

able to do this. Look then to the Saviour; he was meek and lowly of heart, intreat Him to fill your heart with love to Him, and to cause you to delight to do His will. 'His Ways are ways of pleasantness, and all His paths are peace.'

Read 1 Sam. 1. 20—12. 1—25. 1.

Samuel was humble, meek and mild,
And serv'd the Lord while yet a child;
Devoted to the will of God,
He made the temple his abode.
May grace divine our souls renew,
That we may love and serve Him too.

THE CHURCH OF NORWAY.

It is a peculiar characteristic of the Norwegian Church, that there is no dissent from it; no sectarians. A few years ago, a person of the name of Houghland had a few followers; but his doctrine on religious points did not differ from that of the established Church. It was his object to inspire a more religious spirit, and more strict observance of the Church doctrine; so that his followers were similar to what is called the evangelical part of the community of the Church of England. But even this slight attempt at a division, within the pale of the Church itself, appears to have had no success. There are several reasons for this peculiarity of the Norwegian Church. The principal, perhaps, is, that it has no temporal power; no political existence as a part of the state; no courts, or laws, or interests of its own, jarring with those of the other classes of the community, and raising animosity between them and the clergy. The clergy are, in political rights or privileges, on the same footing as any other class of the community. The Lutheran religion is part of the state; but not the ministers who are employed to teach it. They are represented in the Storting like other citizens; and, having no separate interests as a body of clergy, enjoy individually the confidence of the people, and an unity of interests with them. They are often sent to the Storting as their representatives. This unity of worldly interests prevents dissent in spiritual matters.

Another cause of the great influence of the clergy and of the total absence of religious dissent, is the great consideration in which the rite of confirmation is held. It is not here, as it practically is in the Church of England, a mere ceremony in which the bishop knows nothing personally of the parties who are admitted into the Church, and the parish priest knows little more than that they were baptized and are of due age. There is here a strict examination by the bishop or the probst, or rural dean, into the young person's knowledge of his moral and religious duties, his capacity, acquirements, and character; and it is only after long previous preparation by his parish minister, equal almost to a course of education, the confirmand being instructed singly as well as in classes, that the individual is presented for this examination. I was present lately at a confirmation of about twenty young persons in our parish church by the probst. The examination, in presence of the congregation, occupied nearly two hours. It was not merely asking and replying, by a string of set questions and answers from the church catechism. It resembled more the kind of examination used in teaching the reading class in the sessional school in Edinburgh. It was a sifting trial to know if each individual attached the real meaning to the words he was using, and actually did understand what he had been taught on the subject of religion. It was evident that considerable pains had been taken with the instruction of each individual. To pass such a confirmation implies that the young person is well-grounded in the principles of his moral and religious duties, and is of good character and understanding. It is, in common life, equivalent to taking of a degree, in the learned professions, being in fact a certificate of capacity for discharging ordinary duties and trusts. It is accordingly so considered in Norway. "A confirmed shop-boy wants a place;" "wanted, a confirmed girl who can cook," are the ordinary advertisements to or from that class in the community; and the not being confirmed would be held equivalent to not having a character, either from want of conduct, or of ordinary capacity. Some similar prevailed formerly in Scotland, but not to the same extent. A young man, of the labouring class, usually took a certificate of his good character, from the minister when he removed to a distant pa-

rish. The confirmation in Norway certifies much more, as, in the face of the congregation, the confirmand has shown that he can read, and has the use of his mental faculties to an ordinary degree, according to his station, and has moral and religious principles to direct him. It is extraordinary that the Church of England has not like this Lutheran sister in the north, kept fast hold of a rite which connected her so closely with society, its education and its business. This simple discharge of an unexceptionable duty shuts out dissent from the Norwegian Church.—*Living's Journal of a Residence in Norway.*

CHURCH IN VIRGINIA.

The following is from Dr Hawks' "Contributions," &c. in the British Critic:—

Bishop Moore.—"It was at one of his stated lectures in the Church, that after the usual services had concluded, and the benediction been pronounced, he sat down in his pulpit, waiting for the people to retire. To his great surprise he soon observed that not an individual present seemed disposed to leave the Church; and, after an interval of a few minutes, during which a perfect silence was maintained, one of the members of the congregation arose, and respectfully requested him to address those present a second time. After singing a hymn, the Bishop delivered to them a second discourse, and once more dismissed the people with the blessing. But the same state of feeling, which had before kept them in their seats still existed, and once more did they solicit the preacher to address them; accordingly, he delivered to them a third sermon; and, at its close, exhausted by the labour in which he had been engaged, he informed them of the impossibility of continuing the services on his part, once more blessed them, and affectionately entreated them to retire to their homes."—pp. 249, 250.

