of numbers, let the pupil then turn his attention first to the *Latin*, and afterwards to the *Greek* languages, for they are connected with each other. The elementary parts of the dead languages should be acquired betimes. Thus the ruggedness of grammatical learning will be obviated. The tenacious memory of youth is adapted for such acquisitions, nor can any classical attainments be made without a very intimate acquaintance with grammar. An advancement also from easier to more difficult authors, should be carefully regarded, and the beauties of each pointed out with discrimination. Hereby the ascent will be the less felt—and the summit insensibly gained. The utility of knowing *Latin* and *Greek* cannot be questioned. Their intimate connection (particularly the *Latin*) with our own language, and the exquisite beauties of their writers—not to be infused into any translation—powerfully recommend the attainment of them. Even of Pope's Translation of Homer, the celebrated

Gibbon remarks, that it is endowed with every beauty but likeness to the original. It was a saying of Roger Ascham, that “even as a hawk flieth not high with one wing, even so a man reacheth not to excellence with one tongue.” An acquaintance with the writings of the ancient poets, philosophers, and historians, will be facilitated by the perusal of Wilcock’s Roman Conversations, of Potter’s Greek, and Adams’ Roman Antiquities—also by the use of Lempriere’s Classical Dictionary. In attaining a knowledge of the Greek and Latin Classics, translations should be forbidden, except in cases of considerable difficulty.

Whilst an acquaintance with these languages is acquiring, let the pupil be initiated into a knowledge of *History*—first that of his own country, then that of Europe, afterwards of the whole World. Kimber, Hume, and Henry, with respect to our own country, together with their continuations, may, at a proper distance of time, be perused in succession. The first con-

stitutes a neat abstract, the second an elegant narrative, and the third a minute and well arranged account of British History. Of the general affairs of Europe, Robertson's Charles the Fifth, Watson's Philip the Second, and Russel's History of Modern Europe, will convey a sufficient knowledge. As to the history of the world, the pupil need only be referred to the Ancient and Modern Universal History—a production whose numerous volumes form of themselves a small library. Mavor's recent abridgment of these volumes, however, will be found very useful to the rising generation. To the history of Greece and Rome, indeed, Robertson and Goldsmith have furnished excellent introductions. More extended accounts may be found in Hooke and Gibbon, in Gillies, Mitford, and the Travels of Anacharsis into Greece. Dr. Priestley's Lectures also on History, joined with his very ingenious Historical and Biographical Charts, constitute a vast fund of information. Nor must we omit to mention *Bigland's Letters on History*—a better book on this subject cannot be put into the

hands of the rising generation. Man is confined to so small a circle, and his life contracted to so short a span, that he has every reason to avail himself of the experience of others. This can only be done by the diligent and attentive perusal of History.

To the fuller comprehension of the historic page, *Geography* and *Chronology* must be understood. The former ascertains the spot on the globe where the event happened, and the latter assigns the period of its taking place. But the advantages resulting from a knowledge of geography are not to be confined to history alone. To the *commercial* character it is equally beneficial, acquainting him with the situation, soil, climate, and productions, of the most distant regions of the globe! It therefore facilitates the intercourse which already subsists between different parts of the world. By an acquaintance with this entertaining and useful science the merchant can, though in his counting-house, travel in imagination to the ends of the earth. On *Chronology* Dr. Valpy's little piece is well entitled to atten-

tion—the facts of Ancient History, and of the History of England, being put into easy verse for the aid of the memory. Mr. Butler's Chronology also contains a most ingenious arrangement, of events, according with every day in the year. And the reader may consult my *Epitome of Geography*, enlivened by anecdotes of ancient and modern history. As to England in particular, recourse may be had to my *Juvenile Tourist*, containing maps and sketches of the principal parts of this island, intermingled with pieces of poetry, and drawn up with an immediate view to the improvement of the rising generation. It is an excellent rule, for a young person never to pass over the name of any place without making himself acquainted with its position. A Gazetteer, with a few common maps, will soon put such a knowledge of them into his possession.

Under Geography we include the use of the *terrestrial* and *celestial Globes*—Mr. Butler's *Exercises* being an excellent piece on the subject. This presents *astronomy* to our attention. Bon-

nycastle's Letters on Astronomy, are deserving of special attention, as well as Mr. Frennd's Evening Amusements, lately published. This sublime science, by means of its discoveries, enlarges and elevates the mind. It also raises interesting emotions. We are irresistibly impressed by the grandeur and immensity of the Supreme Being!

The mention of astronomy introduces *Mathematics*. Of the utility of these studies—to the mind abstractedly considered, and for the acquisition of *physical* knowledge, every intelligent individual must be apprised. Swift, indeed, ridiculed them. It may, however, be asserted, that a moderate acquaintance with them should be strongly recommended. Without their aid many parts of the universe would remain inexplicable. Dr. Barrow, in his Mathematical Lectures, has addressed the Supreme Being under the appellation of the *Divine Geometer*! And Scripture assures us, that *all things* are constituted by *weight* and *measure*. Simson's Euclid,

Maclaurin's Algebra, together with Ewing's Synopsis, form a compendium of mathematical science. Dr. Hutton's Course of Mathematics, is a complete and admirable work on the subject.

A system of mathematics leads to *Natural Philosophy*, which comprehends a wide extent of subject. From the minutest recesses of the animal, vegetable, and fossile kingdoms, up to the revolutions of the planetary system, what an extensive range! By the inquisitive genius of man, every object has been analyzed; for whatever affects the senses has undergone a rigid scrutiny. This is termed natural philosophy. By means of a well constructed apparatus, the stupendous operations of nature may be explained. What a delightful study! How worthy the enquiry of a rational being! The youthful mind cannot be more profitably engaged. By Mrs. Barbauld this scientific observation of nature is expressively termed—*seeing with our own eyes*. Indeed, the faculties and senses are honourably employed in examining the works of Almighty God! Fer-

guson's Lectures, Nicholson's Philosophy, Gregory's Economy of Nature, and Webster's Elements of Natural Philosophy, are treatises which may be recommended on this subject. Scientific Dialogues likewise, in several small volumes, possess much merit, and contain a great deal of information. It is, indeed, desirable, that the senior pupils should be treated with a few of the most popular experiments in *chemistry* and *electricity*.

Logic and *Rhetoric* are two sciences with which, in a course of education, we cannot dispense. The former teaches the pupil to arrange his ideas with a luminous accuracy, and the latter improves his taste for composition—enabling him to express his sentiments with an elegant propriety. Both are necessary in this age of discrimination. The systems of logic by Watts and Duncan, have been well received. On rhetoric, the works of Kaimes, Harris, Campbell, and Blair, need not any commendation.

One principal mode of acquiring a just taste

for composition, will be the perusal of those *Moral Essays* which have periodically appeared in this country, and in the course of the last century. The Spectator, Tatler, Guardian, Adventurer, Rambler, together with other similar productions, are entitled to no small attention. Justly have they been denominated the *English Classics*. They will enrich the mind with a variety of choice sentiments; they will inspire the reader with an idea of the graces of diction; they will teach him to distinguish between what is hollow and superficial, and that which is solid and just. To the style of the Spectator, Johnson, that colossus of literature, has given his unreserved commendation: "Whoever wishes," says he, "to attain an English style familiar, but not coarse; and elegant, but not ostentatious, must give his days and nights to the volumes of Addison."

By this time the pupil will have trodden the frequented paths of literature. His powers are now hastening to maturity. Should he, there-

fore, break off from the pursuit of his learning at this period, his mind will be imperfectly formed. There is another science which claims his attention, it is *Moral Philosophy*. This relates to the constitution of man; it investigates his nature, ascertains its powers, and delineates the duties obligatory on him as a rational and accountable being. It will impart such an insight into the intellectual and moral world, that will excite a pleasing astonishment. Its territories have, in the last century, been explored by the researches of Hutchinson, Grove, Hartley, Reid, and Paley. The sketch of our duties cannot be too accurately portrayed; nor the punctual discharge of them, too energetically recommended. Of this essential circumstance let the pupil be reminded. Thus furnished, he will enter on the career of active life with a becoming thoughtfulness; he will be sensible, that the ends of his being ought not to be disregarded. Recollecting that both his own happiness, and the welfare of the community, are connected with the regular discharge of duty, he will perform his part with

propriety. While he continues on the theatre of life, usefulness will be the object of his ambition. When he *quits* it, he will have the consolation to reflect, that the beneficial effects of his conduct may be experienced by the generation that *succeeds him!* *Ars bene, beateque vivendi*; or, *the art of living well and happily*, was the definition which the learned Dr. More gave of moral philosophy.

Whilst these important parts of education are cultivated, the ornamental are not to be forgotten. *French, music, dancing, drawing*, and other accomplishments, will occupy the attention at stated intervals. These lighter engagements will be judiciously intermixed with the more serious investigations. In a solid education, they will be made to retain a subordinate station. Under restrictions they will prove highly useful—relieving the attention; diffusing over the mind an agreeable cheerfulness; and facilitating an intercourse with mankind. “A man,” says Dr. Johnson, “whose great qualities want the ornament of exterior attractions, is like a naked

mountain with mines of gold, which will be frequented only till the treasure is exhausted."

French, indeed, has of late risen in importance upon us. The speaking and writing of it with ease, are now become valuable acquisitions. This therefore will be duly taught—and of its utility the pupil should not remain unapprised. The French language should be taught by natives of France—every individual is best acquainted with the language of his own country.

Hitherto we have been silent concerning *Elocution*. Its importance is acknowledged and felt by all. The ready and agreeable communication of our ideas by speech, is a talent the value of which has been justly appreciated, both in ancient and modern times. In a well conducted education, therefore, due attention will be paid to it. Knox's Hints to Public Speakers, and the Introductory Observations to the latest editions of Enfield's Speaker, are well worth attention. No tutor indeed can endow his pupil with

the powers of oratory. But he may prevent him from acquiring awkward habits, and may aid and improve talents which are calculated to shine in this useful department. We all know what pains were taken by Demosthenes to cure the untowardness of nature, that he might harangue with greater effect his deluded countrymen.

Here the ordinary course of education terminates: and it embraces a wide circle of important subjects. It may have been drawn on too extensive a scale for the generality of pupils. But my former observation must be here recollected—A *sacred* attention should be paid to the age of the pupil, and to the profession for which he is designed. To these two circumstances a wise accommodation should be made. For instance, a lad destined to trade, or commerce, need not make a very great progress in classical knowledge. To writing, arithmetic, book-keeping, geography, and merchants' accounts, his attention would be more properly directed, though

not to the utter exclusion of other branches of science—the knowledge of which is necessary to constitute him a valuable member of the community. Hence it is impossible to lay down any *one plan* to which a tutor can invariably adhere. Indeed a judicious teacher resembles a skilful husbandman, superintending, with a persevering patience, the productions of nature, and facilitating their progress towards maturity. He consults the genius of his scholar; he catches every favourable opportunity for infusing knowledge; he omits no means by which the intellectual and moral powers may be invigorated. Knowledge and virtue are the primary objects of a well-directed education, and that mode of instruction is to be preferred above all others, which effectually secures them. Education, therefore, has been justly defined to be “that series of means by which the human understanding is gradually enlightened, and the dispositions of the human heart are formed and called forth, between earliest infancy and the period when we consider ourselves as qualified to take a

part in active life; and ceasing to direct our views solely to the acquisition of new knowledge, or the formation of new habits, are content to act upon the principles which we have already acquired.”*

To the course of education, the outlines of which are here sketched, should be added—Lectures on the Nature of the British Constitution,—and on The Evidences of Revealed Religion. In themselves these subjects are of

* A variety of *miscellaneous information* might be communicated to the pupil whilst he glides along the preceding course, which could not be well arranged under any one of the branches of knowledge already mentioned. The best book of this kind lately came into my hands: it is entitled—“*Miscellaneous Selections of the Rudiments of useful Knowledge, from the first Authorities—designed for the senior Scholars in Schools, and for Young Persons in general:—containing useful Information on a Variety of Subjects, not to be found in any Books of general Use in Schools; and yet by all Persons necessary to be known. Compiled by J. Guy, Master of the Literary and Commercial Seminary, Bristol.*” Here I cannot help recommending also, “*Kett’s Elements of General Knowledge,*” it is a work of merit, and of unquestionable utility.

importance. But *the times* render some information about them doubly valuable.

On the nature of the British constitution very useful instructions might be communicated. Every individual who receives a liberal education, should be made acquainted with the constituent parts of the government under which he lives. Ignorance on this topic may be attended with serious consequences. Far be it from a tutor to render his pupils intriguing politicians. But it is certainly to be wished, that *British youth* should be impressed with a sense of our political advantages. The distribution of our government into *King, Lords, and Commons*, is to be commended. The *constitution* of these realms, *purely* administered, possesses innumerable advantages. On these let the tutor expatiate. It will inspire the pupil with reverence for a well-constituted government; it will guard him against the rage of novelty; it will lead him fairly to estimate the advantages and disadvantages of every government subjected to his inspection. The British constitution should be compared with

the legislatures of surrounding nations. The result will be in its favour. It will beget a desire of perpetuating it, and of communicating it to our latest posterity. What has received the sanction of ages, and proved a source of innumerable blessings to our forefathers, should not be hastily abandoned. May it be freed of every abuse, and restored to its pristine purity!—In De Lolme's Treatise on the English Constitution; in Blackstone's Commentaries; and in Dr. Beattie's Elements of Moral Science, are contained many excellent observations on this subject.

From the duties of a good citizen, we pass on to the duties of the Christian. This introduces Lectures on the Evidences of Christianity. The proofs of its truth may be summarily delineated: its characteristic doctrines, leading precepts, and sublime discoveries, will deserve a distinct enumeration. It would also be not improper to specify the popular objections of infidelity, and bring forward a satisfactory solution of them. Thus

would the minds of the pupils be fortified against dangers, to which many an unsuspecting youth has fallen a prey. Nor let it be forgotten, that the *practical* tendency of Christianity should be impressed upon their hearts. Equally remote from superstition and from enthusiasm, *true religion* refines and sublimates human nature. The end which Christianity has in view, is the spiritual improvement of mankind—their present virtue and comfort, together with their future perfection and happiness. The accomplishment of this end is independent of all the subtle and intricate discussions, of all the frivolous and abstruse controversies, which have agitated and disturbed the world ! An answer to the question, Why are you a Christian ? Doddridge's Three Discourses on the Evidences of Revealed Religion, and Paley's Evidences of Christianity, are each of them valuable performances. Wright's Instruction for Youth, also, in a Series of Lectures on Moral and Religious Subjects, contains happy illustrations of the leading traits of Natural and Revealed Religion. Those who wish to know

the opinions of the *sects*, and the *temper* which, as Christians, they ought to indulge towards each other, are referred to Evans's Sketch and Sequel of the Denominations of the Christian World.

Special care should be taken to convince young people, that the spirit of religion is a spirit of *cheerfulness*. "Piety," said Dr. South, "enjoins no man to be dull." However misrepresented by its injudicious votaries, pure Christianity aids and invigorates the best feelings of the heart. Its doctrines present us with amiable views of Deity. Its precepts are founded in the strictest equity. Its discoveries unfold prospects beyond this life, which must be peculiarly acceptable to the children of men. "A source of cheerfulness to a good mind, is its consideration of that Being on whom we have our dependence, and in whom, though we behold him as yet but in his first faint discoveries of his perfections, we see every thing that we can imagine as great, glorious, or amiable. We find ourselves every

where upheld by his goodness, and surrounded with an immensity of love and mercy. In short, we depend upon a Being whose power qualifies him to make us happy, by an infinity of means; whose goodness and truth engage him to make those happy who desire it of him; and whose unchangeableness will secure us in this happiness to all eternity.*

During a course of education, an attention should be paid to a love of truth—to habits of cleanliness, and to a general economy in the management of temporal affairs. These articles of conduct are of vast importance—and of their utility every intelligent parent must be sensible. Beside our moral obligations to cultivate a love of truth, it is absolutely necessary, in order to secure any degree of respectability among mankind. With cleanliness, health is concerned, nor is it thought to be unallied to purity of mind. An economy, equally remote from the meanness

*Addison.

of avarice and the thoughtlessness of prodigality, is attended with beneficial consequences. It enlarges the power of doing good. It widens our sphere of usefulness. He who is betimes habituated to a judicious economy, will be enabled to gratify himself with a larger range of comforts, and to relieve with a more plentiful hand the distresses of his fellow-creatures.

Nor from the catalogue of moral virtues, more peculiarly incumbent on youth—should early-rising be excluded. This commendable practice extends the means of improvement, by affording us an ampler space of time for the acquisition of knowledge, and for the regulation of the heart. By its salutary influence also, the human frame is invigorated. The genial air of the morning braces the nerves, exhilarates the spirits, and is in every respect promotive of health.—But the chief recommendation of early rising to a student, should be the extension of his time, which he may dedicate to the improvement of his understanding. To the value of this article, wise and

good men have always borne a testimony. "The great rule of moral conduct, (Lavater said) in his opinion, was, next to God, *to respect time*. Time he considered as the most valuable of human treasures, and any waste of it as in the highest degree immoral. He rises every morning at the hour of five; and though it would be agreeable to him to breakfast immediately after rising, makes it an invariable rule to *earn* that repast by some previous labour; so that if by accident the rest of the day is spent to no useful purpose, some portion of it may at least be secured beyond the interruptions of chance.*" Dr. Doddridge also remarks, in a note to his Family Expositor—"I will here record an observation, which I have found of great use to myself, and to which, I may say, that the production of this work, and most of my other writings, is owing, viz. that the difference between rising at five and seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the

* Miss Williams's Letters from Switzerland.

same hour at night, is nearly equivalent to the addition of ten years to a man's life."

A love of truth—habits of cleanliness—general economy in the management of our temporal affairs—and the practice of early rising, are of inconceivable utility. To the cultivation of them youth should be carefully inured. The seeds of these virtues, sown in their breasts at an early period, may shoot up and produce an abundant harvest.

On the youthful mind a spirit of industry also, with respect to every occupation in which we are engaged, should be inculcated. *The hand of the diligent maketh rich*—and daily experience sanctions the truth of this aphorism. On the contrary, indolence brings along with it innumerable evils. It debilitates the powers of the mind renders the individual a burden to himself—and plunges its victim into the abyss of wretchedness and poverty—

to *exercise*, not fatigue, the reasoning faculty. Let the pupil be accustomed to examine every fresh accession of knowledge; let him be habituated to judge of every topic which is laid before him: then, from every object around him, will he learn to derive instruction; for a well-informed mind lays all nature under contribution. "The aim of education (says the late Dr. Beattie, a very competent judge) should be to teach us rather *how* to think, than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men. A mind prepared by proper discipline for making discoveries of its own, is in a much higher state of cultivation than that of a *mere scholar*, who knows nothing but what he has been taught. The latter resembles a granary, which may indeed be filled with corn, but can yield no more than it has received. The former may be likened to a fruitful field, which is ever in a condition to bring riches and plenty, and multiplies an hundred fold every grain that has been committed to it."

Many other subjects, connected with education, might have been introduced and made the subject of discussion, but sufficient has been said, to shew that it is the most important of all engagements in which a human being can be occupied. It is to be hoped that parents therefore will make due allowance for any little infirmity they may perceive in a tutor—provided he exerts himself to the utmost, for the accomplishment of the arduous task with which they have entrusted him. Education, in its most extensive sense, embraces every thing that is valuable in the character of man. It is intended to exalt and perfect both his intellectual and moral powers. It extends to the body and to the soul—to time and to eternity! Our regard then to our country, and to mankind, as well as our duty to our children, obliges us to cultivate their education. The united voice of antiquity, both sacred and profane, recommends and urges this upon us, and whether they be prophets or sages, apostles or philosophers, they all concur in the precept of the illustrious SOLOMON—*Train up a*

child in the way he should go, and when he is old he will not depart from it.

Let not the parent be fearful, lest the mind of its child be too well informed. Of this excess, there is no danger. Knowledge of every kind possesses its utility; and in the several departments of life, it will be the source of substantial blessings. Beside its use in the occurrences of this present state—it is its own reward. Cicero has expressed this sentiment in language familiar to every classic ear.* In every period, and in every condition of mortality, the pure light of science proves a perennial fountain of felicity. A man of information needs not have recourse to sensuality, or to dissipation, by which he may relieve the tediousness of existence. Literary characters have within themselves stores of entertainment, to which nothing but their own indolence can deny them access. The man, who is at once *enlightened, virtuous, and pious*, cannot

* Hæc studia adolescentiam alunt, &c.

fail of partaking of exalted pleasures. He is assimilated to the Deity. On *his* plan he acts—to *his* will he resigns himself—and, in *his* dispensations places the most profound acquiescence. In the bosom of that favoured individual must be deposited a treasure of inestimable value. This is no rhetorical exaggeration. It has been realized by thousands, and has been substantiated after a manner which cannot be questioned. Milton, whose capacious soul cannot be doubted, addressing his pupils on the acquisition of knowledge, assures them—"You shall be conducted to a hill side, steep at first ascent, else so smooth, so green, so full of goodly prospects and melodious sounds, on every side, that the harp of Orpheus was not more charming."

Before I close this *Essay*, something should be said concerning the *discipline* to which the pupil should be subjected. Restraints are necessary at every period of life, but in the season of youth they are indispensable. Let the restrictions however be few, and of manifest utility. A

kind and conciliatory conduct towards them, oftentimes ensures obedience. In the mind of an ingenuous youth, gratitude towards his instructor may be easily generated. A worthy and learned person, the Rev. Philip Henry, on his arrival at manhood, used to express his obligations to those who had the direction of his early years—repeating, with approbation, the ancient adage, “*To God all-sufficient—to parents and to teachers, no equivalent can be rendered.*”—Of this amiable disposition let the tutor avail himself. His injunctions, enforced from such a principle, will scarcely fail of being observed.

Harsh treatment should, if possible, be avoided. It sours the temper, both of the master and of the pupil; incapacitating the one for teaching, and the other for learning the lessons prescribed. Whereas mildness has the most beneficial influence. It may be likened to the genial rays of the sun, playing on the earth after the sterility of winter, gradually opening its bosom, and impregnating it with germs of fertility.

Should tenderness fail to operate, recourse must be had to severity. These cases, it is to be hoped, would not frequently occur in a *limited* seminary: but, should the unhappy youth prove insensible to the operation of rewards and punishments—it must terminate in his expulsion.—Where the mind has been subjected at an early period to salutary regulations, such refractoriness is seldom found. In general, youth are distinguished by activity—by emulation—and by an invincible desire to excel. These laudable propensities, duly cherished, produce that diligence in study which is essential to real improvement—and that assiduous cultivation of the heart, which is the basis of every valuable acquisition.

This transient *survey* of what relates to *one* of the *most important* of all subjects, shall be concluded in the words of Mr. Addison—"I consider an human soul, without *education*, like marble in the quarry, which shews none of its inherent beauties until the skill of the polisher fetches out the colours, makes the surface shine,

and discovers every ornamental cloud, spot, and vein that runs through the body of it. *Education*, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which, without such helps, are never able to make their appearance. If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance to illustrate *the force of education*, which Aristotle has brought to explain his doctrine of substantial forms, when he tells us, that a statue lies hid in a block of marble, and that the art of the statuary only clears away the superfluous matter and removes the rubbish. The figure is in the stone, and the sculptor only finds it. What sculpture is to a block of marble, *education* is to an human soul. The philosopher, the saint, or the hero, the wise, the good, or the great man, very often lies hid and concealed in a *plebeian*, which a *proper education* might have dis-interred, and have brought to light."

THE
STUDENT'S DREAM.

——— YOUTH elate and gay
Steps into life, and follows unrestrain'd
Where passion leads, or prudence points the way.
In the pure mind, at those ambiguous years,
Or VICE, rank weed, first strikes her poisonous root ;
Or hap'ly VIRTUE's opening bud appears,
By just degrees—fair bloom of fairest fruit ;
Summer shall ripen what the Spring began,
YOUTH's generous fires will grow more constant in the
MAN.

LOWTH.

THE
STUDENT'S PRIMER

THE
STUDENT'S PRIMER

THE
STUDENT'S PRIMER

THE
STUDENT'S DREAM.

Sapere aude;
Incipe. Vivendi recte, qui prorogat horam,
Rusticus expectat, dum defluat annis, at ille
Labitur et labetur in omne volubilis ævum.

HOR.

Begin---be bold---and venture to be wise;
He who defers this work, from day to day,
Does on a river's bank expecting stay,
Till the whole stream which stopp'd him should be gone,
That runs, and as it runs, for ever will run on.

COWLEY.

Steriles transmisimus annos,
Hæc Ævi, mihi prima dies—hæc limina vitæ.

STAT.

Our barren years are past;
Be this of life, the first—of sloth, the last.

ELPHIN.

BEING returned home after an attendance at College, and having bid a final adieu to an academic life, I examined into the improvement which I had derived from a course of liberal education. When I found the improvement ina-

adequate to the advantages enjoyed, I was disquieted by the reflection. I was also at a loss how to conduct my future studies with success. Thus circumstanced, a restlessness of disposition embittered my existence, and threw a melancholy hue over every object around me. At intervals, I would even withdraw into the secluded parts of a neighbouring grove, that I might give the fuller vent to my grief. A few evenings ago, impressed more than usual with the above considerations, I dreamt the following DREAM.

I thought I was reclining on a sofa, by the fire-side, in my own chamber, perusing Young's Night Thoughts, and ruminating on this curious passage—

Time in advance, behind him hides his wings,
And seems to creep, decrepid with his age.
Behold him when past by—what then is seen,
But his broad pinions, swifter than the winds?

