



Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

W. Hall

A
S E R M O N

Preached in the CATHEDRAL CHURCH of
ST. PAUL, LONDON:
On THURSDAY, JUNE 5, 1806.

BEING THE TIME
Of the YEARLY MEETING of the CHILDREN
Educated in the CHARITY-SCHOOLS, in and about
the Cities of LONDON and WESTMINSTER.

Fisher BY THE RIGHT REVEREND
JOHN, LORD BISHOP OF EXETER.

Published at the Request of the SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE,
And the TRUSTEES of the several SCHOOLS.

To which is annexed,
AN ACCOUNT OF THE
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

L O N D O N :

Printed by ANN RIVINGTON, PRINTER TO THE SAID
SOCIETY, in ST. JOHN'S-SQUARE, CLERKENWELL.

FRANCIS and CHARLES RIVINGTON, at (No. 62,)
the BIBLE and CROWN, in ST. PAUL'S CHURCH-
YARD, are the SOCIETY'S Bookfellers.

M DCCC VI.



16

“ Whoever wishes to become a Member of *The Society for promoting Christian Knowledge*, or to make any enquiry concerning it, is requested to write to the *Rev. Dr. G A S K I N*, *Secretary to the Society, Bartlett's Buildings, Holborn, London*, who will give him every necessary information and direction.”

CONTENTS.

T HE Lord Bishop of <i>Exeter</i> 's Sermon - - -	Page.
Account of the Society for Promoting Christian Knowledge - - - - -	} 1

APPENDIX.

N° I. Form of recommending Members - - -	18.
List of Subscribing Members - - -	19
Ladies, Annual Subscribers - - -	94
N° II. Charity Schools - - - - -	113
N° III. Catalogue of Books dispersed by the Society	130
N° IV. Missions supported by the Society, and } Letters from the Missionaries - - - }	149,
Account of the Society's Charity to the <i>Scilly</i> } Islands - - - - - }	152
N° V. Abstract of the Proceedings for the Year 1805	153
Receipts and Payments for the last Year 156,	157
Benefactions to the General Designs - - -	159
Ditto, to the <i>Manks</i> Impression - - -	169
Ditto, to the <i>Scilly</i> Islands - - - - -	ibid.
Names and Salaries of the Missionaries of the } Society - - - - - }	170
List of Preachers before the Society. - - -	172.

THE UNIVERSITY OF CHICAGO

1. The first part of the paper is devoted to a general discussion of the problem.

2. In the second part, we consider the case of a single particle.

3. The third part is devoted to the case of a system of particles.

4. In the fourth part, we discuss the problem of the stability of the system.

5. The fifth part is devoted to the case of a system of particles with a fixed total energy.

6. In the sixth part, we discuss the problem of the stability of the system.

7. The seventh part is devoted to the case of a system of particles with a fixed total energy.

8. In the eighth part, we discuss the problem of the stability of the system.

9. The ninth part is devoted to the case of a system of particles with a fixed total energy.

10. In the tenth part, we discuss the problem of the stability of the system.

11. The eleventh part is devoted to the case of a system of particles with a fixed total energy.

12. In the twelfth part, we discuss the problem of the stability of the system.

13. The thirteenth part is devoted to the case of a system of particles with a fixed total energy.

14. In the fourteenth part, we discuss the problem of the stability of the system.

15. The fifteenth part is devoted to the case of a system of particles with a fixed total energy.

16. In the sixteenth part, we discuss the problem of the stability of the system.

17. The seventeenth part is devoted to the case of a system of particles with a fixed total energy.

18. In the eighteenth part, we discuss the problem of the stability of the system.

19. The nineteenth part is devoted to the case of a system of particles with a fixed total energy.

20. In the twentieth part, we discuss the problem of the stability of the system.

ST. MARK i. 3.

THE VOICE OF ONE CRYING IN THE WILDER-
NESS. PREPARE YE THE WAY OF THE LORD,
MAKE HIS PATHS STRAIGHT.

THE holy Scriptures not unfrequently present us with various analogies of the moral state of man, drawn from the circumstances and scenes which Palæstine, and the countries adjacent to it, strikingly exhibit.

