

The BEREAN.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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KINDRED FOR THE WISE.
"What hath the wise man more than the fool?"—
Eccles. vi. 8.

Laugh with the gay,—and echo back their glee;
Jest with the merry,—trifle with the crowd,—
Hide thy interior self;—be not too proud
A fool amid surrounding fools to be;
Earth's honour thou shalt gain abundantly,
And men thy happy gifts shall laud and prize
With ready will. But be thou richly wise;
And lo! their love and praise are not for thee:
For far too deeply and too mournfully
Sweep o'er their hearts thy heart's fine sympathies.
Yet thou hast kindred—spirits from the skies
Whisper thee converse of Eternity:
And answer, with a fellowship divine,
The hidden chords and mysteries in thine.

A. W. M.
Episcopal Recorder.

MEDITATION FOR LENT.
From Bishop Hall's Contemplations.
Continued.

The Spirit led thee to thine invincible strength did not animate thee into this combat, uncalled. What, do we weaklings so far presume on our abilities or success, as that we dare thrust ourselves on temptations, unbidden, unwarranted? Who can pity the shipwreck of those mariners, which will jettison forth and hoist sails in a tempest?
Forty days did our Saviour spend in the wilderness, fasting and solitary; all which time was worn out in temptation; however, the last brunt, because it was most violent, is only expressed. Now, could not the adversary complain of disadvantages while he had the full scope both of time and place to do his worst.

And why did it please thee, O Saviour, to fast forty days and forty nights, unless, as Moses fasted forty days at the delivery of the law, and Elias at the restitution of the law, so thou thoughtest fit, at the accomplishment of the law and the promulgation of the gospel, to fulfil the time of both these types of thine? wherein thou intendedst our wonder, not our imitation; not our imitation of the time, though of the act. Here were no faulty desires of the flesh in thee to be tamed; no possibility of a freer and more easy ascent of the soul to God, that could be affected of thee, who wast perfectly united unto God; but as for us thou wouldst suffer death, so for us thou wouldst suffer hunger, that we might learn by fasting to prepare ourselves for temptations. In fasting so long, thou intendedst the manifestation of thy power; in fasting no longer, the truth of thy manhood. Moses and Elias, through the miraculous sustentation of God, fasted so long, without any question made of the truth of their bodies: so long therefore thou thoughtest good to fast, as by the reason of these precedents, might be without prejudice of thy humanity; which, if it should have pleased thee to support, as thou couldst, without means, thy very power might have opened the mouth of cavils against the verity of thy human nature. That thou mightest therefore well approve, that there was no difference betwixt thee and us but sin, thou, that couldst have fasted without hunger, and lived without meat, wouldst both feed, and fast, and hunger.

Who can be discouraged with the scantiness of his food, or bodily provisions, when he sees his Saviour thus long destitute of all earthly comforts, both of society and sustenance?

O, the policy and malice of that old serpent! When he sees Christ bewray some infirmity of nature in being hungry, then he lays some at him by temptations. His eye was never off from our Saviour, all the time of his sequestration; and now, that he thinks he spies any one part to lie open, he drives at it with all his might. We have to do with an adversary no less vigilant than malicious, who will be sure to watch all opportunities of our mischief; and, where he sees any advantage of weakness, will not neglect it. How should we stand on our guard, for prevention; that both we may not give him occasions of our hurt, nor take hurt by those we have given!

When our Saviour was hungry, Satan tempts him in matter of food; not then, of wealth and glory. He well knows, both what baits to fish withal, and when and how to lay them. How safe and happy shall we be, if we shall bend our greatest care, where we discern the most danger!

In every temptation there is an appearance of good whether of the body, of mind, or estate: the first is, the lust of the flesh, in any carnal desire; the second, the pride of heart and life; the third, the lust of the eyes.

To all these the first Adam is tempted, and in all misdeeds; the second Adam is tempted to them all, and overcometh. The first Adam was tempted to carnal appetite, by the forbidden fruit; to pride, by the suggestion of being as God; to covetousness, in the ambitious desire of knowing good and evil. Satan, having found all the motions so successful with the first Adam in his innocent estate, will now tread the same steps in his temptations of the second. The stones must be made bread; there is the motion of a carnal appetite; the guard and attendance of angels must be presumed on; there is a motion to pride: the kingdoms of the earth and the glory of them must be offered: there to covetousness and ambition.

