

The Berran.

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

QUEBEC, THURSDAY, JANUARY 25, 1849.

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VICTORY OVER DEATH AND THE WORLD.

Praying to leave all his address;
Praying to change earth for heaven;
Praying there all peace, all gladness;
Praying there pureness and glory are given,
Praying quickly then, Jesus! Amen.

Praying, weep not in sorrow of spirit,
Praying joy that my time here is o'er;
Praying where the good part to inherit,
Praying where sorrow and sin are no more.

The shadows of evening are fleeing,
Morn' breaks from the city of light—
This moment of time into being,
Praying, weep not in sorrow of spirit,
Praying joy that my time here is o'er;
Praying where the good part to inherit,
Praying where sorrow and sin are no more.

Rev. Cesar Malin.

FALSE SECURITY.

From Wilberforce's Practical View, &c.
The source of self-deception, which it is more particularly our present object to point out, is a disposition to consider as a conquest of any particular vice, our merely forsaking it on our quitting the period or condition of life to which that vice belongs, when perhaps, also we substitute for it the vice of the new period or condition on which we are entering. We thus mistake our merely outgrowing our vices, or our relinquishing them from some change in our worldly circumstances, for a thorough, or at least for a sufficient, reformation.

But this topic deserves to be viewed a little more closely. Young people may, without much offence, be inconsiderate and dissipated: the youth of one sex may indulge occasionally in licentious excesses; those of the other may be supremely given up to vanity and pleasure: yet, provided that they are sweet-tempered, and open, and not dissipated to their parents or other superiors, the former are deemed good-hearted young men, the latter, innocent young women. Those who love them best have no solicitude about their spiritual interests; and it would be deemed strangely strict in themselves, or in others, to doubt of their becoming more religious as they advance in life; to speak of them as being actually under the Divine displeasure; or, if their lives should be in danger, to entertain any apprehensions concerning their future destiny.

They grow older and marry. The same licentiousness which was formerly considered in young men as a venial frailty, is now no longer regarded in the husband and the father as compatible with the character of a decent religious man. The language is of this sort: "they have sinned their wild days, they must have reformed, and be regular." Nor perhaps is the same manifest predominance of vanity and dissipation deemed innocent in the mother: but if they are kind respectively in their conjugal and parental relations, and are tolerably regular and decent, they pass for mighty good sort of people; and it would be altogether unnecessary scrupulosity in them to doubt of their coming up to the requisition of the Divine law, as far as, in the present state of the world, can be expected from human frailty. Their hearts, however, are perhaps no more than before supremely set on the great work of their salvation, but are chiefly bent on increasing their fortunes, or raising their families. Meanwhile they congratulate themselves on their having amended their vices, which they are no longer strongly tempted to commit, or their abstaining from which ought not to be too confidently assumed as a test of the strength of the religious principle; since the commission of them would, prejudice their characters, and perhaps injure their fortune in life.

Old age has at length made its advances. Now, if, ever, we might expect that it would be deemed high time to make eternal things the main object of attention. No such thing is: there is still an appropriate good quality; the presence of which calms the diatribe and satisfies the requisitions both of themselves and of those around them. It is now required of them, that they should be good-natured and cheerful, indulgent to the frailties and follies of the young; remembering, that, when young themselves, they gave into the same practices. How opposite this to that dread of sin, which is the sure characteristic of the true Christian; which causes him to look back upon the vices of his own youthful days with shame and sorrow; and which, instead of conceding to young people to be wild and thoughtless, as a privilege belonging to their age and circumstances, prompts him to warn them against what has proved to himself matter of such bitter retrospection! Thus, throughout life, a whole life, some means or other are devised, for stilling the voice of conscience, for warping peace, while there is no peace, and both to ourselves and others that complacency is furnished which ought to proceed from a consciousness of being reconciled to God, and a humble hope of our possessing his favour. I know that these sentiments will be termed affectations, but must not be deterred from an impartial view of the time to have done with that soporific cant of charity, which insults the understandings, and trifles with the feelings, of those who are really concerned for the happiness of their fellow-creatures. What matter of keen re-

