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ART. I.—*Quakerism not Christianity: or Reasons for renouncing the doctrine of Friends. In three parts. By Samuel Hanson Cox, D. D., Pastor of the Laight Street Presbyterian Church; and for twenty years a member of the Society of Friends.* Pp. 686.

WE have rarely sat down to our work as critics with so deep a sense of our incompetency to the task in hand, as we bring with us to the examination of the book whose title we have here given. We have two reasons for this, one of which grows out of the character of the book, the other out of the nature of the subject. As to the book, our readers will readily enough understand what we mean, who are acquainted with the splendid eccentricities of its author, and the peculiarities of his intellectual progeny. And as for the subject, after the best investigation we have been able to give to it, we are free to acknowledge that there are some important points in respect to which we are still in doubt: indeed, there is so much of mysticism belonging to the system of the Quakers, and so much of what seems to us contradiction in those authors who are recognised as standards of the sect, that it appears to us well nigh a hopeless matter to arrive at any thing

ART. IV.—*Memoir of the Rev. George Burder, author of "Village Sermons," and Secretary of the London Missionary Society. By Henry Foster Burder, D. D.*

WE have been looking with interest for this volume for several months; and we are happy now to announce to such of our readers as may not be apprized of the fact, that it has already been republished in this country in a form which will be likely to secure for it a rapid and extensive circulation. There are several reasons why we feel a peculiar interest in bringing this work before our readers at this early period. In the first place, the individual who is the subject of the memoir, sustained a character of very uncommon excellence, and occupied a station of great responsibility, and was, on the whole, unquestionably, one of the most useful men of his day. He was also, not only through the medium of his publications, but of his labours in the cause of missions, well known to the religious community, in this country; and we are quite sure that the estimate which they have formed of his character and services will prepare them to receive with favour even the brief outline which we propose to give, and much more the minute and faithful account which the "Memoir" itself contains. And while the work possesses peculiar interest in the subject which it exhibits, it is executed with much good sense and taste, and is altogether a worthy and beautiful monument of filial affection. And we may be pardoned for saying in addition, that this excellent individual was in a slight degree personally known to us; so that in performing the office which we have taken upon ourselves in this article, we shall actually, to some extent, record our own private recollections. We can attempt nothing beyond a very brief sketch of his life, deriving the facts of course from the volume before us; but we hope to say enough to convince our readers, that the work itself will well reward them for an attentive and even repeated perusal.

George Burder was born in London May 25, (O. S.) 1752. His father, Mr. Henry Burder, as appears not only from the testimony of his son, but from many of his letters published in this volume, was an enlightened, judicious, and eminently pious man; and was, for many years, a deacon of the church in Fetter Lane, of which the son afterwards had the pastoral charge. His mother seems also to have possessed a truly excellent and Christian character; but she was taken from him by death when he was

at the early age of ten years. About this period his mind seems to have been seriously directed to the great subject of his soul's salvation; and though he does not appear at that time very definitely to have indulged a hope in God's pardoning mercy, yet in looking back upon the exercises which he then had, from an advanced period of his life, it would seem that he was rather disposed to regard them as having marked the commencement of religion in his soul. As he early discovered a taste for drawing, his father placed him under the care of a distinguished artist apparently with a view to educate him for that profession; but after having been sometime in this employment, in consequence of the temptations in which it involved him, and the unfavourable influence which was thereby exerted upon his religious feelings, he abandoned it, and gave himself ultimately to a much higher vocation. From the reflections which he committed to writing from time to time, he seems to have been in no small degree under the influence of religious feeling, and to have felt an ardent desire to be used as an instrument for the salvation of his fellow men; but it does not appear that he had any distinct purpose of becoming a preacher until a short time before he commenced his public career. In 1769 he heard several sermons from Whitefield, which left upon his mind a strong impression, and which he took down, as they were delivered, in short hand, and afterwards published. He censures himself as having been too forward in this matter, considering his youth, and remarks that Whitefield complained that one of the sermons, which he saw before leaving England, was not faithfully reported; but however this may have been, so much of the power of this celebrated preacher consisted in mere manner, that it would not be strange if the most accurate version of many of his discourses on paper should have contained much which he would have wished to disown.

In 1774 Mr. Burder was visited with a serious illness, which seems to have had a happy influence in quickening and establishing his religious feelings. Shortly after this, he went with his father and mother (his father had previously formed a second matrimonial connexion, which proved a great blessing to the family) on a visit to Shropshire; and during his absence heard for the first time, the celebrated Fletcher of Madely, and was greatly impressed and delighted by his preaching. The observations which he made during this journey on the great want of evangelical preaching, in connexion with the acquaintance he formed with some zealous and devoted men, greatly strengthened the desire which he had before felt, to devote himself to the work of the ministry. Early in 1776 we find him turning his attention

to the Greek and Hebrew languages in connexion with theology; and in fine he set out on a journey, not only with a strong desire to be useful to his fellow men, but with a determination, if the indications of Providence should seem to favour it, to commence preaching; or, to use his own language, "to open his mouth for the Lord." In reference to this, or rather in consequence of being urged to it by a friend, while on his journey, he made the following memorandum:—"The Lord knows my unfitness, yet I love souls, and would fain be the instrument of spiritual good. Lord, lead me: show me the path: guide me with thine eye: suffer me not to offend thee: give me true humility." In accordance with his previous intention, and the wishes of his friend, he literally commenced preaching the Gospel to the poor, in a farm house of his father's, June 17, 1776, from the words, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor, &c."