Satan could not but have heard God say, "This is my well-beloved Son." He had heard the message and the carol of the angels; he saw the star, and the journey and offerings of the sages; he could not but take notice of the gratulations of Zachary, Simeon, Anna; he well knew the predictions of the prophets; yet, now that he saw Christ fainting with hunger, as not comprehending how infirmities could consist with a Godhead, he can say, "If thou be the Son of God." Had not Satan known that the Son of God was to come into the world, he had never said, "If thou be the Son of God." His very supposition convinces him: the ground of his temptation answers itself. If therefore Christ seemed to be a mere man, because after forty days he was hungry; why was he not confessed more than a man, in that for forty days he hungered not?

The motive of the temptation is worse than the motion; "If thou be the Son of God." Satan could not choose another suggestion of so great importance. All the work of our redemption, of our salvation, depends on this one truth, Christ is the Son of God. How should he else have ransomed the

world? How should he have done, how should he have suffered, that, which was satisfactory to his Father's wrath? How should his actions or passion have been valuable to the sin of all the world? What marvel is it, if we, that are sons by adoption, be assaulted with the doubts of our interest in God, when the natural Son, the Son of his essence, is thus tempted? Since all our comfort consists in this point, here must needs be laid the chief battery, and here must be placed our strongest defence.
To be continued.

THE LATE ARCHBISHOP OF CANTERBURY.

From the London Morning Herald, Febr. 11.
It is with very great and sincere regret that we announce one of the most severe losses that the Church of England has sustained in our day. The excellent Primate of all England is removed to his reward. This event, the forebodings of which have been fast increasing during the last ten days, took place this morning, at a quarter-past two o'clock. His end was tranquil, and within a short period of his decease he was in full possession of his faculties. The bell of St. Paul's Cathedral tolled for one hour, viz., from nine to ten o'clock. His Grace would have entered upon his eighty-fourth year to-morrow, had he lived until that day.

We shall not attempt to detain our readers, at a moment of general sorrow, with a multitude of details of the birth, parentage, and education of the departed Primate. His public career has been a very simple, though a very splendid one. He was the son of the Rev. William Howley, a beneficed clergyman, and was born in Hampshire in 1765. After a preliminary classical education he was sent to Winchester College, whence, in 1781, he was removed to New College, Oxford. He took the degree of B. A. in 1787 or 1788, and soon after succeeded to a fellowship. On the 11th July, 1791, he became M. A., and then removed to Christ Church College, where he acted as private tutor to the Prince of Orange. He attained the degree of B. D. on the 29th January, 1805, and that of D. D. on the 1st of the following month. In 1809 he succeeded Dr. Hall in the Regius Professorship of Divinity, which he held till 1813, when, on the death of Dr. Randolph, he was made Dean of the Chapel Royal, Provincial Dean of Canterbury, and raised to the metropolitan see, from which his translation to that of Canterbury took place in 1828. Never remarkable for brilliant talent, and singularly retiring in his habits and dispositions, he was gradually drawn forth by the demands of those positions of eminence in which Providence successively placed him; and thus grew continually in the general esteem, until he has left behind him, at last, a memory which will long be cherished among those of the Church's brightest ornaments.

That which formed the basis of his character;—and without which, indeed, such a character could have had no existence,—was, his deep and unfeigned piety. We can well remember, that when his name was first mentioned in the metropolis, among men to whom he was quite unknown, and who naturally felt anxious concerning their new bishop,—the assurance was given; by an excellent judge,—that "he had as much piety as Bishop Porteus, and more learning." The statement was found to be true. A residence of 35 years in or near the metropolis,—where myriads of eyes are constantly watching the great, fully established his character in the judgment of all men, saving those who, being themselves vicious, have a natural enmity to goodness. A deep conviction has long dwelt on the minds of all whose opinion was of the least value,—that the archbishop's religion was not a mere professional demeanour;—but a deep and solid reality. It formed, in fact, as we have said, the basis of his character; and upon it all his other excellencies securely rested.