morse and of bitter self-reproaches are they storing up for their future torment, who are themselves its miserable dupes; or who, being charged with the office of watching over the eternal interests of their children or relations, suffer themselves to be lulled asleep, or beguiled by such shallow reasonings into sparing themselves the momentary pain of executing their important duty! Charity, indeed, is partial to the object of her regard; and where actions are of a doubtful quality, this partiality disposes her to refer them to a good, rather than to a bad motive. She is apt, also, somewhat to exaggerate merits, and to see amiable qualities in a light more favourable than that which strictly belongs to them. But true charity is wakeful, fervent, full of solicitude, full of good offices, not so easily satisfied, not so ready to believe that everything is going on well as a matter of course; but jealous of mischief, apt to suspect danger, and prompt to extend relief. These are the symptoms by which genuine regard will manifest itself in a wife or a mother, in the case of the bodily health of the object of her affections. And where there is any real concern for the spiritual interests of others, it is characterized by the same inflexible marks. That wretched quality, by which the sacred name of charity is now so generally and so falsely usurped, is no other than indifference; which, against the plainest evidence, or at least where there is strongest ground of apprehension, is easily contented to believe that all goes well, because it has no anxieties to allay, no fears to repress. It undergoes no alternation of passions; it is not at one time flushed with hope, nor at another chilled by disappointment.

To a considerate and feeling mind there is something deeply afflicting, in seeing the engaging cheerfulness and cloudless gaiety incident to youth, welcomed as a sufficient indication of internal purity by the delighted parents; who, knowing the deceitfulness of these flattering appearances, should eagerly avail themselves of this period, when once wasted never to be regained, of good, unimpaired acquiescence and dutiful docility: a period when the soft and ductile temper of the mind renders it more easily susceptible of the impressions we desire; and when, therefore, habits should be formed, which may assist our natural weakness to resist the temptations to which we shall be exposed in the commerce of maturer life. This is more especially affecting in the female sex, because that sex seems, by the very constitution of its nature, to be more favourably disposed than ours to the feelings and offices of religion; being thus fitted, by the bounty of Providence, the better to execute the important task which devolves on it, of the education of our earliest youth. Doubtless, this more favourable disposition to religion in the female sex, was graciously designed also to make women doubly valuable in the wedded state; and it seems to afford to the married man the means of rendering an active share in the business of life more compatible, than it would otherwise be, with the liveliest devotional feelings; that which the husband should return to his family, worn and harassed by worldly cares or professional labours, the wife, habitually preserving a warmer and more unimpaired spirit of devotion, than is perhaps consistent with being immersed in the bustle of life, might revive his languid piety; and that the religious impressions of both might derive new force and tenderness from the animating sympathies of conjugal affection. Can a more pleasing image be presented to a considerate mind, than that of a couple, happy in each other and in the pledges of their mutual love, uniting in an act of grateful adoration to the Author of all their mercies; recommending each other, and the objects of their common care, to the Divine protection; and repressing the solicitude of conjugal and parental tenderness by a confiding hope, that, through all the changes of this uncertain life, the Disposer of all things will assuredly cause all to work together for the good of them that love and put their trust in him; and that, after this uncertain state, shall have passed away, they shall be admitted to a joint participation of never ending happiness! It is surely no mean or ignoble office which we would allot to the female sex, when we would thus commit to them the charge of maintaining in lively exercise whatever emotions most dignify and adorn human nature; when we would make them as it were the medium of our intercourse with the heavenly world, the faithful repositories of the religious principle, for the benefit both of the present and of the rising generation. Must it not then excite our grief and indignation, when we behold mothers, forgetful at once of their own peculiar duties, and of the high office which Providence designed their daughters to fulfil; exciting instead of encouraging to moderate in their youth, sanguineness and inconsiderateness of youth; hurrying them night after night to the resorts of dissipation; thus teaching them to despise the common comforts of the family circle; and, instead of striving to raise their views, and to direct their affections to their true object, acting as if with the express design, studiously to extinguish every spark of a devotional spirit, and to kindle in its stead an excessive love of pleasure, and, perhaps, a principle of extravagant vanity, and ardent emulation for worldly honours?

Quamvis studii, mas, animusque virilis
Quamvis opes, et amicitias: inseruit labori.
Commisisse cavet, quod non mutare laborat.
Hoc.

