

present meeting will find no difficulty in concurring in the steps which have been adopted; nor can we apprehend any but the most beneficial results from such assemblies, if we pray for the hallowing and restraining influence of the Holy Spirit to direct us aright.

We frequently see the members of secular assemblies, after the most ample and minute, and sometimes warm discussions, finish their debates in the greatest harmony; and shall not we, who have nothing at heart but the peace and prosperity of the Church, separate in renewed confidence in the faithfulness of the promise that the Redeemer will be always with his Church? In truth, there can be no debates nor combination of circumstances so trying as to be incompatible with kindness and equanimity.

We must be on our guard against excitement, and not fall into the error which we disapprove so much in the enemies of the Church. The measures which we take to preserve her temporalities must rest on just principles, firmly but respectfully urged; and having done so, patiently wait the result;—and even should that result be unfavourable, we are not to pander to the wicked passions by violent agitation and complaint. The Church, labouring under every privation, may still do essential service to the population of the Province; and save them, when no other power can save them, by urging, steadily, independently and quietly, its blessed truths upon their hearts.

Such is the temper of the times that first principles are shaken, and instability seems to pervade every institution; if, therefore, the property of the Church be taken from us by legal oppression, we must receive it as a trial of our faith, and, submitting in all patience, seek consolation in turning with redoubled ardour to our sacred duties.

From teaching the Gospel in the purest form to the inhabitants of Upper Canada we cannot be driven. We are a Missionary Church;—in this consists our true character; and as our organization is Missionary, let us cherish more and more a Missionary spirit. This can be done amidst the wreck of our temporalities as well as amidst the slander and contumely of our enemies, without affording them a single just cause of irritation. By thus proceeding we shall exhibit the character and principles of the Church in all their attractive beauty, and win far more friends in the day of our adversity than in that of our prosperity.

Remember, my Brethren, that, next to God, every thing depends upon our conduct and ability. A Clergy, to be truly efficient in a new and rising country like this, must unite many qualities of rare and superior excellence. Their piety must be sincere and consistent; their habits patient and laborious:—they must possess the power of holding Christian conversation with persons of all classes, and be at all times ready to give a reason for the faith they profess. They must be attached to order and discipline, have clear and comprehensive views of the evidences of religion, and a competent acquaintance with the history of the Church of Christ. They must also be well acquainted with the constitution of our own Church, her articles of Faith, her rules and discipline; and that knowledge of the Scriptures which is every where expected in the clergy, though here, from the circumstances of the country, it is particularly required. "Such a body of Clergy," says a distinguished Missionary Bishop of the Church, "though not numerous, acting on common principles, breathing the same spirit, and speaking the same thing;—combining zeal with love of order; courteous without secularity; sedate without being austere; respectable from their education and attainments, and revered as living examples of the power of the Gospel over the heart: such men can never be without influence in any region of the civilized world. They possess, indeed, an efficiency which is not properly their own,—but is rather the operation in and through them of the HOLY SPIRIT."

ORATIONES BIBLICÆ.

No. VIII.

ST. PAUL BEFORE AGRIPPA.

Many of the orations of Demosthenes and Cicero have been handed down to us, which we may discover from internal evidence, and which we know as matter of history, were the effect of much labour and study on the part of these princes of rhetoric. These are written at full length, so that we want nothing but the action and energy of the speakers to give us a correct idea of their eloquence.

In the 26th chapter of the Acts we have one of the longest orations contained in the sacred volume: and yet it probably is but an abridgement of the speech delivered by St. Paul in the presence of Agrippa. The Scriptures are too full of important truths to have room for any thing but a skeleton of the various sermons and addresses to which, in the history of Christ and his Apostles, any reference is made; and we know how much the beauty of eloquence is lost when all amplification is retrenched, and only a few leading particulars are enumerated.

Another reason why we might expect to find St. Paul's speeches inferior to those of the masters of Grecian and Roman eloquence, is, that while they polished their's, *ad unguem*, his were entirely unprepared, the spontaneous effusions of a mighty mind under the commanding influence of religious principle.

But after all, perhaps, the greatest disadvantage under which St. Paul would labour in comparison with these great men, was, that whereas they never spoke in an assembly in which they had not some partisans, and where the weight of their names was not sufficient to gain them universal attention; St. Paul was in the midst of enemies who hated him, or of superiors who scorned him, and had consequently to contend with the almost insurmountable antipathies of a whole auditory, or with the still more insufferable contempt of those who despised his fanaticism.

When St. Paul was called upon to defend himself before Agrippa, it appears from the appeal which he makes in the 4th and 5th verses, that the Jews, his implacable enemies, formed one part of the auditory. If it should be thought that Agrippa and his party had any high opinion of his eloquence in calling him forth, I would suggest that their reason was of a different kind. Festus did not know what to do with his prisoner: he

found him accused of crimes of which the Roman law took no cognizance, and he was relating the peculiarities of the case to Agrippa, who partly from kindness to Festus, and partly from curiosity about a stranger who was esteemed almost a madman, wished to hear what he had got to say.