A firm adherence to the principles of the Protestant Church of England was among the first of these. We admit that one or two of Dr. Pusey's intimates gained access to Lambeth Palace, and sometimes used their advantage; but we are not aware that they ever succeeded in drawing the archbishop into a single act which could bring his Protestantism into just suspicion. A main object with the Tractarian party has ever been, to promote an alliance with Rome, as having "the Apostolic succession;"—and to treat foreign Churches, and Presbyterian Churches, as "no part of the Church of Christ." But Dr. Howley never fell into this snare. It has been often stated, and we believe on good authority, that being on a visit, many years ago, to a nobleman in Scotland, he joined in the communion-service of the Church of Scotland. In like manner, when called upon, a few years back, to address the Church of Geneva, he rebuked, not their want of "apostolic succession," but their departure from "apostolic doctrine." And, still more recently, in joining with the Protestant Church of Prussia, in erecting an episcopate in Jerusalem, he took a step the most gallant and hateful to the whole Tractarian body that could possibly be conceived. Every kind of engine was set to work by that party, to frustrate the plan; and nothing but the resolute perseverance of the archbishop saved it from ruin. And again, when the death of the first bishop revived the hopes of the Romanists, and they assailed the orthodoxy of the present bishop, Dr. Gohat, the firmness of the Primate once more frustrated all their endeavours.

It was this firmness of character, united with great perspicacity and judgment, which raised his character, year by year,—till, latterly, the moral weight and power belonging to this apparently feeble and timid man, was quite prodigious. It became fully understood, that the hesitation and timorous shrinking which was seen, gave a very wrong idea of the power of mind and soul which was not seen. So far from being really fearful and backward, the archbishop was a man of extraordinary courage, whenever he gained a clear view of his duty. Never did he hesitate, or hang back, when duty called him to a leading position. In his opposition to the Romish Relief Bill of 1829, to the Reform Bill, and to the education scheme of 1839, he showed his independence of statesmen, and his promptitude whenever a necessity for his interference appeared. The last instance showed also the vast power which his character had given him. In a vote of complaint, addressed to the Sovereign, against the ministers, the House of

Lords (July 5, 1839) supported the archbishop by the immense majority of 229 against 118.

But not only in opposing various Governments, whether Whig or Tory, did the archbishop's courage appear,—his assent and co-operation was sometimes as bold an act as his opposition could have been. For instance, what man of a weak and trembling mind would ever have yielded a ready and entire assent to the Ecclesiastical Commission and its measures? Even an old Whig and Reformer like Sydney Smith was horrified;—while, as for the hereditary occupants of cathedral stalls, they regarded the Primate as incurably insane. None but a prelate of the most masculine character would ever have consented, at a few weeks' notice, to so vast and momentous a reform.

Munificence was another resplendent feature of his character. His gifts were princely; but these constituted a small part of his liberality. Probably no prelate since the Reformation has been so eminent a re-edificator,—if we may coin such a word. London House was built by him;—Lambeth Palace was rebuilt; and Canterbury Cathedral has scarcely known the absence of the restorer's hand, since Dr. Howley took his seat upon its throne. In these great works, we should say, on a very rough estimate, that more than 200,000*l.* must have been expended. This sort of munificence is becoming fashionable now, but the late archbishop began the work when no other person in the kingdom besides himself dreamt of such doings.

Christian courtesy, especially to strangers, was at all times a prominent, and a very lovely feature in Dr. Howley's character. Thus, more than twenty years since, an American traveller, Mr. Wheaton, visiting him while at London House, thus describes his reception:—

"I proceeded to the house of the Bishop of London, in St. James's-square. He was preparing to ride out, and his carriage was waiting at the door; but he was kind enough to detain me for half an hour, putting a variety of questions relative to literary and ecclesiastical matters in the United States. The conversation was long, and to me highly interesting, and impressed me with sentiments of increased respect for this amiable and excellent prelate."

So, also, Dr. Tyng, of Philadelphia, visiting Dr. Howley at Lambeth, fifteen years later, finds him still the same man. He says:—
"The Archbishop crossed the room to meet me, and shaking hands with me in a very cordial manner, handed me a chair with so much meekness and kindness of manner as at once cast off all reserve, and made me feel entirely at home with him."

