

For the Colonial Churchman.

THE GLORIA PATRI.

This exalted hymn of praise to the eternal Godhead, which is appointed to be used in our church at the conclusion of each psalm, it is to be feared, is too often uttered without due consideration of its fitness and beauty. It has been part of the public worship of the church, from a very remote period of antiquity. Clemens of Alexandria mentions it as such A. D. 190, and it appears, (says Comber) that it was in use before, "because the Arians did alter the ancient form into—Glory be to the Father by the Son, and in the Holy Ghost, for which they are sharply reprehended by the orthodox Fathers." We are to regard it as ascribing all praise and glory to the Supreme Being, and an act of adoration to each person, which we are obliged particularly to pay, because every one of the persons in the Trinity hath done peculiar benefits for us. The Father hath sent us into the world, preserves and provides for us in it. The Son hath lived with us, and died for us, and though returned to his Glory, is still mindful of us. The Holy Ghost does come to us, and stay with us as a guard and a guide, a Comforter and an Advocate, clearing our minds, cleansing our hearts, quickening our affections, and enforcing our prayers." Let the worshipper in our church bear these things in mind, while with his lips he utters these glorious words,—words which are hallowed by the recollection that they have ascended from the lips of millions in past ages, who now swell the company of the just spirits made perfect in Heaven. What better form of praise can we desire, than one which is but a paraphrase on the song of the Seraphim, (Isaiah xi. 3) and is clearly grounded on Scripture, (1 John x. 7.) How, (asks Comber) can we use it too often? Surely God's mercies are more frequent than our praises can be. Those that censure this as a vain repetition, would ill have digested the hundred blessings which the Jews are bid to say every day (Deut. x. 12.) and might be offended at David's "seven times a-day," and St. Paul's charge, "to rejoice alway." As God never thinks it too often to relieve us, let us never think His praises too many, or too tedious; but in Psalms, in Litanies, and in every thing, let us give thanks; and when Gloria Patri is not in our mouths, let it be in our hearts, that we may never forget his benefits.

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ADVICE TO A LADY.

A pious Mother's Treatment of a Worldly Son.

Among Mr. Venn's correspondents about this time (1776) was a widow lady of fortune, residing in London, who had a son just entering life, who was unhappily averse to the religious views of his mother,—the following extracts occur in letters written to this lady:—

"With regard to your Son, you certainly judge right, not to restrain him from balls, cards, &c.; since a mother will never be judged, by a son of Mr. —'s age, capable of determining for her, and perhaps after your most strict injunctions to have done with such sinful vanities, he would be tempted even to violate your authority. The duty you are called of God to exercise now, is, bearing the Cross, borne at different times, and in different measures, by all the disciples of a crucified Saviour. True, it is painful to see one's dear child a lover of pleasure more than of God—painful to see a young creature, born for communion with God and acquaintance with heavenly joys, wedded to trivial gratifications, and the objects of sense alone. But such were we!—God prevented us with his goodness, and sounded an alarm in our souls, or we had been such to this hour! He expects, then, that your experience should teach you to wait with patience, till mercy—Divine and astonishing mercy apprehend him also. He expects that, after your continual presenting him every day, as the distressed father did his paralytic son, "Lord have compassion and help us!" You should tarry the Lord's leisure, be strong, and comfort your heart

in hope that the day will yet come, when, for your dear and tenderly beloved son, it shall be sounded in the presence of the living God, and to the additional transport of angels in glory, "He was dead and is alive again—was lost, and is found!"

As opportunity offers you will be ready to represent religion, not as a duty, so much as the best pleasure; which, wherever it is in reality, rejoices the heart more than wine, and renders tasteless, in comparison of itself, the whole circle of vain amusements. When you have done this—and, by your own meek, humble, self-denied spirit, exhibited before his eyes the power of godliness,—you have done all that lieth in you; and with acquiescence in God's good pleasure, you are to lie at the door of mercy for your poor son. * * * * *

As to the Sacrament, it is a point of more difficulty. There is a good deal to be said for his receiving it, on account of the preparation he would use, which might prove a season of awakening; and much on the other hand, against it, as it greatly sears the conscience to be trifling with and mocking God in such a solemn ordinance. Suppose, therefore, you were to lay before him the danger of receiving it in a careless spirit; and then, as he is of age to judge for himself, let him act as he chooses.

From the whole, you see you are to learn two most important lessons, from the painful situation you remain in with respect to your son. The one is, your own weakness and inability to impart a single ray of light, or excite the faintest conviction of sin, or communicate the least particle of spiritual good, to one who is dearer to you than life.

How ought this to take away every proud thought of our own sufficiency, and keep us earnest, importunate supplicants at the door of Almighty mercy and free grace!

The other is, that your own conversion, and reception of the Lord Jesus Christ as your portion and righteousness, ought to be marvellous in your eyes.

