

St. John, March 15th, 1853.

Mr. Editor—How truly can many say with Kirk White, "England, with all thy faults I love thee still!"—Yes, and the following lines may not be unacceptable to such, if you can find room for them. Yours truly,

AN ENGLISHMAN.

Oh England! well I love thee; oft recall  
Thy pleasant fields; thy hills' soft sloping fall;  
Thy woods of massy shade and cool retreats;  
Thy rivers in their sedges murmuring sweet,  
Where once with tender feet I went to stray,  
Muttering my childish rhymings by the way;  
And pouring pensive sighs, I knew not why,  
And dropping soft tears from my musing eye.—  
Yes! much I love thee;—turn not then away  
As thou' hast heard of a heartless alien's lay.  
Childhood and dreaming youth flew o'er this head  
Ere from thy pleasant lawns the wanderer fled;  
And thou' mature years have mark'd her brow,  
Still does her cheek perchance her feelings show,  
Still does her stricken heart beat warm for thee,  
Much does it wish thee great,—much does it wish thee free.

## WHAT IS CHARITY.

'Tis not to pause, when at the door  
A shivering brother stands,  
To ask the cause that made him poor,  
Or why he help demands.

'Tis not to spurn that brother's prayer,  
For faults he once has known—  
'Tis not to leave him to despair,  
And say that "I have done!"

The voice of Charity is kind,  
She thinketh nothing wrong—  
To every fault she seemeth blind,  
Nor vaunteth with her tongue.

In penitence she placeth faith—  
Hope smileth at her door—  
Relieveth first, then softly saith,  
"Go, brother, sin no more."

AN ADDRESS TO MINISTERS,  
ON THE DUTY OF  
Circulating the Holy Scriptures.

By the Rev. William Jowett, M. A.

Since we possess in the Bible an all-sufficient Revelation—the only true Revelation—of the will of God to Mankind, it is evidently our duty to dispense this inestimable treasure to the greatest possible extent, amongst all the families of the earth. Under a sense of this obligation the British and Foreign Bible Society was projected half a century ago. The circumstances which attended its formation are at this distance of time seen to have been few and simple. An extreme want of Bibles was felt in the principality of Wales. A great Society, which had been the ordinary channel of supply, hesitated to meet the demand. The apostolic CHARLES of Bala represented the wants of his countrymen to persons in London. The practical mind of a HUGHES, aided by other kindred spirits, drew from these elements the project of a comprehensive plan for the circulation of the Sacred Scriptures in Great Britain, and in all the world. The pathetic statements of a STEINKOPFF were as dew to soften the affections of all who listened to his plea; while the fervid eloquence of an OWEN stirred the hearts of thousands with the liveliest admiration of the new Institution. The sagacious, constructive talents of a PRATT were present to suggest arrangements. An individual highly distinguished in the cause of humanity, GRANVILLE SHARP, as Chairman of the first Public Meeting, laid the foundation-stone. Portraits, the aged Bishop of our metropolitan city, and others of his brethren, obeyed the heavenly call to give God's word to men. A retired Governor-General of India, LORD TEIGNMOUTH—a devout man, and one that prayed to God always—added his administrative abilities as President; and the plan of the British and Foreign Bible Society was completed.

Nearly all those who took an active part in these primary measures, are now gathered to their fathers. But the work perished not; nor will the labours of their children ever cease, until the arrival of that predicted period, when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

In speaking of the Bible Society, we unavoidably speak of the excellences of the Bible itself. My first observation then is, that we possess in this Book the sure BASIS OF RELIGIOUS KNOWLEDGE AND EXPERIENCE. It contains all Truth necessary to be understood and felt, for our salvation. It is able to make

us wise unto salvation through faith in Christ Jesus. Upon this point it is scarcely necessary to enlarge. If the Bible were merely a book of instruction, it would simply take its place among others on our shelves; but it ranks far above them all. It claims the absolute allegiance of the understanding, the purest love of the heart, and the entire obedience of the life. It is our standard book in youth, in manhood, in old age: *When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.* According to this Book, all our deeds, words, and motives will be judged at the last day.