"The distinctive traits of his manner and appearance are meekness and cheerfulness. He is so perfectly unassuming, and converses with so much affability and freedom, that I was unconsciously detained in a conversation which I might have reasonably feared, would be an intrusion in a perfect stranger." "I was surprised, considering his age, station, and occupation, at the knowledge he had of many minute and subordinate matters among us." "There was a remarkable moderation of sentiment in all his conversation, and nothing which savoured in any degree of an encouragement of the 'strange doctrines' which the men of Oxford have brought into the Church."

Such was the man we have lost. Not a perfect being, it is true; any more than Cranmer, or Melancthon, or Zwingle, or Usher. He was a hesitating and ineffective public speaker. In the disposal of patronage, he sought, too exclusively, for men of precisely his own views of theology. We might recollect, perhaps, one or two more defects, if we tried to do so; but, this is not the time. May the great Head of the Church direct our rulers in the choice of a fitting successor. Remembering the very limited circle from which the choice is usually made, the reflection must occur to every one.—Can there be, among those few individuals, even so many as two or three, at all fitted to step into the seat vacated by a Howley?

FORMS OF PRAYER.

NOT NECESSARILY FORMAL PRAYER.

A Clergyman, solicitous to see his parishioners so use the form of public worship provided for them by the Church as to obtain the blessing which may be looked for by those who join in it in spirit and in truth, took an opportunity of representing to them his earnest desire that, in like manner as the prayers were calculated to prepare them for a profitable hearing of his sermons, so his preaching also might be found conducive to the spread among them of a spirit of prayer. With that view, he entered upon an examination of the leading features of our liturgy as being those best adapted for use in a congregation, and which ought in the main to characterize social worship in general. He was led to make the following observations on the subject.

Prayer in the congregation ought, in the first place, to be scriptural, that is, grounded on the Bible, "to the law and the testimony; if they speak not according to this word, it is because there is no light in them." (Isaiah viii. 20.) This feature eminently belongs to the public prayers of our Church. They teach us to confess our lost state by nature, and our numerous sins of commission and of negligence; to seek for acceptance only through the name and merits of the Lord Jesus Christ; and to pray for the aid of God's Holy Spirit who alone can enable us to become holy in heart and life. The very words of Scripture are frequently embodied in our form of prayer, and our Lord's encouragement is fervently seized upon: " whatsoever ye shall ask in my name, that will I do." (John xv. 13.)

In the next place, it is most desirable that public prayer should be easy to be understood. A poor convert from heathenism, a member of the late Bishop Corrie's congregation, while he was Chaplain in Calcutta, expressed to him the difficulty she had felt in seeking benefit from Christian worship in her native language in a congregation where no form of prayer was used; she admitted that the instructions she had received there were the same as Mr. Corrie's; but the prayers, though they might be well enough for clever people, were not suited to the understanding of such as she was, and a form of prayer was better for such.

It is, further, a point of essential importance that public prayer should be highly reverential, both in the mode of expression, and in the manner of offer-

ing it up. It is no light thing to speak to the Majesty of heaven; the angels, who delight in the service of God, are seen by Isaiah as covering their faces in God's presence. The individual himself who guides the devotions of a congregation without using a form may be filled with reverence, and deeply devotional; but his expressions and manner may not be calculated to produce a corresponding effect upon others. The uncertainty on that subject is greatly relieved by the use of such a form of prayer as the Church of England has adopted.

Again, prayer in the congregation should be comprehensive, applying to the many varieties of persons as well as of circumstances. Now it has given satisfaction to many simple Church-members to find that whatever particular person or peculiar state of things they desired specially to bring before God in prayer, they found included in some one of the petitions which are offered up in our public worship, from the young child up to those who in the course of years have become desolate and afflicted—from those in wealth (that is, prosperity) to those visited by tribulation—from the ruling powers in the land to the prisoners and captives. And if in any special case we find ourselves to have failed of performing the duty of intercession, at public worship, the blame will rest upon ourselves for wandering of thoughts or levity of mind. We might here connect the special case, which requires our prayers, with the comprehensive form provided for our use in the congregation.