The justice of my favourite poet's observation struck my attention, and induced me to a serious review of life. The retrospect, as may be supposed, was attended with a strange mixture of sensations; some of the painful, and others of the pleasing cast. It, however, occasioned an involuntary sigh; and, clasping together my

hands, I exclaimed—"Apprized as I am now of
"the value of time, how carefully would I im-
"prove opportunities afforded me for instruc-
"tion."

At this instant I was surprised by a gentle knock at my chamber-door. Upon opening it, in came a VENERABLE GENTLEMAN; of whom it might be said, age had stilled his passions but not obscured his reason. His figure commanded reverence. His raised forehead was furrowed by years, and besprinkled with hoary hairs. His vestments were elegantly simple, and his mind-illuminated features were enlivened by parental tenderness. On his brow sat the gentleness of humanity, and the expressions which dropped from his lips were like apples of gold in pictures of silver. I presented him with a chair, and he sat down beside me. He apologized for the abruptness of his visit, bespoke my attention by placing his hand on my knee; and looking me full in the face, addressed me in these paternal accents—

"YOUNG FRIEND, why so distress yourself
"with what cannot be recalled? I have eyed
"you in the haunts of solitude, with slow step
"and downcast countenance, lamenting the loss

“ of time, and the misimprovement of talents. I
“ have heard you pouring forth complaints, and
“ wished often to soothe the anguish of your
“ mind. To repent of indiscretion, and to evi-
“ dence the sincerity of that repentance by re-
“ doubling future diligence, would better be-
“ come you. Away with fruitless sighs, and un-
“ availing wishes. A friend (whose name it con-
“ cerns you not to know) related to me your si-
“ tuation, and my sympathy is awakened. I
“ shall endeavour to suggest consolatory hints;
“ and, if agreeable, put in your possession a few
“ obvious rules, to which you must adhere.

“ That you are sensible of slender attainments,
“ is auspicious. Consciousness of ignorance, is
“ the first step to improvement. It is the most
“ powerful corrective of indolence—the sharpest
“ spur to industry. Many would have arrived
“ to eminence in learning, had they not imagin-
“ ed they had already attained it. To perceive
“ your docile disposition gives me pleasure. The
“ glebe admits not the grain into its bosom with
“ advantage, till previously laid open by the
“ plough: and the mind is never so well fitted to
“ imbibe the dictates of wisdom, till it has passed
“ through the progressive stages of painful con-
“ viction. But perhaps imagination, enemy-like,

“ exaggerates defects. The imperfections of humanity can dispense with the distorting influence of false mediums. For years you have given application; and this application, though small, must have furnished you with more knowledge than you imagine.

“ Drawing also near manhood, you enter with additional spirit on the prosecution of knowledge. Thirst after improvement increases daily, and along with it indignation at knowing so little. Hence a portion of that inquietude which ruffles your brow, and disturbs the calm of your felicity. So true are the words of the wisest of men:—*He that increaseth knowledge, increaseth sorrow.*”

Here the OLD GENTLEMAN paused. His unassuming demeanour won upon me; and his observations insinuated themselves into my heart. With lenient hand he had poured into my wounded spirit the balm of consolation. Gleams of joy broke in upon me, and I was pleased with the assiduities of this acceptable, though unexpected, visitor. I now begged him to become my instructor, and furnish me with the rules he had kindly promised. His philanthropic soul complied with

my request; and he thus resumed the interesting subject.

“ The success, YOUNG FRIEND, which has
“ crowned my attempts to serve you, invites me
“ to proceed, and emboldens me to undertake
“ the task you require. Thrice happy shall I be,
“ if, as an instructor, I suggest what tends to
“ regulate your studies, and guide you through
“ the intricate windings of human life. Near
“ seventy years of my pilgrimage are already
“ gone, and, like my forefathers, I am but a so-
“ journeyer in this land of shadows. The remnant
“ of my days I devote to the rising generation.
“ The inexperience and rashness of youth, call
“ loudly for the guidance of age. Perilous is
“ the voyage of life. Several individuals have I
“ beheld, even in *my* time, embarking with the
“ flattering prospect of gaining the desired haven.
“ But, alas! the winds arose—the tempest howl-
“ ed—the face of heaven grew black and lowering
“ —and the devouring waves swallowed their
“ little vessel. It sunk, and, ah! it rose no
“ more! In most cases, the want of a pilot oc-
“ casions the dreadful catastrophe.

“ The trickling tear, and the heaving sigh, re-
“ call not past circumstances. Regret, therefore,

“ should have a favourable influence over the
“ future, regulating the several departments of
“ conduct, and preventing an additional weight
“ of sorrow. In your present situation, you need
“ directions. Are you not destitute of a tutor’s
“ advice? Do you not resemble a child bereav-
“ ed of its parent? Strictly speaking, you are a
“ *literary orphan*. As you have also bade fare-
“ well to the wholesome restraints of college dis-
“ cipline, I shall remind you of things seemingly
“ trivial, yet essential, to prosperity. At Alma
“ Mater you commenced an acquaintance with
“ the elements of science. See that the founda-
“ tion was well laid; and having secured this
“ preliminary, sedulously erect the superstruc-
“ ture. To suppose that the termination of a
“ college course should be also the termination
“ of study, is a common, but pernicious, mis-
“ take. What more absurd? The occupation
“ of tradesmen and of scholars differs materially
“ from each other. A trade is learnt by a few
“ years application: the acquisition of literature
“ is the employ of life. On the time to come,
“ YOUNG FRIEND, much, if not more stress is to
“ be laid, than upon that already gone. Summon
“ up your resolution. Let HOPE, the elevator
“ of the human heart, and the enameller of hu-
“ man life, impel to vigorous exertions. Study

“affords the more exalted pleasures as you proceed. And, indeed, you have already been conducted to that ‘hill-side,’ well described by the immortal Milton, to be ‘steep at first ascent, else so smooth, so green, so full of goodly prospects, and melodious sounds on every side, that the harp of Orpheus was not more charming.”

Just as my AGED INSTRUCTOR uttered these words, I thought he drew from his pocket a scroll of paper, closely written. “This scroll,” said he, holding it forward in his right hand, “contains the regulations I promised you. They were drawn up years ago, for pupils under my care, and I have illustrated them with what has occurred in the course of my reading. Should their obviousness require an apology, you have it in this ancient adage—*What is not sufficiently attended to, cannot be too frequently repeated.*” He then proceeded to unfold the scroll, and read me the subsequent rules, with a sweetness of accent, and a certain modulation of voice, which cannot be easily forgotten.

“First. Avoid night studies: they are the bane of health, and ruin the most robust constitution. Soon enter your bed at night, and

“ leave it soon in the morning. The faculty ex-
“ tol early rising, as a specific against disease.
“ In the morning the air is salubrious; the mind
“ best fitted for instruction, and the spirits chear-
“ ed, by beholding the sun starting from the
“ east, and gilding every opening prospect. To
“ the preservation of health pay scrupulous at-
“ tention. Temperance and exercise are the best
“ physicians. The ancients observed, that the
“ immediate agency of heaven inflicted acute
“ diseases, but those of the chronic kind were of
“ our own formation. Nor are the moderns less
“ explicit on the subject. Addison, when he be-
“ held a fashionable table in all its magnificence,
“ fancied he saw gout and dropsies, fevers and
“ lethargies, with other distempers, lying in am-
“ buscade among the dishes. And Sir William
“ Temple used to say—the first glass for myself
“ —the second for my friends—the third for
“ good-humour—and the fourth for mine ene-
“ mies. Like the wedded pair, the mind and
“ the body are mutually affected. Corporeal
“ pain distracts the attention, and disables the
“ intellectual faculty for exertion. Your meat
“ and your drink, your company and your amuse-
“ ments, should be answerable to the calls of na-
“ ture, and subservient to the welfare of the
“ animal economy.

“ Secondly. Time must be occupied. To some
“ employ appropriate every hour. Never appear
“ as if you knew not how to dispose of yourself.
“ Of the utmost importance is a judicious distribu-
“ tion of the day; and anarchy accompanies the
“ want of arrangement. The fine arts may em-
“ ploy spare hours. Waste not even the particles
“ of time, for, like particles of gold, they pos-
“ sess their separate value. The learned Eras-
“ mus, when on horseback, travelling into Italy,
“ wrote the celebrated treatise intitled—The
“ Praise of Folly.

“ Thirdly. Having obtained a knowledge of
“ the sciences, and consulted your genius, apply
“ to that branch of literature for which you ex-
“ perience the greatest predilection. Some are
“ fond of the languages and Belles Lettres, others
“ of mathematical and astronomical specula-
“ tions; some of natural, and others of moral
“ philosophy. Examine the bent of your mind.
“ It is of moment to ascertain the intellectual
“ current. Prosecute with ardour whatever you
“ pursue, and be your speculations subservient
“ to the practical purposes of life. They who
“ boast of an universal genius, are sometimes su-
“ perficial, never arrive at much eminence, and
“ do little good to the community at large.

“ Fourthly. In your studies there should be
“ an intermixture. Works of reasoning and of
“ imagination—of judgment and of fancy, asso-
“ ciate together. Like the seasons of the year,
“ they afford an agreeable variety. Severe and
“ continued application tries the most gigantic
“ intellect. The faculties of the mind, however,
“ should not be suffered to remain dormant, for
“ they gain vigour and maturity by exercise.
“ Prejudices of every kind throw aside: they
“ warp the understanding, and bias the judg-
“ ment. Proteus-like, error assumes multifa-
“ rious forms; and it is the scholar's province
“ to strip away its disguise. Bacon terms en-
“ quiry after truth, the wooing of it; knowledge
“ of truth, the presence of it; and the influen-
“ tial belief of truth the enjoyment of it.

“ Fifthly. A judicious friend should recom-
“ mend the books you read. The sages of an-
“ tiquity deemed a *great book* — a *great evil*.
“ Those who have appropriated their time, and
“ devoted their talents to the employ of in-
“ structing youth, have at different times enu-
“ merated the publications in our language,
“ which are more specifically designed to
“ strengthen and perfect the tender mind. The
“ diffusion of literature, the improvements in
“ the art of printing, and the honest love of

“ fame, have deluged the public with literary
“ productions. Emerging from the darkness
“ and barbarism of the middle ages, few fami-
“ lies were in possession of more than one soli-
“ tary volume, and a considerable time elapsed
“ before this inconvenience was remedied. Far
“ different is the case in this enlightened age.
“ A great part of the tutor’s province is to cha-
“ racterize the nature and tendency of the ma-
“ nifold productions of the press. The volumes
“ that meet us in the walks of Theology, His-
“ tory, Poetry, Criticism, and Moral Philoso-
“ phy, afford scope to the guidance of an able
“ and enlightened preceptor. To execute this
“ task with judgment and ability, enlarges the
“ understanding, refines the taste, and sublimates
“ the affections. Regard, therefore, the *quality*
“ rather than the quantity of what you peruse.
“ It has been observed, were *quantity* alone the
“ estimate of improvement, subscribers to a
“ circulating library should be as wise as So-
“ crates, and as accomplished as Julius Cæsar!

“ Sixthly. Persevere in a plan of study, once
“ carefully laid down. Break not in upon its
“ confines, pursue it with energy, and your
“ stores of knowledge will insensibly increase.
“ Perseverance is the parent of wonders. Such
“ is its influence, that it has been said, He who

“ walks with vigour three hours a day, passes in
“ seven years a space equal to the circumference
“ of the globe. Without labour, nothing excel-
“ lent is given to the children of Adam. A love
“ of novelty, and a desultoriness of genius, are
“ inimical to sound improvement. The poets,
“ orators, and historians of former ages, were
“ enamoured of close study, and enured to in-
“ vestigation. Homer and Thucydides—Plato
“ and Aristotle—Livy and Cicero—Virgil and
“ Horace; together with Bacon, Milton, Locke,
“ and Newton, the four Pillars which are said
“ to support the monument of British genius—
“ were all severely studious, and adhered with
“ steadiness to the pursuit of knowledge. When
“ the Romans took Syracuse, Archimedes was so
“ deeply engaged solving a problem, that he was
“ ignorant of the enemy being in possession of
“ the town; and a soldier, not knowing who he
“ was, killed him, because he refused to follow
“ him. Though I recommend not an abstrac-
“ tion which endangers life, yet regular and in-
“ cessant application is necessary to high literary
“ attainments. And refusing to tread in the
“ footsteps of your predecessor in literature,
“ would it not be arrogance to imagine you ever
“ will arrive at *their* celebrity? An Emperor once
“ asked an ancient philosopher to instil into his

“ mind the principles of astronomy, without his
“ undergoing the fatigue of study. The philoso-
“ pher honestly replied, There was no *imperial*
“ way to astronomy.

“ Seventhly—Cultivate a cheerfulness of dis-
“ position. Discontent and ill-nature are ene-
“ mies to the muses, therefore be willing to
“ please, and easy to be pleased. Avoid dwell-
“ ling long on the dark side of human life. To
“ peruse writers who delight in exhibiting such
“ a representation, enfeebles the spirit, sours
“ the temper, and beclouds the soul. To the
“ vices of mankind oppose their virtues; and
“ with the calamities to which we are ex-
“ posed, contrast the blessings we enjoy. A
“ writer who portrays only the dark side of
“ human life has been compared to a painter
“ who collects in his piece objects of a black hue
“ only—who presents you with a black man, a
“ black horse, a black dog, &c. &c. and tells
“ you that his is a picture of nature, and that
“ nature is black. 'Tis true, you would reply,
“ the objects you exhibit do exist in nature, but
“ they form a very small part of her works. You
“ say that nature is black, and to prove it, you
“ have collected on your canvas all the animals
“ of this hue that exist. But you have forgot

“ to paint the green earth, the blue sky, the
“ white man, and objects of all those various
“ hues with which creation abounds, and of
“ which black is a very inconsiderable part.—
“ This is a just illustration, and should be re-
“ volved in your mind when you are prone to
“ melancholy dejection. The temperate enjoy-
“ ment of social pleasures also generates and
“ promotes the chearful spirit I recommend,
“ whilst excessive application gives birth to
“ strange consequences. One learned man sup-
“ posed the Divine Being had deprived him of
“ his rational soul, when at the time he wrote
“ a masterly treatise against infidelity, and ex-
“ pressed this whim in his dedication of the vo-
“ lume to the Queen of Great Britain. Ano-
“ ther learned gentleman, imagined the earth
“ was a living animal—the flux and reflux of the
“ sea, the effect of its respiration—men and
“ other creatures, insects which feed upon it—
“ bushes and trees, the bristles on his back, and
“ the water of seas and rivers, a liquid which
“ circulated in his veins. To prevent these ef-
“ fects, and others equally romantic, form to
“ yourself a circle of friends, who, mingling to-
“ gether instruction and amusement, happily re-
“ lieve the toil of the closet. Nor by any means
“ shun the company of good-tempered and vir-

“ tuous females. Over the student’s mind their
“ manners shed a felicitating influence. The ele-
“ gant endearments of female friendship soften
“ the heart—meliorate the disposition—annihilate
“ eccentricities, and produce on the whole
“ of life the most amiable effects. Nor can
“ it excite wonder; for it is congenial to the
“ heart of man to be affected by female excel-
“ lence.

“ Lastly—Accompany exertions for the attain-
“ ment of knowledge, and endeavours to arrive
“ at eminence, with prayer to the FATHER OF
“ SPIRITS, for his concurrence and blessing.
“ To the mind he has access, and to those who
“ ask sincerely he vouchsafes the promised assis-
“ tance. Be your thoughts, words, and actions,
“ tinctured with humility, modesty, and can-
“ dour. To the appearance of youth, the garb
“ of humility adds comeliness; and on the
“ youthful countenance the blush of modesty
“ is doubly graceful. Dogmatism in youth is
“ intolerable; and illiberality indicates a weak
“ head or a bad heart. Above all, avoid sciep-
“ ticism and levity. They are unamiable at every
“ period of life, much more at your tender
“ years; when not hardened in the ways of
“ vice, you are in a high degree susceptible of

“ devout emotions towards the Author of your
“ being.

“ The CHRISTIAN RELIGION originates in
“ love, and is worthy of your first regard. With
“ its excellence, as taught in the scriptures,
“ thoroughly acquaint yourself. Then will your
“ faith remain unshaken by the abuse of Bolin-
“ broke—the sneer of Voltaire—the subtlety of
“ Hume, or by any of the oblique and invidious
“ arts employed by the adversaries of revelation,
“ to undermine its truth, or lessen its impor-
“ tance. Perplex not your mind with the dis-
“ tortions of metaphysical creeds—the absurdi-
“ ties of corrupted formularies—the encum-
“ brances of superstition—and the unmeaning
“ sallies of enthusiasm. You are only required
“ to believe and practice the Christianity laid
“ down in the New Testament. This alone,
“ without human additions, rectifies the disor-
“ ders of our nature, and subserves the purposes
“ of godliness. Whatever difficulties attend its
“ sublime doctrines (for difficulties attend every
“ thing here below) we must admire its practical
“ tendency—correcting the irregularities of our
“ lives—giving birth to our dearest hopes—and
“ vigour to our aspirations after an happy im-
“ mortality. Hence a dying nobleman, of emi-

“ nent talents, wrote thus to his son:—‘ Reli-
‘ gion will instruct you how to act usefully and
‘ happily in this present scene—to leave it with
‘ composure, and be associated, in a future and
‘ better state, to the best moralists and philoso-
‘ phers that ever lived, to the wisest men, and
‘ greatest benefactors of mankind—to confessors
‘ and martyrs for truth and righteousness—to
‘ prophets and apostles—to cherubim and sera-
‘ phim—to JESUS, the mediator of the new co-
‘ venant; and to GOD, the judge of all, who is
‘ before all, above all, and in us all !’

“ Flee then the petulance of infidelity—the
“ thoughtlessness of dissipation, and the impu-
“ dence of conscious but unrelenting guilt. Stem
“ the torrent of vice. Dread the tyranny of pas-
“ sion. Court the sobriety of wisdom. Rank
“ not amongst those of whom it has been said,
“ They make provision for this life, as though it
“ were never to have an end; and for the other
“ life, as though it were never to have a begin-
“ ning. Whatever is the occupation of human
“ life, act as a MAN and as a CHRISTIAN. En-
“ tering the Church—unite example with pre-
“ cept, for the suppression of immorality; and
“ discharge with apostolic zeal the duties of the
“ pastoral office. Engaging in the Law—lift up

“ your voice against injustice, and vindicate the
“ cause of the oppressed. Applying to Physic—
“ by the skill of prescription, and the aid of sym-
“ pathy, banish from the sufferer's chamber pale
“ and desponding sickness. If a merchant—
“ promote honestly and vigorously the interests
“ of commerce, and the conveniences of trade.
“ Thus in the sphere you move, you prove a
“ friend to individuals—a blessing to society—
“ and an ornament to human nature. This con-
“ duct, in the mean time, pours into your pa-
“ rents' hearts streams of joy. For if parents
“ be delighted with the smiles of infancy—the
“ prattlings of innocent childhood—the dawn and
“ improvement of reason in aspiring youth—how
“ will their bosoms swell with satisfaction, when
“ they behold these same children treading the
“ stage of life with honour and applause; and
“ exerting themselves strenuously to augment the
“ stock of public felicity——

‘ MAN, like the generous vine, supported lives,
‘ The *strength* he gains is from th' *embrace* he gives;
‘ On their own axis as the planets run,
‘ Yet make at once their circle round the sun :
‘ So two consistent motions act the soul,
‘ And one regards *itself*, and one the *whole* ! ”

Here I thought my VENERABLE INSTRUCTOR rose from his chair, presented me with the

scroll on which the regulations were written, and requested my acceptance of it. "YOUNG FRIEND," said he, in solemn accents, which still vibrate on my ear, "*Whatsoever thy hand findeth to do, DO IT WITH THY MIGHT—for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.*" The tear started into my eye, and my soul was borne down with the weight of the admonition. The Old Gentleman paused—bowed—and was about to retire. In the transports of gratitude I caught his hand—thanked him for the instructions, and assured him they should not be unregarded. I then begged him to continue with me a few moments longer; and struggling to detain him, I AWOKE, and lo! it was a DREAM.

AN
EXTRACT

From

MASON'S ELEGY

TO A YOUNG NOBLEMAN LEAVING THE
UNIVERSITY.

ERE yet, ingenuous YOUTH, thy steps retire
From Cam's smooth margin, and the peaceful vale,
Where science call'd thee to her studious quire,
And met thee musing in her cloisters' pale ;

O let thy friend (and may he boast the name !)
Breathe from his artless reed one parting lay ;
A lay like this thy early virtues claim,
And this let voluntary friendship pay.

Yet know, the time arrives, the dang'rous time,
When all those virtues op'ning now so fair,
Transplanted to the world's tempestuous clime,
Must learn each passion's boist'rous breath to bear.

There, if ambition, pestilent and pale,
Or luxury, should taint their vernal glow ;
If cold self-interest, with her chilling gale,
Should blast the unfolding blossoms ere they blow ;

If mimic hues, by art or fashion spread,
Their genuine simple colouring should supply;
O may with them these laureat honours fade,
And with them (if it can) my friendship die!

Go then, my friend, nor let thy candid breast
Condemn me, if I check the plausible string:
Go to the wayward world; complete the rest;
Be what the purest muse would wish to sing.

Be still thyself: that open path of truth,
Which led thee here, let manhood firm pursue;
Retain the sweet simplicity of youth,
And all thy virtue dictates---DARE TO DO!

So round thy brow when age's honours spread,
When death's cold hand unstrings thy Mason's lyre,
When the green turf lies lightly on his head,
Thy worth shall some superior bard inspire.

He, to the amplest bounds of time's domain
On rapture's plume shall give thy name to fly;
For trust, with rev'rence trust, this Sabine strain,
The muse forbids---THE VIRTUOUS MAN TO DIE!

THE
VISION
OF
FEMALE EXCELLENCE.

VISION

THE JOURNAL OF
FEMALE EXCELLENCE

THE
VISION
 OF
 FEMALE EXCELLENCE.

Les femmes y sont belles et agreeables; mais simples, modestes, et laborieuses. Elles charment moins par leurs beaute que par leurs vertu.

FENELON.

BEAUTY in vain her sparkling eyes may roll:
 Charms strike the sight—but merit wins the soul.

POPE.

Say, MAN—what more delights thee than the FAIR?
 We rule the noisy world—but they rule us;
 Then teach them how to guide, and hold the rein with judgment.

Their applause may once again restore the quiet reign of virtue,

Love, and peace, and yet bring back the blush of folly.
 And the shame of vice.

VILLAGE CURATE.

IN the month of May, when nature puts on her gayest robes, I passed a few weeks at a friend's country-house. As its distance from town was inconsiderable, I walked thither, and sauntering

along amused myself with the picturesque scenes presented to my view. Quitting the confined metropolis, I with agile foot tripped over the dewy mead, and my heart thrilled with the liveliest sensations of joy:

“ Nor palace, theatre, nor proud exchange,
“ Here lift their heads, but fir-trees, beech and pine,
“ O’er verdant valleys, and on pleasant hills,
“ Lift up the thoughtful mind from earth to heaven !”

My friend had relinquished the engagements of commercial life, and wished the residue of his days to steal away amid the sweets of pastoral rusticity. His villa was remarked for neat simplicity. The garden was portioned out with taste, and the statues and obelisks caught the eye at each opening avenue, and produced a fine effect on the spectator’s imagination. From the center of this inclosure rose an elevated mound of earth. Its form reminded me of the tapering cone. The summit affords a diversified prospect of the surrounding country. Upon the side of the hillock was a cave similar to Trophonius’s of old, but decorated by a fanciful arrangement of curiosities, taken from the fossile and vegetable kingdoms. A groupe of trees concealed the entrance into this hermitage; and its interior in-

spired the frequenter with the soothing melancholy of solitude.

The proprietor of this little spot was blessed with two amiable daughters. To perceive the young ladies vying with each other in expressions of filial affection, smoothing the brow of declining years, and diminishing the burden accumulated by the decrepitude of age, might gratify the benevolence of an angel. To *their* lot had fallen no uncommon share of that frail article beauty; but their tempers were mild—their dispositions sweet—and their minds improved by a suitable education. When at leisure, we rambled through the garden, or diverted ourselves with the music of the harpsichord; for the elder sister played with superior skill on that delicate instrument. Every morning we hailed the rising sun, and our spirits were exhilarated by contemplating the beauties of nature. The cuckoo entertained us with his reiterated note, expressive of spring's return; and our ears were ravished with the carolling of birds warbling their sprightliest strains.

The song of joy, and the laugh of mirth, were heard among us, and in innocent conviviality glided away the appropriated time of visiting.

The period of departure surprised me by its sudden arrival, and I bade the happy family adieu, not without the tenderest sentiments of regret.

Returning homewards, the amiable sisters recurred to my mind, and their private and social virtues pressed forcibly on my heart. Fatigued near the end of my journey, I threw myself on a bank, over whose verdant surface lay scattered the primrose and the violet intermingled with other sweet-smelling flowers, whose odoriferous fragrance deliciously regaled the senses. The evening was calm and serene, the declining sun sinking below the western horizon, and the sky lightly tinged with the luxuriance of variegated colours. Hushed and silent were all things around me—

“ Save where the beetle wheel’d his droning flight,

“ And drowsy tinklings lull’d the distant folds!”

Thus situated, I indulged a meditative humour, and leaning pensively on my arm, I exclaimed, in a faint tone of voice—“ *Who can estimate female worth? who can be indifferent to the charms of female excellence?*” Uttering this soliloquy, I fell into a deep slumber, and the following imaginary train of circumstances rose to view.

