

pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." The skill with which the Apostle gives this important turn to the subject, without any sudden or violent transition, appears to me without a parallel. He then, in a way no less admirable, and not less naturally arising out of his subject, makes a kind of transfer of his own authority, and, with that of his responsibility also, to these elders: "Take heed, therefore, unto yourselves, and unto the flock, over which the Holy Ghost hath made you overseers. I am no longer here to watch over either you or them, therefore take heed, first to yourselves, then to them; for I know, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of yourselves shall men arise, speaking perverse things, to draw away disciples after them. You will not only lose the advantage of my presence, but will be assailed by much more formidable enemies than you have ever yet known.—Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears." Here he again returns, with much feeling, to his own conduct among them, in order that their love to him might make them more observant of the injunctions which he enforced upon them. And now perhaps the question might occur to them; "who is sufficient for these things?" Our duties and our difficulties are both increased: and our greatest earthly support is to be removed for ever from our sight; where shall we find the help we so greatly need? The Apostle interrupts the account of himself, to answer the enquiry: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up—so that you need not fear the loss of me, who as a wise master-builder have laid the foundation—and to give you an inheritance among all them which are sanctified.—So that you may well be encouraged, in the midst of all your sufferings, by the glorious prospect which awaits the faithful servants of the Most High." And it may not be improper here to remark, that while the Apostle wipes away the tears of his sorrowing children, and cheers their fainting spirits, he in the same words manifests the humility of his own mind. He disclaims not, indeed, their affection, for he wishes ever to live in their grateful remembrance; but he disclaims all that idolatrous confidence which they might naturally enough have felt inclined to repose in one who was their father in Christ Jesus.

He then proceeds, with irresistible feeling: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands—which are now about to be bound for your sake and the gospel's—have ministered unto my necessities, and to them that were with me. I have shewed you all things, that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

There is nothing more remarkable than the good account to which the Apostle turns all the tender sympathies of his auditors as soon as he had called them forth. He no sooner touches some chord which vibrates on the hearts of his hearers, than he immediately tries to employ it to some practical purpose. This we have before seen in the course of these observations. Here the same is repeated. He reminds them of his disinterested conduct, which would not permit him to live on the bounty of others—of his daily labours to obtain the bread which perisheth, for others as well as himself: while he was indefatigable in dispensing the bread of life, without money and without price. But why does he make them feel this so keenly? Is it to aggravate the sense of their loss? No: it is to teach them that they ought to be kind to the poor—it is to inculcate that important lesson of the Saviour, which no man ever learned more fully and more practically than he himself had learned it, that *it is more blessed to give than to receive.*

The conclusion of this address is in the first style of genuine eloquence. The sentiment which the closing words contain is truly worthy of Him from whom the Apostle received them. It is short, and full of meaning—it is introduced with admirable suitability, and with unrivalled force. There is no maxim of heathen antiquity which speaks a sentiment so full of disinterested generosity—so free from every thing earthly, grovelling and selfish. And the force of the passage in this place, is increased by the circumstance that it occurs in no other. It had long been treasured in St. Paul's memory: it had long been the guide of his conduct, and the settled principle of his heart; and now, at a moment when he was tried to the uttermost, he at once exemplifies its power, and leaves it as a sacred legacy to his favorite church.

When he finished his discourse, by which, doubtless, he and his auditors were equally moved; he immediately conducted them into the presence of that God to whom he had before commended them: *he kneeled down, and prayed with them all:* he taught them in the most effectual way, by his own example, whither they should go in every season of sorrow and affliction. How lovely was this group of praying, weeping Christians! View the holy Apostle, in the midst of beloved children, lifting up his hands towards heaven in all the fervour of devotion: pleading with God, as a man pleads with his friend,—full at once of deepest reverence and holy familiarity,—asking every blessing which his enlarged heart could conceive, for those whose fidelity had fixed them in his affections, and whose bereaved condition made him feel as an expiring parent feels for his helpless and deserted children. The simple statement concerning the conclusion of this scene, given by the Evangelist, puts the finishing stroke to the pathetic story; and leaves us nothing to wish for, in order to perfect the picture. *They all wept sore, and fell on Paul's neck, and kissed him: sorrowing most of all for the words which he spake, that they should see his face no more.*

J. K.

THE CHURCH PRAYERS.

A DIALOGUE.