The period immediately preceding Mr. Burder's entrance on the ministry, was distinguished by a general state of religious apathy in most of the churches in Great Britain. There had been indeed at an earlier period among their ministers many illustrious witnesses of the truth; men of great and holy minds who counted not their lives dear to them, if their Master's honour demanded the sacrifice; but most of them had before this time gone to their rest; and in the Established Church especially, if the venerable Romaine and a few others were excepted, the ministrations of the clergy were barren alike of the doctrine and spirit of the Gospel. Whitefield and Wesley, the two great leaders of the Methodist denomination, were then in the midst of their career; and it would seem, notwithstanding the irregularities which they sometimes practised, that no small degree of the piety of England was found in the ranks of their followers. They were the means (Whitefield especially) of breaking up, in some measure, the slumber which had been coming over the church for many years; of directing the attention of whole communities to the all important concern; and while their efforts were instrumental of the direct conversion of a multitude of souls, they were perhaps still more important from their general influence in elevating the standards of piety, and introducing an era of greater zeal and fidelity in the Christian ministry. That their zeal sometimes ran to excess, and thus defeated its own honest and praiseworthy designs, there is no room to question; nevertheless, they showed that they had been baptized deeply into the spirit of the Gospel, and that the salvation of their fellow men was with them the all engrossing concern; and there was a power in their ministrations which drew people by thou-

sands to hear the word of life, and which sent them away, almost by thousands, anxious for their souls or rejoicing in a Saviour; and this influence, much as it was resisted by sneers, and sometimes open violence, was felt at the very heart of the Establishment. This peculiar state of things will account for two important facts in Mr. Burder's life. One was, his earnest desire to enter the ministry, inasmuch as he had before his eyes the evidence that a mighty change in the religious state of his country was needed, and that there was every encouragement for its accomplishment, from the success which actually attended the labours of a few devoted men. The other was, that he commenced his ministerial labours among the Methodists; for here he found most of the spirit of holy zeal and self-denying effort, which was the ruling passion of his own soul. Though he did not always remain connected with this denomination, yet he seems to have retained a strong attachment to them, and never to have regretted his connexion with them at his entrance upon the ministry.

Though Mr. Burder evidently did not commence preaching without much more preparation than is common among the Methodists, at least in this country, we are, of course, according to our views of this subject, obliged to consider the manner of his entering the ministry, as irregular. It does not appear that he had been examined and approved for the work by any body of men, or even by an individual minister; or that he acted under the sanction of any other authority than his own judgment and conscience, until the time of his ordination at Lancaster. But this was not regarded as an irregularity in the denomination to which he belonged; and even among the Independents of England, it would, doubtless, be considered, on account of their greater laxness on this subject, much less exceptionable than the same course would be in this country, either among Congregationalists or Presbyterians. We know not what particular mode of induction to the ministry prevailed at that day among the English Independents; but since their theological academies have become numerous, and the standard of ministerial qualification has been considerably elevated, their course is something like the following: Any young man who wishes to study for the ministry, may be admitted to one of these institutions upon being found able to sustain an examination in the elementary branches, and perhaps also in the rudiments of Latin and Greek, and on his presenting a certificate from his minister, or some other competent person, of the correctness of his moral and religious character. During the former part of his course, which continues four years, he is occupied chiefly with the classics and sciences; and in the latter part attends to

little else than theology and its kindred branches. At a comparatively early period, if we mistake not, he is encouraged, under the direction of the theological tutor, to go out and exercise his gift of preaching; this being regulated, however, with reference to the capacities and acquirements of each individual. At the close of his course he delivers a sermon in the presence of the committee of management, or, as we should say, the Board of Directors, and then receives a certificate from his tutor or tutors, which is considered as conveying a regular license to preach the Gospel. We confess that we should be quite unwilling to exchange the mode of induction to the sacred office which prevails in our Presbyterian Church, or even among our Congregational brethren in New England, for this which has been adopted by the English dissenters. It seems to us that their practice throws upon one or two individuals a responsibility which ought to be shared by many; and that it guards the avenues to the sacred office much less effectually, and furnishes much less security to the Church against an unqualified ministry, than is found in our more extended and systematic arrangements. In cases in which young men enter the ministry without having studied at a public institution, we believe the matter of induction is still more informal; nothing else being necessary than for some settled pastor to give his sanction to the wishes of the candidate by receiving him into his pulpit. We should exceedingly regret to see any thing of this kind gaining ground among Presbyterians or Congregationalists in this country; though we acknowledge that some things of recent occurrence among us have augured unfavourably in respect to this part of our ecclesiastical economy. In England, we believe the tendency is to raise the standard of ministerial qualification; and we think it not improbable, from some of their recent movements in the way of ecclesiastical organization, that, at no distant period, they will at least have clerical associations for their examination, and what we should consider a more regular introduction of their young men to the sacred office.

After having remained two or three weeks in the neighbourhood in which he preached his first sermon, during which time he preached in several different places, Mr. Burder returned to London, and for several months seems to have been in doubt whether he should continue in the work in which he had engaged. He felt much delicacy in consulting his father on the subject; for he was aware that if he approved of his choosing the clerical profession, he would wish him to take a regular course at a dissenting academy. Besides, he had serious doubts whether he would cast in his lot with the Dissenters or the Es-

tablished Church; for while he saw, as he thought, more fervour and power in the ministrations of some evangelical clergymen of the Establishment, than in almost any others, he observed among some of the academicians an air of pride and self-importance, which rather repelled and disgusted him. But, upon a closer examination of the forms of the Established Church, he found that he had conscientious objections to them which could not be overcome; and hence he decided to remain out of the Establishment; a determination which accorded with his convictions of duty at every subsequent period.