Before me I beheld an extended plain. Upon this plain stood a stately throne, of curious workmanship. Before the throne was gathered together a large concourse of females. The whiteness of their garments rivalled the new-fallen snow, and their spirited countenances betokened an anxiety, derived from the eagerness of curiosity. Numerous were the spectators of this extraordinary scene. When I enquired who the individuals were, that composed the assembly, and why met together, it was replied—"Upon yonder plain, sir, are assembled the FAIR SEX, from the middle and higher walks of life. The throne is to be filled by the GODDESS OF FEMALE EXCELLENCE. We wait her descent. She will address her youthful auditors, and furnish them with directions for the regulation of their future lives."

A secret satisfaction stole across my soul, in being present on the interesting occasion. But scarcely was the information communicated, when the acclamations of the multitude announced the appearance of the Goddess! Rapid and magnificent was her descent from the sky. Her presence flung a vivid effulgence over every adjacent object. Tall and graceful was her person; simple, yet elegant, her habiliments; in her countenance

was blended the bloom of youth, with the sedateness of maturer years—

“ Grace was in all her steps—Heaven in her eye ;

“ In every gesture, dignity and love !”

The celestial visitant seated herself upon the throne. A silence, not unlike the universal stillness of a summer's noon, pervaded the assembly. Every eye fixed itself on the goddess. Every bosom glowed with fervid expectation. She arose with a majestic air, and thus addressed the attentive audience—

“ DAUGHTERS of men ! this day ye are assembled for an important purpose. I shall communicate sentiments, with which you should be intimately acquainted. I have your dearest interests at heart. I breathe the warmest wishes for your present and future felicity.

“ The Creator, in the plenitude of his benevolence, made WOMAN an help-mate to MAN. You are, therefore, possessed of a similar form, endowed with an intelligent soul, and furnished with passions and dispositions necessary to accomplish the purposes of your existence. Upon most of your sex nature bestows the graceful form—the well-proportioned feature—the en-

“gaging mein—and the delicate complexion.
“These exterior charms, however fascinating,
“and though many plume themselves upon
“them, are of little worth, unaccompanied with
“the more permanent accomplishments of the
“mind. To *these* I call your attention. May
“their enumeration kindle a spirit of emulation!
“For nobler ends were you designed, than to
“flutter about like gaudy and insignificant in-
“sects, enamoured of outward show. You are
“capable of elevated attainments. Seek them
“with assiduity. Cultivate them with enthu-
“siasm.

“Attend carefully to the improvement of the
“mind. This is of primary importance. I do
“not mean you should be versed in the profound
“parts of literature. I do not require you to be
“skilful linguists, acute philosophers, or expert
“mathematicians. The abstruse sciences are
“unconnected with domestic life. But, why not
“rendered companions for the more discerning
“of the other sex? From the too common neg-
“lect of intellectual accomplishments flows the
“false and illiberal suggestion, that your under-
“standing is weak, and therefore incapable of
“any considerable culture. But are not the dis-
“tinguished female writers numerous? Do they

“ not rank high in the annals of literary fame?
“ It may be granted, your minds are formed for
“ relishing works of imagination, rather than for
“ commenting on the productions of a Newton.
“ This concession implies only, that the delicacy
“ of your frame, joined to exquisite sensibility,
“ mark you out for the cultivation of one branch
“ of knowledge, in preference to another. The
“ wisdom of Providence is conspicuous in the ap-
“ pointment. You are the better capacitated for
“ the less active, though not less useful sphere,
“ in which you move. By reading and medita-
“ tion improve the faculties of the mind. Bio-
“ graphy, Voyages, Travels, and Poetry, select-
“ ed with judgment, repay amply the time con-
“ sumed upon them. Romances peruse with
“ caution. Most of them inflame the juvenile
“ imagination, irritate the fancy, and exhibiting
“ fallacious views of life, cruelly torture the fe-
“ male heart. The instructive page, both of sa-
“ cred and profane history, should ever lie open
“ before you. The rise, progress, and fall of
“ kingdoms, and of individuals, teach admirable
“ lessons, and pour upon you that knowledge of
“ human nature, of which none should be desti-
“ tute, who pretend to any degree of refinement.
“ Geography and Chronology, the favourite hand-
“ maids of History, enable you to perceive the

“ beauty and propriety of the historic tale. As-
“ tronomy is worthy attention. The perspicuity
“ with which its first principles are laid down,
“ facilitates their attainment. Delightful is it, to
“ trace the signatures of wisdom and goodness
“ every where impressed on creation, and to know
“ something of the general laws by which your
“ days and your nights, your summers and your
“ winters, roll round with such astonishing regu-
“ larity. Nor be un conversant with periodical
“ Essays. They prove an inexhaustible fund of
“ rational entertainment and instruction. Music,
“ Painting, and occasional Visits, may occupy
“ vacant hours. The informed mind hath been
“ likened to a piece of polished marble, which
“ exhibits to the eye, in all their perfection, those
“ beautiful spots and veins, which, on its ruder
“ surface, but faintly appeared.

“ The cultivation of a good temper merits par-
“ ticular attention. It inclines you to be satis-
“ fied with the lot assigned by Providence, to
“ forgive the injuries of enemies, and to be un-
“ offended with the foibles of friends. It is the
“ basis of human bliss. The infirmities of man-
“ kind call for its perpetual exercise. With the
“ wisdom of the serpent, mingle the gentleness
“ of the dove. And may the genius of discord

“ never hover over your habitations! Is not
“ domestic felicity, of sublunary enjoyments the
“ most dear, marred by the obliquities of an irri-
“ table temper?

“ To the nicer sensibilities of the heart be not
“ inattentive. Graceful is the garb of humanity.
“ Generous is the heart, dilated by the milk of
“ human kindness. To melt at another’s woe,
“ and to commiserate the unfortunate, are con-
“ genial to the female mind. Unsusceptible of
“ humane sensations, a shade is flung over your
“ best qualities. To raise the dejected—to ad-
“ minister the cup of cold water—and to visit the
“ fatherless and the widow, are your almost ex-
“ clusive province. Sympathy avails, when boast-
“ ed medicine proves inefficacious. Withhold not
“ what is in the power of all to give. Spare no
“ exertion to alleviate human woe.

“ In your friendships be firm—in your attach-
“ ments be decidedly fixed. Coquettish frivolity
“ disgraces those who dare indulge it. Give no
“ room for the imputation. Having just reason
“ to think favourably of an individual, let not
“ idle report, sordid interest, or volatile caprice,
“ enfeeble your predilection. Believe not all
“ you hear. The breath of calumny sullies the

“ most uncontaminated reputation. Rashly dis-
“ approve of none. The human character is
“ complicated, and latent are the excellencies
“ of many. Long acquaintance and close scru-
“ tiny bring them fully to view. The fickle
“ mind, like the restless ocean, is a stranger to
“ tranquility and peace.

“ Let modesty preside over every depart-
“ ment of conduct. The reign of modesty, is
“ the reign of simplicity and innocence. She is
“ the queen of virtues. She is the patroness
“ of every thing excellent and praise-worthy.
“ With incredible charms she decorates female
“ beauty. Divested of her enchanting influence,
“ the sweetest complexion is unattractive, and
“ the finest features have but a slender power to
“ engage. Modesty is a thin transparent veil,
“ which shews with superior lustre the graces it
“ would seem to cover, as a new-blown rose is
“ more beautiful, when its leaves are a *little*
“ folded, than when its glories are *fully* dis-
“ played.

“ Be virtuous and religious. Ah! of what
“ avail was the consummate beauty of Helen and
“ of Cleopatra, of Rosamond and of Shore?
“ Un-enamelled by the excellence of moral

“goodness, it entangled them in fatal snares,
“and pierced them through with *many sorrows*.
“But virtue alone, though valuable, is insuffi-
“cient. Devoid of religion, the female charac-
“ter is incomplete. The goodly train of chari-
“ties, unoriginating in a rational and fervent
“piety, are precariously founded. Mere unas-
“sisted virtue is of too delicate a texture, to suf-
“fer long the rude blasts of this inhospitable
“clime. It droops its head, and dies away,
“like the lily, nipped by the frozen gale. As
“religion confers upon virtue strength and per-
“manency — believe firmly its truths, imbibe
“its spirit, obey its precepts, imitate the ex-
“ample of its immaculate Author, and aspire
“to the transcendent honours of a blissful im-
“mortality.

“Such are the prominent features of FEMALE
“EXCELLENCE—but here, regard for your best
“interests forbids me to close. Is not even that
“flower-garden, the hue and fragrance of whose
“productions most powerfully hit the senses,
“injured by the nauseous weed? To the female
“character also adhere blemishes, which tarnish
“its beauty, and obscure its glory. Over these,
“charity refuses to fling her veil. To specify
“them, is painful. Excuse me. All I utter

“ is dictated by a concern for your truest welfare.
“ fare.

“ Watch against the intrusion of pride, affectation and extravagance. Pride renders you
“ disgusting, affectation ridiculous, and extravagance hateful. No esteem is conciliated by
“ the haughty look, the froward gate, or the forbidding mien. Detraction indicates un-
“ amiableness of spirit, and is incompatible
“ with the dignity of the sex. Never countenance the obsequious flatterer. His design is
“ evil. His incense is pestilential. The gilded, but empoisoned pill of adulation is administered with deplorable success. Thus,
“ the innocence and the reputation of the modest,
“ but too credulous virgin, are sacrificed often
“ at the shrine of unhallowed passion. But of
“ all the infelicities of life, is not *his* the greatest,
“ who enlarges the catalogue of female woes?

“ Be not the votaries of preposterous fashion.
“ This pernicious turn of mind generates embarrassments, sorely felt, deeply regretted, yet
“ not easily obviated. To the manners of the
“ country where you reside, a temperate regard
“ is due, dictated by good sense and strict propriety. Repress the rage for popular amusements, which characterizes the present age.

“ Do they not often encroach on the time claim-
“ ed by domestic affairs? Are they not accom-
“ panied with enormous expence? Have they
“ not sometimes annihilated sobriety of mind,
“ and banished regularity of conduct, the lead-
“ ing excellencies of moral character?

“ Upon the eye of the impassioned admirer,
“ the ray of female excellence plays with distin-
“ guished brilliancy. Direct, into an useful
“ channel, whatever ascendancy you obtain. In
“ some cases your influence may be almost au-
“ thoritative. Eve abused it, when she plucked
“ the forbidden fruit, and gave it to Adam.
“ Helen abused it, when she occasioned the
“ Trojan war, which lasted ten long years; Cleo-
“ patra abused it when she accelerated the ruin
“ of Anthony, in the height and splendour of
“ his military career. Awed by these examples,
“ let your jurisdiction over the other sex be mild
“ and beneficial. Then, you humanize the fe-
“ rocious, disarm the evil-mindedness of pas-
“ sion, and check the folly of dissipated extra-
“ vagance.

“ In fine, you possess the momentous trust
“ of training up the rising generation. Under
“ your immediate inspection, the individuals of
“ the human race pass the important years of in-

“fancy and childhood; important, not indeed
“in themselves, but on account of their con-
“nection with subsequent life. When their me-
“mories are retentive, and their minds docile,
“teach them the inestimable lessons of wisdom,
“virtue, and religion—

“————— in your race

“To rear your graces into *second* life,

“This be the *female* dignity and praise.

“May HE, who in the beginning empowered
“*Woman* to captivate, and gave *Man* the sus-
“ceptibility of impression, guide you through
“the mazes, and support you under the perplexi-
“ties of this transitory existence! To the grace-
“ful form—the well-regulated feature—the en-
“gaging mein—and the delicate complexion,
“may there be added, the improved mind—the
“mild disposition—and the obliging temper!
“May you be distinguished for intelligence, mo-
“desty, sensibility, virtue, and religion! May
“every avenue to your heart be guarded against
“the wiles of the insidious adulator, and the less
“disguised insinuations of the vicious and un-
“principled rake! May the fond hopes of your
“parents be realised! May your partners in life
“equal your wishes! May your children rise up
“to call you blessed!—Quitting this troubled

“ theatre, may you be admitted into the ABODES
“ OF BLISS, and clothed with the ROBES OF
“ IMMORTAL BEAUTY !”——

Here the GODDESS ceased. The exultations
of the assembly roused me from my slumbers;
and the VISIONARY scene vanished in the twink-
ling of an eye ! Finding the evening far advan-
ced, and the dews of night fast falling, I sprang
from the bank on which I had reclined, and has-
tened homewards, pleased with my RURAL EX-
CURSION.

THE
FIRE - SIDE.

BY DR. COTTON.

DEAR Chloe, while the busy crowd,
 The vain, the wealthy, and the proud,
 In Folly's maze advance ;
 Though singularity and pride
 Be call'd our choice, we'll step aside,
 Nor join the giddy dance.

From the gay world we'll oft retire
 To our own family and fire,
 Where love our hours employs :
 No noisy neighbours enter here,
 No intermeddling stranger near
 To spoil our heart-felt joys.

If solid happiness we prize,
 Within our breast this jewel lies ;
 And they are fools who roam :
 The world has nothing to bestow,
 From our *own selves* our joys must flow
 And that dear but our home,

Of rest was Noah's dove bereft,
When with impatient wing she left
The safe retreat the ark ;
Giving her vain excursion o'er,
The disappointed bird once more
Explor'd the sacred bark.

Though fools spurn Hymen's gentle powers,
We, who improve his golden hours,
By sweet experience know,
That marriage, rightly understood,
Gives to the tender and the good
A paradise below.

Our babes shall richest comforts bring
If tutor'd right, they'll prove a spring
Whence pleasures ever rise.
We'll form their minds, with studious care,
To all that's manly, good, and fair,
And train them for the skies.

While they our wisest hours engage,
They'll joy our youth, support our age,
And crown our hoary hairs ;
They'll grow in virtue every day,
And thus our fondest loves repay,
And recompense our cares.

No borrow'd joys ! they are all our own,
While to the world we live unknown,
Or by the world forgot.
Monarchs ! we envy not your state,
We look with pity on the great,
And bless our humbler lot.

Our portion is not large indeed,
But then, how little do we need !
For Nature's calls are few :
In this the art of living lies,
To want no more than may suffice,
And make that little do.

We'll therefore relish with content
Whate'er kind Providence has sent,
Nor aim beyond our pow'r ;
For if our stock be very small,
'Tis prudence to enjoy it all,
Nor lose the present hour.

To be resign'd, when ills betide,
Patient, when favours are deny'd,
And pleased with favours giv'n,
Dear Chloe, this is wisdom's part,
This is that incense of the heart
Whose fragrance smells to heav'n.

We'll ask no long protracted treat
(Since winter life is seldom sweet) ;
But when our feast is o'er,
Grateful from table we'll arise,
Nor grudge our sons with envious eyes,
The relics of our store.

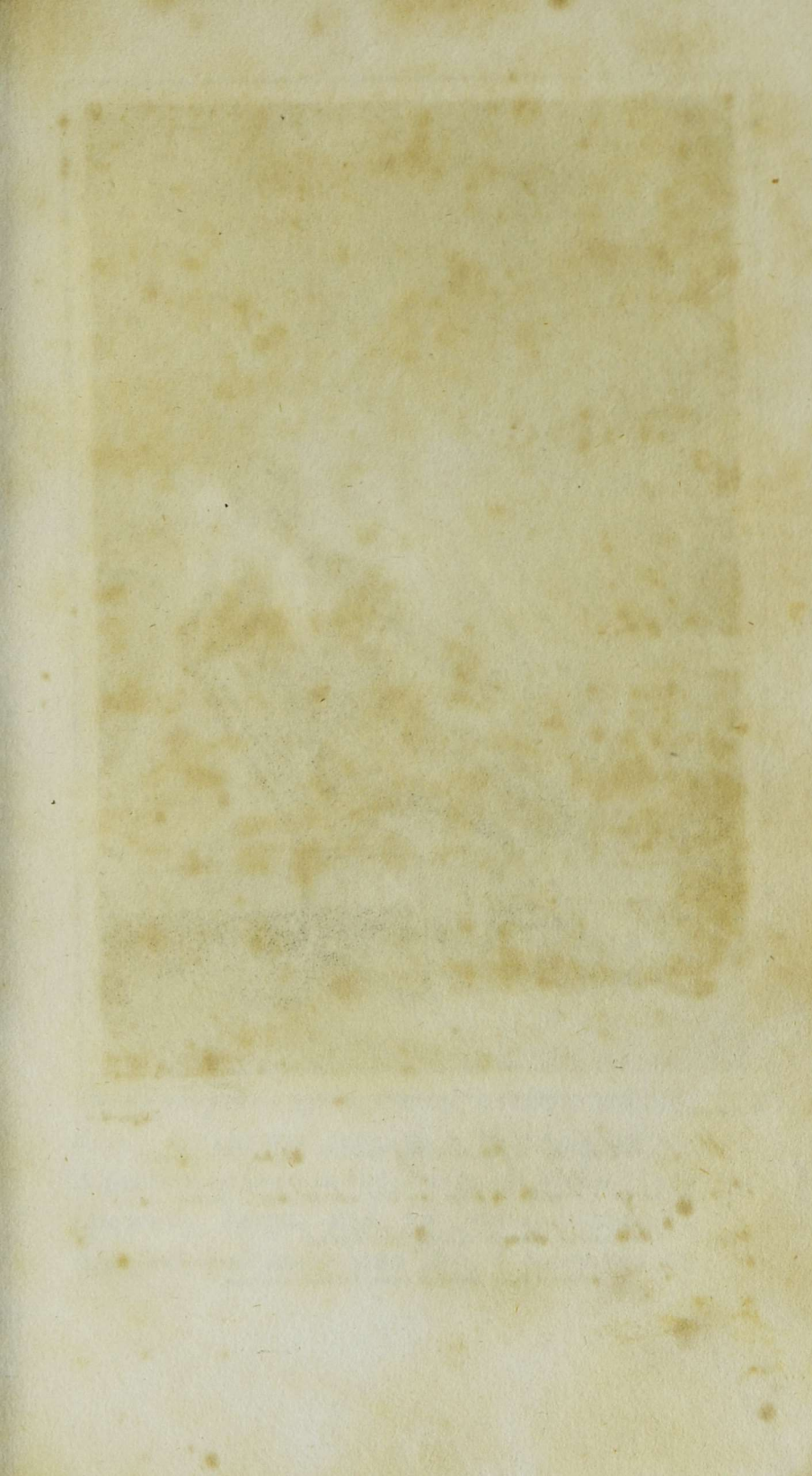
Thus hand in hand through life we'll go,
Its chequer'd paths of joy and woe
With cautious steps we'll tread ;
Quit its vain scenes without a tear,
Without a trouble or a fear,
And mingle with the dead :

While conscience, like a faithful friend,
Shall through the gloomy vale attend,
And cheer our dying breath :
Shall, when all other comforts cease,
Like a kind angel whisper peace,
And smooth the bed of death.*

* The young reader may like to be informed that *Dr. Cotton* was a medical gentleman of eminence at St. Alban's, where he died many years ago, highly beloved and respected. *Mr. Mason*, the author of the *Elegy* affixed to the *Student's Dream*, was a worthy clergyman, who lived at York, where he died, a few years since, at an advanced age. By his *English Garden*, and other ingenious productions, his name holds a distinguished rank in the annals of English poetry.

THE

PAINTER'S PANEGYRIST.





W. Hopwood del

J. Hopwood sc

"Alas!" said he in a faltering voice it is the dear
 Wife of my Youth & two sweet children - now no
 more! He sat down & wept bitterly."

Painters Pencilist.

Published July 1. 1804 by B. Crosby & Co Stationers Court.

THE
PAINTER'S PANEGYRIST.

————— I admire,
 None more admires, the Painter's magic skill,
 Who shews me that which I shall never see ;
 Conveys a distant country into mine ;
 And throws Italian light on British walls.

COWPER.

Blest be the pencil ! which from death can save
 The semblance of the virtuous wise, and brave ;
 That youth and emulation still may gaze
 On those inspiring forms of ancient days,
 And, from the force of bright example bold,
 Rival their worth, " and be what they behold."

HAYLEY.

Animum pictura pascit inani.

VIRGIL.

He, with the unsubstantial picture feeds his mind.

A FEW years ago I visited London, and resided, during my stay, in a relative's house. A gentleman lived in the family, of whom I had frequently heard, and for whose character, though I had never seen him, I conceived an

high esteem. I was introduced to him, on my arrival in town, and experienced great pleasure and satisfaction in his company. He was a solitary widower, and spoke often of his wife and children, in a strain characteristic of conjugal and paternal tenderness.

A liberal education had enriched his understanding with the treasures of knowledge; and his manners were polished by an intimacy with the polite world. Providence favoured him with an income exceeding competency, and he distributed, among the industrious poor of the neighbourhood, a certain quantity of food and raiment. Every Sabbath saw him present at divine worship; and he paid strict regard to the doctrines and precepts of the Christian Religion. The summer months were passed in the vicinity of London, where he amused himself by surveying the beauties of nature, and tracing the wisdom and goodness of the Creator, displayed in the structure of this material system. In the winter he returned to town, but gave little countenance to those public diversions, with which, at that season of the year, the metropolis abounds. Having an elegant library of favourite authors, he beguiled the tediousness of a winter's evening by the perusal of the instructive

volume. He likewise attended a select circle of friends, who met once a week for mutual improvement.

One trait in this gentleman's character, even a stranger on a slight interview, might discover. The love of PAINTING was his darling passion; and its ascendancy over him sensibly affected his conduct. It was not unlike Aaron's rod, which swallowed up those of the magicians. I have observed him using many little innocent arts to make the nature and utility of PAINTING the leading topic of conversation. Whenever he succeeded, his countenance was illumined with gleams of joy.

As I am sketching the outlines of this benevolent character—justice requires me to observe, that none were more disposed to patronize the young and unassisted. Many were sheltered beneath his fostering wing, and his ears were never shut to the lamentations of distressed merit. He frequently expressed regret, that no institution was formed adequate to the relief of INDIGENT GENIUS. With what honest indignation did I hear him recount the miseries of Dryden, Otway, Savage, and Chatterton! One day in particular, he pathetically described to me Chat-

terton's career ; and thus concluded the melancholy tale :

“ Ah ! who can tell how hard it is to climb
The steep where fame's proud temple shines afar ?
Ah ! who can tell how many a soul sublime,
Has felt the influence of malignant star,
And wag'd with fortune an eternal war ;
Check'd by the scoff of pride—by envy's frown,
And poverty's unconquerable bar ?
In life's low vale remote has pin'd alone,
Then dropp'd into the grave unpitied and unknown !”

BEATTIE.

During my residence in town, I told the Connoisseur, that paintings gave me exquisite pleasure, and that with the most agreeable emotions I had surveyed the annual exhibition at Somerset-House. He enquired instantly whether I practised myself, and expressed a wish of seeing my juvenile productions.—“ I feel,” said I, “ a predilection for the art—devote much “ of my time to the study of it, and with my “ parents' consent shall embrace that line of profession.”

The information pleased him, and he again repeated his desire of seeing some of my sketches. I had but few with me, and those I put into his hands. When he returned them, he with candour

observed—" They possess considerable merit, "and though not void of blemishes, yet these "blemishes the improvement of your present "good taste will effectually correct."

The day previous to my departure from the metropolis, just after breakfast, he took me aside into his apartment. Having shut the door, he furnished me with a seat, and thus addressed me :

" The choice of an employment, my friend, " involves your future felicity. Many desti- "tute of an intelligent adviser, engage in occu- "pations for which they are by no means fitted. " I much approve of the choice you have al- "ready made. You are blessed with a genius "for PAINTING. Cherish that genius with se- "dulous care. For want of the soul's being "moulded by the hand of nature for this noble "art, how few of its *amateurs* attain to eminence ! " In rewarding merit the present age is not "backward ; and the reign of George the "Third is distinguished for its attention to the "fine arts. You will require the tuition of "an accomplished master. Should your parents "refuse to advance a competent premium, I "will afford every necessary aid. Nothing on "my part shall be omitted, to ensure you cele-

“brity in your profession, and to render you an
“useful member of society. Be ambitious of
“rising above the common herd of mankind—
“of attracting the notice of a generous public
“—and of having your name transmitted with
“honour to an impartial posterity :

‘For who would sink in dull oblivion’s stream ?

‘Who would not live in songs of distant days ?’

WOLCOTT.

The Connoisseur (scarcely giving me time to thank him for the generous proposal) now took up his golden-headed cane, which lay across the table, and pointing to the several parts of the room, described the ornaments with which it was decorated. On the mantle-piece, stood the busts of RAPHAEL, TITIAN, and GUIDO. Having mentioned the persons they represented, he specified the place of their birth—the times in which they flourished—and the *chef d’ouvres* which had immortalized their names. On this last topic, he eloquently expatiated. He not only extolled those masters of the pencil, but reprobating the critics, who had asserted their famous pieces to be defective—he almost averred they were faultless. Demosthenes declaimed not more vehemently against the ambition of the Macedonian monarch than this good man did,

at (what he termed) the *insolence* of criticism. The Encomiast then pointed to a single bust, which graced an elegant pedestal elevated a foot above the rest. "This," says he, "is the bust of SIR JOSHUA REYNOLDS." He favoured me with a brief account of that eminent artist; and wound up the whole with an apostrophe in his praise.

We next surveyed the different pictures with which the apartment was embellished. They were so numerous, as to occupy almost the whole wainscot; and so arranged, as to have a peculiar effect on the beholder's imagination when he first entered the room. To whatever part the eye glanced, you perceived a group of portraits, landscapes, or historic pieces. On each of these the Panegyrist descanted. "See," exclaimed he, with a glow on his visage, and a sprightliness in his eye, "how boldly are they sketched! —how vivid the colours!—how delicate the finishing!"