(Concluded from page 42)

Old Steady.—That is just it, Mary: and the practice of this I'm bold to say, is the soul of Church of England worship. And here let me put you in mind, what a great employment divine worship is, and how needful it is to be earnest in it. This is an

act that calls forth all the powers of man—conscience, memory, thought, and all the heart's affections, should be in full-play.—There is nothing which, to be worthily done, so much requires them, and nothing which has so much right to expect them, as this. The creature is then solemnly setting itself before its great Creator—and, in our case, "is a creature in a state of guilty ruin, coming as it were to be created anew. Whatever you do, therefore, Mary, do it *with all your might.* Give heed to the exhortations of the minister before the different acts of devotion, particularly the first, beginning with, "Dearly beloved Brethren." Ponder that well, and practice it. Remember, he asks you to accompany him in confession of sin, with a "pure heart," and "humble voice." Be devout therefore, and beware of babbling. Again, when the minister pronounces with a loud voice, after the Creed, that prayerful desire, "The Lord be with you," just as we are setting ourselves to the great work of prayer, (*all devoutly kneeling*, if we attend to the Church's direction,) be sure your response, "And with thy spirit," is *heart-fell.* Both he and we shall be gainers by thus asking a blessing upon each other.—And, whenever he repeats in the service the words "Let us pray," ask yourself if you *are* praying, and pray more fervently. These little exhortations are intended to keep alive the holy fire on the altars of our hearts. Well, and be mindful, Mary, when it is your part to be silent, whilst the minister reads the prayer, that you are, nevertheless, still praying yourself. The minister is your voice, and through his lips you are speaking to God as much as he is. This is sadly forgotten. People talk of the minister's performing the service, (I don't like the word,) as though he was doing the business for them; but the fact is, we are all performing it: and, when we are not uttering responses, or repeating aloud after him, we still make every prayer *our own* by a solemn and voluntary Amen.

And here, I must tell you of a practice in prayer, Mary, which, with God's blessing, you will find very profitable—I call it *branching out* the prayers.—Mr. Lovechrist calls it *expanding* them. Without this you can't pray to much purpose in a general form. I have spoken already to you of using the Liturgy to carry along the contents of your heart to God. I am now going to endeavour to put you in a way of exercising your mind at the time of prayer, that your prayers may be more full and effectual, and the returns to them richer in proportion. The flint, you know, fetches out from the steel more sparks than one—in like manner, by this plan of *branching out*, the touch of any one petition, or confession, will cause your heart to break out into many praying thoughts and feelings.

Now, you just fancy what we call the limb of a tree, growing without any branches, boughs or twigs; and suppose it should on a sudden (like Jonah's gourd coming up in a night,) shoot out into all these in abundance; would it not now have much more belonging to it than it had before, and be altogether a goodlier limb? Well, you take any one confession, or petition, or thanksgiving, and put in practice this plan of branching out, and you will soon find the fruits of it—let the confession in the *form* be the *limb*; you cover it with branches. Look here for example—when I say, "we have left undone the things we ought to have done," I, at the same moment, think what these things or at least many of them are. Going prepared by self-examination and prayer, (as I was advising you,) I know my transgressions, and have them before me: and so, I am enabled in myself, largely to branch out that single confession, covering it with my own meanings, and making it utter to Him who "looketh on the heart," far more than otherwise it would have done—*EE* sees the confession as my *heart* presents it. Again, when I declare, "there is no health in us," I ask myself, "Do I really believe this?" And then, I think upon the *cure*, and whether I am using it—and, along with this, my own conscience speaks out, and condemns me as one that is unclean, and helpless, and vile; for, though the confession is but one, every one that uses it, is supposed to "mourn apart" over "the plague of his own heart" particularly.

And this practice I carry on throughout, Mary. When I beseech God to "grant us," and "give us true repentance," both of which I do in the course of the service, through the minister, I consider my great need of this inward change; I look if I am "bringing forth fruits meet for" it, and have a "godly sorrow" over my daily shortenings and transgressions; and all this leads me to utter the petition with double earnestness.

Then, too, in the sweet and holy Litany, when we beseech the Lord Jesus "by the mystery of his incarnation," and all which there follows, to "deliver us" from the different evils named above, I earnestly inquire within myself, if I have been delivered by him from the guilt and power of sin especially, and am longing for complete deliverance—or, whether all that marvellous plan of redemption, beginning with his taking flesh, and carried out in his life, doctrine, agony, death, and resurrection, (by each of which I am then calling upon him,) has been hitherto lost upon me, and I have thus "frustrated the grace of God?" Then further, I consider if I am conforming to him, in those respects in which he has appointed his people shall; in being crucified with him to the world, in dying with him to sin, in being "buried with him" as to the old man, and in rising with him to righteousness, having my "affections set on things above," and my "conversation daily in heaven." Thus, more or less at different times, I branch out these petitions, Mary, and you must see the profitableness of doing so. And lastly, in the "general thanksgiving," when I join in telling God through the minister, that "we bless him for all the blessings of this life, but above all, for his inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory," I solemnly demand of myself, "Is this all true? Is my life a thanksgiving? Do I love God for his love to me, and to a degree that proves I count his love 'inestimable?' Am I using the 'means of grace' like one who knows their value, and is thankful for having them? And does the 'hope of glory' raise me above this perishing world, and spirit me on to follow my crucified Redeemer to whom I owe whatever hope, or any thing else I have?" Thus my mind covers the limb of the thanksgiving; with many branches; and according to the testi-

mony of my conscience, as to my sincerity, so do I bless God with deeper gratitude, and closer devotedness to him. The latter part of the "general thanksgiving," then, well expresses my heart's feelings.