The Sacred Volume, it may be further observed, is not only a universal guide in whatever concerns experimental religion; but it is in a most especial sense our grand INSTRUMENT OF MINISTERIAL USEFULNESS.

What is the fact? A Minister making the Bible his grand Instrument, finds in it passages innumerable, commending this very Book, as being most forcibly and accurately fitted for his use. Look only at the titles which it bears, and the things to which it is compared. It is called *the sword of the Spirit, which is the word of God*: (Eph. vi. 17.) it is *sharper than any two-edged sword*: (Heb. iv. 12.) it is *a hammer that breaketh the rock in pieces*: (Jeremiah xxiii. 29.) it is as an *axe*: (Hosea vi. 9.) it is a *saw*, grating the conscience of sinners—they were cut (Greek, sawed) to the heart: (Acts v. 33, and vii. 37.) it is as a *goat*—they were pricked in their hearts: (Acts ii. 37.) it is a *rod*—he shall smite the earth with the rod of his mouth: (Isaiah xi. 4.) it is as a *blast of fire*—With the breath of his mouth shall he slay the wicked; Is not my word a fire? (Is. xi. 4; Jerem. xxiii. 29.) Sometimes it is as a *trumpet*, to alarm sinners: (Is. lviii. 1.) at other times it is a *still small voice* to comfort and warn the servant of the Lord: (1 Kings xix. 12.) It is a *witness*; it is a *judge*: (Deut. xxxi. 19; John xii. 48.) It is a *mirror*, in which to see our character: (James i. 23.) It is a *light and a lamp*, to shew our path: (Ps. cxix. 105.) It is a *mine of wisdom, a pearl of great price, hidden treasures*: (Prov. ii. 4, 6; Matt. xiii. 44.) It is *rain and dew, snow and showers*: (Deut. xxxii. 2; Is. lv.) It is *sincere milk* for babes in Christ; it is *strong meat* for them that are of full age in the school and service of Christ: (1 Peter i. 2; Heb. v. 14.) What can a Minister need, that he does not find here? Is he a fisherman? This is his net and hook, to catch men. Is he a husbandman? *The seed is the word of God*: this—not chaff, but this seed alone—he is to sow widely. Is he a shepherd? Here is his crook, his rod, his staff; and here are the green pastures, the still waters, whither to lead the footsteps of his flock. Is he a good soldier of Jesus Christ? Here, in the Bible, he is equipped with the whole armour of God.

Now it is worthy the consideration of reflecting men, whether during the existence of the Bible Society there has not been a marked influence produced by the exertions of that Institution. Such an influence we actually behold; and we cannot but attribute it to the increased use of the Bible by Christian Ministers themselves. We see Bible principles, and even the very language of Sacred Scriptures, in various degrees recognised in the Court, the Senate, and the Camp; in the tribunals of Justice, the Hall of Science, and Literature, the Chambers of Commerce, and even in that ever fluctuating Tide of public opinion, the Press.

To Ministers of Christ, and others assisting them in works of mercy and usefulness, the Bible is now the constant Manual. Let the appeal be made to those who have enjoyed any fair opportunities of gauging public opinion and public acts during the last forty or fifty years. Have not Ministers themselves been drawing nearer to the Apostolic model—*We will give ourselves continually to prayer, and to the ministry of the word*. Are not their Sabbath sermons, and their week-day lectures, both more numerous and more richly freighted with Bible doctrine and Bible language? What shall we say of their Bible studies before entering the Sacred Ministry; and their Bible Conferences with one another afterwards? On this last topic much of a deeply interesting nature might be adduced, by those who have witnessed the earnestness of their own friends and acquaintance, in selecting Ministerial parties; how they collate their opinions; correcting, counselling, or