I was, however, astonished that one picture passed unnoticed, which struck me, beyond any of the rest, and seemed full as worthy of praise as those upon which he had bestowed his encomiums. It represented a young woman, about

thirty years of age, seated in an elbow chair. Graceful was her appearance, neat her attire, sprightly and intelligent her countenance. Her features were engaging. I think I never beheld a face so thoroughly expressive of female loveliness. The moment I saw her, she reminded me of the beauteous rose in all its glory. In her arms she held a sweet infant, on whom she smiled with maternal fondness; and on her knee leaned a lovely boy, apparently near four or five years old. The little boy was drawn in the attitude of looking up into his mother's face with an interesting earnestness, and his innocent features glowed with the warmth of filial affection. I interrupted the Connoisseur, by begging him to explain this delightful picture, and assign his reason for passing it over in silence. I immediately perceived the question agitated his mind, and his eyes were suffused with tears. "Alas!" said he, in a faltering voice, "it is the dear wife of my youth, and two sweet children—" "now—no—more!" The three last words were scarcely articulated. He sat down, and wept bitterly. That they were to him *no more*, wrung his tender heart. I approached him, and taking by the hand, said, "My dear sir, abandon not yourself to grief. These misfortunes are incident to frail mortality. Our best tears are due

“to departed worth, and may be shed frequently
 “o’er the tomb of the deceased. Sorrow not,
 “as those who are *without hope*. Though to you
 “they return not, yet the Christian religion as-
 “sures you, that you shall again meet each
 “other, *never more to be separated*.” These con-
 solatory hints, though imperfect, proved a cor-
 dial to revive his spirit. He gradually recover-
 ed. Wishing not to open wounds, which seem-
 ed far from being closed by the lenient hand of
 time, I enquired no further into particulars.—
 Poor man! I was not surprised at thy amiable
 sensibility:—

————— “Busy meddling memory
 “In barbarous succession mustered up
 “The past endearments of thy softer hours,
 “Tenacious of its theme.”

BLAIR.

My friend having thus surveyed his apartment,
 rose, and went to his bureau. He brought me a
 PAPER, folded like a letter, and carefully seal-
 ed. “To-morrow,” said he, “you leave us.
 “This manuscript contains one of my juvenile
 “essays, and was read in a society where each
 “member in his turn produced an essay on some
 “favourite theme. Accept it, as a token of my

“affection for you; and when arrived in the
“country, peruse candidly its contents.”

As I was thanking him for his kindness, the dinner-bell rang, and released us from our temporary, though not unpleasing, confinement. The next day I bade him a final adieu. Stepping into the carriage, I heard somebody calling me by name, and turning round, I observed the GENEROUS CONNOISSEUR at his window. As the carriage drove off, he waved gently his hand; and I distinctly heard him say, “Farewel, young friend—God bless you!”

In the evening I reached my father's house, and partook of the dear charities of social life. Being the summer time, I the ensuing day rose with the dawn; and, that I might examine the paper put into my possession, I retired to a neighbouring bower. It was a lovely morning, and the objects around me inspired me with delight. Escaped from the tumultuous bustle of a city life, I marked the beauties of creation with additional pleasure. The sun, in the empurpled east was emerging from beneath the horizon; and his rays, trembling through the fleecy clouds, gladdened the face of nature. The birds on the

branches, hopping from spray to spray, were saluting the return of day. The golden grain, waved by the gentle pressure of the gale; whilst the playful cattle, and the sportive lambkins, heightened the gaiety of the landscape. Nature throughout seemed revived; and the creation, as in gratitude to its beneficent Author, was offering up its incense to the great Father of all! Images of benevolence crowded on my delighted imagination; and, flinging my eye around, I with rapture exclaimed,

“ Hail to thy living light,

“ Ambrosial Morn! all hail thy roseate lay!

“ That living ray, whose power benign

“ Unfolds the scene of glory to my eye,

“ Where thron’d, in artless majesty,

“ The cherub Beauty sits on Nature’s rustic shrine.”

MASON.

The sequestered bower, towards which I was tending with hasty step, lay at the foot of an adjacent hill. Near it ran a rivulet, whose waters were clear as crystal; and whose purling stream inviting to repose, sweetened the tranquillity of solitude. Thither I often withdrew for the indulgence of meditation.

I soon gained the hallowed spot. Around the bower the wild honeysuckle and the fragrant jessamine, with many spontaneous productions of nature, wound themselves in graceful evolutions. Their thick foliage, admitting only the glimmering rays of the sun, chased away the glare of open day, and the light fell on my eye with a softened effulgence. Seating myself down, I drew from my pocket the benevolent PANEGYRIST'S juvenile essay. Having broken the seal, and unfolded the manuscript, I with avidity proceeded to examine the contents, and read as follows:—

ON THE
UTILITY OF PAINTING.

The PAINTER dead, yet still he charms the eye,
While England lives, his fame can never die !

GARRICK.

MUSIC, POETRY, and PAINTING, are held in estimation by those who make pretensions to an improved mind, and a refined taste. This esteem is founded on the gratification they afford, and on the purposes to which they are appropriated. To analyse the merits of these sister arts, and to estimate their comparative empire over the human mind, is not my present intention. I confine myself solely to the nature and effects of PAINTING, and shall enumerate a few of the valuable ends it is adapted to answer.

Simple and expressive are the means employed by the PAINTER, to gratify the imagination, and to agitate the soul. Their simplicity arises from their address to the eye. Their expressiveness flows from the use of natural signs, intelligible to the meanest and most illiterate spectator. PAINTING, therefore has been termed poetry and eloquence in mechanism. The artist brings nature to view—exhibits the object before your eyes—and bids the feelings move by the sensible

representation of his pencil. Hence the ancients extol this imitative art. Paintings, says Aristotle, are as capable of making the vicious reflect within themselves, as the finest precepts of morality. The eye, Horace observes, is a faithful servant to the heart. And Quintillian declares a picture to be a silent and uniform address, penetrating so deeply into our affections, that it seems to exceed the powers of eloquence. The walls of Claudius Pulcher's theatre had delineated upon them a roof covered with tiles, and being finished in a masterly manner, the rooks, birds of no small sagacity, imagined it real, and attempted often to alight upon it. By steps also, in a perspective of Dante's, a dog, violently pursued, was so deceived, that, expecting to find a free passage, he made up to them in full speed, and dashed out his brains. Have you not heard of the shipwrecked Romans, who, to excite charity, had their misfortunes delineated on tablets? If in such cases Painting generates forcible emotions, who can remain unmoved by the masterly design of a Raphael—the luxurious tints of a Titian—and the graceful simplicity of a Guido?

The productions of the pencil may be distributed into Historic Pieces—Landscapes—Caricatures—and Portraits.

First. HISTORIC PIECES. History furnishes the artist with ample scope for the exercise of his genius, and he selects the subjects best adapted for his purpose. The deeds, which signalise individuals and nations, are recorded in the historic page, for the admiration of succeeding generations. Flagrant violations of justice also, are there held forward, stigmatised with deserved infamy. The historian's narrative impresses the reader with the excellence of virtue, and the deformity of vice. In a similar manner, the PAINTER fixes on some striking story, and exerts his art in its embellishment. By the expression thrown into the countenance, and by the attitudes of the principal figures—adorned with beauty, grace, and dignity; or shaded with deformity and horror—he conveys an idea of their respective characters. And according to the nature of the character, is the kind of emotion excited in the contemplator's breast.

“ The human mind can with difficulty conceive
“ any thing more exalted than ‘ the Last Judgment,’ of Michael Angelo;’ and ‘ the Transfiguration,’ of Raphael. What can be more
“ animated than Raphael’s ‘ Paul preaching at Athens?’ What more tender and delicate than
“ Mary holding the child Jesus in his famous
“ Holy Family?’ What more graceful than the

“Aurora of Guido?” What more deeply moving than ‘the Massacre of the Innocents,’ by “Le Brun?”

In sacred history, the Crucifixion, Resurrection, and Ascension of the Messiah, afford the amplest range to the genius of the artist. Rubens immortalized himself by the representation of that melancholy and interesting scene the Crucifixion. The Cartoons of Raphael are well known, and their merit justly appreciated. The delineation of the remarkable facts in holy writ might prove extremely useful to mankind. The attention of the multitude would be excited—their curiosity awakened—and it might induce them to peruse the sacred narrative. By a method of this kind, the celebrated Doddridge, even in early childhood, became acquainted with the inspired history, and always retained a forcible remembrance of it. From the exhibition of facts, in profane history, also, valuable lessons may be derived. Nor are the least of these useful facts, the interview of Alexander and his physician—the parting of Hector and Andromache—the return of Regulus to Carthage—the tragical death of Socrates—and the dragging of Hector’s body around the walls of Troy! The emotions raised by these, and other such representations, are

powerful, and may be made to operate in the support of virtue, and for the extirpation of vice. Did not Alexander, the conqueror of the world, tremble and grow pale, when he contemplated the picture of the unfortunate Palamides? Did not Portia, who with equanimity bade farewell to Brutus, burst into tears, when, a few hours after, she beheld the final interview of Hector and Andromache? From these painful scenes, I turn to those of an enlivening cast.—Let me,

Secondly. Survey the PICTURESQUE LANDSCAPE. Here we meet with a variety, the limits of which are not ascertainable. With pleasure we behold the varied appearances of nature. Whether spring arrays herself in her splendid robe; or summer scorches with her sultry heats: or autumn pours forth her exuberant stores; or winter sends us to our habitations—still are we admirers of nature, and disposed—

—————“ To mark the mighty hand,
“ That, ever busy, wheels the silent spheres;
“ Works in the secret deep, shoots steaming thence
“ The fair profusion that o’erspreads the spring;
“ Flings from the sun direct the flaming day;
“ Feeds every creature: hurls the tempest forth;
“ And, as on earth this grateful change revolves,
“ With transport touches all the springs of life.”

THOMSON.

To realize these checquered and romantic scenes, is the province of the Landscape Painter. Hence Painting is the region of enchantment. The pencil is a magic wand. It calls up to view extensive and variegated scenery. Perceive you not delineated, on yonder canvas, the cliff—the precipice—the rock—the heath—the mountain—the ocean, and the spacious firmament? When these sublime objects fatigue your eye, mark those of a beautiful kind. See you not, on yon other canvas, the mead—the forest—the playful herd, and the frisking lambkins? See you not the plodding husbandman—the ruddy milkmaid, and think you almost hear the whistling plough-boy? Nay, the lake and the river—the city and the desert—the palace—the temple, and the cottage, *all* may be delineated on canvas, in a manner adapted to charm the eye, to feast the senses, to ravish and delight the soul!

Thirdly. The CARICATURE next claims our attention. Over the human mind, wit, humour, and ridicule, maintain authoritative influence. The ludicrous images which flit before the fancy, aided by eccentric combinations, awaken the risible powers, and throw the soul into tumults of laughter. Who can refrain from experiencing such emotions, when he beholds a representation

of Don Quixote and Sancho Pancho—Hudibras and his Ralpho—Merry old Falstaff—Gabbling Mrs. Quickly, and other grotesque figures found in the vast variety of human character? To lash the vices, and expose the follies of mankind, is the end of this species of painting. An object worthy its attention! Like comedy, it may degenerate, and become subservient to licentiousness and profligacy. Yet the shafts of ridicule, aimed like a well-directed artillery, do much execution. With what becoming severity does the bold Caricature lay open to public censure, the intrigue of politicians, the chicanery of courts, and the flattery of parasites! Hence satirical prints, under regulations, check the dissoluteness of the great. Hogarth's Harlot's and Rake's Progress have contributed to reform the different classes in society. Dr. Knox, the ingenious Essayist, doubts much whether the sermons of a Tillotson dissuaded so efficaciously from lust, cruelty, and intemperance, as the prints of an Hogarth.

Fourthly. Consider the value of a good PORTRAIT. We view it with the glow of admiration. How many mansions are decorated with the portrait of the sovereign—the divine—the philosopher, and the physician? How many with the

warrior—the judge — the philanthropist — the statesman, and the patriot? Almost every cottage contains a picture of the dear relative and the faithful friend. Nor can it excite surprise; in the well-executed Portrait the soul sits on the countenance, holding converse with the attentive beholder. I once saw a miniature of Oliver Cromwell. In his furious, though intelligent countenance, was depicted that turbulence of soul which threw kingdoms into agitation, and scattered clouds of darkness over our political hemisphere. A Portrait is the best mean devised by the ingenuity of art, to substantiate the fleeting form—to perpetuate the momentary existence. The originals, alas! like autumnal leaves, quickly perish. But it is thine, O PAINTING! to preserve the form which lies mouldering in the tomb—to rescue, in a measure, from the jaws of death, the prey he is wont greedily to devour—to fling a ray of light on the house of mourning—thus sweetly mitigating the calamity of the afflicted survivor.

Nor is this the only important end which Portrait-painting subserves. It teaches beneficial lessons. It calls to mind the example of great men, when they are fled beyond the reach of observation. As the absence of the sun is supplied

by artificial lights, so well-finished Portraits compensate the loss sustained by the removal of the originals. An Athenian courtesan, in the midst of a riotous banquet, accidentally cast her eye on a philosopher's portrait hung opposite to her seat. The character of temperance, depicted in the philosopher's countenance, contrasted with her own unworthiness, struck her so forcibly, that she instantly quitted the room, and became an example for virtue, as she had before been of debauchery. Boleslaus, also, king of Poland, carried a picture of his father about his neck, set in gold. When going to speak, or to do any thing of importance, he took into his hand this pleasing monitor, and kissing it, said, "Dear father, may I never do any thing unworthy of thy name!"

And is not the impassioned lover indebted to Portrait-painting? I suppose him about to be torn from the object of his affections. Bedewed with tears, I see him retire, to conjecture what is the best substitute for her presence. At this moment, in steps a poet, with lines descriptive of his Maria. On the poet's departure appears a musician, with Maria's favourite air. And, on the musician's retiring, a Painter presents himself, and puts into the lover's possession a

miniature of the beloved damsel. He gazes at it in silent admiration—presses it to his bosom—and taking the painter by the hand, thanks him for the best gift which human art could bestow :

“ Blest be the pencil ! whose enchantment gives

“ To *wounded love* the food on which he lives.

“ Rich in this gift, tho’ cruel ocean bear

“ The youth to exile from his faithful fair,

“ He in fond dreams hangs o’er her glowing cheek,

“ *Still owns her present, and still hears her speak.*”

HAYLEY.

Beside the above different kinds of PAINTING, it may not be improper, before I conclude, to notice a class of drawings appropriated to the *illustration of science*. Their utility is obvious. The natural philosopher delineates his apparatus, and marks the progressive stages of its improvement, either in former times, or through the exercise of his own ingenuity. The anatomist sketches the various parts of the human frame, and catches with accuracy those appearances which speedily vanish, through a tendency to putrefaction. The architect pours trays his plans, previous to the execution of his designs. The antiquarian copies figures from ancient fragments, and thus often obtains an explication. And the natural historian exhibits the whole range of nature :

“ The brute, the fish, the fowl, the insect,
“ Plant, and flower—every particle,
“ Alive, or dead, from the cloud-covered moutain’s
“ Highest peak, down to the center!”

HURDIS.

On the whole, what advantages flow from the right use of the pencil!—How just is the observation of the ingenious Essayist already mentioned :

“ The art of PAINTING is one of those innocent and delightful means of pleasure which Providence has kindly offered to brighten the prospects of life. Under due restriction, and with proper direction, it may be rendered something more than an elegant mode of pleasing the eye and the imagination;—IT MAY BECOME A VERY POWERFUL AUXILIARY TO VIRTUE.”

AN
EVENING'S MEDITATION
ON THE EXTENT AND USES
OF OUR
PRESENT KNOWLEDGE.

AN

EVENING'S MEDITATION,

&c. &c.

——ISAAC-LIKE, the solitary saint
Walks forth to *meditate* at EVEN-TIDE !

COWPER.

If I am right thy grace impart
Still in the right to stay ;
If I am wrong, Oh teach my heart
To find that better way !

Save me alike from foolish pride,
Or impious discontent,
At aught thy wisdom has deny'd,
Or aught thy goodness lent !

POPE.

KNOWLEDGE is of the utmost importance.
Great pains are taken to acquire it, and rules
laid down for its application to the purposes of
life. Yet, alas ! to what ends is it sometimes
perverted ? Instead of inspiring a manly dignity,

modest carriage, and conciliating deportment, it has been seen to produce the opposite effects, and then fails not to raise in the beholder afflictive sensations. Follies vary with the complexional character of the individual; and the reprehension due to them should be apportioned to their evil tendency.

I was led into these reflections by the behaviour of an acquaintance who had just finished his education. He was intended for the Church, and devoted himself chiefly to theological studies. Though endowed with no contemptible understanding, and though possessed of considerable literature, yet the strength of his passions, and a hastiness of temper, threw him frequently into fits of intemperate zeal. Imagining himself infallibly secure of truth, he expected none would dare question the propriety and justness of his dogmas. This exorbitant claim on the assent of mankind was not so speedily granted as his vanity induced him to expect. Denied, as he thought, the tribute due to his sagacity and attainments, he reprobated the perverseness (as he deemed it) of those with whom he associated, and vented his spleen in sarcastic observations on human nature. One day, when he visited me, we after dinner con-

versed together on various subjects; and in the course of friendly debate, did not leave untouched those topics of religious enquiry which have so grievously divided the Christian world. I expostulated with him on the absurdity of demanding an universal coincidence of sentiment. But the expostulation was of small avail. I pitied his dogmatism—perceived that he had not attended to the scantiness of human knowledge, and had forgotten that the true philosopher was invariably distinguished by a modest and unassuming diffidence.

The evening he left me I took a solitary walk. The setting sun, with his lengthened shadows, together with the solemn close of day, composed my mind, and tranquillised my spirits. Walking pensively onwards, I, without restraint, yielded myself up to a train of reflections, and indulged the following MEDITATION :

“ —Why is not the MAN OF LEARNING
“ (thought I) uniformly characterized by the
“ modesty of his opinions, and the lowliness of
“ his deportment? *We know in part. We see*
“ *through a glass darkly.* In some respects our
“ knowledge resembles the sepulchral lamp,

“ whose rays are feeble, whose light is a refined
“ kind of darkness.

“ The nature, the attributes, the works, and
“ the dispensations of the LIVING GOD, how
“ far surpassing my comprehension! That
“ there should be a being who possesses exist-
“ ence without commencement, presence with-
“ out locality, and activity without motion, is
“ inexplicably mysterious. Yet surveying the
“ present scene of things, I am led necessarily
“ to such a conclusion. In the investigation of
“ all subjects, we attend to the obvious doctrine
“ of causes and effects. But contemplating
“ Deity, we are bewildered in mazes of diffi-
“ culty. The spirituality of his nature baffles
“ our comprehension. His attributes also are
“ accompanied with perplexities which no hu-
“ man understanding can unravel. To each of
“ the natural and moral perfections of the God-
“ head, something incomprehensible is annexed.
“ Almighty power, infinite wisdom, and univer-
“ sal presence, exceed our loftiest conceptions.
“ They distend the mind with holy astonish-
“ ment and

‘ Imagination’s utmost stretch in wonder dies away.’

“ And are not the WORKS of the Creator

“ perpetually opening to the inquiring mind
“ certain properties which before lay concealed?
“ The nature, number, and extent of the Pla-
“ netary System astonish beyond measure. In
“ this corner of the universe we can only
“ glance at those worlds upon worlds, and those
“ systems upon systems, which are scattered
“ throughout the immensity of space. Even
“ the animal, vegetable, and fossile kingdoms,
“ continue to disclose regions which have never
“ yet been inspected by the hallowed eye of
“ philosophy. Astronomy and natural history,
“ admirable mediums by which our knowledge
“ of creation is enlarged, fail in a variety of
“ instances. The astronomer often lifts his
“ telescope in vain. And the natural historian,
“ having uselessly fatigued his eye, frequently
“ lays aside his microscope. At times both are
“ absorbed in the reflection—How little do we
“ know! How much remains yet to be known!

“ A similar obscurity beclouds the DISPEN-
“ SATIONS of heaven. Mists hang over them,
“ which the radiance of a future state alone can
“ effectually dissipate. That there is a secret
“ and invisible energy operating on human af-
“ fairs, is evinced from various particulars. But
“ why we come into being at *this* period of

“time more than at any other, we know not.
“Why life is embittered with this and that painful event, we cannot ascertain. Why persons
“whom we deem useless remain long in life,
“and why others whom we imagine useful are
“soon and suddenly taken away—God only
“knows. The adversity of the righteous and
“the prosperity of the wicked are in some instances inexplicable. To solve these difficulties, wise men have had recourse to the supposition, that *this* life is part of a grand whole. It resembles, say they, a chain—the beginning and end of which escape our observation—

‘ Deep in unfathomable mines,
‘ With never failing skill,
‘ God treasures up his vast designs
‘ And works his sovereign will !’

COWPER.

“The CHRISTIAN REVELATION, *which is*
“*a light unto our feet and a lamp unto our paths,*
“is far from being fully unfolded. The jarring
“sentiments prevalent in the religious world
“flow from the prejudices and passions of mankind. It must however be acknowledged,
“that our information is very limited. The
“most interesting objects of revelation are so
“far made known as is necessary for our wel-

“ fare. With the light obtained the pious are
“ satisfied. But the inquisitive find little to gra-
“ tify idle curiosity. Almost every article of the
“ inspired volume has been represented in va-
“ rious ways. Controversies are agitated about
“ modes of expression. Whether there are such
“ and such objects is not questioned—but in
“ what light they are to be viewed is often the
“ subject of dispute. This arises from partial
“ knowledge. Should a natural object be plac-
“ ed at a considerable distance, or contemplated
“ through an indistinct medium, diversity of
“ opinion respecting size, colour, and position,
“ ensues. And if partial acquaintance with na-
“ tural objects occasions various opinions, why
“ is it irrational to imagine that a similar partial
“ acquaintance with religious subjects gives rise
“ to a similar diversity of sentiment? What dif-
“ ficulties attend our first Parent’s transgression
“ —the nature and uses of some part of the Jew-
“ ish economy—the time, manner, and many
“ circumstances accompanying the promulgation
“ of the *glorious Gospel of the Blessed God!* Why,
“ it has been asked, is not this GOSPEL extend-
“ ed to all the nations of the globe?—and where
“ it is already known, why meets it with so in-
“ different a reception? Even the person, doc-
“ trines, precepts, example, and sacrifice of the

“ Messiah, will receive additional lustre from
“ the discoveries of futurity:

‘ When God’s own hand shall lift the curtain high,
‘ And all earth’s wonders open to my eye !

“ But I come home to MYSELF. Am I not
“ *fearfully and wonderfully made*? Man is com-
“ posed of soul and body. The one allies him
“ to heaven. The other connects him with the
“ dust whence he came, and whither he speedi-
“ ly returns. Our frame is a delicate piece of
“ mechanism. Concerning its nature, form, and
“ construction, what curious disquisitions have
“ been written ! Questions of the most intricate
“ nature have been started—How does the
“ brain secrete the animal spirits? How are the
“ lungs empowered to perform the function of
“ respiration? How is the heart enabled to cir-
“ culate the blood? To the primary cause of
“ these phænomena we are strangers. The laws
“ also which regulate the several parts of this
“ body are not thoroughly known. Hence with
“ uncertainty the physician feels the throbbing
“ pulse—the anatomist with partial success, lays
“ open the breathless corps—and the chymist
“ tortures every substance in nature, that he
“ may discover its medicinal virtues, and check
“ the ravages of disease.

“ Nor is our knowledge of the body only, partial; the MIND is still more withdrawn from view. The nature of the human faculties, and their mode of operation, are involved in much obscurity. On many occasions the association of our ideas is unaccountable. How the understanding perceives, the imagination devises, the memory retains, and the will inclines to action, are beyond the ken of observation. Why certain things cause that agitation of mind we term passion; and what, in some cases, are the springs of action, who can tell? We bow in silence, wonder, and adore. The acuteness of a Locke, the penetration of a Boyle, and the sagacity of a Newton, are here at a stand. They retire with reverence. They confess the mysteriousness of the subject. With an inspired Apostle they exclaim — ‘ *We know in part!*’ ”

“ If present objects are thus encumbered with difficulties, what perplexities must accompany those enveloped in the darkness of FUTURITY? How we shall exist in the world to come without our bodies, or how with them in *the morning of the resurrection*, we know not! Where the places of rewards and punishments are situated in the universe of God, we are ignorant.

“ With the nature also of these rewards and punishments, we are not fully acquainted. What is seen on the verge of the horizon is faintly perceived: though, when we approach the object of vision, the faintness disappears, the specific form is ascertained, and the mind embraces it with vigour and alacrity. But the veil drawn over a future state is impenetrable. We cannot descry its precise nature. We cannot enumerate its characteristic properties.*

“ But it is not the scantiness alone of human knowledge that afflicts the speculative mind. Our information is attained with much toil. When attained, who is absolutely certain he possesses truth unadulterated with error? Is knowledge gained by observation? Observation is made by the senses, and the senses frequently deceive us. Is it acquired by testimony? Testimony is not always satisfactory. The persons may be prejudiced—their information partial, and their mode of communication defective. Confined also are the objects of

* See Butler's Analogy, especially the edition by the late Bishop of Gloucester—Law's Theory of Religion—The fourth Sermon of Blair, 1st vol.—and the Vision of Mirza, by Addison, Spectator, vol. ii. No. 159.