This is a point of infinite importance: let it not be thought tedious to spend even yet a few more moments in the discussion of it. Put the question to another issue, and try it, by appealing to the principle of life being a state of probation (a proposition, indeed, true in a certain sense, though not exactly in that which is sometimes assigned to it); and you will still be led to no very different conclusion. Probation implies resisting, in obedience to the dictates of religion, appetites which we are naturally prompted to gratify. Young people are not tempted to be churlish, interested, covetous; but to be inconsiderate and dissipated, "lovers of pleasure more than lovers of God." People again in middle age are not so strongly tempted to be thoughtless, and idle, and licentious. From excesses of this sort they are sufficiently withheld, particularly when happily settled in domestic life, by a regard to their characters, by the restraints of family connections, and by a sense of what is due to the decorum of the married state. Their probation is of another sort, they are tempted to be supremely engrossed by worldly cares, by family interests, by professional objects, by the pursuit of wealth or of ambition. Thus occupied, they are tempted to "mind earthly rather than heavenly things," forgetting "the one thing needful;" to "set their affections" on temporal rather than eternal concerns, and to take up with "a form of godliness," instead of seeking to experience the power thereof: the foundations of this nominal religion being laid, as was formerly explained more at large, in the forgetfulness, if not in the ignorance, of the peculiar doctrines of Christianity. These are the ready-made Christians formerly spoken of, who consider Christianity as a geographical term properly applicable to all those who have been born and educated in a country wherein Christianity is professed; and not as indicating a renewed nature, as expressive of a peculiar character, with its appropriate "bosom full of affections, and hopes, and fears, and joys, and sorrows." To people of this description, the solemn admonition of Christ is addressed; "I know, I know, ye work; and yet have a name that thou livest, and art dead." Be watchful; and strengthen the things which remain; that ye be ready to die; for I have not found thy works perfect before God.

goodness of heart, but in the remission of sin, and in the effects of the operation of divine grace. Do we find in these young persons the characters which the Holy Scriptures lay down as the only satisfactory evidences of a safe state? Do we not on the other hand discover the specified marks of a state of alienation from God? Can the blindest partiality persuade itself that they are loving, or striving "to love God with all their hearts, and minds, and souls, and strength?" Are they "seeking first the kingdom of God, and his righteousness?" Are they "working out their salvation with fear and trembling?" Are they "clothed with humility?" Are they not, on the contrary, supremely given up to self-indulgence? Are they not at least "lovers of pleasure more than lovers of God?" Are the offices of religion their solace or their task? Do they not come to these sacred services with reluctance, continue in them by constraint, and quit them with gladness? And of how many of these persons may it not be affirmed in the spirit of the prophet's language, "The harp, and the viol, the tabret and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider they the operation of his hands?" Are not the youth of one sex often actually committing, and still more often wishing for the opportunity to commit those sins of which the Scripture says expressly, "that they which do such things shall not inherit the kingdom of God?" Are not the youth of the other mainly intent on the gratification of vanity; and looking for their chief happiness to the resorts of gaiety and fashion, to all the multiplied pleasures which public places, or the still higher gratifications of more refined circles, can supply?

And then, when the first ebullitions of youthful warmth are over, what is their boasted reformation? They may be decent, sober, useful, respectable, as members of the community, or amiable in the relations of domestic life. But is this the change of which the Scripture speaks? Hear the expressions which it uses, and judge for yourselves—"Except a man be born again, he cannot enter into the kingdom of God." "The old man is corrupt according to the deceitful lusts;" an expression but too descriptive of the vain delirium of youthful dissipation, and of the false dreams of pleasure which it inspires; but "the new man" is awakened from this fallacious estimate of happiness; "he is renewed in knowledge after the image of him that created him." "He is created after God in righteousness and true holiness." The persons of whom we are speaking are no longer, indeed, so thoughtless, and wild, and dissipated, as formerly; so negligent in their attention to objects of real value; so eager in the pursuit of pleasure; so prone to yield to the impulse of appetite. But this is no more than the change of which a writer of no very strict cast speaks, as naturally belonging to their riper age:

Quamvis studii, mas, animusque virilis
Quamvis opes, et amicitias: inseruit labori.
Commisisse cavet, quod non mutare laborat.
Hoc.

It often happens therefore, but too naturally in this case, that where they do not soon desist from their attitude at reformation, and relapse into their old habits of sin, they take up with a partial and scanty amendment, and fondly flatter themselves that it is a thorough change. They now conceive they have a right to take to themselves the comforts of Christianity. Not being able to raise their practice up to their standard of right, they lower their standard to their practice: they sit down for life contented with their present attainments, beguiled by the complacencies of their own minds, and by the favourable testimony of surrounding friends; and it often happens, particularly where there is any degree of strictness in formal and ceremonial observances, that there are no people more jealous of their character for religion.