Before such an assembly Paul arises: and, in strict adherence to the fundamental rules of rhetoric, he begins in language the most conciliating to the principal person addressed, and yet he never degenerates to childish servility (verse 2, 3). Having thus prepared his way, he turns round with a bold and confident appeal to the Jews present, to whom he would by no means condescend to apologize, and charges them with knowing his character to be the very reverse of what they as his accusers had represented it. This was a two-edged sword, which at once greatly served his purpose and defeated theirs. (verse 4, 5.)

This is his exordium—He next states the ground of his accusation (verse 6,) from which he makes it appear that he is condemned for that which is a standing article of the Jewish creed (verse 7,) and then breaks forth in the most animated exclamation, still turning himself towards the vanquished Jews, "why should it be thought a thing incredible with you," ye inconsistent believers in a resurrection, "why should it be thought a thing incredible with you, that God should raise the dead?" (verse 8.)

Having done with these, he enters on a narration of the remarkable facts of his own history. That he had been a persecutor still more violent than those who were now persecuting him.—That in the eager pursuit of his murderous purpose, he was suddenly arrested by a miraculous vision and voice from heaven.—That this first led him to hesitate, and enquire of the supernatural speaker, "what wouldst thou have me to do?" That the speaker proclaimed himself no other than the Lord Jesus whom he was persecuting, and gave him a commission to preach the Gospel to the Gentiles: "whereupon," he adds, with irresistible force, "O King Agrippa, I was not disobedient unto the heavenly vision;" and proceeds to declare in what manner he had fulfilled his trust: when the energy of his language so powerfully affected Festus that he exclaimed, "Paul, thou art beside thyself: much learning doth make thee mad." Paul, undisturbed by the nature of the charge or the interruption of his discourse, replies with a calm self-possession and temper which strikingly proved Festus's mistake, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." The sudden change from vehement oratory to a vindication of his own temper, in language the most mild and unassuming, must have had a wonderful effect. Having again appealed to the King for the truth of his assertion, he introduces one of the finest strokes of eloquence, by first asking the King a question, and then supplying him with an answer to it. "King Agrippa: believest thou the prophets?—I know that thou believest." The King could no longer hold his peace—he had sat there as a judge, and behold he is almost ready to avow himself a convert—"Almost thou persuadest me to be a Christian." When we advert to the disgrace attending the Christian name, and to the infinite distance at which Agrippa appeared to be from any such a belief as that which he here stamped with his approval, we must be sure that the effect upon his mind by the address of the Apostle was most extraordinary. The answer of the apostle is one of the greatest master-pieces of the sublime art under our consideration, than is to be found in any history. "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, EXCEPT THESE BONDS!" This answer seems strikingly adapted to fix the wavering resolution of the King on the side of truth. It exactly corresponded with the feelings which were evidently uppermost in his mind, and shews that the apostle well knew how to take a proper advantage of any impression which he had previously produced. Again, there is an amazing power in sympathy: and when the royal auditor was thus affected, the rest would doubtless participate in his feelings, even if their own had been dormant during this remarkable speech. While all, therefore, were in this state of excitement, he addresses them in the emphatic words I have quoted.

But though he wishes the king and the rest of his auditors to be like himself in enjoyment as a Christian, he does not wish them to be like him in suffering as a chained prisoner. No doubt there was an accompanying motion of the fettered limbs, which at once made his bondage perceptible to the eyes and ears of those before him, when he uttered the words, "except these bonds." The sight of so much excellence in such a condition must have been unutterably affecting—to hear the man thus unjustly afflicted, generously wishing them, and even his enemies who were among them, every thing that he possessed except his miseries, was more than they could endure. He was interrupted at the word *bonds*, by the sudden rising of the whole company: who, partly ashamed of their unjust conduct and suspicions, and partly afraid lest longer continuance might unman them all, left their seats, saying one to another, "this man doth nothing worthy of death or of bonds." The word *bonds* thrilled through their hearts, and lingered on their tongues.* At length they concluded in the unanimous resolution, that Paul might have been set at liberty had he not taken the power out of their hands by a direct appeal to Cæsar.

J. K.

* See Dr. A. Clarke, *in loco*.

THE BURIAL SERVICE.

Some of the objections most frequently urged against the ritual of the English church, are made to her occasional offices. In the burial service for instance it is often asserted that the minister pronounces the salvation of the deceased certain, even though his preceding life may have been unchristian, and his character notorious: "we therefore commit his body to the ground *** in sure and certain hope of the resurrection to eternal life." Now though indisputably the church intended to use the language of charity respecting those whose bodies she thus consigns to the grave, yet it is most clear that she never meant to affirm of every man that he will rise to eternal life. The words are 'in sure, &c. of the resurrection,—the resurrection generally, not, necessarily, that of particular individuals. But the question is incontrovertibly settled by the fact, that at the last review the sentence was

changed: it formerly stood 'in sure and certain hope of resurrection to eternal life;' an alteration was made, and the article 'the' was inserted, *on purpose* to shew that the sense is general, as I have explained it.

