

By Archdeacon Spencer.

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for, 1838.)

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(From the *Christian Keepsake, and Missionary Annual*
for, 1838.)
"Blessed are they that mourn, for they shall be comforted."—*Matthew iv. 5.*

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Sweet, falls the shower on Sharon's leaves,
Sweet, sighs the gale o'er India's billow,
Sweet, float the forms which fancy weaves
Around her poet's dreaming pillow,
Sweet, is the virgin-treasured kiss,
When lips, with lips unchanging meet,
Sweet, the first throb of bridal bliss,
The untold hope of passion sweet ;

Sweet, to the exiles widowed ear
The notes of home remember'd long;
And sweet to speak, and sweet to hear,
The music of his native tongue—
Sweet, from the gheber's perfumed urn,
Their sunward way his offerings find,
Sweeter the prodigal's return,
Sweetest the Christian's will resigned.

Bright is the wild wave's sparkling foam,
Bright blooms the fruit in Seville's grove,
Bright glows the cheerful hearth of home,
Brighter the eye of answered love ;
Bright the Peruvian's golden chain,
Bright in Brazilian mines the gem,
Brighter Herodias' gorgeous train,
Brightest the Baptist's diadem.

Lovely the form of absent friend,
Lovely the maiden's spell-fraught name,
Lovely the pledge the distant send,
Lovely the good man's humble fame,
Lovely the unconquer'd patriot's bier,
Lovely the ground by martyr trod,
Lovelier the Christ's millennial year,
Loveliest the eternal sign of God.

Mighty Britannia's guarded coast,
 Mighty the Gaul's imperial lord,
 Mighty the proud Assyrian's host,
 Mightier the slaying angel's sword ;
 Mighty the monarch prophet's song,
 Mighty the unrespecting grave,
 Mightier the soul that knows no wrong,
 Almighty He that died to save.

Dear are the mother's accents mild,
Dear the responsive infant's smile,
Dear is the father's only child,
And dear the promise void of guile ;
Dear is the tress of braided hair,
Dearer the farewell fondly spoken,
Dearest the sacrifice of prayer,
From hearts subdued and spirits broken !

Weep then—thy Saviour bids thee weep!
As all have wept—of woman born,
While seraphs in their glory keep,
A blessed watch o'er them that mourn.

B I O G R A P H Y.

DR. HAMMOND.

DR. HAMMOND.

We take the following particulars respecting Dr. Hammond, so well known among the pillars of the Church, from the Church of England Magazine:—

“Dr. Hammond rose from his bed at four or five o'clock, rarely so late as six, and did not retire to rest until midnight; for he was both fond of learned research, and so sensible of the snare which lay in the path of idleness, that he had acquired a deep aversion to it, and always besought others to shun its dangers. Even while he dressed, his servants read to him; and in this way he became acquainted with the contents of several volumes; and as he took his walks through the shady avenues which surrounded his mansion of Westwood, a book was his constant companion. To the end of his days he husbanded his time, acting upon the maxim that we should take care of our minutes, and ‘thinking it a great folly to spend that time in gazing upon business, which should have served for the doing of it.’

He principally devoted himself to the study of theology and church history; and some of the most precious learned, and moderate works of the day, were the fruits of his reading and reflection. If he erred,

was not designedly, or for want of due meditation and prayer; and when his opinions excited angry feelings or occasioned intemperate language in others, he who had been careful to 'draw the teeth,' as he termed it (that is to avoid giving just provocation to any person in his writings), rendered neither evil for evil, nor railing for railing. So greatly had he gained the mastery over his temper, that some persons who were his companions during the ten latter years of his life, never heard him utter an intemperate expression; and Dr. Fell observes that several of his antagonists were led by the mild spirit in which he wrote, to regret the violence which disfigured their own productions.

"To be peaceable, gentle, and full of good fruits," was his idea of a Christian's duty; and he endeavoured to shut out the temptations to neglect these things, by frequent communion with God. Considering that at Westwood his time was at his own disposal, he devoted the more of it to the 'Father which seeth in secret;' and his seasons of prayer exceeded David's 'seven times a-day:' these he so religiously observed, that if any necessary business or charity had encroached upon the time, he repaired the loss by absenting himself from the family repast. Nor were these devotions cold and wearisome in consequence of their frequency; he was truly fervent in spirit; and in the ordinary services of the Church, which so many reproached with being tame and lifeless, tears often ran down his face."

How is the latter fact calculated to reprove those who object to a liturgy as unfriendly to the spirit of prayer! It should teach them that the spiritless attendants on a liturgical worship are "not straitened in" the form of worship, but "are straitened in their own bowels;" or, in other words, the fault is in themselves. If men were imbued with the Scriptures, they would find the liturgy of our Church just the most grateful form of words which they could adopt for nearly every word of it is in Scripture phrase. He who brings not to the act of prayer an understanding enlightened by God's word, will derive no good from the most fluent, unpremeditated form; he who does will be "abundantly satisfied" with our liturgical worship, and, like Dr. Hammond, will feel his sentiments, whether of penitence or of joy, fully called forth and responded to in the use of that form of sound words.