“ knowledge. Many subjects are not yet brought
“ forward to notice. The arts and sciences now
“ known, were unknown to the first ages: and
“ things unknown to us will be known by our
“ children’s children. Endless are the works of
“ creation! Astonishingly complicate the scheme
“ of redemption! Our minds are now cooped
“ up; they are compressed within a narrow com-
“ pass; and, like a young eagle, we soar not very
“ high, but are obliged soon to descend, jaded
“ with fatigue. How transient also is our know-
“ ledge in point of duration. Indisposition af-
“ fects the human faculties, and deplorable have
“ been its ravages. Did not disease reduce Swift
“ to idiotism? Did not age bring back the pro-
“ found Newton to a second childhood?—Over
“ these lamentable instances of human imbecility
“ I drop a tear, and proceed to ask myself what
“ are—

“ The uses to be made of these difficulties
“ attending *present knowledge*? It behoves me to
“ call them to mind, and pay them the attention
“ they merit.

“ Am I impatient because the limits of human
“ knowledge are not more extended? No; I am
“ content that I have been brought into being.

“rest satisfied, that the nature of my faculties is
“so exalted—their number so great, and the
“ends to which they may be applied so numerous
“and important. The eye has its boundary, be-
“yond which it cannot see. The ear has its dis-
“tance, beyond which it cannot hear. Why
“should not the eye of the mind be similarly cir-
“cumscribed? Is it unjust to lament that the
“senses of seeing and hearing extend no further?
“With the same injustice may we repine, be-
“cause at present we know not more of the ob-
“jects subjected to our review. Every thing in
“nature is progressive. Why then should the
“radiance of futurity be poured upon us all at
“once? Has the traveller a right to complain,
“because he enjoys not the prospect from yonder
“hill, without first ascending that hill? And
“what should I think of the husbandman, who,
“having ploughed the soil and scattered the
“grain, expects the sun to burst all at once on
“his fields, instantaneously ripening his corn, and
“filling his barns with plenty?

“Let me, however, remember the little which
“may be known is of an interesting kind, and
“becomes (through the blessing of God) con-
“ducive to felicity. Though the eye penetrates
“not beyond a certain boundary, nor the ear

“ recognizes sounds beyond a certain distance—
 “ yet how valuable are these two senses within
 “ their prescribed range! The eye ascertains
 “ the magnitude, form, colour, and position, of
 “ various terrestrial objects. It is the source of
 “ pleasure, and enables us to ward off perils,
 “ to which the want of sight unavoidably exposes.
 “ By means of the ear we are thrilled with har-
 “ monious sounds, and brought acquainted with
 “ the human voice—we communicate to each
 “ other our ideas, till joy circulates from heart to
 “ heart, and the raptures of social converse are
 “ heightened almost to angelic extacy. Why
 “ should not our limited knowledge be equally
 “ useful? We know there is a God—a Provi-
 “ dence—a Saviour—a Resurrection—a Judg-
 “ ment—and a Future State. On *these* truths my
 “ soul would rest, as the pillar on its base:

Greatly instructed, I shall hence depart,
 Greatly in peace of thought, and have my fill
 Of knowledge, what this vessel can contain;
 Beyond which was my folly to aspire!

MILTON.

“ The being of a God is the foundation of all
 “ religion. Revelation informs us who he is, how
 “ he is to be worshipped, and what he expects

“ from his rational and intelligent creatures.
“ Strangely at a loss were the Heathens to characterize their deities. One presided over the
“ tumults of war, whilst another showered down
“ the blessings of peace. Even their choicest
“ deities were mixed characters; and, in some of
“ their actions, it was difficult to determine whether the good or the bad predominated. With
“ the ONE only true and living GOD, whom we
“ worship, it is different. Spiritual is his nature,
“ glorious are his attributes, and his moral government is founded on the incorruptible principles of righteousness.

“ So great and indisputable is the evidence for
“ the existence of a GOD, that formal proofs have
“ been deemed superfluous. Why (say some) will
“ you attempt to demonstrate what has never
“ been questioned? Why heap proof on proof,
“ where the sceptic is incapable of being convinced, through defect of understanding, or
“ averse to conviction through depravity of
“ heart? That this primary truth cannot be seriously doubted, is the obvious intimation of
“ such interrogatories.

“ Structures are raised by an architect, voyages are performed by a navigator, and to the

“ingenious philosopher we are indebted for systems of philosophy. Has then the fair system of nature no producer? Can so many stupendous effects be destitute of a proportionable cause? The works of creation are the exhibitions of power, wisdom, and goodness; and *Him*, in whom these perfections reside, we call *GOD*! His mighty arm launched forth those prodigious masses of matter, now the residence of millions of intelligent creatures. His wisdom arranges them, and causes them to answer their respective ends. His goodness appoints the ends to be numerous, and promotive of human felicity.

“To the works of *GOD* around me may I never be inattentive! When walking through the well-built town, or through the splendored city, I notice the prominent edifices which press on my sight. I admire the artist’s skill, extol the possessor’s wealth, and am enraptured with the air of beauty and sublimity which reigns throughout the whole. May the same spirit of admiration attend me when contemplating the works of the Creator! For

“Blows not a floweret in the enamelled vale,
“Shines not a pebble where the rivulet strays,
“Sports not an insect on the spicy gale,
“But claims my wonder and excites my praise.”

“The being of God leads me to contemplate
“his *providential care* exercised over the produc-
“tions of his hand. To remind me of the useful
“knowledge communicated respecting a PROVI-
“DENCE, I consider what my situation would
“be, destitute of the information. Without a
“belief in, and a reliance on, the all-sustaining
“and all conducting providence of our Great
“Creator, our state is deplorable. Let us sup-
“pose, ‘that in a morning when we awake, we
“should find ourselves sailing along, with all our
“nearest relations and dearest friends, in a wide,
“unconstant, and, seemingly, boundless ocean!
“The storms and tempests are gathering around
“us, hovering over and very soon to break upon
“us. We are utterly incapable ourselves to steer
“our vessel to any safe harbour, and without
“any hope of assistance, either from men or in-
“visible powers. We could expect no relief, but
“must be in perpetual dread of being tossed up
“and down at the pleasure of winds and waves,
“till we should be starved to death, or until our
“vessel split on some unseen rock, and we sink
“to the bottom. Would not our case be ex-
“tremely lamentable? Yet this is but a faint
“image of our state here in this world, without
“an assured trust in the wisdom and goodness
“of an invisible and an Almighty Friend, who

‘ will lead us safely through this dangerous life,
‘ and land us at last on some peaceful shore.*’

“ From the providence of GOD our attention
“ is naturally directed to a SAVIOUR, who came
“ to relieve our moral wants and distresses.
“ Soon after the fall, messengers of kindness were
“ sent forth with joyous information. Promises
“ were uttered, consolations afforded, and indi-
“ viduals distinguished for righteousness became
“ the favourites of Heaven. Symbols were in-
“ stituted, ceremonies appointed, and the whole
“ of the Jewish economy pointed to the advent
“ of the Messiah, *in whom all the nations of the*
“ *earth should be blessed!* Upon the appearance
“ of the MESSIAH, he promulgated his doc-
“ trines, performed his miracles, enjoined his
“ precepts, proposed his example, and his death
“ and sufferings were accepted for the purposes
“ of his mission. But fix your eye on the mercy
“ exercised towards fallen man! Sin entered
“ the world. Means must be employed for its
“ extirpation. The Saviour descends from Hea-
“ ven, and by his doctrine, example, and sacri-
“ fice, proclaims forgiveness to the penitent.

* Leechman.

“ What offers men a more powerful inducement
 “ to abandon the *unfruitful works of darkness*?
 “ When rebellion distracts an empire, the chief
 “ magistrate quells it by the proposal of for-
 “ giveness. This reconciliatory offer has availed,
 “ when the terror of arms, the menaces of pro-
 “ clamations, and even the cruelties of the exe-
 “ cutioner proved ineffectual. The human heart
 “ loves to be won. The eye dwells with pleasure
 “ on the beautiful and engaging parts of nature.
 “ Thus it is with our contemplation of the Divine
 “ Being. His display of mercy through his Son
 “ Jesus Christ, occupies and overpowers an in-
 “ genuous mind. When luminously exhibited be-
 “ fore the attentive transgressor, tears of peni-
 “ tence have been known to flow, applications
 “ for mercy heard, and both quickly succeeded
 “ by a return to obedience:—

‘ Fear frightens minds, whilst love, like heat,
 ‘ Exhales the soul sublime to seek her native seat.
 ‘ To threats the stubborn sinner oft is hard,
 ‘ Wrapt in his crimes against the storm prepared;
 ‘ But when the milder beams of MERCY play,
 ‘ He melts and throws his cumb’rous cloak away.
 ‘ Lightnings and thunder proclaim the Almighty’s stile,
 then disappear,
 ‘ The stiller sound succeeds, and---God is there.’

“ From these illustrations of a God, a Providence, and a Saviour, I easily imagine the utility of the knowledge (though limited) which has been granted, respecting the other important subjects, a Resurrection, a Judgment, and a Future State. May my faith in these truths be steady: may my hope of the blessings they hold forth be vigorous: may their influence on my temper and life be operative: and may the joy flowing from them be pure and exalted!

“ The subjects of religious enquiry are not unlike the surface of this earth; parts of which are habitable, and parts uninhabitable. With the former we are acquainted, and they afford instruction and entertainment. We know their figure, extent, population, manners, customs, and government. Refusing to content ourselves with this knowledge, should we penetrate into the uninhabitable regions, we meet with sandy deserts, howling wastes, and inhospitable climes. Such the man, who not satisfying himself with the belief of a God, a Providence, a Messiah, a Resurrection, and a Future State of Retribution, pushes his inquiries into subjects beyond human research. Forsaking these cardinal truths, on which

“the bliss of man turns as on golden hinges,
“and attempting to descry what is unreveal-
“ed, we become involved in scepticism, or are
“harrassed by the uncertainties of conjecture.

“This interesting knowledge, however, de-
“mands industry and application. An enlight-
“ened understanding is nothing more than a mind
“stored with just ideas—gathered as the bee
“gathers his honey, ranging from flower to
“flower. A variety of these ideas constitutes
“proper views of a subject. These proper views
“are withheld from the prejudiced and the
“indolent. Prejudice eclipses the understand-
“ing: indolence benumbs the faculties: and
“when both hold their empire over an in-
“dividual, that individual is a prey to error,
“folly, and enthusiasm. How difficult to think
“*aright* on important subjects! The acquisition
“of our ideas calls for diligence—the arrange-
“ments of them for care—and the decision upon
“them judgment. Without these exertions
“can I be in possession of TRUTH? Can I ex-
“pect to be guided and governed by her sacred
“influence?

“Impressed with the circumscribed extent of
“present knowledge, I would cherish a meek

“ and humble spirit. Humility is the ornament
 “ of angels. Pride is the vice of devils. It
 “ is of high utility to entertain a just opinion
 “ of ourselves: and what tends more to gene-
 “ rate and nourish this divine temper, than a
 “ reiterated view of our slender attainments?

Henceforth I learn, that to *obey* is best,
 And *love* with fear the only GOD—to walk
 As in his presence—ever to observe
 His providence, and on HIM sole depend,
 Mereiful over *all* his works—with good
 Still overcoming evil, and by small
 Accomplishing great things.

MILTON.

“ Candid also would I be towards those dis-
 “ senting from me. Difference of opinion is the
 “ necessary concomitant of partial knowledge.
 “ But it furnishes the good man with an oppor-
 “ tunity for displaying the meekness of his tem-
 “ per. That we should be harsh in our judg-
 “ ment of others is astonishing. Have they not
 “ an equal claim with us to *judge even of them-*
 “ *selves what is right?* Has not every man within
 “ his bosom a stronger motive to induce him to
 “ think rightly, than I can suggest to him? Are
 “ we not *all* amenable to the same solemn and

“ visible. Beyond the tomb my powers are sub-
“ limated, and objects so exhibited, that I shall
“ obtain a more distinct, and consequently a
“ more complete conception of them. Were I
“ to visit yonder eminence at the break of day,
“ how confused would surrounding objects ap-
“ pear ! but let me wait patiently ’till the sun has
“ arisen, and poured a flood of light o’er the
“ landscape—lo ! the hill and the vale—the river
“ and the lake—the pasture and the heath, are
“ seen with their respective beauties. So also
“ will the difficulties of speculation and of prac-
“ tice, continue to adhere, and adhere only to
“ this preliminary state. Exhilarating thought !
“ they cease together. The best and the wisest
“ of men deem *this* life the infancy of our exist-
“ ence. It may be likened to a shell, speedily to
“ burst asunder—to a scroll partially unrolled,
“ the beauty and propriety of whose contents
“ therefore are not yet ascertainable—to a win-
“ ter, when the wind blows keenly, the storm
“ rages furiously, and the inclemencies of the
“ season are severely felt. But hark ! a voice
“ more melodious than that of angels steals on my
“ enraptured ear ; what “ joyous intelligence !

‘ YE GOOD DISTREST !

‘ YE NOBLE FEW ! who now unbending stand

‘ Beneath life’s pressure—yet BEAR UP A WHILE ;
‘ And what your bounded view, which only saw
‘ A *little* part, deem’d evil---IS NO MORE.

‘ The storms of WINTERY time will quickly pass,
‘ And ONE UNBOUNDED SPRING encircle all !”

THOMSON.

AN
ADDRESS
TO
THE YOUNG ON EARLY WISDOM,
As displayed in the
EXAMPLE OF CHRIST.

ADDRESS

THE HOUSE OF COMMONS

REMARKS OF

AN
ADDRESS
 TO
 THE YOUNG, ON EARLY WISDOM,
 &c. &c.

Wisdom is more precious than rubies.

SOLOMON.

O GOD of WISDOM! send thy ray
 To regulate their doubtful way,
 Thro' life's perplexing road;
 The mists of error to controul,
 And thro' its gloom direct their soul
 To happiness and good.

CARTER.

MY YOUNG FRIENDS,

THE most impressive methods should be devised to inform your minds, regulate your affections, and improve your hearts. In you there is an aptitude to admire and imitate whatever is amiable in temper and engaging in conduct. Quick are your sensibilities to pain and

pleasure. You glow at the perception of the beautiful, and are over-awed by contemplating the sublime. Availing myself of this favourable constitution of nature, I would recommend to your imitation that part of the example of Christ recorded in this passage—JESUS INCREASED IN WISDOM AND STATURE, AND IN FAVOUR WITH GOD AND MEN.

In many respects the body and the mind are similar. A more specific resemblance subsists between their respective advances towards maturity. Is the body when we are young, feeble and delicate? so also is the mind. Is the body strengthened and matured by air, food, and exercise? The mind likewise is expanded by the use of measures prescribed for the purpose. Goliath's gigantic frame lay once enfolded in a mother's arms, and the capacious mind of Newton was at one time unacquainted with the letters of the alphabet. The constituted course of nature assigns to body and to mind a progression towards maturity. That they advance not together in every individual, observation as well as history afford frequent and lamentable proofs. In JESUS the one accompanied the other, for we are assured, *he increased both in wisdom and stature.*

The mind is enriched when it attains knowledge, becomes acquainted with the languages, and is initiated into the principles of science. But this is not Wisdom. Wisdom is a just knowledge of God and of man, appropriated to the regulation of the temper, and to the government of the life. With an ample portion of this wisdom was Jesus endued. It beamed throughout his whole deportment. Towards his parents he was meek, gentle, and obedient. To his ungrateful countrymen he was kind, patient, and obliging. In the temple, at twelve years of age, he was remarked for the inquisitiveness of his disposition, and the affability of his demeanour. I might remind you of the wisdom with which his discourses, miracles, and parables were impregnated. But I am directing your attention to the example of Jesus, previous to the commencement of his public ministry in the land of Judea.

The sacred historian having informed us, that *Jesus increased in wisdom and stature, adds, and in favour with God and men.*

The judicious Doddridge thus paraphrases the passage with simplicity; “*Jesus advanced considerably in wisdom as well as in age and stature,*

and grew proportionably *in favour* both *with God and men*: his behaviour being not only remarkably religious, but so benevolent and obliging, as to gain the friendship and affection of all those that were about him." From this just interpretation it follows, that the increase *in favour with God and men*, was the necessary consequence of increase *in wisdom as well as in age and stature*.

Our curiosity, no doubt, would have received high gratification had we been more fully acquainted with the features of our Saviour's character in the earlier part of his life. The destined period of his public appearance as the MESSIAH, arrived not till he attained the thirtieth year of his age. For what reasons he was so long withheld from the world at large are best known to infinite Wisdom, who adjusts human affairs with inconceivable propriety. We know, however, sufficient of him in the shade of private life, to pronounce him a complete model for our imitation. That the Scriptures, in recording his history, should be more particularly fraught with what had a direct reference to the scheme of redemption, which he came to accomplish, was to be expected. Hence the four Evangelists who pass slightly over a long tract of his life, mark minutely the three concluding years of his

existence on earth, which were crowded with events of a very extraordinary and interesting nature. We may indeed regret, that we are not favoured with a more ample detail of the actions of CHRIST, whilst he lived beneath the roof, and was under the more immediate inspection of Joseph and Mary. But vain regret should be dismissed. Better does it become us to ascertain, and collect into one point, the scattered information which we have in our possession.

Surveying the page of sacred history, we are struck with the number, the variety, and even with the dignity of the characters brought forward for our notice. At one time we are smitten with the admiration of virtue shining forth in the darkest seasons, combating the formidable temptations, and at length proving gloriously triumphant. At another time we are roused with the detestation of vice, unfolding itself in a multiplicity of ways—offending our sight with its hideous deformity—and attended with those alarming consequences which the signal vengeance of the moral Governor of the universe has annexed to it for its immediate punishment. In the inspired writings the cruelty of Cain—the oppression of Pharaoh—the meekness of Moses

—the piety of David—the wisdom of Solomon—the timidity of Peter, and the fortitude of Paul, all pass beneath our review in regular succession. But to JESUS, the SON of GOD, be your attention primarily directed. In HIM are concentrated those virtues and graces which shed a glory on the human character. For knowledge, humility, diligence, integrity, moderation, and benevolence, he is without a parallel. Nor be it forgotten, that though JESUS eminently enjoyed supernatural communications, yet he never treated with neglect the ordinary means of obtaining these valuable accomplishments.

Admirable is it appointed that the worthless cannot obtain, much less increase in favour with a pure and good God, and with just and righteous men. *Jesus increased in favour with God and men*; because being WISE, he was towards the one religious, and towards the other benevolent and obliging.

True and undefiled religion constitutes genuine wisdom. *For behold the fear of the Lord, that is wisdom, and to depart from evil, that is understanding!* Youth often deem seriousness an impeachment of their wisdom. They pride themselves in objections against certain branches of

natural and revealed religion. They indulge witticisms on subjects whence the licentiousness of wit should be banished. They misrepresent the principles, and ridicule the practice of a religious life; resolving it into the gloom of superstition, or into the wildness of enthusiasm. Not so did Jesus, who increased *in wisdom as well as in age and stature*. He shewed an attentiveness to his father's will. He registered in his mind the events of Providence, as they met his eye on the troubled theatre of human affairs. He on every occasion, evinced his piety by an acknowledgment of mercies—by an endurance of sufferings—by a resignation to the divine disposal, and by a contemplation of the rewards awaiting him, when he should *ascend to his father and to our father, to his God and to our God!*

SOBERMINDEDNESS is the offspring of wisdom. It checks the impetuosity of appetite, and prevents your being torn by the violence of contending passions. ‘Let not the YOUNG be frightened by the solemnity of the name. It implies nothing unsuitable to your years, or inconsistent with your most valuable enjoyments. It tends to improve your cheerfulness, though it may restrain your extravagancies; to give the warmth of your imagination, and the vigour of

your understanding, a right direction; to single out such enterprises for you as are worthy of natural vivacity and ardour; to prevent your talents and industry from becoming mischievous, your pleasures from proving ruinous, and to render your pursuits subservient not only to present delight, but to substantial and permanent happiness.*

But with MEN also as well as with GOD, did Jesus *increase in favour*. The favour of the good he would infallibly obtain. Even the bad would secretly admire, though they might not chuse openly to approve. The visible effects of an amiable religion attract the notice and captivate the hearts of our fellow-creatures. Religion renders not her votaries austere, supercilious, and forbidding. She knits not the brow, distorts not the feature, clouds not the countenance. Yet injudicious advocates have held her forth to the world encumbered with these appendages. But Jesus, growing *in favour with men*, must have possessed a cheerful temper, and exhibited an urbane deportment, which conciliated their approbation. To the prosperous, who are exposed to the snares which an elated spirit generates, he

* For the above quotation, I am indebted to a valuable volume of discourses by the present Bishop of London.

was mild in his warnings and tender in his reproofs. To the afflicted, who were sinking beneath the pressure of distress, he was open, generous, and sympathising. To all he conducted himself with dignity, and discovered a disposition to confer good, banish evil, and enlarge the stock of individual and public felicity. *Thus did Jesus increase in favour both with God and with men.*

MY YOUNG FRIENDS, you are commencing the career of life, and are elated with the gaiety of the prospect. Hither turn an attentive eye, and mark the portraiture I have delineated. Far be it from me to depress your rising ardour, or to deprive you of those sensations of pleasure with which you are delighted. My simple aim is, to guard you against the snares which beset the earlier stages of your existence. Upon the train of actions I recommend depend, probably, your health and longevity; but most certainly your reputation, your domestic bliss, your usefulness in society, and your truest dignity. Waving however these weighty and interesting arguments, I in this address call your attention solely to the illustrious example of CHRIST:

“Whose life beyond *prescriptive* wisdom taught,

“The grand in conduct and the pure in thought.”

ROGERS.

Often and justly has it been regretted, that you who stand in need of wholesome advice, should in many instances be the least disposed to receive it. The immaturity of your understanding, the volatility of your imaginations, and the impetuosity of your passions, may conspire to prevent you from imitating even this brightest of examples. With three considerations, therefore, permit me to present you, drawn from obvious sources, and well-deserving of your remembrance.

By increasing *in wisdom as well as in age and stature*, you ensure your own happiness.

‘Wisdom and virtue, the noble fruits of a good education, are the only secure and immortal possessions. These can neither be affected by accidents not taken away by force, nor blasted by malice, nor withered by time, nor impaired by age. We carry them with us through all the changes to which mortality is exposed, and, after they have made us happy in this life, they pass along with us through the valley of death, and constitute our happiness for ever.’* That you may procure these blessings, the means of their acquisition must not be neglected. To

* Holland.

wait supinely for a miraculous supply, subjects you to the anguish of disappointment. Wisdom is attained by the exertion of your intellectual powers, by the lessons of intelligent tutors, by the instructions and conduct of worthy parents, by the perusal of the scriptures, by attendance on public worship, and by copying the example of *Jesus, who increased in wisdom and stature, and in favour with God and men.*

On this basis must the edifice of your felicity be raised. For can a being be happy with an understanding that has never been enlightened, with a temper that has never been governed, with affections that have never been regulated, and with passions that have never been controuled? ‘Be it therefore remembered by you, that in planning your happiness its foundation must be laid in wisdom. On any other ground you will erect only a slight and tottering structure, which will be sapped by the mines of vice, or overthrown by the batteries of affliction. Pause then, for a time, at *the portal of life*, and forbear to step forward, however the prospect may allure you, till you have added to your other acquirements that wisdom of which the beginning is the fear of God, and the purpose and effect eternal felicity. You will then enter on life with the courage and dignity of a being

formed for an endless duration—you will walk forward with your eye fixed on one point, and if riches and honour fall in your way, you will use them with ease and superiority, as means subservient to a greater purpose.*

By increasing *in wisdom, as well as in age and stature*, you promote also the happiness of your *parents*.

Parents are special instruments ordained by Providence to bless you. With unremitting vigilance they watched over your infancy—guided your childhood—and, under their fostering wing you are now making advances towards maturity. In return, ought you not to study their happiness? If penury be their lot, you perhaps cannot raise to them affluence, nor is it in your power to shield them from the stroke of accident, the attack of disease, or the approaching infirmities of age. Confer, however, what is an essential ingredient in parental felicity. By your growth *in wisdom as well as in age and stature*, you impart to them the satisfaction of perceiving their hopes realized—their prayers answered—and their exertions on your behalf crowned with

* Johnson.

success. The happiness of a parent is bound up with that of his child :

“ A doating parent lives in many a life,
Thro’ many a nerve he feels
His tenderness reigns without a rival,
And without an end.”

HANNAH MORE.

Is the naturalist delighted, when in the spring, walking through his garden, he views one tree putting forth its tender buds, and beholds another decorated with blossoms? Infinitely more delighted is the parent, when he perceives one child, in the spring of life, receiving with avidity the impressions of virtue and religion—and observes another fitting himself for the departments in society which Providence may assign him, and advancing in *the ways of wisdom, which are ways of pleasantness and paths of peace*. With sacrilegious hand rob not your parents of this pleasure. Withhold not the sacred tribute of gratitude. Were I to enforce this duty, by rousing the passion of fear, I would call up to your remembrance the admonition of Solomon; *The eye that mocketh at his father, and refuseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.*

In fine—by increasing *in wisdom as well as in age and stature*, you shall meet your parents in *heaven*.

When parents quit the stage of mortality, the only permanent source of consolation is, that they have not bidden you an *eternal* adieu. Reason and revelation justify our hopes of future bliss. The purest and wisest of the human race become associates in yonder region of enjoyment. Certain passages of holy writ countenance our expectation of recognizing each other, and of recalling to mind the mutual endearments which sweetened our existence on earth. With this prospect Dr. Lowth, a prelate of great eminence consoled himself, under the loss of one of the loveliest daughters that ever adorned humanity. Of the force with which this belief operated, the following momental inscription, written by him, and inscribed on her tomb, is emphatically expressive

“ Dearer than daughter—parallel’d by few,
In genius—goodness—modesty—adieu !
Adieu, Maria ! ’till that day more blest,
When, if deserving, I with thee shall rest ;
Come, then thy sire will cry in joyful strain,
O ! come to my paternal arms again.”*

* This is Duncombe’s translation from the original Latin, which is more beautiful and elegant, and which, were it

Be it nevertheless remembered, that this junction of the virtuous in a future state of happiness, yields a fund of consolation only to the wise and the good. The negligent parent, and the refractory child, are alike shut out from the abodes of the blessed. TREMBLE, therefore, ye parents! who are neglectful of your offspring, inattentive to their morals, and even by your *own* example accelerating their ruin. Ye children also! who persist in the rejection of paternal council, and who abandon yourselves to the practice of iniquity—BEWARE—Ye are demolishing the fabric of your felicity! Ye are embittering the lives of those most dear to you! Ye are forbidden to indulge the hope of embracing your neglected parents in heaven!