confirming one another in their views of truth, their judgment of passing events, their plans of usefulness, and their personal spiritual edification. Hence they go forth better fitted to conduct the Bible Experiences of new Converts, or of established believers. Hence the extended religious Exercises of the Family, in the Nursery, in regular Family Worship, and in social parties. Hence Bible-catechising in Sunday Schools and elsewhere. Hence pastoral Visits to the Sick and Afflicted, more searching, more instructive, more comforting: seeing that Bible Tracts, and Bible-Manuals are now greatly multiplied; far exceeding what we know to have been the case fifty years ago. The Poor, too, far more extensively than formerly, have the Gospel preached to them, by means of Bible-Readings in the cottage. Bible-Classes, moreover, so admirably adapted to cause the word of Christ to dwell in us richly in all wisdom, are now universally valued. Is not all this the consequence of the increased diffusion of the Scriptures? and is it not mainly attributable therefore, to a Society which takes the lead in that diffusion? In these results I see so much to gladden the heart, and to assure the judgment, that I cheerfully invite my Brethren in the Ministry to strengthen the cause of the Bible Society, as one of the very best methods of strengthening their own hands.

Thus far we have considered the Bible and the Bible Society as the direct guide to religious experience, suitable for all persons, and more particularly the instrument of usefulness adapted for those engaged in the Ministry. But there is also an indirect operation of the Society, of immense value; as regulating and bringing up to one point the tortuous movements of the human mind, when engaged in religious controversies. Such have in every age arisen, and probably will arise to the very end of time. There must also be heresies among you, that they which are approved may be made manifest among you. (1 Cor. xi. 19.) Ministers of Religion will generally have the principal share in conducting controversies. This topic may properly find a place therefore in an appeal to them. And what I would submit is, that the Bible Society is the fittest GUARDIAN OF GENUINE RELIGIOUS FREEDOM.

Freedom to think, and freedom reverentially to speak on religious subjects, is a privilege essential to the healthy existence of Christianity. Difference of opinion may be inseparable from Religious Freedom: but as long as the Bible is appealed to as the Supreme Law, from which alone any opinion claims to derive its authority, so long there is a security for Truth; discussion, free and temperate, will in time establish, under the Divine Blessing, the interests of that most invaluable possession, "The Truth." But Intolerance, cramping, repressing, and coercing the privilege of free discussion, operates only to the obscuring and extinction of the Light.

No marvel that Rome should start at the prospect of the free circulation of a Book, in which the features of her system are so accurately portrayed. For "Romanism" is only a change of name. While depicting the Pharisees and Scribes of old, Scripture has unveiled every corruption of Rome. The supererogation of God's word by tradition, the encumbering of pure worship with frivolous ceremonies; rapacity disguised by hypocrisy; lordly assumption of power, and contemptuous depression of a faith kept in ignorance by their professed instructors; the taking away of the key of knowledge—a thorough Anti-Bible-Society principle!—all these things are so minutely, so severely exposed, that Rome must either seal up the twenty-third chapter of St. Matthew's Gospel, or succumb to the common sense of mankind.

Intolerance is her state-engine, the sole engine left her; but Intolerance cannot flourish where the Bible Society is established. The existence of the Bible Society is therefore an insufferable stumbling-block to Rome. A struggle between these two is inevitable, until one of them shall perish. They cannot perpetually co-exist in the world. Rome knows this well: and would more exult in the downfall of the Bible Society than in any other event on earth. But the Bible-cause—like the stone "cut out without hands," which smote the image of Pagan Rome, and all antecedent heathen dominations—will prove eventually no less formidable to Rome Papal, becoming at length "a great mountain," filling the whole earth.