You have many kind thoughts and the highest esteem possible for me; for which I desire to retain a due sense upon my mind: but you know I was merely a voice, which said, "Behold the Lamb of God!" The desire and ability to do so, and that blessed peace you enjoy in consequence of your faith in Jesus, was the operation of God: for who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? All possible adoration and praise then, be to God for his unspeakable gift!

You must take care, dear madam, that you are not hurt in your soul by the hypocrisy and evil tempers of great professors of religion. It had liked to have proved my eternal ruin, when I was first acquainted with the religious world; and it is daily the cause why many stumble and fall. For contempt of godliness is excited by the deceitfulness and wickedness of those who are accounted godly.

Yet it ought not to offend us against religion: for it confirms the truth of the Bible, which speaks of self-deceivers, of false professors, of men that have the form of godliness, and deny the power of it.—Why, therefore, should I be staggered when I see all these things come to pass? It is designed to make us cease from man, to compel us to walk in close communion with God, and hold us fast by Him. Further it is designed to stir us up to be jealous over ourselves with a godly jealousy, lest we be found in a delusion; and with much of religion and Jesus in our mouths, be strangers to His Spirit, life and nature.

A further use you may make of the sad discovery, that many have zeal to profess whilst they are nothing, is, to restrain you from many religious acquaintances. This, I am, by experience, convinced is hurtful to our souls, in two ways. First, it accustoms us to prate about religion in a general way, and about the characters of those who profess it; because we think we must talk about religion, though far better laid aside than so used. Secondly, it robs us of precious time, and that private communion with God, in prayer and reading his holy word, for which conversing with all the saints in heaven, would they give us their company, can never make up.

The life of a christian is a life of encreasing at-

tainments in a science which is all practical and transforming,—which at once humbles and exalts; gives God the full honour of His sovereignty, jealousy, holiness, and justice upon the despisers of His Majesty to the last; yet gives also the sinner the full comfort and triumph that God's mercy, goodness and grace can inspire.

The christian life is a life inoffensive, in the tenor of it, to all around; not only inoffensive, but useful and beneficial; it is also the life of a mild and loving husband or wife:—of a meek, compassionate master; of a dutiful, obedient child; of a faithful, honest servant; of a valuable, trusty friend; of a benevolent, compassionate member of society; of a companion whose conversation is so far from being impure and frivolous, that it is instructive, animating and pleasing to every creature that is alive to the feelings of eternity.

The christian life is a life of very frequent delight in devotional exercises; yet after all, a life of self-abasement for irregularity of temper or desire, in any degree,—this prevails and crowns the excellency of the whole.—*Venn's Correspondence.*

From the Missionary.

QUALIFICATIONS FOR CONFIRMATION.

The first requisite is *knowledge*;—by this is meant, not an acquaintance with the mysteries of religion, nor yet an accurate knowledge of the obtruse and difficult passages of Scripture, learning like this more frequently "puffeth up," than "enliveneth." But those who are candidates for this sacred rite, ought at least to be instructed in the *first principles* of Christianity; and know as much of the Gospel scheme, as may be learned from the Catechism, which is, in itself, a brief summary of all necessary doctrines and duties; intended, as its title asserts, "to be learned by every person before he be brought to be confirmed by the Bishop."

There must further be *repentance* for all our past sins—*faith* in the mercy of God through Christ—and a hearty *resolution* to live in all holiness for the time to come. "We must," says a late learned and pious prelate, "come to confirmation with a willing disposition to live in subjection to the Spirit of God, to abide ever under his most holy protection, and to follow his heavenly guidance in all things. The same penitence must therefore be necessary in confirmation, that is necessary in baptism; the same firm faith in the promise of God; the same renunciation of every thing that stands in opposition to him—the devil and all his works, the world with its vanities and extravagances, and all the wicked tempers it produces, and all the evil desires and appetites of the body. It is also evident, that the ordinance requires a hearty desire to be made partakers of the Holy Spirit, and a firm belief that God will give and continue to us his heavenly grace, to preserve us pure and undefiled in this wicked world, to strengthen our good purpose, and enable us to bring them to good effect, by living in obedience to God, to the end of our lives."

To make the promises which are required in confirmation, without due seriousness and reflection, would be trifling with God; to make them without sincerity, would be lying unto him. Great care therefore should be taken to answer from the heart, as well as with the mouth, to the following question—"Do you here in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism, ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook for you?" This is the only question put to the candidates by the officiating Bishop; and the deliberate, audible, answer of each one is,—*"I do."* *I do* "ratify and confirm the solemn promise and vows made at my baptism;" *I do* "acknowledge myself bound to believe and to do all those things which were then undertaken for me." In other words—*I do* "renounce the devil and all his works; all sin, of every kind; and especially those sins which, on account of their enormity, are usually denominated *the works of the devil*—murder, adultery, theft, lying, slander, envy, hatred, malice, and such like.

I do "renounce the pomps, and vanities of this wicked world;"—all undue attachment to its riches;