If there be any one who is inclined to listen to this solemn warning, who is awakened from his dream of false security, and is disposed to be not only almost altogether a Christian; O! let him not stifle or dissipate these beginnings of seriousness, but sedulously cherish them as the "workings of the Divine Spirit," which would draw him from the "broad" and crowded "road of destruction into the narrow" and thinly-peopled path "that leadeth to life." Let him retire from the multitude—let him enter into his closet, and on his bended knees implore, for Christ's sake and in reliance on his mediation, that God would "take away from him the heart of stone, and give him a heart of flesh;" that the Father of light would open his eyes to his true condition, and clear his heart from the clouds of prejudice, and dissipate the deceitful medium of self-love. Then let him carefully examine his past life, and his present course of conduct, comparing himself with God's word; and considering how any one might reasonably have been expected to conduct himself, to whom the Holy Scriptures had been always open, and who had been used to acknowledge them to be the revelation of the will of his Creator, and Governor, and Supreme Benefactor; let him there peruse the awful denunciations against impenitent sinners; let him labour to become more and more deeply impressed with a sense of his own radical blindness and corruption; above all, let him steadily contemplate, in all its bearings and connections, that stupendous truth, the incarnation and crucifixion of the only begotten Son of God, and the message of mercy proclaiming from the cross to repenting sinners—"Be ye reconciled unto God."—"Believe in the Lord Jesus Christ, and thou shalt be saved."

SURFACE-CURES, TREACHEROUS.

From the above.

There are, it is to be apprehended, not a few, who having been for some time hurried down the stream of dissipation in the indulgence of all their natural appetites (except, perhaps, that they were restrained from very gross vice by a regard to character, or by the yet unobdurate voice of conscience); and who, having all the while thought little, or scarcely at all, about religion, "living," to use the emphatical language of Scripture, "without God in the world;" become in some degree impressed with a sense of the infinite importance of religion. A fit of sickness, perhaps, or the loss of some friend or much-loved relative, or some other stroke of adverse fortune, damps their spirits, awakens them to a practical conviction of the precariousness of all human things; and turns them to seek for some more stable foundation of happiness than this world can afford. Looking into themselves ever so little, they become sensible that they must have offended God. They resolve accordingly to set about the work of reformation.—Here it is that we shall recognize the fatal effects of the prevailing ignorance of the real nature of Christianity, and the general forgetfulness of its grand peculiarities. These men wish to reform, but they know neither the real nature of their distemper nor its true remedy. They are aware, indeed, that they must "cease to do evil, and learn to do well;" that they must relinquish their habits of vice, and attend more or less to the duties of religion; but having no conception of the actual malignity of the disease under which they labour, or of the perfect cure which the gospel has provided for it, or of the manner in which that cure is to be effected,

"They do but skin and film the ulcerous place,
While rank corruption, mining all within,
Infects unseen."

It often happens therefore, but too naturally in this case, that where they do not soon desist from their attitude at reformation, and relapse into their old habits of sin, they take up with a partial and scanty amendment, and fondly flatter themselves that it is a thorough change. They now conceive they have a right to take to themselves the comforts of Christianity. Not being able to raise their practice up to their standard of right, they lower their standard to their practice: they sit down for life contented with their present attainments, beguiled by the complacencies of their own minds, and by the favourable testimony of surrounding friends; and it often happens, particularly where there is any degree of strictness in formal and ceremonial observances, that there are no people more jealous of their character for religion.

Others perhaps go farther than this. The dread of the wrath to come has sunk deeper into their hearts; and for a while they strive with all their might to resist their evil propensities; and to walk without stumbling in the path of duty. Again and again they resolve; again and again they break their resolutions. "All their endeavours are foil."

