

For the Colonial Churchman.

EXTRACT FROM BISHOP DEHON'S SERMONS.

Bishop Dehon, of South Carolina, you well remember, Messrs. Editors, was one of the brightest ornaments of our Sister Church, happily established in the United States. He was remarkable, if I mistake not, for untiring zeal, great natural abilities, and a happy readiness in the application of them, together with most systematic industry. It has been observed that not even the defects in his education and taste, rendered him the less acceptable or less useful. "His style has much of the richness of Jeremy Taylor—the sweetness of Bishop Horne, and sometimes not a little of the splendour of Burke."

This good Bishop was the thirteenth in order;—he was consecrated by Bishops White, Jarvis and Hobart, at Philadelphia, in October, 1812; and was taken from his labours in August, 1817.

The following extract is from one of his sermons on the exalted and supreme value of the Holy Scriptures. Yours, sincerely,

A WILLING SUBSCRIBER.

"Imagine yourselves living in that age and state of the world, in which human nature is found unenlightened by revelation. Fancy yourselves, for a moment, encompassed with the darkness of heathenism; the paths of virtue and safety obscured; your Maker hidden from your view; your origin, your duty, your destination unknown; the way to the tomb, your inevitable course, haunted with spectres of doubt and dismay; your spirits turning, on every side, for light and direction; but finding, on every side, darkness and uncertainty. In the midst of this gloom, suppose the heavens opened, and there descended to you a messenger, bringing to you a book, which informed you of your origin and destiny; which revealed to you the true God, and assured you of his love and favour; which made the path of every virtuous excellence plain before you; and disclosed to you a title, an eternal title, to immortality. With what transports of delight would you receive the messenger! I see you in imagination, falling prostrate at his feet. The book which he gives you, you would press to your lips; you would hold it to your bosom; you would drop on it the tears of excessive joy. As the messenger returned to the skies, you would follow him with benedictions, till he vanished from your view; and the precious volume you would carry to your habitation with care and unspeakable exultation. Your wife and your children would be called to behold the gift. Your neighbours and friends would be shown the treasure. And were the wealth of the world offered you in exchange for it, you would again clasp it in your hands, and declare it above all price. But, my brethren, take away the Scriptures, and what is your condition but the condition of unenlightened nature? Consider their inspiration of God, and their important contents, and what is their value less than if they were brought to you immediately from the skies? And yet, how imperfectly are they appreciated! Who hath sufficiently regarded them? Of the worth of the Sacred Volume no estimation would be too high. For the kindness and condescension of the Almighty in giving it to us no measure of gratitude would be excessive. But, because we have always been in the enjoyment of it, and its light and comfort are familiar to our minds, we behold the sun in the heavens, unmindful of the majesty and benignity of its author, and almost unconscious of the importance of its beams."

CONFIRMATION.

We take the following on the subject of this solemn ordinance, from the Pastor's Testimony, by the Rev. J. A. Clark, Philadelphia:—

"No persons ought to make promises for themselves till they reasonably well understand the nature of them, and are capable of forming serious purposes; therefore, in the present case, being able to say the words of their catechism is by no means enough, without a competent, general knowledge of their meaning, and an intention of behaving as it require

them, which, doubtless, they are supposed to have at the same time. And if they have not, making a profession of it is declaring with their mouths what they feel not in their hearts at the instant, and will much less reflect upon afterwards, it is hoping to please God by the empty outward performance of a religious rite. Therefore I hope that neither ministers nor parents will be too eager for bringing children very early for confirmation, but first teach them carefully to know their duty sufficiently and resolve upon the practice of it heartily, then introduce them to this ordinance."

—Secker. Again, in another part of the same discourse, he says, "You that are to be confirmed must either do your own part, or the whole of the previous preparation will be utterly thrown away upon you. If you make the answer which is directed without sincerity, it is lying to God! if you make it without attention, it is trifling with him! Watch over your own hearts therefore, and let them go along with their own lips. The two short words, I do, are soon said; but they comprehend much in them. Utter them then with the truest seriousness, and say to yourselves, each of you afterwards, as Moses did to the Jews, 'Thou hast avouched the Lord this day to be thy God, to walk in his ways, to keep his statutes, and to hearken to his voice, and the Lord hath avouched thee this day to be his peculiar people, that thou shouldst keep all his commandments, and be holy unto the Lord thy God, as he hath spoken.' It is a certain truth; call it therefore often to mind, and fix it on your souls, that if breaking a solemn promise to men be a sin, breaking that which you make thus deliberately to God, would be unspeakably a greater sin.—Ibid.

"You will by confirmation be admitted to the privilege of confessing your Saviour, Christ, before men. You then come forward, in the face of the church, to acknowledge yourself a Christian, to profess your faith in the merits of your Saviour, and your subjections to his laws. You take your side; you publicly choose God as your heavenly Father, Master, and Lord; you no longer halt between two opinions, but determine to follow Christ fully."—Bishop Wilson of Calcutta.