In 1776 he published a little book for children, entitled "Early Piety," which has since passed through many editions, and from its peculiar excellence deserves to be kept in constant circulation. During this and the following year, he continued to preach in various places as opportunity presented, though he still at times had distressing doubts whether it was his duty to proceed. Those doubts, however, were gradually removed; and at the close of the year 1777, while he was labouring partly as an itinerant in Lancashire, he received a letter from his father, cordially approving of his purpose to devote himself to the ministry, notwithstanding the regret he might have felt at his irregular entrance upon it.

After Mr. Burder had laboured some time in different places in Lancashire, he received a unanimous call from the church (we suppose an Independent church) in Lancaster, which he thought it his duty to accept, and accordingly he was set apart to the pastoral office, October 29, 1778. The state of religion in that part of the country was exceedingly low, and almost every effort that was made to revive it, was met with open, and in some instances with violent opposition. He continued however to labour with great zeal and fidelity, not only in Lancaster, but in the surrounding country to a considerable distance, for about five years; and during this period, he was not only instrumental of much good to the congregation with which he was immediately connected, but of introducing the Gospel into several places to which he had access in occasional ministerial visits. Early in 1783, he appears to have been impressed with the conviction that his work in that field was at an end; owing principally to the fact, that there was little or no increase of his church and congregation, and accordingly he began to think of a removal to another sphere of labour. In the case of Mr. B. this might have been a very judicious step; and from the uncommon attention which he paid to the leadings of Providence, as well as from the connexion which his decision on this subject manifestly had with his more extended subsequent usefulness,

we may reasonably conclude that he acted in this case neither precipitately nor without good reason. Nevertheless, we cannot doubt that this matter of changing ministerial relations is, in many instances, decided upon without sufficient reflection; and that one field of labour is hastily abandoned for another, with at best an uncertain prospect of a beneficial result. If a minister is happily settled over a congregation, who are at once satisfied and profited by his labours, and are willing to furnish him an adequate support, he ought to hesitate long, in all ordinary cases, before he makes up his mind to accept a call from another congregation, on the ground of a probability of increased usefulness: for, in the first place, there is of course great uncertainty attending this whole matter; and it has very often happened, that such a change has brought with it nothing but disappointment both to the pastor and the people: and, in the next place, admitting that he may be actually more useful in the place to which he is called, he ought to be able to decide, with some degree of confidence, that his usefulness will be sufficiently increased to counterbalance the evil which may result to the church from which he is separated; for every congregation without a pastor is liable to division and distraction, to say nothing of the danger which often exists of sitting down under a lax or inefficient ministry. In addition to this, every minister, especially when called from a more humble to a more elevated sphere of labour, has good reason to look well to the motives which incline him to make the change; for he must be more than an imperfect man not to be in danger of taking counsel of an ambitious desire to be distinguished, rather than of a simple wish to render the highest possible service to the cause of his Lord and Master. We doubt not that there are many cases occurring from time to time, in which the interests of the church demand that a minister, however greatly beloved by his flock, should pass into some different field of labour; but it may reasonably be questioned whether the tie that binds a minister to his charge is not regarded, in many instances, far too lightly, and whether many congregations are not deprived of their pastors for reasons which would scarcely bear a sober examination.

In 1781 Mr. Burder was married to Miss Sarah Harrison of Newcastle; a truly valuable and excellent lady, who sustained the relations, both of a wife and a mother, with great affection, dignity and usefulness. The marriage was celebrated in the church; and immediately on their coming out, the bells, contrary to their wishes, were rung, and thus the whole town made acquainted with the event.

Agreeably to previous arrangements, Mr. Burder having

made a farewell visit to several places where he had occasionally preached, and having taken an affectionate leave of his own congregation at Lancaster, commenced his ministerial course at Coventry, Nov. 2, 1783. The congregation to which he was now introduced was much larger than that to which he had before ministered; and, in addition to this, his residence in a more populous city, while it enlarged, in some respects, his sphere of usefulness, supplied him with additional means of doing good. Here he continued to labour with most exemplary faithfulness, until his removal to London in 1803. During this period he was privileged not only to witness much of the gracious manifestation of the Spirit in connexion with his efforts for the people of his immediate charge, but also to see the circle of his benign influence gradually extending till it embraced the whole surrounding country. He was not only abundant in his labours as a preacher, but was associated with almost every benevolent enterprise within his reach; and if he were not always the originator, he was at least a most zealous and efficient coadjutor. He was particularly active in establishing the country association of Independent churches; which is said to have been a means of accomplishing great good, not only in that immediate region, but in other parts of the country; the same system having been elsewhere extensively adopted. During the same period he sent forth several works through the press, which have been extensively circulated and eminently useful; particularly his "Closet Companion," printed on a single sheet, which has passed through many editions; a "Series of observations on the Pilgrim's Progress," which has also been repeatedly printed; and an abridgement of Doctor Owen's valuable work on the Holy Spirit.

In the year 1797 his son, now the Rev. Doctor Burder, consulted him for the first time in respect to his becoming a minister of the Gospel. The course which the father adopted on this occasion, was equally creditable to his parental feelings, his sound judgment, and his ardent piety. In the reply which he made to his son, and in his subsequent communication to him on the same subject, while it is manifest that one of the strongest wishes of his heart would be gratified by his becoming an able and devoted minister, yet the fear that he would run before he was sent led him to encourage his engaging for a short period in worldly business, that he might have an opportunity to try the strength of his principles and the purity of his intentions. At the same time, he brought distinctly but concisely before his mind, in several particulars, the prominent qualifications for the ministerial work; that his son might examine himself the more impartially, and be the better able to judge whether he was real-

ly called with this high vocation. It is delightful to see with what perfect freedom this venerable father, in writing to his son, lets out all the feelings of his heart; telling him, in one instance, that his "lively hopes" had been mingled with "dejecting fears" respecting him; and that he feared at a particular time that he was "less humble and spiritual, less addicted to reading and prayer," than he had been before. It is all done, however, with such indescribable kindness and tenderness, that it could have had no other than the happiest effect; and such, we have reason to believe, was its effect, judging from the subsequent course of the son. He cheerfully complied with his father's suggestion, and deferred his preparation for the ministry a few years, during which his attention was directed to secular engagements. At a period not very remote, however, he began to study with reference to the ministry, and we hardly need say, that his father lived to see his best hopes concerning him abundantly fulfilled.