May PARENTS and CHILDREN vie with each other in the discharge of their respective duties! Thus will *our SONS be as plants, grown up in their youth, and our DAUGHTERS be as corner-stones, polished after the similitude of a palace.*

in my possession, I would gladly subjoin for the gratification of the classical reader.

MORAL
REFLECTIONS;

Suggested by a

VIEW OF LONDON FROM OFF THE MONUMENT.

NOTES
ON THE
HISTORY OF THE

NEW YORK AND THE WORLD

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HISTORY OF THE

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MORAL REFLECTIONS

Suggested by a

VIEW OF LONDON FROM OFF THE MONUMENT.

Renown'd METROPOLIS
With glist'ning spires and pinnacles adorned !

MILTON.

See London's Column pointing at the Skies !

POPE.

How wonderful are the works of nature !
How exquisite the productions of art ! From this
elevated station, both *nature* and *art* press on my
imagination with an accumulated grandeur. Sus-
pended aloft between heaven and earth, the mind
is filled with awful sensations.—Above me, the

* The MONUMENT was erected in commemoration of the
great fire in 1666, when the damage occasioned by the de-
vouring element was estimated at 10,716,000*l*. It was be-
gun in 1671, and finished in 1677, by Sir Christopher
Wren. It is a fluted Doric Column, 202 feet high ; on the

firmament is stretched to an astonishing extent ; circumscribed on all sides by the boundaries of an ample horizon. Below me, I behold the habitations of men, constituting one of the greatest and most flourishing CITIES in the world, huddled together in one vast undistinguished heap, with here and there the solemn temple lifting its turrets to the sky ! The multitude of stately vessels also, with their lofty masts and complicated cordage, fraught with the treasures of foreign lands, strike my eye—

“ Where wanders the hoary *Thames* along

“ His silver-winding way !”

GRAY.

This is the METROPOLIS of the BRITISH EMPIRE, containing within her bosom near a million of inhabitants !

And shall this view yield no useful instruction ? Can no moral lessons be gathered from this majestic spectacle ?

1. Contemplating this horizon with its extraordinary appendages, I am struck with the grandeur of the Divine being.

west side of the pedestal is a bass-relief by Cibber. It is an emblematical representation of this sad catastrophe, and King Charles is seen surrounded by Liberty, Genius, and Science, giving directions for the restoring of the City.

These are thy works Almighty Father! It is agreed that extent, power, or force, enters into the nature and forms a constituent part of the sublime.* How sublime then is that portion of the earth I now behold, including within its circumference the metropolis and its numerous inhabitants! But how much more sublime must be that GREAT BEING who created and sustains universal nature! Flagrant would be the injustice, did we estimate the perfections of the Deity only from a part of his works; especially such a diminutive part as can be at once taken in by human vision. From the specimen now presented me, I extend my thoughts to the extremities of the island—to the farthest corners of Europe—to the remotest regions of the globe! Nor do the works of God here terminate. To other worlds I lift my astonished eye. Their distances, dimensions, and revolutions, almost over-power the weakness and scantiness of the human intellect! Systems upon systems crowd the immensity of space! How can I refrain from admiring

“ ——— all this goodly apparatus

“ That rides round the glowing axle-tree of heaven?”

* See *Burke* on the Beautiful and Sublime.—Also *Dr. Blair's Lectures on Rhetoric and the Belles Lettres.*

Yet *many* there are by whom this GREAT BEING is neglected and forgotten. *He is not in all their thoughts.* They think little or nothing about God. His nature and existence are not considered. By them, the works of his hands remain un-investigated. His laws and moral government are to them matters of no importance. Though possessed of an understanding capable of discerning the evidences of truth—it is occupied by trifles—though blessed with a will to chuse what is good, and to reject what is evil, yet that will inclines them not to contemplate the greatest—the best—the loveliest of beings. And though furnished with affections by which they are enabled to rejoice in that which is amiable, yet their affections are engrossed by objects of inferior importance and almost beneath their notice. So blinded, so corrupted are some of the children of men. But can it be said by any Individuals that they think of this GREAT and MARVELLOUS BEING with sufficient awe and reverence. They think of him oftentimes—when they cannot help thinking of him. It is more a matter of *compulsion* than it is of *choice*. Perhaps HE is *in their thoughts* when they view the rising or the setting-sun—gaze at the starry firmament—or look down from this eminence on yonder spacious horizon

and its extraordinary appendages with which I am now encircled. When these objects intrude themselves on their notice—*then* they think of God. But their thoughts of him quickly vanish. Should these men however be plunged into affliction, personal or domestic, or should they be overwhelmed with calamities of any kind, then *again* they think of God—call on his name, and promise that their recovery shall be accompanied with obedience to his laws and government. But no promise is less fulfilled. The cares of life—the pleasures of the world return upon them like a flood, and sweep away every good resolution: How ungrateful is such a temper! How irrational such a conduct in the children of men!

Immeasurable is the power—unfathomable the wisdom, and unbounded the goodness which the SUPREME BEING hath displayed in all his works. Reverence and gratitude are *at all* times due to him who hath thus diffused over so wide a surface the felicity of his intelligent and dependent creatures. The celebrated Philosopher, *Robert Boyle*, never pronounced the name of the Divine Being without a solemn and profound veneration!

2. How diminutive do human beings and human affairs appear when compared with the Creator of all things.

Great and small are relative terms. Such also are our ideas of the Creator and of his creatures. From this height, the diminutiveness of terrestrial objects is particularly observable. Were we to ascend still higher, the glimmering landscape would fade on the sight. This sensible impression of diminutiveness suggests useful lessons. In how diminutive a light must creatures appear in the eye of the Creator! Ants on a mole-hill have been the usual comparison adopted respecting the subject. On this topic the Scripture speaks in language expressive and beautiful: "Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the ISLES as a very little thing.* But let us not imagine that the Divine Being is on this account regardless of human concerns. This is the impious tenet of Epicurean Philosophy. Revealed Religion teaches us sentiments more honorable to the divine

perfections and more congenial to the happiness and dignity of human nature. “The high and lofty One that inhabiteth Eternity dwelleth also with him that is of an humble and contrite heart.” Animating consideration! Delightful thought! To reflect on so glorious a truth is the privilege and pleasure of a Christian. Let us then never suffer ourselves to be so swallowed up in the immensity of the Supreme Being as to forget his condescension and mercy. Unlike an Eastern Potentate who, loaded with pomp, is acquainted with those only who are immediately about him—HE knows the minutest concerns of his subjects. Power alone is an awful attribute. Mingled with love, it assumes a more pleasing aspect, and beams upon us with a mild and steady effulgence.

Our diminutive concerns, however, should not be permitted to swell into a disproportioned magnitude. In human life there are certain seasons of distress in which the spirits are dejected. This dejection is at no time so great as when we are apprehensive that the Divine Being does not regulate and controul the affairs of men. We are harassed with these painful apprehensions when certain events arise which were they in *our* power should *not* have arisen. This is particu-

larly the case when we are deprived of health; disappointed in our projects, or bereaved of our relatives and friends. It is natural for us to dwell on objects which involve our happiness and welfare. But God is the only competent judge of our best interests—and of those measures which will most effectually promote them. The loss of health, of property, of relatives, and even of life, should be received by us with becoming resignation. In his hands are the springs of life! He appoints the bounds and assigns the comforts of our habitations. How just and wise therefore must be the arrangements which he makes throughout the universe!

That the disastrous events of life are in reality no objection to the moral government of God we have every reason to believe. *Justice and judgment are the habitation of his throne!* It is owing to the limited nature of our faculties that we form partial, and consequently false judgments. The eye, which is the most delicate and penetrative of the senses, oftentimes grossly errs respecting the magnitude, position, and colour of terrestrial objects. Were it not rectified by the sense of feeling, we should be frequently falling into mistakes. Standing on the sea shore, and beholding a ship at the extremity of the ho-

rizon, how confused and unseeming is its appearance! On its approach towards us, becoming more and more visible, we admire its construction and discern how well fitted it is for visiting distant lands. In a similar manner let us not rashly judge the dispensations of God. He is the Creator of the ends of the earth, and presides over the productions of power. With every part of what he has created he cannot but be familiarly acquainted. The motions of the material System, and the actions of the intellectual World are equally subjected to his observation. Remembering, therefore, our diminutiveness, which is particularly observable from this height where I now stand—let us neither presume nor despair. *The Lord reigneth:*

“ ’Tis *his* providence that governs
Thro’ his empire’s wide domain,
Wings an angel, guides a sparrow,
Blessed... be his gentle reign!”

ROBINSON.

3. Let me next contemplate the energy of the Divine Being, exerted in the preservation of the metropolis, and of the successive generations of its inhabitants.

What changes hath this city undergone since its foundation was laid by the ancient Britons!

Most probably not a single stone in any one of the buildings remains which was placed there by the original architect. The dreadful fires which have at different times broken forth, shew, in a measure, the truth of the observation. But it is not to the external variation of the buildings I would direct my attention. The inhabitants of the metropolis are in a perpetual fluctuation. Man is born to die. The tomb is ever insatiable for its prey. Can I then contemplate yonder assemblage of human beings, without being impressed by a consideration of their transitoriness? So great is their present number, that it nearly equals the inhabitants of the whole island, at the period of its invasion by Julius Cæsar.* In this crowded city, therefore, how many are incessantly passing into an eternal world! Yet their removal from society is felt only by their own immediate connections; and even by them soon forgotten. Such is the replenishing energy of the Almighty, that others are ever ready to step into their places, and to fill up their vacated stations. When the plague in a former century swept away near one hundred thousand citizens, yet, when the disease disappeared, the metropo-

* See Henry's History of Great Britain, vol. 1.—quarto edition; a work replete with instruction.

lis soon became as crowded as ever. No chasm is known in the general state of human affairs. From the monarch to the peasant their absence is speedily supplied. Thus do the sons of men tread the continued circle of life and death, 'till the whole human race shall have passed into eternity!

4. Let me admire that love of society which thus brings mankind together, and by which they are formed into communities.

Philosophers have amused themselves in investigating the nature of man. They pronounce him to be a compound being, designed alternately for solitude and for society. The social principle, however, is a tie by which man is indissolubly linked to man. Like other gregarious animals, particularly the harmless sheep, men love to associate together for mutual defence and mutual pleasure. Hence the village, the town, the city, has been gradually formed and peopled. This congregated state of human kind has afforded much curious speculation to the philosopher and the statesman. The advantages and disadvantages of associating together are numerous. But the former abundantly overbalance the latter. *Rousseau* may declare that cities are *tombs*

for the living; yet it is in cities that encouragement is given to trade, to commerce, and to letters. There, the human faculties are called forth and invigorated. Society, indeed, is a state evidently designed for us by the Divine Being. We are furnished with powers and principles, which can in no other state receive their due gratification. And as action as well as contemplation belongs to man, in this metropolis is an ample sphere for its operation. Here meet together the potentate and the statesman—the merchant and the tradesman—the miser and the prodigal, with all the endless variety of human characters and human conditions. The social principle, like the law of gravitation, concentrates them into one huge and unwieldy mass. Into the metropolis of the British empire individuals pour, not merely from every corner of the land, but also from every region of the globe. There, their wisdom and their folly, their virtues and their vices, are promiscuously displayed. It, however, behoves us to be exceedingly careful, lest our association be made the means of generating vice and corruption. How frequently, alas! is this the case. But woe be to the man, who, either overlooking or perverting the gracious intention for which his Maker endowed him with the social principle, transforms the bless-

sing into a curse. May unwary youth, who often take a pride in vitiating each other, dwell on this truth! How many of them, indulging themselves in habits of dissipation, expiate their crimes on a scaffold, or pressed down with loathsome diseases, sink into an untimely grave!

5. Viewing the metropolis, and recollecting its numerous inhabitants, I feel the necessity and propriety of the restraints imposed on society by a well-ordered legislation.

Government is absolutely necessary. It is interwoven into the texture of our nature, and without it society cannot subsist. Concerning its mode of administration, endless differences obtain. But by each of the parties, however violent may be their contests, the utility of some kind of restrictive authority has never been denied. The only question that has been agitated by politicians, frequently with an intemperate warmth, is what kind of government best subserves the good of mankind. With the solution of this problem I am not now concerned. But it is impossible for me not to recognize the beneficial effects of well-ordered legislation. What a scene of disorder and confusion must present itself from an assemblage of near a million of human beings,

without laws to restrain the impetuosity of appetite, and subdue the violence of passion! Impelled as we are by the social principle to unite together in communities, it is necessary to ascertain and secure mutual rights. Life and property are too valuable to be left to the mercy of the lawless plunderer. To relinquish a portion of our liberty for the better security of what remains, is the dictate of reason and religion. Indeed legislation, from its being essential to the welfare and happiness of society, has been ascribed to a divine origin. Lycurgus, Solon, and Numa, legislators of antiquity, pretended to supernatural communications. Their regulations were deemed the result of an intercourse with the Gods. Magistrates are intended by heaven to be "a terror to evil doers, and a praise to them that do well."

The British metropolis is an epitome of the world! The remarks, therefore, which apply to the government of cities, may be extended, with some little variation, to the bulk of the human race. Though it be at present impossible wholly to restrain the evil dispositions of men, yet they would grow much more violent were they not checked and overawed by the sanctions of civil government. The riots of the year 1780, which

threatened the destruction of the metropolis, demonstrate this truth in an awful and impressive manner. Legislatures, however, of every kind, call for amendment. After all, the best human governments restrain only the external actions of men. They reach not to the interior region of the heart. Here religion rears her standard with a sovereign efficacy. An *Omniscient Deity*, and a *future judgment*, are the alone effectual reins that can be thrown over the appetites and passions of mankind. Religion indeed has, in this respect, been grievously abused. But its native excellence and restrictive energy remain unaffected. How unphilosophical, therefore, and how unwise, do those act, who, disgusted with the abuses to which religion has been subjected, wish to deprive legislative authority of its best prop and firmest support. Can there be a more awful reflection, either for governors or governed, than that God, who made and rules the world, “will one day judge it in righteousness?”

6. I am reminded of the progress of art, displayed in the different stages of human society.

Men associated together, and formed into one compact society by the restrictions of legislative authority, are incited to activity. Mutual wants

demand mutual exertions. Hence wit and genius set themselves to work, and the productions of human ingenuity soon make their appearance. Slender would be their efforts at the commencement of things ; but every age improving on that which went before it, the arts must in time be enlarged and improved. The necessary arts would first occupy the attention ; being designed for the relief of our wants, and for the multiplication of our comforts. The elegant arts would next succeed in all their engaging variety. “ The arts, in general, are so necessary to the support, and so conducive to the comfort of human life, that they are of the greatest importance to mankind in every age and country. Without the arts, the natural fecundity of the earth, the genial warmth of the sun, and the regular revolutions of the seasons, are of small avail ; but by the almost creative power of art, barren deserts are converted into fertile fields, covered with lowing herds, or golden harvests ; interspersed with pleasant villages, populous towns, and crowded cities. By the help of art, mankind acquire a kind of dominion over nature ; penetrate into the bowels of the earth ; travel over the waves of the sea on the wings of the winds, and make all the elements subservient to their purposes.”

Were it possible to trace a single art, of any importance, from its first rise to its ultimate perfection, we should be astonished. For art is nothing more than the accumulated result of human wit and human industry. Under this view, I am forcibly struck with the useful and sublime art of ARCHITECTURE. The pillar on which I am now elevated, exhibits it in surprising perfection. But the vast city which I this moment behold, shews the extraordinary effects which may be accomplished by the architectural skill of man. At what period the metropolis was founded, is not ascertainable.* But it probably began with a few huts raised along the bank of the Thames, in order to shelter the wandering Briton from the bleakness of the winds, and from the unwholesome impressions of the surrounding atmosphere. No stately mansions—no splendid palaces—no solemn temples, then caught the eye. Simple utility, in its homeliest garb, was the sole object to be secured. But when the common wants of our nature were provided for, refinement gradually entered, 'till we behold the city rising into its present majestic form, with collective beauty and sublimity! How can I

* See Pennant's elaborate History of London.

view the massy pillars, the stately projections, and the swelling dome of St. PAUL's, without astonishment? Or, stretching my eye onward to the west, how can I contemplate yonder stupendous ABBEY—where sleep the ashes of our poets, our philosophers, and our kings, without emotions of wonder and admiration? But the skill of the artificer, and the pleasure arising from the contemplation of art, are ultimately ascribable to God. It is his *inspiration* that giveth to man *understanding*. Even the productions of art, therefore, as well as the works of nature, should raise our minds to HIM “in whom we live, move, and have our being!”

But 7. The works of nature and the productions of art endure not for ever. That the productions of art perish, we have often witnessed with our own eyes. The mouldering ruin proclaims the melancholy truth.* *Babylon, Carthage, and Palmyra* are no more! Proud and mighty LONDON may, one day, be added to the number!! All things beneath the sun are destined to decay; for they contain within their bosom the seeds of dissolution. But sometimes the elements con-

* See Grose's Antiquities.

spire for their premature annihilation. Was not this *pillar* erected to perpetuate the memory of a FIRE, which devoured the major part of the metropolis? For three days it raged with incredible fury. Even the description of it, is terrible beyond conception.* “*Then, then* the city did shake indeed! and the inhabitants did tremble, and flew away in great amazement from their houses, lest the flames should devour them. The noise which the fire struck upon the ear round about, was as if there had been a thousand iron chariots beating upon the stones. And if you opened your eye to the opening of the street where the fire was come, you might see, in some places, whole streets at once in flames, that issued forth as if they had been so many great forges from the opposite windows, which folding together, were united in one great flame throughout the whole street; and then you may see the houses tumble from one end of the street to the other, with a great crash, leaving the foundations open to the view of the heavens!” The fire, mocking every effort for extinction, seemed, indeed, inextinguishable. But, at length, the devastation ceased, and the most flourishing por-

* See Vincent's account of the fire—who was a spectator of the awful scene.

tion of the city was one heap of smoaking ruins!

Thus, at the final Conflagration, shall the WORLD itself be destroyed. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein shall be burned up."* Nor will the victims have leisure to speculate whence the conflagration hath arisen. Not to the malignity of party, or to the carelessness of individuals, shall this catastrophe be ascribed. For in the just vengeance of Almighty God will it originate, and be deemed a righteous, though awful punishment for the manifold offences of its inhabitants—†

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great GLOBE itself,
And all which it inherit, shall DISSOLVE,
And, like the baseless fabric of a vision,
Leave not a wreck behind."

Here let me pause. "The dissolution of the world (says a popular writer) is the end of all human glory. This Earth has been the Theatre

* Peter ii. 3. 10.

† See Burnet's Theory of the Earth.

of many a great spectacle and many a high achievement. There the wise have ruled, the mighty have fought, and conquerors have triumphed. Its surface has been covered with proud and stately CITIES. Its temples and palaces have raised their heads to the skies. Its kings and potentates glorying in their magnificence have erected pyramids, constructed towers, founded monuments which they imagined were to defy all the assaults of time. "Their inward thought was that their houses were to continue for ever—and their dwelling places to all generations. Its philosophers have explored the secrets of nature, and flattered themselves that the fame of their discoveries was to be immortal. Alas! all this was no more than a transient show. Not only *the fashion of the world*, but the world itself *passeth away*. The day cometh when all the glory of this world shall be remembered only as a *dream when one awaketh*. No longer shall the earth exhibit any of those scenes which now delight our eyes. The whole beautiful fabric is thrown down never more to arise. As soon as the destroying angel has sounded the last trumpet the everlasting mountains fall; the foundations of the world are shaken; the beauties of nature—the decorations of art—the labours of industry, perish in one common flame. The

globe itself shall either return into its ancient chaos, *without form and void*; or, like a star fallen from the Heavens, shall be effaced from the universe and *its place shall know it no more.*"

"This day of the Lord, it is foretold, *will come as a thief in the night*; that is sudden and unexpected. Mankind, notwithstanding the presages given them, shall continue to the last in their wonted security. Our Saviour tells us, that "as in the days of Noah before the flood they were eating and drinking, marrying and giving in marriage until the flood came and took them all away; so shall also the coming of the Son of Man be."* How many projects and designs shall that day suddenly confound? What long-contrived schemes of pleasure shall it overthrow? What plans of cunning and ambition shall it utterly blast? How miserable *they* whom it shall overtake in the midst of dark conspiracies of criminal deeds and profligate pleasures? In what strong colours is their dismay painted, when they are represented in the book of Revelations as calling *to the hills and mountains to fall on them and cover them*? Such descriptions are apt to be considered as exaggerated. The impression of

* Matt. xxiv. 38.

those awful events is weakened by the great distance of time at which our imagination places them. But have not we had a striking image set before us *in our own age* of the terrors which the day of the Lord shall produce, by those partial ruins of the world which the visitation of God has brought on countries well known, and not very far removed from ourselves? When in the midst of peace, opulence, and security, suddenly the earth was felt by the terrified inhabitants to tremble with violent agitation below them; when their houses began to shake over their heads and to overwhelm them with ruins; the flood at the same time to rise from its bed and to swell around them; when encompassed with universal desolation no friend could aid another; no prospect of escape appeared; no place of refuge remained; how similar were such scenes of destruction to the terrors of the last day? What similar sensations of dread and remorse, and too late repentance must they have excited among the guilty and profane?"

"To such formidable convulsions of nature, we, in these *happy* islands, through the blessing of heaven are strangers, and strangers to them may we long continue. But however we may escape the partial ruins of the globe in its general

and final ruin, we also must be involved. To us must come at last that awful day, when the sun shall for the last time arise to perform his concluding circuit round the world. They HOW BLESSED whom that day shall find employed in religious acts or virtuous deeds; in the conscientious discharge of the duties of life; in the exercise of due preparation for the conclusion of human things, and for appearing before the great Judge of the world!"

From the destruction of this lower Orb the RIGHTEOUS have nothing to fear. For them (such is the cheering assurance of Revelation) the Divine Being hath prepared a nobler habitation. Into regions of unsullied purity and of permanent bliss shall THEY enter: Happy period! Illustrious æra! These seats of felicity are—*the new heavens and the new earth wherein DWEL-LETH RIGHTEOUSNESS.*

REFLECTIONS
ON THE COMMENCEMENT OF THE
NINETEENTH CENTURY.

Written Dec. 31, 1800.

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Magnus ab integro sæclorum nascitur ordo.

VIRGIL.

Mighty years begun
From their first orb. . . in RADIANT CIRCLES run!

DRYDEN.

Nothing is lasting on the world's wide stage,
As sung, and wisely sung, the Grecian sage;
And MAN, who thro' the globe extends his sway,
Reigns but the sovereign creature of a day;
One generation comes, another goes,
Time blends the happy with the man of woes;
A different face of things each AGE appears,
And *all things* alter in a course of years.

COOKE.

THE moralist has recommended stated times for the purposes of meditation. At such periods the faculties are awakened, and the soul is set in motion. Thus stimulated, the sluggish current of our thoughts becomes quickened, flowing on with an accelerated rapidity. Such is precisely our situation. The *commencement of a century* oc-

curs not *twice* in our life. This is a serious consideration.—May it be rendered subservient to our moral improvement!

Standing as it were on an eminence, and looking around us, we find the new revolving century replete with important, though obvious, topics of instruction.

I. We cannot enter on the present period without glancing at the century already expired.

It would betray a strange insensibility, not to cast one “lingering look” after an old friend, whom we have now quitted for ever. The 17th century, which preceded it, was marked with disasters of an extraordinary kind. The *civil wars* between Charles the I. and his parliament, which terminated in the decapitation of that monarch—the *act of uniformity*, by which *two thousand* pious and learned ministers were ejected from their livings in the church, reducing them and their families to beggary—the *plague*, which swept away thousands of the inhabitants of this metropolis—the *fire of London*, which laid 436 acres of the city in ruins—the *Duke of Monmouth’s rebellion*, on account of which *hundreds* were butchered by a ruffian, under the forms of law—and the *abdication* of James the II. which threw the nation

for a time into the utmost confusion, are events not to be forgotten. In the succeeding century, now elapsed, nothing equally pernicious has occurred. Though sadly disordered towards the latter end of it by WAR, yet it may be pronounced, on the whole, favourable to human improvement. We have, however, lost during this period some of the first men, whose genius and wisdom have at once instructed and exalted the nation. Our *Marlboroughs* and our *Newtons* are no more ! Such recollections, though melancholy, cannot be avoided in the retrospective survey of a century ! These are thoughts which will force themselves on the mind, in spite of every effort to exclude them :—

When down thy vale, unlock'd by solemn thought,
That loves to wander in thy sunless realms,
O DEATH ! I stretch my view—what visions rise !
What *triumphs*—*toils imperial*—*arts divine*
In *wither'd* laurels glide before my sight !
What length of *far-fam'd ages* billow'd high
With human agitation roll along
In unsubstantial images of air !
The melancholy ghosts of dead renown
Whispering faint echoes of the world's applause ;
With penetential aspect as they pass,
All point at earth and hiss at human pride,
The wisdom of the wise and prancings of the great !

YOUNG.