If any one would read a description of this process, entreated, and enforced by the powers of the most exquisite poetry, let him peruse the middle and latter part of the fifth book of Coleridge's Task. My warm attachment to the exquisitely natural compositions of this truly Christian poet may perhaps bias my judgment; but the part of the poem which I refer appears to me scarcely surpassed by any thing in our language. The language is that of a man whose feelings, while they testify the regard of his mind to the truth, are yet so deeply engaged by the manifold temptations of the heart, that he breathes throughout the spirit of the character of Christianity, with which, as was announced to the world, "Glory to God, peace on earth, good-will towards men."

ed, and they become more and more convinced of their own moral weakness, and of the strength of their indwelling corruption. Thus groaning under the enslaving power of sin, and experiencing the futility of the utmost efforts which they can use for effecting their deliverance, they are tempted (sometimes it is to be feared they yield to the temptation) to give up all in despair, and to acquiesce under their wretched captivity, conceiving it impossible to break their chains. Sometimes, probably, it even happens that they are driven to seek for refuge from their disquietude in the suggestions of infidelity; and to quiet their troublesome consciences by arguments which they themselves scarcely believe, at the very moment in which they suffer themselves to be lulled asleep by them. In the mean time, while this conflict has been going on, their walk is sad and comfortless, and their couch is nightly watered with tears. These men are pursuing the right object, but they mistake the way in which it is to be obtained. The path in which they are now treading is not that which the Gospel has provided for conducting them to true holiness, nor will they find in it any solid peace.

Persons under these circumstances naturally seek for religious instruction. They turn over the works of our modern religionists, and, as well as they can, collect the advice addressed to men in their situation: the substance of it is, at the best, of this sort; "Be sorry indeed for your sins, and discontinue the practice of them; but do not make yourselves so uneasy. Christ died for the sins of the whole world. Do your utmost; discharge with fidelity the duties of your stations, not neglecting your religious offices; and fear not but that in the end all will go well; and that having thus performed the conditions required on your part, you will at last obtain forgiveness of our merciful Creator through the merits of Jesus Christ, and be saved, where your own strength shall be insufficient, by the assistance of his Holy Spirit. Meanwhile you cannot do better than read carefully such books of practical divinity, as will instruct you in the principles of a Christian life. We are excellently furnished with works of this nature; and it is by the diligent study of them that you will gradually become a proficient in the lessons of the Gospel."

But the Holy Scriptures, and with them the church of England, call upon those who are in the circumstances above stated, to lay afresh the whole foundation of their religion. In concurrence with the Scripture, that church calls upon them, in the first place, gratefully to adore that undeserved goodness which has awakened them from the sleep of death; to prostrate themselves before the cross of Christ with humble penitence and deep self-abhorrence; solemnly resolving to forsake all their sins, but relying on the grace of God alone for power to keep their resolution. Thus, and thus only, she assures them that all their crimes will be blotted out, and that they will receive from above a new living principle of holiness. She produces from the word of God the ground and warrant of her counsel; "Believe in the Lord Jesus Christ, and thou shalt be saved."—"No man," says our blessed Saviour, "cometh unto the Father, but by me."—"I am the true Vine. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."—"He that abideth in me and I in him, the same bringeth forth much fruit; for without" (or severed from) "me ye can do nothing."—"By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works."

IN THE WORLD, NOT OF THE WORLD.

From Dr. Clark's "The young Disciple."

It may well be supposed, from what has been said of our young friend, that she entirely disapproved of the fashionable amusements of the world. She thought them wrong to be indulged in by any one—and indulgence in them wholly inconsistent with Christian character.

After Anzonetta became a subject of divine grace, she was present undesignedly in three several instances where dancing was introduced. In each instance it was totally unexpected to her, and caused her much painful feeling. One instance is thus described by one who was an eye-witness to the scene, and attentively observed Anzonetta's appearance and manner.

I can see her now before me just as she appeared on that evening. There were quite a number of young people assembled at the house. As the evening advanced, dancing was proposed. The centre-table was immediately rolled out of the way to make room. Anzonetta stood leaning upon it in a corner, as one who had no part in the matter. Her head was bent down, and a shade of sorrow rested upon her countenance, indicative of the regret she felt at this unexpected termination of the enjoyment of the evening. Soon the dancers were so totally absorbed in their amusement, that they lost sight of her. She sat down in the shade of the corner, and having drawn from her bag one of the little books that she always carried with her, she also soon became absorbed in the contemplation of divine truth, and her thoughts were in heaven.

It is no excellence of the Christian character to possess firmness and moral courage carry out and execute what we know ought to be

done. Many fail here. They see what is the path of duty, and resolve to walk in it; but at the moment of action their courage fails—their firmness gives way, and they are not able to execute what they had firmly resolved upon.