Now then, Mary, you have the plan which I follow, and I hope I have made it plain to you. A great deal more might be said, and said much better than I can say it, about other parts of our prayer service; but I have just picked out such as suited our purpose, and, if you understand me, I am thankful. May God bless what is right, and forgive what is mistaken, in my poor instructions!

The practice of branching out may puzzle you a little at first, but habit will make it easy. The mind, you know, moves like lightning for quickness, and conscience will stand your friend, and help you. Besides, if you are engaged with God, when the service-bell rings out, God will not leave you to go alone—he himself will accompany you to his own sanctuary, and there provide for you—he will shed abroad a "spirit of supplication" in your heart, and this, like divine sap, will cause you, as Aaron's rod, to bud forth and blossom, (as you may say,) in your prayers, after the manner which I have been recommending—You will then prove, by happy experience, what it is to be "joyful in his house of prayer," and to "think of," and taste "his loving-kindness in the midst of his temple." May God grant this, Mary; and may he make you a far more fervent, and acceptable worshipper, than ever I have been!

I need scarcely add, after what has been said, make a conscience of being in your place before service is begun. I can't understand that man's devotion, who likes to come in afterwards. He robs God, he robs the congregation, and he robs himself. It is paying God any thing but the honor and respect due to him, when there is a solemn assembly of his people, in his own house, and on his holy day, to go to it after the congregation have, as it were, entered "within the veil," and have begun their worship. Then again, you are sure to disturb some persons by coming in late, thus robbing them of the comfort of uninterrupted devotion; and this looks too much like a sin for a serious man to run the risk of committing it, just as he is going to ask God for mercy. And lastly, you rob yourself in being behind-hand, because you not only miss the profitable exhortation which I have spoken of, but you lose the opportunity of making a formal confession of your sin. A little consideration will shew you, that this is the most important act of all in a sinner's worship—it is therefore placed the first in our service, and all that follows is suited only for those who have penitently acknowledged their wickedness before God. Recollect also, Mary, to take your Bible. You will find it useful to you in following the minister as he reads the lessons, and in looking out the texts which he quotes in his discourse. The sight of a Scripture-passage often helps the understanding of it, and fixes it more lastingly in the memory. At least, my own experience has proved this to be the case, and we all go provided with the *Book of Books.*

THE CHURCH.

COBourg, SATURDAY, SEPTEMBER 2, 1837.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The excellent Letter of the Lord Bishop of Montreal, which was commenced in our last, and which we have the gratification of continuing in our present number, brings forcibly to recollection the claims of the venerable Society, to which it is addressed, upon the regard and gratitude of every Churchman in British North America. It is doubtless, well known that to this Society we are indebted, if not for the very introduction of Protestant Christianity into America, yet certainly for laying the first foundation of the Church of England on this continent,—for planting that seed which, to adduce the similitude of our blessed Saviour, has since grown up into the great and shady tree under which thousands have sought, and are seeking, their spiritual shelter. The Episcopal Church of the United States, a Church which, whether we regard its apostolic purity of orders, doctrine and ritual, the devotedness of its ministers, or the truly Christian unity which marks its collective body in deliberation and in action,—stands amongst the foremost of Protestant churches in the world;—this flourishing and fast extending church looks back, with filial gratitude, to the same fostering Society for the first foundation of its communion. In Nova Scotia and New Brunswick, in Lower and Upper Canada, we owe and acknowledge the same obligation. While in the Diocese of Quebec there are probably not less than 300 congregations of the church of England, regularly served; and while in Upper Canada nearly 10,000 persons are now found to kneel at church of England altars, and more than that number are probably admitted yearly, by the baptismal sign, into her fold; it must never be forgotten that it was this Society which planted and watered, while a gracious God gave the abundant increase.

In other parts of the world, they have laid, and are laying, the same good foundation. Long has the good work been propitiously begun in the East, and fast, we trust, is it advancing to the fulfilment of the cheering prophecy that there "the ends of the world shall remember themselves, and be turned unto the Lord." In Africa, too, the "joyful sound" of the Gospel has long been heard; and, through the instrumentality of this Society, congregations beneath its burning sands and amidst its arid deserts, are breathing their prayers and praises in the moving language of our Liturgy.

For many years, in obedience to the Scriptural requirement that kings and governments should be "nursing fathers and nursing mothers" to the Church, the Society for the Propagation of the Gospel had been aided, in their missionary effort, by an annual grant from the Imperial Parliament;—but this needed succour, small as it was and miserably disproportionate to the greatness and goodness of the cause in which it was employed, has, since the year 1833, been withdrawn. We might dilate upon the short-sighted,—we could almost have named it anti-Christian—policy, which dictated the final refusal by Parliament of the meagre assistance which, to this national missionary