The very serious and cautious manner in which Mr. Burder proceeded in respect to the wishes of his son, may suggest a useful hint to other parents who may be called to decide a similar question in respect to their children. We greatly fear that many parents, and Christian parents too, in the desire which they feel that their children may enter the ministry, overlook too much in their calculations that fundamental qualification—a renewed heart; and actually proceed in the matter of their education much as they would with reference to any other profession. But let such parents remember, that unless their children have really been born from above, they had better be any thing than ministers of the Gospel. It will be any thing else than a blessing to the children themselves; for whatever reputation they may gain for learning and eloquence, their hollow services will contain the elements of a most aggravated condemnation to their own souls. It surely can be no blessing to the church; for an un sanctified ministry is her greatest bane; and though there may be much of splendour connected with it, yet it will bring in its train darkness and death. Let every parent then be cautious how he encourages a son to look towards the sacred office, with only equivocal evidence of his Christian character. If the inclination of the child be in favour of it, while yet there is just cause for suspicion in respect to the genuineness of his piety, let him be advised for a season to hold the matter undecided; and meanwhile let him be impressed, so far as possible, with the awful responsibilities of this high vocation; and let him be urged to examine himself in the light of God's word, and if he is a true Christian, this will have a tendency to confirm his faith, and brighten his evidences, and ultimately to increase his min-

isterial usefulness. If he be not a Christian, it may serve to prevent great evil to the church, to keep him from the guilt of murdering souls, and possibly may be the means of averting from his own soul an eternal destruction. We would recommend to every parent placed in these circumstances, to imitate the caution of Mr. Burder, and he may ultimately hope to reap a similar reward.

During Mr. Burder's residence at Coventry, he was repeatedly called into the furnace of affliction. Besides the loss of his step-mother and his father, whose deaths occurred so nearly at the same time that they were buried in the same grave, he lost three children; the first, an infant of a few months; the second, a lovely little girl of about four years and a half, who, notwithstanding her tender age, had had her thoughts sweetly directed to the Saviour; and the third, a promising daughter, who was in the course of her education. This latter affliction in particular was most deeply and painfully felt; though its pungency was not a little abated by the consoling hope he was permitted to indulge, that his dear child had safely reached her everlasting rest. His reflections on this subject, as they are contained in several of his letters, while they show that his spirit was deeply wounded, breathe the most sweet and hallowed submission to the will of God, and an entire confidence in his character and government.

The year 1803 was memorable in Mr. Burder's life, for his having removed from Coventry to London, and his being introduced to his ultimate sphere of usefulness, and to a field in which his influence became more diversified and extensive than in any which he had previously occupied. This event seems to have taken place immediately in consequence of the death of the Rev. Mr. Eyre of Hackney, Secretary of the Missionary Society, and Editor of the *Evangelical Magazine*. Mr. B.'s heart had been much in the missionary enterprise from the beginning; and as there were some other circumstances which seemed to favour his removal from Coventry, he resigned his pastoral charge with a view to throw himself more directly into the great cause of evangelizing the world. This removal from the field in which he had so long and so successfully been employed, awakened a feeling of deep regret, not only in those who had more immediately enjoyed the benefit of his labours, but among many others, far and near, who had been blessed by his influence.

On his return to London, he accepted a unanimous call from the church at Fetter Lane—the very church in whose bosom he was born and baptized—to become their pastor. Here he continued faithfully discharging the duties of the pastoral office, with little

or no intermission, until within a few months previous to his death. In addition to this, he filled the important office of Secretary of the London Missionary Society, which involved great labour and responsibility, though he declined receiving the least compensation for his services. He was also among the founders and earliest supporters of the British and Foreign Bible Society, the Religious Tract Society, and many other kindred institutions which have already exerted an influence far exceeding all human comprehension in carrying abroad the glad tidings of salvation. In these labours of love, he was the companion of Bogue, Waugh, Wilkes, Rowland Hill, and others of illustrious name, both among the living and the dead, whose memory will be embalmed in the gratitude and affection of the church to the latest generation. He was also the conductor of the London Evangelical Magazine, one of the earliest of the religious periodicals; and which, from its early beginning and extensive circulation, as well as the ability and zeal with which it has been conducted, has perhaps accomplished more for the cause of evangelical religion than any other. And, in addition to all this, he published, during his residence in London, the greater part of his "Village Sermons," which are included in eight volumes; one or two volumes of "Cottage Sermons," designed for persons in the very humblest walks of life; and a volume of "Sermons for the Aged," which is among the publications of the London Tract Society. His "Village Sermons" particularly, have perhaps obtained a wider circulation than any other sermons in the language; and have been translated, not only into several European languages, but into one or more of the languages of the East.