And yet before the arrival of this consum-

mation, there will probably be many controversies revolving around the Bible Society, that Society remaining as a quiescent centre. Ministers of Christ will do well to observe whether there be not a dangerous opinion gaining some ground even now: and, even in our own enlightened country, threatening the cause of genuine Religious Freedom. The notion I refer to, is that of "A perpetual inspiration inherent in the Church," which is the essence of Popery. With Rome it is a dogma. In some parts of Britain and her dependencies it exists at present rather as an infection; an internal corruption of the humors; ready in time to break out as a leprosy of the whole body. The antidote to this is the Bible Society; a sure antidote! Her voice declares to all Ecclesiastics, whether ruminating in the closet or debating in the conclave, and equally to the whole body of the professing church—"You are seeking Inspiration: here then it exists, in that Book which we distribute." All quasi-inspiration is a part of that mystery of iniquity which began to work even in the Apostolic age, "lording it over God's heritage," which Rome has carried to its utmost height; and which Englishmen not a few, at the present moment, while sipping the cup of Rome, are attempting to introduce among ourselves.

My brethren in the sacred Ministry will perhaps allow me one suggestion more; viz., that the Bible Society is a BARRIER AGAINST ALL IRRELIGIOUS FREEDOM. In the present day, as at the Reformation, and in the Apostolic age, men claim to think for themselves: yet in doing so, what multitudes, through their own ignorance and passion, wrought upon by the seductive arts of corrupt and inflammatory teachers, are tempted, and actually led, to think and to act wrong! Through the pride of intellect, what multitudes are there who from Free thinkers, so called, become not mere abstract Neologists, but Infidels and desperadoes! It was nobly said by one of the first Christian orators of his day, Robert Hall, "The Bible Society is a solemn and public recognition, calculated beyond any other event that has transpired, to confound infidelity, and to expel from the nation the last relics of that detestable impiety, to shut up every crevice of the infernal pit, and disperse every atom of the pestilential steam." But the mouth of that bottomless pit is not yet closed; the air is yet darkened by its emitted smoke: infidelity, in the judgment of many, is even now more rampant and active than ever; both insidiously and openly denying the inspiration of Scripture, unheeding the golden gates of the Sabbath, and assailing public opinion at the innumerable avenues of a free press. Let but the Bible Society have free course, and Infidelity as well as Popery will wax pale. For Infidelity as well as Popery has the picture of her votaries drawn in the Scriptures of truth. *Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. While they promise them liberty, they themselves are the servants of corruption.* Let us warn our people against such workers of evil; and let us do this in accordance with the volume of Inspiration. We are Ministers of peace, and we are Ministers of truth. As Truth is the health of the Church, so is Peace the health of our nation and of all mankind; and there is no lasting peace without truth. As genuine patriots never let us forget the motto of JOHN OWEN, who had a truly British heart: on his seal was given—AN OPEN BIBLE, with these three words beneath—ENGLAND'S BEST HOPE.

The following remarks, uttered ten years ago, still suggest the most reasonable and weighty considerations:—When I send out the Bible, I know what I send;—when I send out the Holy Scriptures, I know what I do not send. I know that in sending out the Holy Scriptures, I am not sending out the Gospel of man, but the Gospel of our Lord Jesus Christ. I know that, in sending out this holy Book, I am not sending out any admixture of error, but I am sending out the pure word of God. I know that when I send out this Book, I am not sending out a Gospel of tradition—I am not sending out a Gospel of superstition—I am not sending out a Gospel of corruption—I am not sending out the interpretation of men; but I am sending out the word of God, "the sincere milk of the word," pure and unadulterated, as it came from the hand of God himself. (Bishop of Winchester, at the Anniversary Meeting, 1843.)

A DISQUALIFICATION FOR CURATES.—The Rev. Hugh Stowell, in the course of a lecture on habit which he gave to the members of the Manchester Young Men's Christian Association on Tuesday night, denounced the practice of tobacco-smoking in unmeasured terms. He said, never myself will I hire a curate who indulges in it. I never now make inquiries for a curate but I invariably inquire, is he a smoker of tobacco; if he is, I instantly reject his application.