Now, here let it be carefully recollected, that the incident in question had been preceded by nothing like a process of artificial preparation. No inflammatory religious drugs, no spiritual sinapisms had been employed by him, to rouse the languid circulation of devotional feeling. "Prayer, public and private,—the stated worship of the Church,—her comfortable sacraments,—and the faithful preaching of the Gospel, were all the machinery of which he knew the lawfulness, or the use. He had been perseveringly engaged in the use of these, for a length of time, until at an hour when nothing unusual had occurred to produce any solemn effect, the minds of the people seemed to be simultaneously awakened to the infinite value of divine things." Here, then, we may surely remark, was something very like a religious revival, but without any of that turbulent "pomp and circumstance," which so often mark the unnatural eruptions of theopathy, generally known by that name. We hear nothing of the midnight assemblage,—the "anxious benches,"—the loud and passionate appeal,—the frantic paroxysm,—the breaking up of the great abyss of animal emotion,—the calling of one deep unto another. On the contrary,—without the smallest attempt to get up a scene,—without the faintest expectation of a crisis,—nay, to the utter astonishment of the preacher himself—the hearts of the congregation suddenly burn within them; but, still, with a flame so pure and gentle, that it produces only an unusual thirst for the waters of life, and a respectful solicitation that the supply may be continued. We, therefore, can scarcely wonder at the opinion afterwards expressed by the Bishop, that "although we have the promise of heaven to be always present with us, yet there may be peculiar seasons, in which the Almighty displays his power in a manner so overwhelming, as to command the attention of his rational creatures: to dispel that coldness which makes them indifferent to the calls of duty; to compel the offenders into contribution; and to oblige them to sue for forgiveness at the throne of Grace."

MILTON.

My morning haunts are, where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up and stirring: in winter, often the sound of any bell awake men to labour or to devotion; in summer, as oft with the bird that first rises, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full freight.

BIOGRAPHY.

MEMOIR OF BISHOP HEBER.

The following memoir of the Right Rev. Reginald Heber, D. D., late bishop of Calcutta, is from the London Christian Guardian for October.

Reginald Heber, the second son of Thomas Heber, and Elizabeth Atherton his wife, was born at Malpas, in the county of Chester, April 21, 1783. His early life was repeatedly endangered by serious illness, and the usual diseases of childhood, under which he evinced great patience and deep impressions of piety. Both Mr. and Mrs. Heber took great pains to store his mind with Scriptural and useful knowledge, and by their sedulous instructions he was able to read the Bible with ease and fluency before he was five years old.

Mr. Heber, being himself a warm admirer of the simple and beautiful language of Scripture, gave particular directions that the Bible, without any abridgment, should be put into Reginald's hands, that he might become as familiar as possible, not only with its contents, but with its inimitable style. Young Heber's capacious memory, and diligent attention to his studies, enabled him to derive the utmost benefit from this plan that could have been anticipated; and its happy results were visible, not only in his early piety, but during the whole of his life. It was probably owing to this, that at an early age, he had a deep sense of the importance of prayer, and was accustomed to engage in it with an earnestness and a frequency very unusual; evidently proving that the seed of those divine principles was then implanted in his mind, which afterwards brought forth fruit to the glory of God. Nor can it be attributed to any other cause, than to the blessing of God on these early efforts to imbue his mind with sound religious instruction, that he evinced through life so deep a sense of his entire dependence upon God: discovered on all occasions so much resignation to his will; exhibited such unequivocal proofs of the humbling views he had of himself, and manifested, as well in adversity as in prosperity, such a constant sense of gratitude to the Father of mercies.

Young Heber early displayed an ardent desire for knowledge. When only six years of age, on recovering from a severe illness, the first indulgence he asked for was to be permitted to learn the Latin grammar, while such was his application to his studies, and his inclination for poetry, that before the close of the ensuing year, he had translated the fables of Phædrus into English verses; such indeed was his attachment to study, that instead of engaging with his companions in the usual schoolboy sports, he was accustomed to employ his leisure hours in a lonely walk with some interesting volume with which he wished to become acquainted.

When eight years of age, he was sent to Whitchurch Grammar school, then under the superintendence of Dr. Kent. After remaining there for five years, he was removed to Neeson, near London, and placed under the care of the Rev. Mr. Bristow, where he continued till his admission at Brasenose, Oxford, in 1800. His conduct while at school evinced the exceeding value and importance of early scriptural instruction. Having been accustomed by his excellent parents to the serious perusal of the Holy Scriptures, he never relinquished this important practice, and found those sacred oracles to be a light to his path and a lamp to his feet, preserving him from those snares and temptations to which, notwithstanding every precaution, youth are exposed, and leading him to devote himself with full purpose of heart to God's service. When only fourteen, Mrs. Heber missing her "Companion to the Altar," inquired for it among the servants, but it could not be found; after three weeks she casually mentioned her loss to Reginald, who immediately brought it to her, stating that he had been deeply interested and impressed by its contents, and earnestly requesting that he might accompany her to the Lord's table when the sacrament was next administered, and from this period he appears to have been a regular communicant.

In his sixteenth year, we find Mr. Heber diligently reading Locke's Essay on the Human Understanding, and carefully studying Hooker's Ecclesiastical Polity, with a view to that sacred office, to which he had been early devoted; while at the same time he