It would indeed be happy for us, if the words of my text pourtrayed, with less justice, the condition and appearance of the world, in which we are placed. That the state, *we* are now passing through, corresponds with every description, which is given in Scripture, of the various dreary regions, by which the territories of the Israelites were in every direction surrounded, is obvious. The Travellers through them were beset by the most formidable dangers:
they

they were fatigued, and worn down, by the most toilsome journeys. A few spots of verdure here and there presented themselves, for mere temporary rest and refreshment. Wild beasts, and Arabian plunderers, beset their steps by day and by night. To perils and labours, not less incessant and tormenting, is the Christian Passenger through human life, from time to eternity, continually exposed. However the struggles of Ambition, the swell of Opulence, the elevation of Rank, may conceal it from the view of superficial observers, this world, with all its appendages of hopes and fears, of vanity and folly, of guilt and distraction, must appear, to every compassionate and sober mind, a *spiritual* and moral WILDERNESS. To some, indeed, but those comparatively few, the sources of instruction and edification are more plentifully provided. But even under the most *favourable* circumstances, the perils to which men are exposed preclude every thing bordering on confidence. Christianity is a social principle of action, and will not permit us, for a moment, to rest in a selfish acquiescence in our own personal progress and sustainment. The temporal plenty of this world, "the mammon of unrighteousness," men may expend in wreckless sensuality and selfishness, without regarding the poor
beggar

beggar at their gates, benighted in darkness, and sinking to the very earth in agony and destitution. But the attainment of spiritual riches absolutely precludes all selfish confinement of them to their immediate possessor. To one seriously persuaded, that this world is really a wilderness, reflections on the lot of those fellow-pilgrims, who are travelling the same journey, under circumstances far more unfavourable, will incessantly occur. If to them who are early superintended by parental care and tenderness, who are from their infancy habituated to read and relish the oracles of God, to pronounce his holy name with reverence, who are anxiously trained to consult and obey the suggestions of conscience, who are steadily disciplined to avoid ill, and to follow good examples;—if *even to such* the strength of passion and the seduction of evil communication render the paths of human life most perilous,—what must be our compassion for those who are wandering “in a barren and dry land, where no water is;” and who are perishing in great multitudes, for “lack of knowledge.” Assuredly the condition of the children of the poor, in a great and luxurious Metropolis, must be dreary indeed! Innocence scarcely blossoms, before it is blighted. The very first avenues of sense are to them so many sources

of contagion and corruption. The moral air, they breathe, is as pestilential as the natural, to which they are condemned. Blasphemy and profaneness are the first sounds which meet their ears. Licentiousness and debauchery, in their most depraved and ugly shapes, are the first scenes which their eyes witness. Their parents (dreadful as the consideration may be) are, in many instances, their earliest preceptors in ruin and guilt. If they should be of an opposite character, and inclined to piety and soberness, they still have neither time or leisure to watch their inexperienced steps; nor do they possess means in any degree competent to provide even the first elements of christian knowledge and instruction.—Such, we all know, is the nature of the human frame, in its moral construction, that ignorance of good necessarily occasions the knowledge and practice of what is evil.

Would to God we had farther to travel for the most numerous and overwhelming proofs of what I have been endeavouring to place before your view. The miseries, which the want of early religious instruction among the lower ranks of men every day occasions, are beyond expression or calculation:—These poor creatures are indeed in a wilderness,
from

from which their own efforts cannot extricate them. They are indeed benighted in a dreadful region, where even all the light, which can be obtained, is, by the perverted passions of men, every hour they live, turned into darkness. After a miserable corrupted and guilty sojourn here, they frequently close "their few and evil days;" either in the regions of pestilence, in dreary prisons, or are delivered over to the fatal stroke of criminal justice. Consider this, ye that "are at ease in your habitations," ye that are walking delicately, ye that fare sumptuously every day, and lengthen the night in unhallowed festivity and revelry. Reflect upon the awful call, which God this day issues to your consciences, to leave the paths of pleasure, and tread those of beneficence. Whatever mitigation the infinite mercy of God may, through the victorious merits of his Son, interpose, in the *future* destination of these poor distressed creatures, we may be assured, that unless every means is resorted to by *those* in whom a *power* of preventing this ignorance, misery, and guilt is deposited,—at THEIR hands, will all these crimes, and all these sufferings, both here and hereafter, be most rigidly and most justly required; by the great Judge of all men..

If, therefore, any due sense of these things, any moral anticipation of the account which we must render, remaineth in your minds, you will be inclined to hearken to that voice, which from so fearful a wilderness, once summoned the true servants of God to prepare the ways of the Lord, and to make his paths straight.

2dly, That the “ways of the Lord must be *prepared*,” that much *obstruction* is to be removed, before the Gospel can have its full and free course, will be readily admitted. When the mind is preoccupied with tares, it is seldom that the good seed will spring up. Few, I believe, who have had real experience in these subjects, will deny that on *early* instruction *alone* general dependance can be had. A few solitary instances may occur, where the grace of God, and the agonies of an offended conscience, may incline men to abandon the ways of sin, and return to the paths of peace and penitence. These, however, are comparatively few: *But* the instances, in which piety early instilled is efficacious to salvation, are in proportion many indeed! Contrast only the condition of these poor children, now before you, with that of those above described.