"In his private prayers Dr. Hammond not only made known his own wants, but likewise interceded for the whole race of mankind. He could not approve of that 'thrift and narrowness of mind to which we are so prone, confining our care either to ourselves and relatives, or, at most, to those little angels of the world that most immediately concern us.' He therefore pleaded in behalf of those who were in any manner of adversity; for the sick and needy, for the clergy and suffering royalists, for the persecutors of his brethren, and for those who had done him any injury; and he was never satisfied that he had really forgiven such persons, until he had asked pardon for them from God.

“The family at Westwood assembled twice a-day for prayer, using the services of the Church of England, and Dr. Hammond usually conducted their devotions. In addition to this he preached a sermon on the Sunday mornings, and persisted in this work of the ministry even when illness rendered it scarcely possible. In the afternoon he catechised the children by inviting the servants to be present, and adapting his instructions to the capacities of both; and so strongly did he feel the importance of what he expressed on those occasions, that he was grieved if the seed appeared to be sown by the way-side; and often under these disappointments retired to his closet to inquire with whether they might not be attributed to some defect in himself, which by due care he might remedy. He also invited any of the household to private interviews for conversation upon religious subjects; and when they came, encouraged them in a most condescending and kind manner to speak their minds; and then, having patiently listened to their difficulties, he proceeded to use his best efforts to remove them. And when he heard that any were sick, he soon found out by the state of their chamber, and endeavoured to establish, strengthen, and settle them in the faith and fear of God.

were. "The same desire to promote personal religion
ed, it was manifested by his efforts in the neighbourhood

He knew that the soul was beyond all other possessions in value, and wished that men were wise enough to ponder this truth, and to live accordingly. He deeply lamented that so many were betrayed in that age into careless and irreligious courses; and, in his endeavours to lead any into the way of peace, he would exclaim, 'O, what a glorious thing—how rich a prize for the expense of a man's whole life were it—to be the instrument of rescuing any one soul!' He therefore went about as one who watched for souls, because he believed that 'spiritual conference which is at all times very profitable, yea, and pleasant to every diligent humble student,' is highly conducive to the 'countermining and eradicating of sin, mortifying this or that passion, rage, or other sensual desire, and contending for the highest exaltation and improvement of our natures, all growth in grace, and the practical knowledge of our Lord and Saviour Jesus Christ.'

Christ. 'The young were now, as they ever had been, peculiarly interesting to him: he thought that they should be led early into the paths of righteousness, and that this would be the most likely way of bringing about a national reformation. At one time he had proposed that every parson should pursue a regular course of instruction in the doctrines and duties of the Gospel, 'with all the youth of his parish who had not yet come to the Lord's supper,' and although these endeavours might be thrown away upon many, yet he considered that, through the blessing of God, an abundant harvest would repay the toil of this spiritual husbandry, thus pursued towards the young and tender plants in the vineyard. Being thrust out of his parochial charge, he was precluded from acting on such a plan; but the mind which proposed it was not less intent upon promoting the spiritual welfare of the young by such means as yet remained within his power. He gained their affection and confidence, he then represented to them the beauty, pleasure, and advantage of a pious life, and the deformity and misery of sinful courses. Such were the sentiments which he mingled with his other instructions to Sir John Parkinson's children (for he devoted the interval between morning prayer and dinner to their education), and such he endeavoured to instil into the minds of all whom he met. He also strenuously warned them against being ashamed of their religion. 'You ought to be as open,' he would say, 'in your regard for the Gospel, as bold in leading others to God, as wicked men are in serving the cause of Satan. Instead of always acting on the defensive part, you should be forward to attack the enemy; and this you will find not only a great service to your neighbours, but a great security for yourselves.'

"Dr. Hammond was a frequent visitor of the sick in the neighbourhood. 'The time of sickness,' he observes, 'or any other affliction, is like the cool of the day to Adam, a season of peculiar propriety for the voice of God to be heard in the mouth of his messenger; and so may, by the assistance of united prayers for God's blessing on his own instruments, be improved into a very advantageous opportunity of begetting or increasing spiritual life in the soul, and cannot, without great guilt of unkindness and treachery to that most precious part, be neglected or omitted by us.' In performing this office he often encountered the danger of infection without fear; for he felt that 'he should be as much in God's hands in the sick man's chamber as in his own.'

“ Although Dr. Hammond's income was now very small, he still reserved a portion of it for the poor ; he always came down with exceeding alacrity when it was told him that a poor body would speak with him, and listened with kind attention to the tale of woe. Others he found out in the course of his walks ; and some were made known to him by persons whom he requested to recommend proper objects. One anecdote will illustrate this part of his character better than the longest description of it. The perty of a poor and sickly weaver, named Houseman, who lived near Westwood, had attracted the attention of Dr. Hammond, who afterwards took great pleasure in visiting him, lending him books, and conversing with him about their contents. Knowing that the poor man's weakness prevented him from earning a livelihood by his trade, he ‘ invited him, nay, importuned him still to come to him for whatever he needed ; and at his death left him ten pounds as a legacy. A little