That these sermons have been productive of incalculable good, and are likely to continue a rich blessing in the church to the end of time, there can be no reasonable doubt: it may be worth while to inquire what it is that renders them so eminently useful. It certainly is not any uncommon elegance of diction, for they never exhibit the least attempt at rhetorical ornament; nor can it be any unusual reach of thought, or power of argument, or beauty of illustration, for in none of these particulars would they be considered extraordinary; but it is, that they bring out the great truths of the Gospel in their due proportions, with much simplicity and directness, and with constant reference to the conscience and the heart. It is true, they are designed especially for plain people; but we greatly mistake if those very qualities which render them peculiarly adapted to persons in the humblest walks of life, especially the entire absence of all parade and the copiousness and felicity of Scripture illustration, will not be found, to a great extent among all classes, to consti-

tute an important recommendation. We certainly would not object in all cases to a higher degree of ornament than these discourses exhibit; and we would be far from prescribing any particular rule on this subject for men of different intellectual peculiarities; nevertheless, we believe that almost any clergyman may profit in many respects by attentively reading these unpretending productions. He may have far more of what is popularly termed genius than the author himself; and he may be able to originate trains of thought much more striking and brilliant; but in the more sober and important qualities of sound exposition, perspicuous arrangement, direct application, and evangelical spirit, it is more than probable that he may advantageously sit at the feet of the author of the *Village Sermons*.

While we are upon the character of Mr. Burder as a writer of sermons, we may be pardoned for expressing the opinion, that if the style of preaching in England were generally in some respects more conformed to such a model, it would perhaps be improved. We refer more particularly to the power which these sermons have over the conscience. We have no doubt, that this is the point at which a considerable part of the preaching of our English brethren is more defective than it is at any other; and that the power of their ministrations might be increased by their discriminating more closely between saints and sinners, and giving divine truth a more searching and pungent application. Nevertheless, we are free to say, after having made some personal observation on this subject, that we are by no means prepared to fall in with the views of British preaching which have been expressed by some of our American friends, who have had perhaps a better opportunity of judging than ourselves. In some respects, particularly in point of directness and pungency, it may be that we have the advantage of our transatlantic brethren; but we verily believe, on the other hand, that, in some other respects, especially in exhibiting the lovelier features of the Gospel, and in dwelling upon the glories of the cross, the advantage is decidedly on their side. As writers of sermons, the mass of our ministers would probably be much inferior to the mass of dissenting ministers in England; but then again, as extemporaneous speakers, in point of gracefulness and fluency and appropriateness, they leave us far in the back ground. If it would not be at once invidious and indelicate, we might mention several living ministers in England who, whether their preaching be judged of abstractly, or by the effects which it has produced, must be considered as holding a rank among the very first preachers of the day. True, it may not have been attended by what we technically call a revival; but it has been attended in some instances

by very precious spiritual manifestations, which have resulted in considerable, though gradual, additions to the church, and in a large increase of piety and charity. If we mistake not, some in this country have been too much disposed to refer the fact that revivals are not common in England, simply to a deficiency in their preaching; whereas, we are persuaded that the principal cause lies further back in the habits and usages of the people, and the different and more artificial organization of society. And we are confirmed in this opinion by the fact, that the preaching of our own ministers, and some to whom we are accustomed to regard as models of pungency and faithfulness, has been tried upon an English audience, and with very little effect, insomuch that it has left them coldly wondering how such exhibitions of divine truth could even be instrumental of producing a revival of religion. Perhaps then, after all, the truth is, that while the preaching on each side of the Atlantic has its peculiar excellencies, and its peculiar effects, each is on the whole better adapted to the existing state of society than the other.

To return from this digression—The latter part of Mr. Burder's life was a mingled scene of mercies and afflictions. His powers of usefulness were continued to him in an unusual degree, so that he was able to labour more or less in the missionary cause, and without any interruption among his people, until a short time previous to his death. He had the pleasure to see all his children in the walks of usefulness and honour; two of his sons being highly respected ministers of the Gospel, and the third of high standing in the medical profession, and all, of exemplary virtue and piety. We hardly need say, that to witness the extensive and constantly increasing usefulness of such children, and to have received without interruption their grateful and filial attentions down to his last hour, must have contributed, if any thing earthly could do it, to gild the evening of his days with serenity and joy. But then there were also some bitter ingredients in his cup; for he was called to follow, in quick succession, first a devoted wife, and then a lovely daughter to the grave; and while his heart had not yet ceased to bleed on account of these afflictions, he was called again to mourning for the early death of the amiable and excellent wives of his two sons in the ministry. His sight also became gradually impaired, until at length it was entirely gone, so that the last months of his life were passed in total darkness. In addition to this, he suffered not a little from a malady by which he had long been afflicted, and which seems to have been ultimately the cause of his death. But amidst all these trials he maintained an uninterrupted serenity of spirits, and an entire resignation to the divine will.

Nothing can be more tender or consoling than the letters which he wrote to his children in the seasons of their bereavement. And his whole deportment showed that he had himself intimate communion with the God of consolation; while his prayers were the breathings of a spirit ripe for heaven. His last weeks and days, though marked by severe suffering, were also distinguished by the richest expressions of the divine favour. Though the eye of sense was blind, the eye of faith was open wide upon the bright scenes in which he was going to mingle. There was nothing like that presumptuous confidence which sometimes discovers itself on a death bed, and which makes us shudder lest, after all, it should be a harbinger of disappointment and wo; but there was an humble, an affectionate reliance on the Saviour, which shut out all painful anxiety and apprehension. He went fearlessly down into the dark valley, because he knew that it was his privilege to rest upon his Redeemer's arm, and to confide in his promises; in his death, as well as in his life, he proved the power, the grace, the unutterable value of the Gospel.

After this brief sketch of the life of Mr. Burder, it can scarcely be necessary to add, that few men of any age have accomplished so much as he for the advancement of the cause of Christ. Perhaps it may not be amiss to institute the same inquiry in respect to the general usefulness of his life, which we have already done in respect to his published sermons,—what was the true secret of the great and good influence which he exerted over his fellow men? If we can ascertain what were the leading elements of his usefulness, it may, perhaps, aid other good men, and ministers of the Gospel, in their plans and efforts for advancing the same cause to which he was so pre-eminently devoted.