The required participation of the people in the exercise of prayer, when the Minister presides, is forcibly brought to their recollection by the prescribed responses which they are to make, thus audibly testifying united sentiment in their act of worship. The Rev. Hugh McNeile, in his Lectures on the Church, makes these remarks on the subject: "Another excellency I must point out; which consists in the responses by the congregation. By means of these the people accompany the minister. They are manifestly not hearers only but worshippers also. This is right and reasonable. If the worship be not confined to the minister, why should the language made use of be confined to the minister? If the people assemble and meet together to pray and praise, as well as to hear, why should they not lift up their voices in prayer and praise, and magnify the Lord with their tongues, as well as in their hearts? Undoubtedly it is desirable that they should; but how is it to be accomplished without confusion? If an assembled congregation are to speak out in prayer or praise, and each to say something of his own impromptu, it would manifestly lead to distressing commotion. But if there be a prescribed and written form, which all may use together or alternately according to arrangement, this will meet the case."

A form of prayer, such as now described, has this manifest advantage that it furnishes a guarantee against corruption of doctrine. If the preacher should have embraced unsound doctrine, it is not in his power to adapt the prayers to it; and if his teaching is unsound, the discrepancy between it and the form of prayer which has preceded may possibly strike him and bring him to see his error; or it may force him voluntarily to relinquish a position which he can not honestly maintain. And even when the lamentable case occurs, of a Clergyman officiating whose doctrinal views or practice in life are not in accordance with the sound form of words which, because he is not at liberty to do otherwise, he uses in the celebration of public worship, his unworthiness or infidelity need not prevent the right-minded member of the congregation from worshipping spiritually in the use of the form which is scriptural, intelligible, reverential, and comprehensive.

A very unfounded distinction is sometimes made between forms of prayer, and prayer from the heart, as if these were necessarily two different things. Now it is as certain that many a prayer, offered without a form, does not come from the heart, as it is, that forms of prayer are used by many whose hearts really and truly offer up the petitions expressed in the words drawn up for them. Besides, prayer not written down, but conceived at the moment, though it is not a form to him who conceives it, is in truth nothing else than a form to all those in whose name it is offered up; with this disadvantage that they have to remain in a state of suspense until they have heard it uttered and have made a decision, whether their hearts adopt it as their own. To pray rightly in the public congregation, it must be a form in the matter, if not in the words. Each Lord's day our wants are nearly, if not quite, the same. In private devotion and family prayer, it is different; each heart knows what it would ask in secret, its own wants, desires, hopes, and fears; domestic occurrences will create a variety, and demand an adaptation in detail, for which no form can adequately provide. But in public prayer, minute detail is excluded, lest comprehensiveness should be impaired; and it is best that a form should be provided which expresses in a general manner the desires and feelings which every devotional mind recognises as its own, though it has not the selection of the words, which indeed it would not have, when another leads in prayer, though he were not to use a prescribed form familiar to the congregation.
To be continued.

ANNIVERSARY OF THE QUEBEC FEMALE ORPHAN ASYLUM.

The ANNIVERSARY of the opening of this Asylum is celebrated on the 5th of March every year, or if the 5th fall on Sunday, on the 6th.

The solemnity is held in the Girls' School-room below, and the company afterwards walk up to inspect the apartments of the Asylum.

The Rector or Clergyman acting for him, wearing his gown and bands, takes his station behind the elevated desk at the end of the room, and proceeds in the use of the following form.

"Except the Lord build the house, their labour is but lost that build it:
"Except the Lord keep the city, the watchman waketh but in vain." Ps. CXXVII. 1, 2.

"Not unto us, O Lord, not unto us but unto thy name be the praise, for thy loving mercy and for thy truth's sake. Ps. CXXV. 1.

"The Lord your God is God of gods and Lord of lords,—a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward;

"He doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment.

"Love ye therefore the stranger...." Deut. X. 17, 18, 19.

"When the ear heard me, then it blessed me, when the eye saw me, it gave witness to me:
"Because I delivered the poor that cried, and the fatherless, and him that had none to help him.
"The blessing of him that was ready; to perish came upon me, and I caused the widow's heart to sing for joy."
Job. XXIX. 11, 12, 13.

"Arise, O Lord: O God lift up thine hand: forget not the humble.... The poor committeth himself unto thee: thou art the helper of the fatherless." Ps. X. 12, 14.