Xerxes, the Persian Monarch, when he reviewed his *millions* from a stately throne in the plains of Asia, burst into tears on the recollection that *the multitude of men* he saw before his eyes would, in *one hundred years*, be NO MORE!

2. The commencement of a century should suggest to us the inestimable value of our TIME.

Time was granted to man for his improvement. By the protraction of life opportunities are afforded for our progress in knowledge, virtue, and piety. We were not raised into being that we might be idle spectators of the objects with which we are surrounded. The situation in which we are placed demands reiterated exertion. The sphere in which we move calls for the putting forth all the ability with which we may be endowed. Enquiries therefore should be made how improvements can be best effected, either in our individual, social, or public capacities. This conduct will reflect an honour on our rationality. This train of action will elevate us in the scale of being—impart a zest to our enjoyment, and prepare us for the honours of immortality! It is said, that the elder Cato repented of three things—one of which was his having spent a day without improvement.

3. We cannot begin a century without being impressed with the vicissitude by which sublunary affairs are characterised.

Every thing around us is in a state of constant fluctuation. Neither nature nor art continues long in one position. The heavens above us are in perpetual motion. The earth beneath us is ever changing its external appearance. The atmosphere around us is subject to incessant variations. Individuals, families, and nations, are altering their aspect, and assuming forms marked by strong traits of novelty. Not only opinions, but even long established customs at length lose their hold on the mind, and are shut out by practices of a directly opposite tendency. Thus are we whirled around in the vortex of life by incidents the most strange, and by events the most contrary to our expectations. Change, in its endless variety of shapes, presents itself, and we observe, with surprise, the effects produced by it, both in ourselves and in our friends with whom we are connected:

But sure to foreign climes we need not range,

Nor search the ancient records of our race,

To learn the dire effects of *time* and change,

Which, in ourselves, alas ! we daily trace ;

Yet, at the darken'd eye, the wither'd face,
Or hoary hair, I never will repine ;
But spare, O TIME ! whate'er of mental grace,
Of candour, love, or sympathy divine ;
Whate'er of fancy's ray, or friendship's flame is mine ;

MINSTREL.

4. We should enter upon the new century with the pleasing idea that the *progressive series of events* tends to *human improvement*

The light which broke out at the æra of the reformation, continues to send forth its rays, and will illuminate the most distant regions of the globe ! The human faculties, which had slumbered for ages, were then roused into action, and the discovery of the art of printing facilitated the spread of truth in districts whither its beams had not before penetrated. Since that illustrious period, science has lifted up her head—commerce has spread abroad her sails—and religion has unfolded prospects of futurity highly favourable to human felicity. Our ideas seem now to flow in channels which cannot easily be interrupted. More just views of the Supreme Being are entertained, and clearer notions indulged respecting the rights and privileges of humanity. Man will henceforward become more sensible of his advantages, and will, it is to be hoped, convey them

entire and unmutilated to their posterity. The benevolent of every class rejoice in the prospect. Feeling for his species, *the good man* will exult in the recollection, that the night of ignorance and misery is passing away, and that it will be assuredly lost in the full blaze of perfect day.

Finally, let us, upon the commencement of the new century, realise the *perfections* and *government* of the *Supreme Being*, under whose superintendence *every thing* will be conducted to a happy conclusion.

A fatherless world! an orphan universe! are ideas agonizing to every well-constituted mind. The present system bears unequivocal marks of the wisdom and goodness by which it was originally constituted. The parts themselves, and the relation they bear to each other, point out the ends for which they are intended. The sun, moon, and stars, perform with regularity their destined revolutions. The earth vegetates at the assigned period of fertility, and pours forth its stores for the sustenance and comfort of the human race. The intellectual and moral powers of man lead him to the perception, and by the force of motives properly weighed, impel him to the practice of right conduct. The REVELATION

with which we are favoured, is in every respect honourable to the divine government. The reasonableness of its doctrines, the purity of its precepts, and the sublimity of its prospects, recommend it to our serious attention. Even the futility of the objections made to its origin, shews in a more striking point of view its divinity—for the envenomed shafts of infidelity, recently aimed at the heavenly shield, have been seen to fall pointless to the ground. In such circumstances, and with such views, MAN is empowered to look abroad at *the commencement of a century*, and to realise the perfections and government of the SUPREME BEING, with whom *there is no variability nor the shadow of turning!* In neglecting this privilege, he omits to discharge an important duty. He sinks himself upon a level with the brutes, and relinquishes means calculated to promote and secure his perfection.

From the honourable ideas which we have been taught to form of Deity, we cannot for a moment suspect the equity with which he presides over every part of his wide extended empire! The architect prides himself on the proportion and regularity with which his buildings have been raised. The artist contemplates the niceness and accuracy after which his pieces of mechanism have been

constructed. The statesman congratulates himself on the sagacity with which his plans have been devised and accomplished. In a similar manner the Deity has regulated every procedure of his government with the profoundest wisdom, in conjunction with a benevolence which exceeds our loftiest conceptions. Immediately after the creation, GOD surveyed the works of his hands, and pronounced them to be—*good*! And, humanly speaking, he must at all times look down with an eye of distinguished complacency on the subserviency of his government to general felicity.

MAN, however, furnished with scanty powers of perception, is cooped up on every side, and vainly strives to disclose the secrets of futurity. “We know not what to-morrow brings forth.” This is a measure ordained in infinite wisdom. The anticipation of our joys, or of our griefs, is often a burden too heavy to be borne. Pretensions, indeed, are made to a knowledge of our future destiny—but the imposition has been detected and exposed. Our wisest way is to throw the reins over a vain curiosity. Let us never attempt, on any occasion, to lift up the awful veil which divides the present moment from futurity! Such a procedure shews only our own impiety

and folly. Contented with that portion of information which is commensurate with our faculties and congenial with our present situation, let us devote our knowledge to the purposes of faith and practice. A larger degree of intelligence cannot, perhaps, in this life, be the legitimate object of attainment. Henceforward, then, let us dismiss our anxious thoughts, banish our corroding cares, and shudder at the indulgence of impious anticipations. In fine, let us calmly and cheerfully resign ourselves to the disposal of that GREAT BEING who *cannot* err, and who will *with consummate ability* conduct the affairs of his *wise* and *righteous* government to the happiest termination:—

IMMORTAL KING ! from all mutation free !
Whose endless being ne'er began to be ;
Who ne'er was nothing . . who was ever all ,
Whose kingdom did not rise, and cannot fall ;
On a *mysterious throne*, high rais'd above,
E'en the fair change which heavenly orders prove !
While their bright excellence progressive grew,
He perfect was---ne'er imperfection knew !
Ere worlds began, with boundless goodness blest,
Ne'er needing to be better---always best !
The pensive muse, who thus a mournful sigh
Hath paid to stars that fall, and flow'rs that die ;
While the short glories brief as fair she mourns,
To HIM, the GREAT ENDURER, joyful turns.

Glad she adores, deprest by gloomy wanes,
That undecreasing LIGHT, who all ordains;
On HIM she leans, reliev'd from withering things,
And his immortal counsel raptur'd sings :
That scheme of good, which all that dies survives,
Whate'er decays, for ever fair that thrives ;
Whose progress, adverse fates and prosperous chance,
Virtue and *vice*, and *good* and *ill* advance,
Which draws new splendour from all mortal gloom,
Which all that fades, but feeds with riper bloom ;
Each human fall but props---each fall succeeds,
And all that fancy deems obstruction---speeds :
In nature's beauteous frame, as cold and heat,
And moist and dry, and light and darkness meet
—Harmonious in the moral system—join
Pleasure and *pain*, and *glory* and *decline* !

FAWCETT.

REFLECTIONS
On the
RESURRECTION
OF
A PIOUS FAMILY FROM THE GRAVE,
AT THE LAST DAY.

REFLECTIONS

On the

RESURRECTION

OF

A PIOUS FAMILY FROM THE GRAVE,

AT THE LAST DAY*

Domestic happiness, thou only bliss
 Of Paradise that has surviv'd the fall!
 Thou art the nurse of VIRTUE---in thine arms
 She smiles, appearing, as in truth she is,
 Heaven-born, and destin'd to the skies again!

COWPER.

YONDER beautiful engraving of this subject cannot be contemplated without pleasing emotions. Never was the pencil more happily employed. The group may be pronounced sublimely impressive. Every countenance is filled with surprize—every

* That valuable and well-known plate, which exhibits a *Pious Family rising from the Grave at the Last Day*, was designed by Dr. Peters, of Oxford. This gentleman was chaplain to the Duke of Rutland, and the figures there delineated were intended, it is said, to represent the Rutland family.

feature is distended with joy. The father, the mother, the children, at different ages, and even the hoary grandsire, are seen bursting the inclosure of the tomb, and rising to the transcendent honours of immortality!

The first reflection which this master-piece of art suggests to my mind—is the destination of MAN to the grave! Neither brilliancy of talents, nor the most distinguished virtues, can secure the possessor from the lot of common mortality. The scythe of time knows no distinction. Every sweep of his destructive implement mows down a class of beings, the fate of whom, however obscure their condition, must be felt through a certain circle of connections. For, miserable is the creature whose decease occasions no sigh, or awakens no emotion of sympathy. So intimate are our mutual relations, that we touch each other on every side. The isolated batchelor has his collateral branches to affect, and his removal therefore not unfrequently produces some change in society. But, alas! death is so frequent a visitant, that his ravages excite no astonishment. Deceived by our senses, and beguiled by our passions, we flatter ourselves with a protraction of life, even when the grave is yawning to receive us. The topic of mortality, indeed, has been so completely ex-

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hausted by moralists of every description, that I despair of being listened to on the subject. Must it however on this account be dropped? Are we henceforward to relinquish all concern for our latter end? In so momentous a cause, is it not reasonable that we should adopt the conduct of accountable beings? Our dissolution is indisputable. The seeds of death are within us—time only pushes them forward to maturity. Even the portraits, busts, and statues, with which we are surrounded, and on which we pride ourselves, proclaim awful lessons of our fragility. Whilst they decorate our apartments and afford irrefragable proofs of human ingenuity, they tell us that the originals, however admired for their talents, or beloved for their virtues, are of short and uncertain duration.

The next reflection arising from the contemplation of this picture is the pleasing tenderness of social connections. The presentation of such a group of figures reminds us of the enjoyments which they had previously experienced in this world. The revival of their existence seems to be the renewal of former pleasures arising from the most vivid sensations. Indeed, the nature of *man* is eminently *social*. The creation of Adam and Eve in Paradise shews that they were neces-

sary to each other. Our felicity would have been imperfect without such an union of affection and interests. Milton has thus described them with his usual knowledge of human nature, and has paid the following well-known compliment to matrimonial felicity :

Hail wedded love ! mysterious law, true source
Of human offspring---sole propriety
In Paradise of all things common else.

————— By thee,
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of Father, son, and brother, first were known.
Perpetual fountain of *domestic* sweets !

Into this union we enter with delight, because it affords the amplest scope for pure and rational enjoyment. Behold a happy pair, whom affection first brought together, and whose attachment receives, from length of years, perpetual augmentation ! Their little family rises around them in beautiful succession. With enlightened understandings and regulated tempers, they quit the parental roof, and enter on the bustling theatre of life with dignity. Apprised of the difficulties which attend a pious and virtuous course, they will pursue with moderation their worldly interests. Observing the admonitions which they have received, they will soon ensure respectabi-

lity, and become a blessing to the circle of their connections. Their parents, gratified by the sight, will find their toils rewarded, and going down the declivity of life, cheerfully make room for their children, destined by Providence to succeed them. But in *such* a family, great must be the interchange of the kind affections—tender will be the concern for each other's welfare, ardent the aspirations after each other's felicity. Joy and sorrow will affect, in an equal degree, all the members. Like a delicate web, the touching of one cord produces a vibration to the center. The same are their distresses, the same their enjoyments!

But it is impossible to indulge this reflection on the superior felicity of our social connections, without anticipating the proportionable degree of pain which must result from a separation. The breaches that are continually making in families, are of the most distressing kind:

Each moment plays

His little weapon in the narrower sphere

Of sweet domestic comfort, and cuts down

The fairest fruit of sublunary bliss!

YOUNG.

To relinquish those pleasures which have flown in an even and uninterrupted channel, is a task

of no small difficulty. The first approaches of disease alarm and terrify. Every mode of remedy that skill dictates, or affection suggests, is applied with assiduity. But when it is found that the foe refuses to be driven back, that he advances with rapid step to accomplish his fatal purpose, the feelings of our nature are agonised, and the brain maddens to distraction ! In some individuals this extreme distress can never be banished from the breast ; in others, through the lenient hand of time, it becomes mellowed into a tender and affectionate remembrance. Indeed, to close the eye sinking in death, and to take the last farewell of features that have so often beamed on us with tenderness, is a part scarcely to be performed by humanity ! Yet to this task is it often called. Nor can we well refuse such an attention to the last moments of a relative or friend. To desert them would only prove an aggravation of their distress. Upon reflection such a conduct would not be capable of justification. On the departure of those we love, we console ourselves with the recollection, that we did our utmost to smooth the dying pillow—that we exerted every nerve to soften their dismissal into another state of being ! The stroke could not be warded off, but the violence of the blow might be deadened, and in some cases annihilated. The

pains of a dying chamber receive alleviation from the operations of sympathy.

Finally—how glorious is *the prospect* afforded us by REVELATION, of being raised from the dead, and of our *associating together* in a superior state of being! Without this assurance we are involved in midnight darkness. Cicero, the most enlightened character among the Romans, appears on this subject to have wavered with a dreadful uncertainty. His belief of a future state seems to have been affected by the elevation and depression of his spirits. In some of his writings he speaks with a degree of confidence on the article of immortality; in other treatises he renounces his hope, and supposes the grave to swallow up his entire being! The believer in REVELATION experiences no such alternatives. Assured of his MASTER'S *resurrection from the dead on the third day*, he is equally assured that JESUS is become *the first fruits of them that slept!* Fixed in this persuasion, it is his pole-star, which animates his hopes and invigorates his expectations. With this truth in reserve, he can reconcile every difficulty, bear every distress, and rise superior to the temptations by which he may be environed. The *world to come* concentrates his views, and *there* will his best wishes receive their consumma-

tion. But *the re-union of relatives and friends* forms the most brilliant part of this prospect. This consideration heightens its colouring, and imparts an additional beauty. As in *yonder engraving*, the feature will be revived and the countenance will be restored in perfection. The eye will neither be dimmed by age, nor the brow wrinkled with sorrow. Surprise and joy at their own recovered existence, and at the recognition of each other, constitute the prominent traits of their physiognomy. They hail each other with inconceivable gratulations. Artists usually flatter in their representations; here their utmost efforts fall infinitely below their sublime and incomparable originals! The perfection of soul and of body, exceeds our most elevated conceptions. In the contemplation of so grand a theme, the energies of our minds are arrested by the operation of a silent and profound astonishment.—*This mortal shall put on Immortality!*

Dr. Richard Price published a dissertation, entitled, “The Junction of Virtuous Men in the Heavenly State.” He has shown, both from reason and revelation, that relatives and friends shall know each other in a future state, and that uniting there, they shall never be again separated. The subject is discussed in a masterly manner,

and imparts to the sensible mind the most refined satisfaction. I shall close by indulging myself in an extract of some length; for the illustration of such a topic gratifies the best feelings of humanity:

“ For *men* to meet *men* in the heavenly society : for beings to join one another hereafter who have begun their existence on the same planet, felt the same fears, and undergone the same discipline, must be the cause of pleasure. What then will it be for *friends* to meet *friends*, and *kindred* to meet *kindred* ? What will it be, after obtaining a complete conquest over death, to be restored to those who are now dear to us as our own souls, and to whose examples and instructions we are, perhaps, indebted for the highest blessings ? With what delight will the pious parent meet his children, the husband his wife, and the master his family ? How will many good men, now of opposite sentiments, rejoice to see one another in bliss, and to find those errors corrected, and those silly prejudices removed, which here keep them at a distance from one another ? How will the faithful clergyman rejoice with those of his flock who have profitted by his labours, and whom he has been the means of reclaiming from vice, or improving in goodness ? What congratulations and mutual

welcomings may we suppose will then take place between all virtuous friends? How agreeable will it be to review together the conversations which they have with one another in this state of darkness, and to recollect and compare the scenes they now pass through, the doubts that now perplex them, the different parts they now act, and the different temptations and trials with which they struggle? Are such views and reflections all visionary? Surely they are not. If there is, indeed, to be that future junction of the worthy among mankind, which I have pleaded for, they are sufficiently warranted, and must offer themselves to every considerate mind.

“ One of the particulars that most requires our notice here is, that our *friends* will then have lost their present weaknesses. They will not then be such frail and helpless beings as we now see them. They will not be liable to be ensnared by temptations, or ruffled by unreasonable passions. They will not be hasty in their judgments, capricious in their tempers, or narrow in their opinions. Every wrong bias will be taken from their wills, and the imperfections which now render them less amiable, will be removed. Our hearts shall never more ache for their troubles, or feel anguish on their account. They will be past all

storms, cured of all follies, and eased of all pains. They will appear in finished dignity and honour, after the education and discipline of this world and be endowed with every excellence which we can wish them to have. What pleasure will it give to meet them in these circumstances! How delightful will be our intercourse with them, when they, together with ourselves, shall be thus changed and improved!

The dark and dreary grave, therefore, has now nothing in it that should make it appear terrible. To virtuous men it is no more than a bed of rest 'till the morning of a joyful resurrection! We have, as CHRISTIANS, something better to support us under the anguish produced by the death of friends, than the cold alternative of the ancient philosophers, that either they are happy or returned to the state they were in before they were born. We may exult in the expectation of finding them again, and of renewing our friendship with them in a better country. The worst that death can do, is to cause a short interruption in our intercourse with them, or to remove them from our sight for a moment. We shall soon follow them, be raised with them to a new life, and take possession with them of an *inheritance incorruptible, undefiled, and that fadeth not*

away. Such are the hopes which the blessed gospel gives, and well may they elevate our minds above these scenes of mortality, dry up our tears in every season of sorrow, and inspire us always *with joy unspeakable and full of glory.*"

A
VISIT
TO
SIR ASHTON LEVER'S MUSEUM,
NEAR BLACKFRIAR'S-BRIDGE.

A
VISIT

TO

SIR ASHTON LEVER'S MUSEUM,

NEAR BLACKFRIAR'S-BRIDGE.*

Hail, sovereign goodness! all-productive mind!
 On all thy works *thyself* inscribed we find,
 How various all, how variously endowed!
 How great their number—and each part how good!
 How perfect then must the great Parent shine—
 Who with one act of energy divine
 Laid the vast plan, and finished the design!

BLACKLOCK.

UPON entering this elegant repository of natural curiosities, my mind was smitten with a pleasing admiration. A desire of becoming acquainted with the fair varieties of nature fired my bosom. *Here* was every prospect of having my curiosity gratified.

* The late Sir Ashton Lever deserves well of the public for having furnished them with so valuable a cabinet of natural history, which has, in several respects, been augmented by the present possessor, the ingenious Mr. Parkinson.

The first apartment which claimed my attention, contained articles brought over from the South-Sea islands by COOKE, that immortal navigator ! Whilst we gaze at the ingenuity of savages, we cannot but be astonished at the sight of their gods. The frightfulness of their figures indicates the extent of their fear, which could have suggested such hideous monsters. It has been remarked, that savages are of opinion, that a Good Being ought not to be worshipped, for his only inclination is, to make men happy ; therefore he wants no supplication. Whereas, evil spirits full of mischief, should be propitiated, and every possible rite devised and practised for the attainment of that end. In the contemplation, however, of these exhibitions of superstition, we cannot help pitying the ignorance of those deluded creatures who have recourse to such objects for succour. In our breasts, who are enlightened by the rays of revelation, the consideration of the superiority of our condition should inspire gratitude. We are taught to prostrate ourselves before the ONE only true and living God !

We next are presented with nature herself in her variegated scenery. Her stores are usually distributed into three grand departments ; the fossile, the vegetable, and the animal kingdoms.

The accuracy of this division renders it subservient to the knowledge of natural history. Each of these kingdoms hath their several divisions, for which in a *perfect* museum a shelf will be reserved. It may be instructive to the reader to know the several classifications.*

Eleven classes comprehend the *fossile* or *mineral* kingdom, which forms the original basis of every thing pertaining to this globe. They have neither organization nor life. The classes are: 1. Waters. 2. Earth. 3. Sands. 4. Stones. 5. Salts. 6. Pyrites. 7. Semi-metals. 8. Metals. 9. Bitumens and sulphur. 10. Volcanic productions. 11. Petrifications, fossils, and *lusus naturæ*.

The *vegetable* kingdom embraces *ten* divisions. Vegetables are organised bodies, but they possess not, like animals, spontaneous motion or feeling. 1. Roots. 2. Barks. 3. Woods and stalks. 4. Leaves. 5. Flowers. 6. Fruits and seeds. 7. Parasite plants; also agarics and mushrooms. 8. The juices of vegetables; such as balsams and solid resins, resinous gums, and

* See the *Encyclopædia Britannica*. Article, *Naturæ History*.

gums properly so called. 9. Extracted juices, sugars and dregs. 10. Marine plants, and plants growing on the sea-shore.

The remaining department of natural history, the *animal* kingdom, is included also in *ten* divisions. This kingdom derives the substance necessary to its existence, either mediately or immediately, from the vegetable kingdom. The divisions of the animal department are these: 1. Lithophytes. 2. Zoophytes. 3. Testaceous animals. 4. Crustaceous animals. 5. Insects. 6. Fishes. 7. Amphibious animals, reptiles, and oviparous quadrupeds. 8. Birds, with their nests and eggs. 9. Viviparous quadrupeds. 10. Man.

Under these characteristical classes in each of these three kingdoms of nature, are other divisions, almost without end. This general survey, however, will lead us to form an idea of the extent of the stores with which nature hath presented us. The origin, the preservation, and the destruction of these several objects in their full extent, open a wide field for speculation.

In the *Museum*, which we are now surveying, specimens are exhibited of some of the principal curiosities which can engage the human atten-

tion. Its articles, indeed, more especially belong to the mineral and animal kingdoms. To these departments, therefore, we shall confine these few reflections, which are designed to promote the instruction and entertainment of the rising generation.

In the *mineral* kingdom numerous are the articles challenging our attention. The varieties into which the particles of matter are thrown excite our astonishment. The beauties resulting from the crystalization of certain bodies cannot be described, and the regular manner after which the crystalization of each body is formed, has baffled the skill of philosophers. The concretions, however discernible to the scrutinizing eye, cannot be fully explained. That nature is governed by stated laws, is readily acknowledged; but the mode by which they operate escape observation. These secrets, perhaps, are reserved for the future discoveries of chemistry.

In the treasures of the earth it is not beauty alone, that we are called upon to behold. The generation of the mineral tribes is matter of astonishment! Metals and semi-metals, with their varieties, are deserving of consideration. Gold, silver, iron, lead, together with their subordi-

nate classes, must not be passed over in silence. What riches are contained in the bosom of the globe! Nature is replete with wonders. We are pleasingly surprised in examining her stores. The useful purposes to which these fossils are applied, render them of unspeakable advantage to society. It is not gold itself, but the evil purposes to which it is appropriated, and the evil passions which it generates, that makes it productive of mischief to mankind. Upon nature we lay no blame. To our abuse of the favours of heaven, should our miseries be traced. Of what importance is *iron* alone, to the interests of society! In almost every article contributing to our accommodation and comfort is this mineral used. To impart stability to our habitations, to keep off the inveterate foe, to form implements of industry, to impregnate liquids with medicinal qualities; these, together with other purposes equally valuable, cannot be estimated. Indeed minerals in general are of inconceivable utility:

Hence labour draws his tools: hence burnished war
Gleams on the day; the nobler works of peace
Hence bless mankind, and generous commerce binds
The round of nations in a golden chain!

THOMSON.

It has been a question agitated with warmth, whether to the discovery of minerals, or to the

taming of animals, mankind are most indebted for many of the advantages and pleasures of human life.

Volcanic productions also excite within the thoughtful mind awful considerations. Fire is a terrific element. Operating upon the interior parts of nature, and flinging up into the air masses of its liquid stores, must appal the stoutest heart, and throw the firmest spectator into a degree of trepidation. This is a phenomenon on which the skill of philosophers has been exercised. Whatever hypothesis has been formed for its explication, the fact is acknowledged. By these fiery eruptions, what ideas are excited in the contemplative mind! Individuals residing in the neighbourhood of *Etna* or *Vesuvius* must experience serious emotions. Yet, we are credibly informed, that their gaiety is not on this account diminished. With them *sufficient unto the day is the evil thereof*. The ruins of *Herculaneum* affright them not; these specimens of devastation disturb not their tranquillity. Happy would it be, did these instances of the Divine Power remind men of their dependence on the Supreme Being! *Means of vengeance* are in his possession, yet *mercy* and *compassion* are his delight.

From the *mineral*, passing over the *vegetable*, we ascend into the *animal* kingdom, since this cabinet of natural history contains chiefly what relates to these two departments.

Animal life is distributed into a thousand channels, from the crawling insect up to the elephant of gigantic magnitude ! The gradation is wonderful, and every step replete with displays of the divine wisdom. The contemplation of this extensive scale of Being affords exquisite pleasure. To perceive so many animals enjoying the blessing of existence, proves a source of satisfaction to the benevolent mind. It expands the heart, and elevates our notions of the deity.

The *insect*, though small, in some cases scarcely discernable to the natural eye, is, notwithstanding, a world of wonders ! By the aid of the microscope its structure has been investigated, and its intricacies unravelled. The multiplicity and perfection of its several parts, the nicety with which they are adjusted, and the ends which they are adapted to answer, proclaim its Maker to be divine ! Even the diminutive insect displays the perfections of Deity ! Were we more acquainted with these subjects, the more heightened would be our admiration ! That the generality of man-

kind slumber over these manifestations of infinite wisdom, must be ascribed to their ignorance and inattention.

