

THE  
CHRISTIAN OBSERVER.

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Religious Communications.

To the Editor of the Christian Observer.

THE following sketch of the character of JOHN LORD HARRINGTON, Baron of Exton, is taken from *Harrington's Nugæ Antiquæ*. The Editor of that work states it to have been evidently compiled from "The Churches Lamentation for the Loss of the Godly," a sermon delivered at the funeral of this pious young nobleman, by *Richard Stock*, Pastor of All-hallows, Bread-street, London, and printed in 1614, a sermon which has now the rarity of a Manuscript.

JOHN LORD HARRINGTON, was born in 1591. He was the eldest son of the Lord and Lady *Harrington* to whose care and tuition King *James* committed the education of his daughter *Elizabeth*\*, who was after-

\* A letter in the Talbot papers from Sir Thomas Chaloner to the Earl of Shrewsbury, October 18, 1603, says, "The Lady Elizabeth is given in custody to the Lord Harrington, who hath undertaken to defray her charges for £.1800 yearly," see Lodge's *Illustrations of British History*, iii. 204.

The blessed fruits of the care of Lord Harrington in the education of the Princess Elizabeth, (she was grandmother of George the First) were very conspicuous in her after life. I am unwilling to withhold from your readers a trait of the piety of this unfortunate Princess, which appears in the same volume from which I have taken the account of the young Lord Harrington. A copy of verses composed by her, and addressed to Lord Harrington her preceptor, is there inserted. The whole is too long to be transcribed at present, and the poetry is of a kind which does not entitle it to any peculiar distinction. But the sentiments throughout are noble and elevated: in a word, they are truly Christian. Permit me to subjoin a specimen of them. Speaking of the happiness of heaven, the pious Princess thus proceeds:

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wards married to *Frederick Prince Elector Palatine*. Both Lord and Lady Harrington were persons eminent for prudence and piety, who carefully educated this their son both in religion and learning; and he, thankful for the care and honour received from them, returned honour to them again with advantage, being no less honourable to them than they were to him.

He was of an excellent wit, firm memory, sweet nature, and prompt to learning; so that in a short time he was able to read Greek authors, and to make use of them in their own language. He spake Latin well, wrote it in a pure and grave

"Doth not this surpassing joy,  
Ever freed from all annoy,  
Me inflame? And quite destroy  
Love of every earthly toy?"

O how frozen is my heart!  
O my soul how dead thou art!  
Thou, O God, must strength impart:  
Vain is human strength and art.

O my God, for Christ his sake,  
Quite from me this dulness take:  
Cause me earth's love to forsake,  
And of heaven my realm to make."

"O enlighten more my sight,  
And dispel my darksome night,  
Good Lord, by thy heavenly light,  
And thy beams most pure and bright."

"What care I for lofty place,  
If the Lord grant me his grace,  
Shewing me his pleasant face;  
And with joy I end my race?"

"O my soul of heavenly birth,  
Do thou scorn this basest earth,  
Place not here thy joy and mirth  
Where of bliss is greatest dearth.

From below thy mind remove,  
And affect the things above:  
Set thy heart and fix thy love,  
Where thou truest joys shalt prove."

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remind him and his associates, that they are subjects not sovereigns, and that they cannot with impunity erect one independent and superior government within the bosom of another, and, under pretence of obedience to the first, pour contempt upon the last.

But of all the checks upon that principle which reduces the whole circle of duty to private opinion, and tolerates or rather commands whatever that private opinion may suggest, none can be regarded with a greater mixture of the opposite sentiments of hope and despair than the preventive one, or moral restraint. None with more despair; because by the experience of every age of human existence, it has been abundantly proved, that nothing is more rare than the imposing of restraint upon natural inclination. Indeed the adoption of the very principle under consideration is one proof of the impatience of moral restraint among men. For not to include those in the censure, whose speculations have not been assisted by their inclinations, what is the character of the greater part of those writers ancient and modern, who have elevated general utility to the throne, from which they have expelled the divine law? But as on the one hand, and for the reasons alleged, there is no principle less to be depended upon than moral restraint; so, on the other, if it could be put in practice, there is none which would justify more sanguine expectations. For if men would reflect, that it is impossible that beings so ignorant, so short-sighted, so much exposed to various errors, as the human race evidently are, should be able to discover what is the greatest possible happiness of the intellectual system, or even of the human, and that they should be the supreme arbiters of their own duty, and *that* sometimes in opposition to the declared and known will of God; they would perceive the necessity of an absolute submission to that will in every possible case, and even in opposition to what their own views

