

REPORT OF THE PROCEEDINGS OF THE EPISCOPAL FLOATING CHAPEL, OR PORT OF DUBLIN SOCIETY FOR THE RELIGIOUS INSTRUCTION OF SEAMEN, 1830.

The Directors of the Port of Dublin Society again present to the public a detail of their proceedings during the last three years; from the 31st December, 1826, to the 31st December, 1829.

They have refrained, during this period, from obtruding themselves before those benevolent persons who have hitherto supported the Society, with the hope that the importance of its object, and its evident usefulness to that valuable class of men, the seamen of the empire, would be fully appreciated without requiring the customary annual appeal to their assistance. It has also been their wish to avoid the expense of printing a report; especially as the operations of the Society have been carried on with such uniformity, as to afford little fresh matter for publication, unless indeed in the increasing evidence of its sure but unostentatious progress; thus, daily demonstrating the utility of the Society, and the imperative demand it has upon the public for their zealous support.

It is with great regret that they feel compelled, from the lamentable deficiency of their funds, notwithstanding that every effort has been made to increase them, to make a most urgent appeal to their friends and the public. And before the Directors proceed to enter into the detail of the last three years, they would remark, that as the Port of Dublin Society have no endowment, but are pensioners upon the bounty of an hour, they cannot possibly look to other sources for their support than to the benevolence of the public at large; as they lament that little or no assistance has been received from persons connected with maritime affairs in this city. To those friends, then, who are interested in the promotion of the Gospel in that neglected class of men, to whom they owe, under the providence of God, much of their comfort and security, they would urgently present their claim for their liberal and uninterrupted assistance, with the confident expectation that this appeal will not be made in vain.

The Dublin Episcopal Floating Chapel has been open, and divine service performed on every Sunday without interruption, except on a few occasions when the vessel has been under repair. The morning service at half past 10, and the evening at 5 o'clock, which has latterly been changed to 4 to suit the wishes of the seamen. The attendance of captains of vessels and seamen, which necessarily varies according to the prevalent winds, has generally been as regular as the circumstances of their being at port permitted. Every possible care is taken to preserve places for seamen and their families, while their marked attention and reverence during divine service (a fact universally noticed by every one who has visited the Chapel) at once indicates their anxiety for Scriptural instruction, and gives an evidence that they are a class of people among whom, under the blessing of the Lord, much good may be effected.

The Chaplains, who have officiated during the above mentioned period, have borne their testimony to the ready and constant attendance of several individuals, when their ships have been in port; and to the general religious and moral improvement amongst the seamen; and if necessary, could produce individual instances in corroboration of this statement. But there is a testimony that is the more valuable, as coming from those who are impartial judges, and the most competent to form an opinion: that of the Captains of the vessels, who unhesitatingly declare that since the establishment of the Floating Chapel, the vice and depravity which existed amongst the seamen have been considerably diminished; and that they are more attentive to their business, more temperate and better workmen—thus producing a glorious proof of the fact, that where the Gospel is preached, morality and good conduct will be the result.

The Chaplains have given their undivided attention to the duties of the Floating Chapel. They have regularly visited the ships in the river, instructing and exhorting the seamen, and enforcing the doctrines they preach by their presence and example; and it is but right to add, they are most gladly received by the Captain and sailors, whose affections are gained by this most essential part of ministerial duty. The Rev. Arthur Wynne, who

was Chaplain to your Society, has lately resigned his situation on account of ill health, and the Rev. Henry W. M'Grath has been appointed in his room.

(To be continued.)

REV. DEOCAR SCHMID'S METHOD OF EXAMINING SCHOLARS ON THE SERMONS HEARD BY THEM.

(Continued from last week.)

Why did David know so well what love and care a good shepherd has for his sheep?

Because he had been a shepherd himself.

1 Because David had been a shepherd himself, before he was made King.

2 David had been himself a shepherd, before God had chosen him to be King over his people Israel.

What proof had David given of being a good shepherd?

He had delivered a lamb out of the mouth of a lion and a bear, and killed them; as he said to Saul: 1 Sam. xvii. 34—36.

1 Once when David was with his sheep, a lion and a bear came and took a lamb out of the flock; but David went after them, and killed both the lion and the bear, and rescued the lamb.

2 1 Sam. xvii. 34—36.

In what passages of the Old Testament is the Messiah represented under the image of a shepherd?

Isaiah xl. 10, 11. Ezek. xxxiv.

1 Isaiah xl. 11.

2 Ezek. xxxiv. 23, 24. Isaiah xl. 11. Psalm xxiii. 1.

Why is Jesus compared to a shepherd, in the Holy Scriptures?

Because He laid down his life for the redemption of mankind, as a good shepherd will die for his sheep; because he seeks the salvation of sinners, as a shepherd seeks his lost sheep; and because He watches, defends, and guides his people, as a shepherd does his sheep.

1 On account of the good care which he takes of his sheep, and for laying down his life for them.

2 Because Jesus Christ laid down his life to save his people from destruction.

What are our principle wants by nature?

We want wisdom, righteousness, strength and deliverance from the misery of this world.

1 Our food, sleep, &c.

2 We principally want by nature a new heart, and true wisdom, and the image of God to be renewed in us again, which is now, as it were, dead in us.

Why do we not want any thing, if the Lord is our shepherd?

Because through him, all our wants are supplied: for he is made unto us of God, wisdom, righteousness, sanctification, and redemption.

1 Because the Lord has said, Ask, and ye shall receive: and Jesus also said, If we seek the kingdom of God and his righteousness, all other things shall be added unto us.

2 If the Lord is our shepherd, we do not want any thing; because he gives us all things richly to enjoy.

What is meant by the "green pastures," on which Christ makes his people to lie down: and the "still waters," by which he leads them.

That plentiful provision, which our Saviour has made for the souls of his people.

1 The Holy Scriptures is, as it were, the green pastures.

2 Holiness and Heaven.

(To be continued.)

Thou canst scarcely be truly wise till thou hast been deceived. Thy own errors will teach thee more prudence than the grave precepts, and even examples of others.