We would say then, in the first place, that an uncommonly amiable natural temper, and fine, engaging manners, had much to do with Mr. Burder's usefulness. There was a gentleness and benignity of spirit that belonged to his original constitution, which gave an indescribable charm to his whole deportment. It might, indeed, be difficult to distinguish accurately in all respects between those qualities which were given him by the Creator, and those which were communicated by the Sanctifier; in other words, it might not be easy to say precisely how much he was indebted for the endearing and attractive qualities by which he was distinguished, to the habitual and reigning influence of Christian principle; but it cannot be doubted, that, apart from all religious influences, he had an unusual loveliness of temper. He was as far as possible from any thing like insincerity; was free from the spirit of exaggeration; was predisposed to judge his fellow men as favourably as possible, and delighted to speak

of their excellencies rather than their infirmities; was uncommonly kind, and generous, and affectionate, and had a chord strung in his bosom which instinctively vibrated to every note of human wo. And his manners were the simple acting out of his benevolent feelings. There was not the shadow of parade or ostentation; nothing that indicated a desire to attract unusual attention, or to impress others with his superiority; but every thing about him was as simple and unpretending as a child. At the same time, he was entirely free from all offensive or awkward peculiarities, was courteous and dignified in all his intercourse; so that while it cost him no effort to accommodate himself to persons in the humblest walks of life, he was quite at home in the most polished circles of society. Indeed, we have scarcely known so fine a model of ministerial manners as Mr. B. exhibited; and we have no hesitation in saying, that this was an important element in his usefulness.

Now, we are much inclined to think that this is a matter of far greater moment to a minister of the Gospel, than is commonly imagined. We do not suppose that an amiable temper and good manners can ever be put in the place of other and higher ministerial qualifications; but we are convinced that the absence of the former has often, to a great extent, neutralized the legitimate influence of the latter. True it is, that there is a difference in the original temperament of men; and not every minister of the Gospel has received from his Creator, in the same degree, the amiable qualities which belonged to Mr. Burder; but this fact only supplies an argument for a more severe self-discipline; for it admits of no question, that this part of our nature is as susceptible of culture as any other. And if any one is inclined to doubt the importance of this, it will be a good antidote to his scepticism to look around and see how many cases there are in which a minister sacrifices his comfort and usefulness, agitates and distracts his congregation, and brings a serious reproach on the cause of Christ, by the indulgence of an irascible or turbulent spirit. Any young man who finds himself possessed of such a temper, should be sure that he has effectually gained the dominion over it, before he determines to enter the ministry; for, whatever his other qualifications may be, if he has not the mastery over his own spirit, he has at best but a dubious prospect either of comfort or usefulness.

In respect to a clergyman's manners, though they are certainly connected in a great degree with his natural dispositions, and must in all cases be influenced by them, yet, after all, it is not a matter of course that good manners follow in the train of a good temper; for every body knows that a very good natured

and amiable man may contract offensive and vulgar habits, and may be so inattentive to the ordinary forms of cultivated society, that his very presence will grate upon the feelings of those with whom he associates. There are those, we are aware, who think lightly of this matter; and insist that if there be real and solid excellencies of character, it matters little in respect to the exterior; but such persons should remember, that the first impressions which we receive of an individual are usually from his manners; and that whatever those impressions may be, they are exceedingly apt to be abiding. They should bear in mind, moreover, that we are constituted in such a way as to be necessarily influenced by the manners of those with whom we associate; that in every circle of society and in every department of action, a courteous and dignified manner has greatly the advantage of a clownish and vulgar one; while, in respect to some circles, the latter will sometimes operate to an effectual exclusion. No doubt a man's reputation, both for intellect and moral excellence, may be such that very awkward and uncultivated manners may be to some extent overlooked; but any man is likely to accomplish much more with good manners than without them. We have known some clergymen whose inattention to this subject has greatly abridged their usefulness; and who, though they possessed sterling merit, yet, upon a slight acquaintance or a casual interview, have left an impression of little else than rudeness and vulgarity.

We cannot forbear to urge this subject, as one of special importance, on our theological students and candidates for the ministry; and we are the more disposed to do it from the fact, that our arrangements for theological education may exert an influence in this respect which needs to be counteracted: we refer especially to the circumstance that large numbers of young men are brought together in our seminaries, where they have little intercourse except with each other, and much fewer inducements than they would have, in almost any other circumstances, to attend to the cultivation of their manners. We would earnestly recommend to every one who has the ministry in view, to attend to this matter, not merely on the ground that it is of great importance to his own comfort in society, but from the higher consideration, that it must have an important bearing upon his usefulness. Not that we wish to see any thing that even approaches to foppery; no studied and artificial attempts at personal display; nothing like an undue attention to fashion and etiquette: this is even more disgusting in a clergyman than vulgarity itself; for the latter may consist with a sound understanding and a good heart; but the former is always taken, and justly taken, as indi-

eating a silly and contemptible vanity, which is in better keeping with any thing than the office of a Christian minister. But the manners of a clergyman, while they should be free from undue preciseness, and revolting levity, and miserable affectation on the one hand, should be unconstrained, dignified, and polished, on the other. He should be able to feel at home in any circle into which he may be cast; and should be so familiar with the usages of polished society, that he shall not shrink from entering it from the fear that his ignorance of its forms will attract observation. In short, he should not be the courtier or the fop, but the Christian gentleman.