Educated

Educated in habits of industry, they are early trained to feel and to value the comforts of order, decency, and regularity. Christian principles and morals, the habits of private and public devotion are constantly and assiduously inculcated. The prayers and the praises, contained in our incomparable Liturgy, are in their mouths and memories, and the word of God inscribed in their hearts. Those therefore who contribute their *time*, their *industry*, their *wealth*, their *influence* to the protection of *children* from wickedness and ignorance, confer a most substantial benefit on their fellow-creatures. Almost every effort of this nature, if directed by prudence, and vigilantly superintended, answers its end. "Out of the mouths of very babes and sucklings hast thou ordained strength." The nurture of children, in the way of the Lord and the paths of piety, is indeed a most powerful and victorious means of advancing the kingdom of God and his Church, and of controuling and counteracting the wiles and dominion of the great adversary of mankind.

In every degree and kind of assistance you therefore can hold out to this poor but precious part of our Lord's family and flock, you should be aware

that you do, in the strictest sense of the word, like the earnest and awful Baptist (that great figure of expiring Judaism ending in Christianity) “prepare the ways of the Lord and make his paths straight.”

And, in *this* blessed undertaking, is there no recompence? “Is God faithless, who promised?”

You that are parents, suffer your own children to plead the cause of these poor Innocents, now in array before you. *Remember* “that what a man soweth, that shall he also reap,” and that “neither the seed of the righteous, any more than the righteous himself, is ever forsaken of God.”

Indeed, the awful state of our country, in these tremendous times, requires, even upon inferior motives, our most zealous guardianship of these institutions, where truth is taught unmixed with error; where the pure doctrines of our most primitive and apostolical Church are inculcated with unremitting diligence; and where these poor innocent children are separated and preserved from those mischievous receptacles of fanaticism, disloyalty, and dissent, which have of late been too long and too precipitately encouraged, and to the tendency of which the eyes of the

the

the discerning part of the community are timely opened.

But these are not the only barriers, which the goodness of God has opposed, to the inroads of guilt and misery. We are this day assembled to commemorate and to further the labours of a Society, which for above a century past has diffused, both at home and in foreign countries, the saving knowledge of the Gospel of Christ. Its exertions, though silent, are effective, and have eminently conduced not only to the salvation of the souls of thousands, but in an eminent degree to the stability of that happy form of government, under the shadow of which, we and our ancestors have so long rested. To enable pious men to disseminate copies of the Holy Scriptures, accompanied with every subsidiary information relative to the *duties*, the *hopes*, and the *consolations* of Christianity, is an undertaking of which it is not easy to calculate the extent, or the consequences. It resembles that "grain of mustard seed" which, though scarcely discernible in its origin, overshadows the kingdoms of the earth under its branches. For, we should do well to remember, that it is not by the elegant productions and monuments of the polite arts, it is not by the
sublimet

sublimer researches of genius and talents, it is not even by the wisdom of counsels, or the prowess of arms, that nations are ultimately preserved. All these may exist, and have existed, amidst the subversion of all order and the disturbance of human happiness and tranquillity. Nay, an extreme refinement in those arts, which are subsidiary to luxury and opulence, are frequently the precursors of national decay and dissolution. But *christian morality* is the true basis, on which *all* beneficial government must rest; and is most peculiarly the strength and permanence of that excellent form of polity, with which the people of this kingdom is blessed: where, from the union of Church and State, God may truly be said to be "all in all."

We have hitherto escaped many dangers, and survived many storms, which have laid prostrate powerful and antient governments, on the Continent of Europe. We recognize not the arm of *flesh*, in this marvellous preservation: but ascribe our deliverance to the blessing of that God, whose Gospel is (notwithstanding the havock which luxury, pleasure, and false philosophy have made) still cherished and embraced, in sincerity and affection, among us.

To

To the continuance of the divine blessing and protection by the Providence which hath hitherto guided us, the institutions we now support may be more availing than light and inconsiderate minds imagine them to be. Therefore, "for our brethren and companions' sake, we will wish them prosperity."

Our souls must melt in prayer, holy love, and heavenly consolation, in viewing the spectacle before us. Our hearts wish must be, that we ourselves, and those dearer to us than ourselves, may be thought worthy to meet these objects of our bounty and care in those immortal regions, where the "tears shall be for ever wiped from every eye."





