of expediency would suggest. The consequence of this would be, not an entire abolition of the obnoxious system, but such a limitation of it as would change its nature, and convert it even into an act of obedience to the divine law. For there are evidently cases, in which we are generally required to do good; but the means of doing it most effectually must be determined by ourselves. If the will of God should, through the exercise of moral restraint upon the pride, self-sufficiency, and independence of the corrupt mind of man, regain the supremacy, the happiest effects would instantly result; and he who first returned to his allegiance to God, would afterwards, and as a part of that allegiance, become a faithful and conscientious subject of human government; a subject, much more to be depended upon, and far more useful, than those who pretend to make the general good their supreme object and supreme law.

But should this check fail in its operation, whatever may be the cause of its failure; should the complicated injuries arising from alternate aggression and retaliation, or the iron force of civil penalties be insufficient to restrain the inundation of iniquity which would be let in upon society, were every man to consider himself as his own lord; gigantic, inevitable anarchy stalks in the rear, and after having afflicted the rebellious race with every species of misery, consigns them to final and irretreivable destruction.

A. Z.

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### HYMN.

*For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. Heb. iv. 15.*

When gathering clouds around I view;  
And days are dark and friends are few,  
On him I lean, who not in vain,  
Experienc'd every human pain:  
He feels my grief, allays my fears,  
And counts and treasures up my tears\*.

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\* Psalms, lvi. 8.

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**\* Psalms, lvi. 8.**

If aught should tempt my soul to stray  
From heavenly wisdom's narrow way,  
To fly the good I would pursue,  
And do the sin\* I would not do ;  
Still he who felt temptation's power  
Shall guard me in that dangerous hour.

If wounded love my bosom swell,  
Deceiv'd by those I priz'd too well ;  
He shall his pitying aid bestow,  
Who felt on earth severer woe,  
At once betray'd, denied, or fled,  
By those who shar'd his daily bread.

When sorrowing o'er some stone I bend,  
Which covers all that was a friend,  
And from his voice, his hand, his smile,  
Divides me—for a little while ;  
Thou, Saviour, mark'st the tears I shed,  
For thou did'st weep o'er Lazarus dead.

When vexing thoughts within me rise,  
And sore dismay'd my spirit dies ;  
When writhing on the bed of pain,  
I supplicate for rest in vain ;  
Still, still my soul shall think of thee,  
Thy bloody sweat and agony.

And O ! when I have safely past  
Through every conflict but the last,  
Wilt thou, who once for me hast bled,  
In all my sickness make my bed†,  
Then bear me to that happier shore,  
Where thou shalt mark my woes no more ?

E.—Y. D. R.

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No. 122.]

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RELIGIOUS COMMUNICATIONS.

SOME MEMORABLE THINGS, ESPECIALLY OF THE LAST YEARS AND HOURS OF THE LAST COUNTESS OF SEAFIELD.

*(Continued from p. 6.)*

“THE Countess of Seafield continued in a tolerable state of health for about a year after her former sickness ; and she was then seized again with the same malady, and had the sentence of death in herself, that she might not trust in herself, but in God who raiseth the dead. She was deeply sensible how far short she had come in answering her former call from God and her engagements to him ; and she had recourse to his infinite mercy, begging he would yet spare her to recover strength, before she went hence. Her prayer was again heard, and her spitting of blood was stayed. Recovering some degree of bodily health, and being desired by her lord to see him at Edinburgh, public affairs requiring his return to court, she went thither and staid for some time. She was here seized with a violent cough, which continued till she was delivered of a son, For a few days after this, she was more easy ; but in a little time, the cough and the hectic returned with more violence than ever.

“Soon after her return home, being low in health and in agony of mind, she happened to read that passage of Holy Scripture, 1 Thess. v. 16, ‘ Rejoice evermore, pray without ceasing, in every thing give thanks, for this is the will of God in Christ Jesus concerning you.’ She was thereby greatly comforted ; and the duty of continual resignation to the will of God, and of continual prayer to him, was thereby so pressed upon her that she was led to more  
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frequent prayer, and to the entire surrender of her heart to God. She complained, indeed, of frequent distractions, but she begged that He would accept the will for the deed ; and in all her agonies and troubles she was enabled to resign herself to the Divine will, and to comfort herself thus : ‘ His wrath endureth but for a moment. In his favour is life. Weeping may endure for a night, but joy cometh in the morning.’