Next to the cultivation of benevolent feelings, which must always be taken as the foundation of good manners, we would recommend to every theological student to guard with great care against all indelicate and offensive habits, and to mingle, as he may have opportunity, in enlightened and refined society; and we may add, without an intention to encourage a dissipated habit of mind, in the society of accomplished females. Such kind of intercourse, properly conducted and not carried to an unreasonable extreme, will be likely to give an ease and dignity to the manners, which will be of great importance in subsequent life, and which can be acquired so easily in no other way.

The next thing which strikes us in the character of Mr. Burder, as having had an intimate connexion with his extraordinary usefulness, was an uncommonly sound judgment and well-balanced mind. There was nothing in his intellectual constitution that bordered upon eccentricity; no fitful starts of imagination to astonish, or bewilder, or lead astray; but all his faculties seemed to be in harmony, and each had its free and appropriate operation. He certainly had an inventive mind; but his invention was exercised, not so much in the regions of taste and science as in the walks of Christian usefulness; not so much in bringing out grand and beautiful conceptions, as in finding out new ways of doing good. His judgment was unusually sober and correct, insomuch that there was rarely occasion to appeal from it on any subject which was presented to his consideration. He viewed things calmly and coolly, in all their bearings and relations; and when he formed his opinion, it was generally in view of evidence which satisfied not only himself but others of its correctness. This characteristic of his mind was of great importance in the relations which he sustained to the cause of Christian benevolence; in originating and sustaining institutions, some of which are already reckoned among the chief glories of the age. Had he been constituted with an original fickleness and instability of purpose, or been inclined to rash and precipi-

tate judgments, or lacked the power of holding a great subject before him, and viewing it patiently and impartially in all its relations, though he had possessed far more of imagination and genius, qualities which most attract and dazzle, than actually fell to him, yet he could never have borne the part which he did in the great system of benevolent effort.

It is not to be questioned, that some men of eccentricity have been eminently useful; but in the majority of cases of this kind, we believe that their usefulness is not a little over-rated; for, though they may actually possess many excellent qualities, and do many praiseworthy deeds, yet it will generally be found, on minutely scanning their course, that much of their influence has been of a different character. . And even where there is no remarkable eccentricity, where genius simply preponderates over judgment, though the course of such a mind may be marked with a degree of splendour which belongs not to one of a different character, and though its occasional efforts may awaken a deeper interest and stronger admiration, yet it is exceedingly doubtful whether in most cases the greater good is not ultimately accomplished by a mind of less dazzling, and more solid qualities. No doubt it is the duty of every man to make the most of all his faculties, whichever one may have the predominance; but it seems to us equally certain, that whoever would aim at the highest degree of usefulness, must endeavour to cultivate his different faculties in such a manner that there shall be a suitable balance and harmony preserved among them.

But what had more to do with the usefulness of Mr. Burder than any thing we have yet mentioned, was his deep, earnest, and consistent piety. Every one who saw him perceived at once that his religion was something more than cold speculation on the one hand, or mere emotion on the other. It consisted in nothing less than the harmonious operation of all his faculties and affections in obedience to the pure and hallowed dictates of divine truth. It was eminently founded on principle; and never discovered itself in those wild and extravagant exercises which rather indicate the fever of enthusiasm, than a vigorous and healthful action of the spiritual system. But, on the other hand, it was marked by deep and strong feeling; by a spirit of devotion which could at any time be brought into exercise; by strong and living faith, and unfeigned humility, and lively zeal and simple dependence on the influences of God's gracious Spirit. His religion was not fluctuating, but constant; something which lived and breathed in all his conduct; which showed itself in all his intercourse with his fellow men, and seemed to govern every important action of his life. A principle of piety

thus deeply implanted must of course have given a useful direction to his faculties, and been an ample security for his labouring faithfully and efficiently in the service of his Master. But in addition to this, it must have secured to him in a high degree the confidence of his fellow men; as well those whom he might wish to benefit by his labours, as those who might be his companions and coadjutors: and in either case it is hardly necessary to say, that this must have had an important bearing upon his usefulness.

There is no point to which it is more important that the standard of ministerial qualification should be elevated than personal religion. That a minister may go through the round of his official duties, and sustain the character of a popular preacher, and an amiable man, with little piety, or even no piety at all, admits not of question; but, in this case, while his labours, in many respects at least, can be nothing better than drudgery, and while his conscience, if he has any, must make war upon his peace, there is little reason to expect that his ministry will be any thing better than a curse. No matter what other qualifications a clergyman may possess; no matter though he have learning, and genius, and eloquence, and every other attractive quality, yet if he be a stranger to renewing grace, his very gifts may not only deepen his own condemnation, but minister more extensively to the eternal ruin of others: and admitted that he is a converted man, yet with only a moderate share of piety, with much of the spirit of conformity to the world, and little of the spirit of devotedness to Christ, it would not be strange if little else than spiritual barrenness should be found in the train of his labours. Let every candidate for the ministry, then, as well as every one that has entered it, aim at high attainments in evangelical piety. Nothing so much as this will be a pledge of eminent usefulness. Nothing else is so fruitful in expedients for doing good; or so efficient in sustaining the spirit amidst the toils of self-denying and arduous vocation, or so sure to bring down upon our labours that blessing which maketh rich. If every minister laboured in the same spirit of humble dependence, and earnest zeal, and unwavering confidence in God, which characterized Mr. Burder; if every one was equally blameless, and consistent in his example, and fervent and persevering in his prayers; an influence would go forth before the present generation has fallen asleep, which would accomplish far more than is likely to be realized for a long time to come towards the moral renovation of the world.