The expressions of the burial service may be defended upon solid grounds: the real objection, therefore, is only that many hearers are not acquainted with the explanation, and may misunderstand them. But as it has been acknowledged by a writer who wishes them altered, 'it is far more easy to see the difficulty, than to remedy it. Shall we have a neutral form which says nothing? or, shall we have one form for believers, and another for the wicked, leaving each clergyman to make his choice between them? This is a responsibility which no clergyman would dare to be charged with. The alteration, or omission of a very few words, would, however, in this instance, ease the minds of many; though, when these words are altered, the service, as a whole, still supposes the departed person a true servant of Christ, and therefore, in its spirit, is inapplicable to the case of the wicked. The question goes to the structure of all our services, and must be looked at and dealt with, as a whole.'

The objection against the burial, and other services of the established church, is simply that the church assumes the sincerity of the worshippers. It is easy to say, that the fact is otherwise, and that charity, unsupported by fact, is misplaced: it is not easy—it is hardly possible—to say, on what other principle public prayer can be offered. The prayers of dissenters are obliged to rest on exactly the same basis. I refer in illustration of this point, to an anecdote related in the memoir of Leigh Richmond. That venerated clergyman was present, in a private family, when the late Mr. A. Fuller, a leading dissenter of his day, who had objected on the ground I have mentioned, to the service-book, offered up a prayer. Mr. R. afterwards addressed him—"Your prayer is liable to the same objection which you make to the services of our church. Your petitions for pardon and grace, your acknowledgement of guilt, your hope and confidence in God, were all generally offered up, without qualification, as expressive of the feelings and sentiments of the whole assembly." "How would you have me pray?"—"Precisely as you did, but you must no longer adhere to your objection: for you were not warranted to believe, except in the judgment of charity, that all the members of the family were sincere worshippers. You have this night authorized the principle, on which our services were constructed, by your example." So long as an individual is not removed, by the sentence of a competent tribunal, from the communion of the church, he must be admitted a partaker of all the outward privileges of the faithful. It might perhaps be well to draw the reins of ecclesiastical discipline tighter: it would not be well to lower the services of the church to the standard of the world.—*Liturgica, by Rev. J. Ayre.*

THE CHURCH.

COBBOURG, SATURDAY, NOVEMBER 25, 1837.

In a late number we offered some remarks on the erroneous impressions by which certain of our contemporaries seemed to be affected in regard to the alleged income of the Archbishop of Canterbury. We have since obtained information of a more specific character, on that subject, than we were enabled just at the moment to offer.

By the "Liber Ecclesiasticus," which is founded upon official returns, it appears that the Archbishop of Canterbury's income is £19,000 per annum; but the present Archbishop having, under an Act of the Imperial Parliament which gave him that authority, sunk a portion of that income for the re-edification of a part of the ancient palace of Lambeth, it is reduced, until the expense of those improvements shall be paid off to £16,000 per annum. While this fact contradicts at once the exaggerated statements which have been in circulation regarding the income of the most Reverend Prelate, we may take occasion to observe that, in a country where many noblemen have from fifty to £100,000 a year, and some £200,000 and upwards,—one, the Marquess of Westminster, is said to have a thousand pounds per day,—£16,000 per annum is certainly not an immoderate provision for a prelate at the head of the whole National Establishment; for one who is constituted by his office—from the tribute of honour which the State pays to Religion—the first peer of the realm, next to the princes of the blood royal.—Moreover, the expenses of his situation are enormous, and the calls upon him, which he freely answers, are large and multiplied.

At the same time that we are not, by any means, advocates for the possession of exorbitant wealth by the clergy, there are obvious reasons why Christian ministers of every grade should not merely be furnished with a competent and decent maintenance, but have the means also of setting an example of liberality in those numerous calls and claims of benevolence which it is so frequently their duty to recommend to others.

There are charities both of a general and local nature, undeniably important in their objects, which often call forth the anxieties of the christian pastor. Societies for the spread of religious knowledge,—Associations for the diffusion amongst the destitute of spiritual truth, present a claim upon Christian believers which by them can never be heard in vain. And then there are local charities; there are the fatherless, the widow, and the sick who look for sustenance and solace from the sympathies of the Christian brotherhood, to whose appeals for help in their distress no true follower of a compassionate Saviour can turn an indifferent ear. There is also the religious instruction of the children of the poor to be provided for, and their moral degradation to be provided against; and these are objects of christian sympathy and succour, the worthiness of which none can gainsay. But while the minister of Christ tells of all these channels into which the bounty of Christian professors may flow with benefit to their fellow-creatures, and perchance with glory to their God and Saviour,—is it not hard that, from a stinted income, and the bare means of supplying the wants of his own household, he must bid others do what his own hand cannot join in? To how many mortifications and distresses must not this expose him; yes, and how much, too, must it not often