"What do you propose to yourself in coming to be confirmed? Is it with a hearty sense of your lost and perishing estate by nature? Is it with an entire reliance on the merit and death of the Son of God? Is it with an holy intention of serving and obeying your Saviour and Redeemer? Or are you about to perform this duty formally and merely from custom, or the fear and favour of men? Make this inquiry, I beseech you, as in the sight of God. Form your mind to a resolution which embraces an entire separation from the proud and malicious works of the devil; the sinful pomps of the world; and the corrupt desires of the flesh; which binds you to an humble faith in the doctrine of a crucified Saviour; and which pledges you to an undeviating course of devoted love and obedience.

"A contrite heart deeply penetrated with its own unworthiness; and sensible of the infinite condescension of God in the gospel of his Son; and reposing all its confidence in divine grace and forgiveness, is the only right disposition of a mind for entering upon the solemn duty of ratifying your covenant with God by the rite of confirmation."—Ibid.

"The infinitely perfect and Almighty Being, whom you promise to serve, would he insulted by the offer of a heart whose affections are imperfectly devoted to him, or of a life divided in its homage and obedience between him and the world. His demand is 'give me thy heart.' And it is the declaration of the eternal Son of God, of him who was finally to decide our eternal doom, 'no man can serve two masters: ye cannot serve God and mammon.'"—Bishop Hobart.

"Examine yourselves then, you who now mean to ratify and confirm your baptismal engagements, whether you are thus prepared; whether you can now with a good conscience, make that full unreserved surrender of yourselves to God, your Saviour, and your King, which his religion demands from all who be his disciples indeed; and that firm determination to obey the gospel, which its precepts enjoin. For confirmation is only another name for solemn dedication of yourselves to God and his Son; an open renunciation of the world and separation of yourselves from

henceforth from its unlawful and unhallowed pursuits."—Rp. Ravenscroft.

Bishop McCLVAIN proposes the following inquiries, to enable the candidate to determine whether he ought to receive this ordinance.

"1st. Have you been brought to true repentance? In order to answer this question satisfactorily to yourself, let it be divided into the following particulars:

"Do you see yourself to be so sinful as to deserve God's wrath and condemnation? Do you see that your sinfulness lies not merely in particular acts of transgression, but chiefly in your heart; that your heart is the fountain of sin, so that in you naturally dwells no good thing? Is your heart humbled before God on account of your sinfulness? Do you cordially hate it, and desire to be delivered from sin? Are your affections set upon God and upon holiness? Are you heartily striving to be more and more free from sin and to be transformed more and more in the image of Christ?

"2d, Do you believe in the Lord Jesus Christ? Consider this question by dividing it into the following:

"Have you been brought to renounce all reliance upon your strength and righteousness for acceptance with God? Do you place any reliance for mercy upon your reformation, your prayers, your religious efforts, your attention to religious duties, or any works or feelings of your own? Or do you feel that all your help and hope are to be sought in Christ? Have you fled to him and committed your soul to him as all your refuge and righteousness? Is he precious to your souls, and do you desire and determine to live wholly unto him?

"3d. Are you willing to follow Christ, whatever it may cost you?

"Are you prepared to give up all vain amusements—all sinful conformity to the world whatever which is opposed to the maintenance of a spiritual frame of mind, and a holy walk and conversation?

"4th. Are you resolved to endeavour conscientiously to perform your whole duty to God and your fellow creatures? Is it your solemn determination to make the will of God, as revealed in his word, the rule and guide of your spirit and life all your days?

"5th. Do you earnestly desire to glorify God and to honour his service by an example becoming the Gospel? Do you realize the great responsibility of that public profession of religion which you contemplate, and will it be your earnest prayer and effort to live consistently with what the world has reason to look for in a Christian?

"6th. Do you lean to your own wisdom or strength for ability to live as above described? Or do you feel that your own strength is perfect weakness—that your sufficiency is only of God? Will you look to him for all your strength, and yet strive to follow Christ, as if your success were entirely dependant upon your own efforts?

"7th. Do you find habitual pleasure and profit in secret prayer and in reading the Scriptures? Do you heartily love these duties? Do you feel the absolute necessity of their frequent and regular observance to all steadfastness in your religious walk, and all prosperity in your soul? Will you make it a matter of conscientious observance daily to read the Scriptures in a devout manner, and daily to await upon God in secret and earnest prayer? If you are able, with a comfortable degree of satisfaction, to answer these questions in the affirmative, you have reason to trust that you know by experience what it is to repent and believe in the Lord Jesus. You may have no hesitation in this case, about the propriety of your coming to the ordinance of confirmation. I bid you in the name of the Lord, Come."

LONDON CHARITIES.

LONDON, March, 1837. [Correspondence of the United States Gazette.] The "Blue Coat School" What can we make of that? And yet I hear of it a good deal. They tell me about it always when in a certain region of the city, I meet as I daily do, here and there straggling little parties of rather gaunt, stiff-walking, well-shaven, steady-looking boys, with long gowns on (which impede their walking,) caps in hand always, and faces tanned and freckled of course.