“Some weeks after she was brought to bed, being under great pain and weakness of body, and agony of spirit, she asked her son, what apprehensions he had of death, when of late he was so low in his health at London and given over by the physicians ; whether he thought he should then die. He replied, that he had not at that time any positive impression on his spirit that he should then die, as she seemed to have, but was very uncertain what the event might be. On this, she asked what he then thought of himself in case he should die. To which he answered, that when he considered his own great impurity, and called to mind many instances of it, and also of his great ingratitude to God, notwithstanding God’s tender and continual care of him, he judged that it was hardly possible he should ever be admitted into his presence, or have any communion with him ; but that when he was in these thoughts, he happened, in reading his Bible, to meet with this passage of Scripture ; ‘ But let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation ; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us that we may

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P. S. Among the many reprints of old chronicles and other works, why is Fox overlooked? A reprint of him, from the first edition of 1563, may be considered a desideratum, and would certainly well repay some of our speculating booksellers; and I hope soon to see a new edition of the "Acts and Monuments of the Church," announced on the covers of the *Christian Observer*.



To the Editor of the *Christian Observer*.

I SEND you an improved edition (at least I hope it is one) of a hymn which you once honoured with insertion in the *Christian Observer*. If you are of the same opinion, you will probably insert it when you have a spare column. I am, &c.

E——y. D. R.

"For we have not an High Priest who cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin."—HEB. iv. 15.

WHEN gathering clouds around I view,  
And days are dark, and friends are few,  
On him I lean, who, not in vain,  
Experienc'd every human pain;

He sees my wants, allays my fears,  
And counts and treasures up my tears.

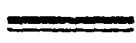
If ought should tempt my soul to stray  
From heavenly virtue's narrow way,  
To fly the good I would pursue,  
Or do the sin I would not do,  
Still he who felt temptation's power  
Shall guard me in that dangerous hour.

If wounded love my bosom swell,  
Deceiv'd by those I priz'd too well,  
He shall his pitying aid bestow,  
Who felt on earth severer woe;  
At once betrayed, denied, or fled,  
By all that shar'd his daily bread.

When vexing thoughts within me rise,  
And, sore dismay'd, my spirit dies,  
Yet he who once vouchsaf'd to bear  
The sickening anguish of despair,  
Shall sweetly soothe, shall gently dry,  
The throbbing heart, the streaming eye.

When sorrowing o'er some stone I bend,  
Which covers all that was a friend;  
And from his voice, his hand, his smile,  
Divides me—for a little while,—  
Thou, Saviour, see'st the tears I shed,  
For thou didst weep o'er Lazarus dead.

And O, when I have safely past  
Through every conflict—but the last,  
Still, still unchanging, watch beside  
My painful bed,—for thou hast died;  
Then point to realms of cloudless day,  
And wipe the latest tear away!



## REVIEW OF NEW PUBLICATIONS.

*Essays on the Nature and Principles of Taste.* By ARCHIBALD ALISON, LL.B. F.R.S. London and Edinburgh, Prebendary of Sarum, &c. 2 vols. Edinburgh, Bell and Bradfute; London, Rivingtons. 1811. Price 18s.

If any of our readers feel a disposition to complain, that we are in some measure breaking bounds, by entering upon the examination of a work with the title of that before us, we beg them to suspend their judgment till they understand the system of Mr. Alison, and have done us the favour of considering our poor observations upon it. If a more general objection be urged to any review

of a work originally published in 1790, it may be answered, that this publication never met with the attention it appears to us to deserve; that it has been re-published with some additions, within a few months; that the public eye has been lately fixed upon it, by a very splendid critique in a periodical work; and that the work itself, whilst it yields some advantage to religion, will derive much by being brought into a closer contact with it. It will be our endeavour, in the following critique, first, to present, as may suit us best, in his words and by his machinery, or in our own, a faithful exhibition of the system of Mr. Alison; and then to carry the system and the subject of it,