But we must more particularly notice in this connexion Mr. Burder's uncommon activity; his disposition to use every talent, and improve every moment, to the best purpose. It seems to

have been the ruling passion of his life to be doing something for the salvation of his fellow men and the honour of his Master; and this discovered itself in all circumstances, and during every period of his ministry. The amount of labour which he performed for many years after his removal to London, in discharging faithfully and diligently the duties of a stated pastor, in conducting a monthly religious periodical, and in acting as Secretary of the Missionary Society, besides various other occasional duties, to which every clergyman in a large city is constantly subject, would seem almost incredible; and no doubt the secret of his accomplishing so much was, that he husbanded his time with the most rigid economy, and did every duty in its proper place.

We often hear that the present is an age of action; and we see evidences on every side that it is so: ministers especially labour far more in these latter days, at least in the way of preaching and carrying forward public enterprises, than most of their predecessors of other generations have done; and no doubt this spirit of activity is destined to continue and increase till the world shall be evangelized. But perhaps there are some prevailing faults on this subject which need to be corrected: particularly a disposition in many cases, and under certain exciting influences, to crowd the greatest possible amount of labour into a given period; and thus to impair one's health, perhaps make a fatal inroad upon the constitution, and at least to create a necessity of a temporary, and it may be, a protracted, suspension of all labour. It may be doubted too whether most ministers, especially those who occupy very public stations, do not err in taking their various duties too much at random, without any attempt to introduce systematic arrangement. All experience proves, that far more can be accomplished by the aid of system than without it, with a given amount of labour; and if some of our ministers would bend their attention a little to this subject, it is not improbable that they might actually accomplish more than they now do, with much less exhaustion of their physical energies.

Mr. Burder seems also to have been remarkable for watching diligently the leadings of Providence. In every important step which he took, he humbly acknowledged God, and surrendered himself to the guidance of his good Spirit. He does not seem to have ever formed any important decision in respect to his future course without much reflection and deliberation, and without contemplating all the probable results it might involve. In this way he seems always to have been found in his proper place; always to have been doing that for which he was qualified, and which Providence seemed to design that he should do. Indeed

we were never more impressed in respect to any man, than we have been in regard to him, while reading this Memoir, that he was constantly under the guidance of heavenly wisdom.

As much of Mr. Burder's usefulness was evidently dependent on his faithfully observing and following the leadings of Providence, so it is not to be questioned that one principal reason why many good men accomplish so little for the cause of Christ, is to be found in the fact, that they lean too much to their own understanding. A man may be very useful in one sphere of labour, who, in another, might be little better than a cumberer of the ground; and in selecting his field, he should have special reference to his own powers. In estimating the proportion which exists between his own capacities and any sphere of labour which may present itself, he will of course be exceedingly liable to mistake; and in order to guard against this, he should take counsel of judicious friends, as well as seek direction from the Fountain of all wisdom. And while he should take heed that his ambition does not leave him to aspire to a station more elevated than that for which his talents have fitted him, he should be equally careful on the other hand that indolence, or a reluctance to come before the world, or an unreasonable distrust of his own powers, or, above all, the want of confidence in God, does not lead him to decline a sphere of usefulness, which he might occupy with ability and success.

Such, as it seems to us, were some of the leading causes of Mr. Burder's distinguished usefulness, so far as they were to be found in his own character; but we must not forget that the Providence of God had much to do, not only in giving direction to his faculties, but in opening before him a field peculiarly favorable to their exercise. We have seen that he came upon the stage at a period of peculiar interest; when the church was beginning to wake from her slumbers under the ministry of Whitefield and his illustrious coadjutors; and that there was every thing in the state of things around him to encourage him to go forward in a course of activity and self-denial. We have seen too, that about the noonday of his life commenced the blessed era of modern missions; and that an opportunity was thus furnished him of giving the full vigor of his faculties and affections to the great work of originating those institutions in which we may almost say are bound up the elements of a world's regeneration. It is the privilege of Christians and ministers of the present generation, to sustain and advance these noble institutions: it was the privilege of Mr. Burder and his venerable associates to contrive and to establish them: amidst their counsels and prayers they came into existence; and before these holy men have gone

to their reward, they have been permitted to see, from what appeared to them like a grain of mustard seed, a tree of life towering up to heaven, and yielding fruit for the healing of the nations. Blessed be the God of providence and grace that he raised up such a man as Burder at such a period; that he still raises up great and good men to occupy important stations; and that by thus meeting the exigences of the church, he conveys a pledge, that she shall gain a complete triumph, and survive in immortal glory.

We cannot forbear to add, that in reading this deeply interesting Memoir, we have been strongly impressed with the fact, that few families have been so much privileged, and in the best sense honoured, as that of Mr. Burder. His parents seem to have been eminently pious; and his father certainly was possessed of an uncommonly vigorous intellect. In the marriage state also, he was peculiarly blessed; and the wife who combined every amiable and desirable quality, was also continued to be the companion of his old age. His children who reached maturity he was permitted to see, without an exception, walking in the fear of God; and as for those who survive him, it is enough to say, that they are all honoured and useful, and that one of them, by request of the others, has written this Memoir alike honourable to father and the son. May the same spirit of deep and devoted piety, which so much distinguished their venerable parent, be found also in their children, and children's children, to the latest posterity.

ART. V.—*A Treatise on the Parables of our Lord; by the Rev. Frederick Gustavus Lisco, of Berlin.*

PRELIMINARY NOTICE.

THE author of the following treatise is the pious and acceptable preacher of St. Gertrude's church in Berlin. And the treatise itself is the introduction to a valuable work which he gave to the public last year, entitled *DIE PARABELN JESU exegetisch-homiletsch bearbeitet*; or "the Parables of Jesus, treated exegetically and homiletically." Mr. Lisco had previously published a volume of sermons on the same subject, and appears to have made it the favourite study of his life. The work from