No one had naturally more timidity or weaker nerves than Anzonetta. Yet, under the influence of Christian principle, she acquired a stability of character, and a firmness of purpose, that enabled her to go through with every duty unflinchingly. The following incident will illustrate this remark:—

It was not long after she had enrolled herself with the followers of Christ, that she went with her sister to visit a poor sick woman. After she had conversed with her a while, and spoken to her of the importance of prayer, just as she was about to kneel down to invoke the mercy and grace of God, the door opened, and there entered two or three young ladies gaily attired, who had come by the request of their mothers to make some inquiries in relation to this sick woman. They were all strangers to Anzonetta, and their whole demeanour bespoke any thing rather than Christian simplicity or religious seriousness. Their sudden and unexpected entrance did not lead Anzonetta to desist from her purpose. She was not ashamed of the cross of Christ. Without a moment's hesitation, therefore, she knelt down, and most solemnly appealed to the Divine Being and poured out her whole soul in earnest and fervent supplication for a spiritual blessing upon this sick and afflicted woman.

DEAN KIRWAN.

As Kirwan's Letters have become the lion of the day, it occurs to me that the reading community would be gratified by hearing something of the real Kirwan, whose name has been assumed as a signature. This distinguished man was an Irishman; and in his day, some half century ago, the most eloquent effective pulpit orator in the world.

Walter Blake Kirwan, of Killalo, was born in the year 1734, in the county of Galway.—His parents were wealthy Roman Catholics, who designed to rear their son to the priesthood of that Church; for which purpose he was educated in the College of English Jesuits, at St. Omar's in France; but afterwards received priest's orders, and was soon after promoted to the chair of natural and moral philosophy. But at the early age of 24 he accompanied the Neapolitan Ambassador to the British Court as Chaplain; an appointment which is thought to have laid the foundation of his subsequent oratorical fame. His residence at London gave him the opportunity of attending those exhibitions of public speaking by which the English Senate and the Bar were at that time eminently distinguished. Mr. Kirwan was diligent in turning this opportunity to account; apparently in order to fit himself for the duties of the pulpit, by a study of the best forensic and parliamentary models.

Whilst in London he seems to have begun to entertain doubts as to the infallibility of his Church; and whether it had any claim to be considered as the only Church of Christ on earth. Those doubts continuing to increase, he resigned his chaplaincy and retired to the bosom of his family, where he remained two years before he formed the final resolution of breaking from the bondage of Popery. From a subsequent step which he took, it may be inferred that he was not particularly pleased with the unnatural celibacy imposed on the Romish priesthood, as he practised on the advice which Dr. Murray has given to Bishop Hughes, before it was given, in taking to himself a wife.

Mr. Kirwan attached himself to the Established Church, and his first sermon in the capacity of a Protestant minister was on the 24th of June, 1757, in the Church of St. Peter's, Dublin. The occurrence attracted much attention, and the congregation was full to overflowing. St. Peter's seems to have been vacant, as he occupied the pulpit for a considerable time, with the most unbounded applause. His discourses seem to have turned chiefly on the works of beneficence; for the collections for the poor are said to have risen four or five-fold above their level. Before the expiration of his first year he was wholly reserved for the task of preaching charity sermons. Two years after his conforming to the Established Church, the Marquis Cornwallis, the Lord Lieutenant, preferred him to the deanery of Killalo, worth about 400 pounds sterling a year. So moderate were this great man's emoluments, while, by his eloquence, he was producing stupendous works of beneficence. (Whenever he preached, it was necessary to defend the entrance to the Church by means of guards and palisades. His power was irresistible. Entire purses were emptied into the plates; and rings, jewels, and watches, added as pledges of future benefactions. Even in seasons of national calamity and distress, he has repeatedly been known to draw forth, by a single sermon, a collection exceeding a thousand or twelve hundred pounds.)

The extent of his usefulness may be learned from the words of a countryman of his own, Mr. Grattan, who in his first speech in the Imperial Parliament, alluding to Dr. Kirwan (without naming him), as "the great luminary," said he had written from his own breast, as it were, sixty thousand pounds, by preaching for public charities; and who has stamped the motto of Luther, with his own blood, "The Christian's fatigues of Dean Kirwan," the prosecution of his benevolent labours, proved of his constitution, and at length died on the 27th of October, 1809, when he had only attained his 51st year, this