The *fishes* next claim our attention—from the inconsiderable shrimp, up to the vast whale, the terror of the northern seas—

“ Where the huge potentate of the scaly train,
Enormous sails incumbent o’er the main
An animated isle : and in his way
Dashes to heaven’s blue arch the foaming sea !”

BLACKLOCK.

How adapted is the form of a fish to glide through the watery deep ! Its scales for means of defence, and to facilitate the rapidity of its motion are well fitted. Every part of its constitution, accords with the element in which it is destined to live. The piscatory tribes contribute to the support of the lower classes of mankind, and augment the delicacies of the rich man’s table. By catching of them means of livelihood are afforded to numbers of the human race, whilst the contemplative angler with his rod and line soothes the cares, and lessens the anxieties of life !

The *birds* demand no small share of our admiration. To the elegance of their forms—the rich-

ness of their hues—and the general beauty of their appearance, no spectator can be insensible. From the diminutive humming-bird to the ostrich of the desert, what varieties exist in this department of nature! The feathery tribes, by the gentleness of their manners, and the melody of their tongues, charm every heart that possesses the least degree of sensibility. Nor must we forget the skill with which their little nests are formed. The variety of its materials, the delicacy of its structure, and its fitness in every respect for a habitation, ensure our applause;

Most of all it wins my admiration
 To view the structure of this little work
 A BIRD'S-NEST. Mark it well within, without,
 No tool had he that wrought—no knife to cut;
 No nail to fix; no bodkin to insert,
 No glue to join—his little beak was all.
 And yet how neatly finished! What nice hand,
 With every implement, and means of art
 And twenty years apprenticeship to boot
 Could make me such another? Fondly then
 We boast of excellence, whose noblest skill
 Instinctive genius foils!

HURDIS.

Quadrupeds of every dimension form an interesting subject of contemplation. Their structure, their appearance, and their utility in the general system, strike every mind. Pope has ap-

plied to the elephant the epithet of *half-reasoning*, and the dog has on various occasions exhibited powers of ratiocination. Instances of sagacity are on record, which excite our astonishment. The attachment of dogs to their masters is inconceivable. Their docility also is proverbial.—*Poison* was a mode of terminating life among the Romans; and these animals were trained to exhibit on a public stage, all the progressive agonies attending that kind of dissolution. Indeed to detail every specimen of their discernment, would exceed our limits. Suffice it to say, that the sagacity of the dog—the docility of the horse—the skill of the beaver—the domestic sociability of the cat, are qualities deserving of our attention. Even the comic playfulness of the monkey, administers to our entertainment.

With MAN, the Master-piece of creation, we shall conclude these observations. Whatever be his infirmities, his body and his mind yield materials for enquiry—the one formed from the dust of the earth, is *fearfully and wonderfully made*—the other issuing from the breath of God, is an equal manifestation of his power and wisdom. When man was created, he was invested with the dominion of this lower world. By the nature and extent of his faculties, he was capacitated

for this elevated sphere of being. Every thing which may be denominated *art*, flows from the ingenuity of the rational principle, by which the human race are lifted up above the other parts of creation. All things resulting from skill, are exhibitions of what his reason can effect in the station which has been assigned him. Much has been advanced respecting the savage and uncivilized state of human beings. By the discontented, the advantages of the former have been magnified, and the evils of the latter exaggerated. The arts and sciences, however, are memorable instances of human ability; and from the practice of the one, and the study of the other, innumerable advantages have been derived. Man, in his individual and social capacity, is a subject of astonishment. He has been stiled a *microcosm*—a little world! His constitution, both of body and of mind, therefore, should be examined, for the toil of our researches will be repaid.

The prominent feature of the human mind is the power of discriminating and classing the objects (however numerous) submitted to its inspection. This faculty is connected with the philosophy of the intellect, and interwoven with the structure of man. Simply and easily appears the process of distribution in the present improved

state of society. But at the origin of things, it must have been a work of immense labour, and therefore, though gradual in its operation, attended with difficulty. To arrange, for instance, the productions of nature into their classes, must have required ingenuity. The eye must have marked the objects with penetration, and the mind must have possessed comprehension of them, before a just arrangement was effected. These things being done to our hands, we are not apprised of their utility. Discrimination is, indeed, the basis on which the superstructure of science hath been reared.

“ We are not, at present, acquainted with any work of God so grand and wonderful as MAN. If we consider the structure of his body, how superior in contrivance, in dignity, and utility, to every other animal ! But most, his mental powers deserve our admiration—those *thoughts* which range through infinite space, and wander into eternity—that *memory* which treasures up things past, and, as by some strange magic, summons them back again, and makes them pass before the mind in orderly review—that *fancy* which mixes and combines the forms of things, and lends a kind of creative power to the painter’s pencil, to the poet’s pen—that *understanding* which im-

bibes the clear light of wisdom, which apprehends, which judges, informs, and corrects. If to the consideration of these powers of the mind of man we add that of the many virtues it is capable of exercising—industry, patience, piety, resignation, fortitude, purity, and charity, in all its lovely forms—when we consider the variety, the versatility, the grandeur, the importance, the energy, and activity of the human intelligence, we cry out with the poet—‘What a piece of work is man—how noble in reason—how infinite in faculties—in form and moving how express and admirable—in action how like an angel—in apprehension how like a God—the beauty of the world—the paragon of animals!’ Man has the greatest capacity for the enjoyment of happiness in himself, and for the diffusion of happiness around him, of any being in the world: he is, therefore, the *noblest* and most valuable of all the beings in this part of the Creation of God.”

This luminous property of human intellect leads to devotion. In an unsophisticated mind, the traits of power and wisdom, discernible throughout nature, generate a belief in the existence and perfections of a Supreme Being. The dissection of the human frame alone convinced the famous physician Galen, that there is a God.

From the understanding of a man, endued with sensibility, this idea cannot be excluded. It is his delight to recognize that great First Cause by whom all things have been created and sustained! To him, the universe is a spacious temple—every part of whose architecture affords incitements to devotion:

“ I read his awful name, emblazon'd high,
With golden letters on the illumined sky;
Nor less the *mystic* characters I see
Wrought in each flower, inscrib'd on ev'ry tree;
In ev'ry leaf that trembles to the breeze,
I hear the voice of God among the trees:
In *every creature* own thy forming pow'r,
In each event thy Providence adore.
Thus shall I rest unmov'd by all alarms,
Secure within the *temple* of thine arms;
From anxious cares, from gloomy terrors free,
And feel myself *omnipotent* in thee.”

MRS. BARBAULD.

Of all the systems fabricated by profanity for the extinction of its fears, atheism is the most insulting to the understanding, and the most unwelcome to the heart. Chance, its favourite term, is destitute of meaning, or rather was invented to conceal the ignorance of those persons by whom it was adopted. “Atheism,” said the late Lord Orford, “I dislike. It is gloomy, un-

comfortable, and, in my eye, unnatural and irrational. It certainly requires more credulity to believe that there is no God, than to believe that there is a God. This fair creation, those magnificent heavens, the fruit of matter and chance ! O impossible !”

Bishop Watson, also, who possesses an enlightened and philosophic mind, remarks :

“ When a man makes a watch, builds a ship, erects a silk-mill, constructs a telescope, we do not scruple to say, that the man has a *design* in what he does. And can we say that this solar system, a thousand times more regular in all its motions than watches, ships, or silk-mills, that the infinity of other systems dispersed throughout the immensity of space, inconceivably surpassing in magnitude and complication of motion this of which our earth is but a minute part, or even that the eye which now reads what is here written, a thousand times better fitted for its function than any telescope, can we say, that there was *no design* in the formation of these things ?

“ Tell us not that it is allowed that there must be intelligence in an artificer who makes a watch or a telescope ; but that as to the *Artificer of the*

universe, we cannot comprehend his nature. What then shall we on that account deny his existence? With better reason might a grub, buried in the bowels of the earth, deny the existence of a man, whose nature it cannot comprehend; for a grub is indefinitely nearer to man in all intellectual endowments (if the expression can be permitted) than man is to his maker. With better reason may we deny the existence of an *intellectual faculty* in the man who makes a machine; we know not the nature of the man; we see not *the mind* which contrives the figure, size, and adoption of the several parts; we simply see the hand which forms and puts them together.

“ Shall a shipwrecked mathematician, on observing a geometrical figure accurately described on the sand of the sea-shore, encourage his followers with saying, *Let us hope for the best, for I see the traces of MEN*. And shall not man, in contemplating the structure of the universe, or of *any part of it*, say to the whole human race:—Brethren! be of good comfort, we are not begotten of chance, we are not born of atoms, our progenitors have not come into existence by crawling out of the mud of the Nile; behold the footsteps of a Being powerful, wise, and good—

not nature, but the God of nature—the Father of the universe !”

Contemplating nature with a devotional eye, confers an additional value on the parts of which it is formed. They are viewed with greater eagerness. They are scrutinized with a more intense accuracy. Referred to a Supreme Being, the visible creation constitutes a capacious volume, every page and every line of which is perused with avidity and delight. Nor let this religious view of my subject incur censure. The wisest and best of the human race have indulged such meditations. *Newton* and *Boyle*, *Ray* and *Maclaurin*, are distinguished for the devotional spirit by which their researches are characterised. *THOMSON* also, the pride of our isle, contemplated nature with a discriminative energy. Into almost every scene which his pencil pourtrays, the agency of the Divine Being is introduced. His expressive lines, therefore, will form a pleasing conclusion :—

“ Ye CHIEF ! for whom the whole creation smiles,
At once the head, the heart, the tongue of all,
Crown the great hymn. In swarming cities vast,
Assembled men ! To the deep organ join
The long resounding voice, oft breaking clear
At solemn pauses through the swelling base,

And as each mingling flame increases each,
In one united ardour rise to Heaven !
Or if you rather choose the rural shade,
And find a fane in every sacred grove,
Then let the shepherd's flute, the virgin's lay,
The prompting seraph, and the poet's lyre,
Still sing the God of seasons as they roll !

. But I lose
Myself in H^IM—in light ineffable :
Come then, expressive silence, muse his praise !”*

* The author begs leave to recommend in the strongest terms PALEY's *Natural Theology*, where the above subject is treated after a manner which has given universal satisfaction. Masters of families, and teachers of schools, may have recourse to a judicious and pleasing *Analysis* of the work, just published, by the *Rev. Jeremiah Joyce*; a gentleman whose literary labours have been directed, with no small degree of success, to the improvement of the rising generation.

AN
ADDRESS

TO

YOUNG PEOPLE

ON THE NECESSITY AND IMPORTANCE OF
RELIGION.

AN
ADDRESS
TO
YOUNG PEOPLE, &c.

Who builds on *less* than an *immortal Base*,
Fond as he seems, condemns his joys to *Death*!

YOUNG.

MY YOUNG FRIENDS,

THE CHRISTIAN RELIGION, notwithstanding the increased infidelity and profligacy of the age, comes recommended to you by a number of weighty considerations. To two classes of arguments, however, shall I now confine myself; the one drawn from yourselves, the other derived from your situation and connections.

The arguments drawn from *yourselves* may be thus stated with brevity.

1. Religion being divided into its speculative and practical branches, the former will be *better*

understood, and the latter more *thoroughly felt* at your early period of life.

Religion is not an irrational jargon, fabricated by artful men to frighten the timid and credulous into the practice of virtue. It is neither the offspring of enthusiasm, nor the child of superstition. God has presented man with a well-authenticated volume, containing facts illustrative of his moral character, promulgating doctrines honourable to the divine perfections, and enjoining duties practicable in themselves, and subservient to your real felicity. Attend therefore to these facts, doctrines, and duties, before your understandings are clouded by the prejudices of more advanced years. Education, example, and authority, warp the best minds, and prevent an examination of the sacred writings. Thus circumstanced, to what innumerable errors, even on the most important subjects, are you exposed? Your heavenly Father has made you a present of the Bible, designing that you should study its evidences, understand its contents, and live under the influence of the knowledge there communicated. But by deferring the examination of it 'till prejudice exert her baneful operation, facts will be distorted, doctrines deemed irrational, and duties pronounced impracticable.

The formation of such pernicious habits must be attended with the most mischievous consequences. It is upon this unhappy class of individuals that the sophistry of infidelity operates with success. To the specious reasonings of the enemy, a mind thus distorted, becomes an easy, and oftentimes an irretrievable prey.

Acquaint yourselves, therefore, at an early age with the Scriptures, that you may know the unadulterated will of your Creator respecting his sinful creatures. From the inspired writings you derive a just knowledge of the divine attributes, of the condition of human nature, of its restoration by Jesus Christ, and of the prospects offered us in a future world, where the dispensations of Heaven shall receive their full consummation! These are the glorious subjects presented to your attention. *Timothy* (we are assured) *from a child knew the holy Scriptures, which are able to make us wise unto salvation.*—"Dim had been the *lesser light* of reason (says the judicious Dr. Valpy) *which ruled the night* of the heathen world, compared to *the greater light* of revelation, which arose to rule the day of CHRISTIANITY."

But religion is addressed to your moral feelings as well as to your understandings. This conside-

ration, which regards the practical part of the Gospel, should form an additional motive to your becoming religious at an early period of life. The great and eternal distinctions of vice and virtue, of right and wrong, are impressed on the human mind. Scarcely any means can be adopted which may produce the extinction of them. Weakened indeed they often are by a series of flagitious actions. But in the most abandoned characters these principles are not extinguished. On certain occasions they burst forth in spite of every impediment, and operate with an uncontrolled energy.

This love of virtue, and this hatred of vice, should be in you sedulously cherished by examples drawn from the sacred writings. Avail yourselves of this favourable constitution of your mind, whilst it remains uninjured by a world *lying in wickedness*.

Do you wish to confirm and increase your hatred of sin?—read the sketches which the sacred penmen have given you of Cain, Pharaoh, Nebuchadnezzar, Herod, and Judas Iscariot, who betrayed his Master into the power of his enemies. On the other hand, strengthen your moral principle by contemplating the characters

of the Patriarchs, Prophets, Evangelists, and Apostles. Above all fix your eye on the example of JESUS CHRIST. Of HIM, it is recorded, in terms never to be forgotten by you—"HE increased in wisdom and stature, and in favour with God and man!"

Thus by attending to religion at an early period, you will have it in your power to form juster sentiments of its facts, doctrines, and duties; and you will be the more likely to imitate the examples which the inspired Writers have presented to view. These are considerations which are by no means to be despised. Their utility is inconceivable. Their consequences are beyond calculation. The understanding will be irradiated by the rays of divine truth, and the power of religion will operate on the heart with a permanent efficacy!

2. The *influence* of religion is *particularly necessary* at your period of life. The passions were implanted in human nature for wise and important ends. To prevent their abuse, however, the restraints of piety are indispensable. Ungoverned passion is as impetuous and destructive as the whirlwind. An eminent poet calls these emotions of our nature, the gales of human life! But

this mode of delineating them shews that they are capable of excess, particularly in early life; and that this excess is attended with alarming consequences. Gales, indeed, only enable the mariner to sweep the trackless ocean; the compass and the chart are necessary to direct him to the wished-for haven. With this compass and this chart—Revelation presents you, for the purpose of performing with success the hazardous voyage of life. Scripture enjoins you to be sober-minded, and to render your passions subservient to the glory of God and the good of society. As further inducements to the government of ourselves, we are assured, that an omniscient God will be our future judge—that every deed done in the body shall undergo a scrutiny; and finally, that the affairs of this life are indissolubly connected with the interests of an eternal world. To HIM alone that is *faithful unto death* is promised *the crown of life*. Morality, indeed, unaided by religion, stands on a most precarious foundation. “The great motives that produce constancy and firmness of action (says a sensible writer) must be of a palpable and striking kind. A divine Legislator uttering his voice from heaven—an omniscient Witness beholding us in all our retreats—an Almighty Governor stretching forth his arm to punish or reward, disclosing the

secrets of the invisible world, informing us of perpetual rest prepared hereafter for the righteous, and of *indignation* and *wrath* awaiting the wicked—*these* are the considerations which overawe the world, which support integrity, and check guilt. They add to virtue that solemnity which should ever characterize it. To the admonitions of conscience they give the authority of a law. In short, withdraw RELIGION, and you shall shake all the pillars of morality.” Wise therefore is the youth who seeks early that *religion* which gives him this additional security against the dangers to which he is exposed. She inculcates with peculiar solemnity, the lessons of sobriety, vigilance, and industry. She points to the many shipwrecks which the storms of unhalloved passion have occasioned. She bids you mark, with an eye of horror, the lazar house, the prison, the executioner, and the scaffold! She exhorts you to flee the haunts of vice as a curse to individuals, as a pest to society, as a disgrace to human nature! “I looked and beheld among the simple ones—I discerned among the youth a young man void of understanding. And behold there met him a woman with the attire of an harlot. He goeth after her straightway as an ox goeth to the slaughter, or as a fool to the correction of the stocks. Her house is the

way to hell, going down to the chambers of death!"

3. The *aids* of religion alone, can support you under affliction, and at that awful moment when you are summoned into an eternal world!

Upon the vanity of human life, writers of almost every description have expatiated. Nor are youth exempted from the disappointment to which all things here are subjected:

The spider's most attenuated thread
Is cord, is cable to man's tender tie
On earthly bliss—it breaks at every breeze!

YOUNG.

Deceive not yourselves by the idea that adversity is the exclusive portion of age. From a variety of quarters you may experience distress; but in *every* case religion affords the only solid redress. Are you deprived of those dear and pious parents who gave you birth, nurtured you with tenderness, and watched with an unceasing care over your infancy, your childhood, and even your more advanced years? In such a case the Gospel imparts substantial consolation. It assures you that a period is approaching when this 'mortal puts on immortality, and this corrupti-

ble incorruption!" Then shall you be re-united to those with whom you have been so intimately connected in this present state of being. Then will you meet them clad in the robes of perfection, and the idea of separation shall be for ever banished from your minds!

Are you disappointed in your prospects of futurity? Are your schemes, however carefully laid, frustrated by events against which no sagacity could provide? Religion will teach you not to be over dejected by adverse circumstances. She holds forth the doctrine of a wise and indulgent Providence. She informs you, in the words of Jesus Christ, that not a "sparrow falls to the ground without your Heavenly Father's notice; and that all the hairs of your head are numbered!" This fundamental truth soothes the agonies of disappointment, and diffuses over the mind an unspeakable serenity.

In case of personal affliction, arising from the loss of health, which imbitters our earthly possessions, even *here* Religion becomes of efficacy; for it teaches resignation to the divine will, and leads our views to regions where our enjoyments shall be subject neither to interruption nor termination! Thus Religion is "as an hiding-place

from the wind, and a covert from the tempest—as rivers of water in a dry place—as the shadow of a great rock in a weary land!”

But supposing that your parents be continued to you; that your worldly schemes succeed to your utmost wishes, and that your health be not assailed by indisposition; yet you have no security against the inroads of the last foe. “It is appointed unto all once to die, and then cometh the judgment.” By far the majority of the human race are carried off before they reach to years of maturity. A wise man provides against all possible events which may befall him. Are you then *certain* that death will not “cut off from your vigorous youth the remnant of your days? Are you *sure* that the infirmities of age are destined to terminate your present life? “Be not thus high-minded, but rather fear.” Death hath a thousand avenues to the human heart. The monumental stones with which yonder church-yard is crowded, inform us that the infant, the child, and the promising stripling, lie there side by side! The tree of life is continually shaken by the rude hand of death, and some of its loveliest blossoms are falling into the bosom of the earth! Your neglect of Religion, therefore, is the height of madness and folly. *Faith*

*in Jesus Christ, and repentance towards God, are the great requisites for salvation. The Gospel teaches you to "live soberly, righteously, and godly in this present world, looking unto Jesus, the Author and Finisher of our Faith, who hath abolished death, and brought life and immortality to light!"**

Thus have we specified the arguments drawn from *yourselves* concerning your early dedication to the service of the Supreme Being. To use the words of the sensible Dr. Valpy, the *Religion of Jesus*, which I have now recommended to you, "gives faith its object, hope its certainty, misfortune its alleviation, virtue its reward, life its cordial, and death its comfort."

It remains that I call your attention to the second class of considerations derived from your *situation and connections*. These may be resolved

* If we reckon with the ancients, that a generation lasts *thirty* years, in that space *eight hundred and eighty-four millions six hundred thousand men* will be born and die, consequently about EIGHTY THOUSAND SEVEN HUNDRED and EIGHTY-SIX will die EVERY DAY! The Reader should be reminded, that the above statement is a *moderate* calculation.

into two branches, which, we trust, will produce a lasting impression on your minds.

1. Your Maker calls upon you to attend to the exercises of virtue and piety.

The relation subsisting between the creature and the Creator is obvious, and suggests many important considerations. The Divine Being has brought you into existence, and has furnished you with capacities for activity and exertion, by giving you the powers of your bodies and the faculties of your souls. To him, therefore, it must be a pleasing sight to behold you making a choice of his religion, enquiring after a knowledge of his will, and yielding obedience to his equitable injunctions. Under the Jewish œconomy, *first fruits* were made an offering to the Lord. In a similar manner should young persons be studious of dedicating *the first fruits* of their time and talents to the exercise of virtue and piety.

“Youth,” it has been justly remarked, “is the season of warm and generous emotions. The heart should then spontaneously rise into the admiration of what is great, glow with the love of what is fair and excellent, and melt at the disco-

very of tenderness and goodness. Where can an object be found so proper to kindle those affections as the Father of the universe, and the Author of all felicity? Unmoved by veneration, can you contemplate that grandeur and majesty which his works every where display? Untouched by gratitude, can you view that profusion of good, which in this pleasing season of life his beneficent hand pours around you? Happy in the love and affection of those with whom you are connected, look up to the Supreme Being as the inspirer of all the friendship which has ever been shewn you by others—himself your best and your first friend—formerly the supporter of your infancy, and the guide of your childhood—now the guardian of your youth, and the hope of your coming years. View religious homage as a natural expression of gratitude to him for all his goodness. Consider it as the service of the God of your Fathers—of him to whom your parents devoted you—of him whom in former ages your ancestors honoured, and by whom they will be rewarded and blessed in heaven.”

Nor should it be here forgotten that *JESUS CHRIST, the image of the invisible God*, shewed, during his abode on earth, a regard for the rising generation. John, who was *more early* attached

to him than the rest of his disciples, was *the disciple whom he loved*. The young man who enquired of him respecting *Eternal Life*, was the object of his affection; for it is said by the sacred historian, *Jesus looked on him and loved him*. *Little children also*, we are assured, *he took up in his arms and blessed them*, declaring, with his usual tenderness and benevolence—*Of such are the Kingdom of Heaven!*

2. Your parents call upon you to attend at an early period of your lives to the exercises of virtue and piety.

Between the earthly and the heavenly parent, a wide difference obtains—the one being ever friendly to your welfare, the other often strangely inattentive to your best concerns. Even the most abandoned, however, in their cooler moments, forbid their children to imitate their vices. But you who are blessed with religious parents attend to their wishes respecting you. Can any thing under heaven afford them more exquisite pleasure than to *know* that in you *some good thing is found towards the Lord God of Israel*? When they limit you to certain boundaries, it is for the purpose of advancing your real welfare. With your own happiness is theirs interwoven—with

your prosperity is it indissolubly connected.
“ A wise son maketh a glad father, but a foolish son is the heaviness of his mother”—

How sharper than a serpent's tooth it is
To have a thankless child !

SHAKESPEARE.

Besides, aged parents are retiring from the scene of action—they expect their children to come forward and fill up their places, both in the church and in the world. To see them thus answering their expectations, will smooth the brow of declining years, and soften their dying pillow. This satisfaction will reconcile them to their departure from this world ; and each parent thus supremely blessed, will exclaim—“ Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation !”

Methinks, *in the fondness of our hopes*, concerning you, we hear some of the Rising generation saying, “ Sir, we feel the weight of the considerations you have suggested, and are ready to serve the God of our fathers !” We congratulate you on this determination. To encourage you in the pursuit of virtue and piety, we assure you that Religion is a CHEERFUL SERVICE. Young

people are deterred from a profession of Religion, by the supposition that the exercises of devotion are suited only to the recluse, the aged, and the distressed. A falser libel the father of lies never uttered. This prejudice has slain its tens of thousands. Judging from the conduct of persons who are of a melancholy temperament, or who indulge themselves in the flights of enthusiasm, or who betray a fondness for the follies of superstition, you are apt to deem Christianity a narrow, gloomy, contracted system, tending rather to depress than to aid and invigorate the feelings of the human heart. But this must be pronounced an unfair mode of estimation. Suppose the portrait of some extraordinary personage was brought to you, and it became a matter of importance that you should form just ideas of his personal beauty, would you not enquire rather for the original than the portrait, and were you informed that the original was accessible, would you not embrace the first opportunity of inspecting it? In the same manner form not your idea of Religion from the portrait exhibited to you by many of the professors of Christianity. The Son of God is often wounded in the house of his friends. Go to the Scriptures—*there* you will obtain an accurate idea of the Religion of

Jesus. *There* are you assured, by Christ himself, that his “yoke is easy—that his burden is light!”*

This Address shall be concluded in the language of Solomon to his son, who, under the general and expressive appellation of *wisdom*, recommends the practice of GENUINE RELIGION. “Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right-hand, and in her left-hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace.”

* See a Sermon on the *unhappy effects of enthusiasm and superstition*, by J. Evans, preached May 23, 1801, at Deptford. Second edition.

THE END.

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