"When my father and my mother forsake me, the Lord taketh me up." Ps. XXVII. 10.

"Be ye therefore merciful, as your father also is merciful. Luke VI. 36.

"Sing unto God: sing praises unto his name extol him.... and rejoice before him:
"A Father of the fatherless and a Judge of the widows is God in his holy habitation:
"God setteth the solitary in families.... Ps. LXVIII. 4, 5, 6.

"Thus saith the Lord of Hosts.... Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." Jer. XLIX. 7, 11.

"When thou cuttest down thine harvest in the field and hast forgot a sheaf in thy field, thou shalt not go again to fetch it, it shall be for the stranger for the fatherless and the widow; that the Lord thy God may bless thee in all the work of thine hands
"When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless and the widow:
"When thou gatherest the grapes of thy vine yard, thou shalt not glean it afterwards; it shall be for the stranger, for the fatherless and the widow."
Deut. XXIV. 19, 20, 21.

"There was at Joppa a certain disciple named Tabitha which by interpretation is called Dorcas this woman was full of good works and alms-deed which she did:
"And it came to pass in those days that she was sick and died....
"And forasmuch as Lydda was nigh to Joppa and the disciples had heard that Peter was there they sent unto him two men, desiring that he would not delay to come to them.
"Then Peter arose and went with them. When he was come they brought him into the upper chamber: and all the widows stood by him weeping and showing the coats and garments which Dorcas had made while she was with them. Acts IX. 36, 7, 8, 9.

"Pure Religion and undefiled before God and the Father is this: to visit the fatherless and widow in their affliction and to keep himself unspotted from the world." James I. 27.

Let us pray:
"Our Father &c.
"Prevent us, O Lord, in all our doings, with thine most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy Name and finally by thy mercy obtain everlasting life through Jesus Christ our Lord. Amen."

"O Lord, who hast taught us, that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of virtues; without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. Amen."

"Almighty God, we beseech thee graciously behold this thy family, for which thy Son Jesus Christ was contented to be betrayed and given into the hands of wicked men, and to suffer death upon the Cross: And stir up, we beseech thee, the wills of thy faithful people, that they, plentifully bringing forth the fruit of good works, may of thee be plentifully rewarded, through the same Jesus Christ our Lord. Amen."

"Almighty God, Father of our Lord Jesus Christ of whom the whole family in Heaven and Earth is named,—Father of the fatherless and defender the widow, look graciously, we beseech Thee, upon the work in which Thy servants are here engaged—Prosper Thou the work of our hands upon us; O prosper Thou our handy work!—Let Thy blessing descend upon this undertaking and continue rest upon it:—Grant to those who have the char of it that they may never be weary of well-doing remembering that in due season they shall reap, they faint not: Grant that they may be steadfastly and always abounding in the work of a Lord, in reliance upon Thy own gracious assurance that their labour shall not be in vain in the Lord. O Lord, with that spirit of love to Thee Thy dear Son and to thy fellow-creatures for I sake, which renders the gift of a cup of cold water accepted in Thy sight. Continue to raise up others in their room who shall succeed to the same task and enlarge the means, O Lord—Thou at whose disposal lie all the resources of Heaven and Earth for the support and prosperous condition of the Establishment, in proportion as the claims upon it shall increase.—And, O Saviour of mankind, vouchsafe to receive little children into Thy holy arm and didst pronounce thy blessing upon them,—I receive these, we beseech Thee, even these who are new and all who shall hereafter be lodged beneath this roof, and gather them into Thy fold.—Grant that the comfort of their souls as well as of their welfare may be advanced by their being received within these walls, and that they may still grow grace till they arrive at the measure of the stature of a perfect man in Christ Jesus. We thank Thee O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so Father, for so it seemed good in Thy sight. Out the mouths of babes and sucklings Thou hast perfected praise:—O grant that these babes may be instruments to promote the praise and glory of Thy name. We commend them, O Lord, and their benefactors, and we confide this whole undertaking and all such undertakings to Thee and to Thy blessing from on high. Take us all and our labours of love into Thy own holy keeping and faithful care, and spread over us the wings of Thy everlasting protection. Be with us in every stage of this our mortal pilgrimage; and grant that while we live and our works on earth are closed, we may be received into everlasting habitations, through