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"WATCH YE, STAND FAST IN THE FAITH; QUIT YOU LIKE MEN, BE STRONG; LET ALL YOUR THINGS BE DONE WITH CHARITY." 1 Cor. xvi, 13, 14.

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SKETCH OF THE LABOURS OF THE RIGHT REVEREND THOMAS FANSHAW MIDDLETON, D. D., FIRST BISHOP OF CALCUTTA, INTENDED AS A CONTINUATION OF THE ARTICLE RELATING TO ECCLESIASTICAL AFFAIRS IN INDIA.

[For the following Narrative we are indebted chiefly to a Review of Archdeacon Bonney's Memoirs of Bishop Middleton's Life, which appeared in September, 1825, in the Christian Remembrancer. We have added a few extracts from the original work.]

Amongst the many eminent and talented men who have ornamented the English Church in the present age, we are persuaded that the late Bishop of Calcutta will hold a very distinguished rank in our ecclesiastical records. It is not often that a man so well qualified in every respect for the arduous duties which he was called upon to discharge, can be found readily disposed to undertake their superintendence. And in proportion to his eminent fitness for his office must be the degree of heartfelt regret, that the place, which was so peculiarly HIS, now knows him no more.

Perhaps there is no public event, of recent occurrence, more perplexing to the mind which contemplates the ways of Providence in the course of the world, than the removal of such a burning and shining light of Christianity at so critical a time, when all things appeared

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to be in a prosperous train; when India, previously so hopeless and dispiriting in a religious point of view, began to assume, under his pastoral care, a cheering aspect, and its hitherto barren fields to yield to the hand of Christian cultivation. The sceptic, indeed, might derive a plausible argument for his impious scheme from so mysterious a dispensation;—the Christian may as fully feel the difficulty involved in it; but the effect of it in him is, to increase his devout confidence in the Almighty Disposer of events, as his only resource in such a perplexity: and the sentiment which actuates and consoles him, in such a case, is, “I became dumb and opened not my mouth, for it was thy doing.”

Bishop Middleton, when he accepted the call of his church and country to lay the foundation of our Oriental Church establishment, was well aware of the many difficulties he must encounter;—he knew that, in wearing the Indian mitre, he should place no chaplet of roses on his brows, and that, like the man of God of old, who proclaimed the solemn sentence against the idolatrous altar in Bethel, he should be imperatively required to postpone the calls of personal ease and gratification to the holy commission on which he was about to proceed:—it was not, therefore, without much anxious deliberation, that he ultimately decided on embarking on the hazardous enterprise, and nerved himself to that degree of pious hardihood, required in one, who should aspire to the glory of becoming the Christian Gama of his age.

“At first he shrunk from the magnitude of the charge, and declined it. But, upon mature consideration, he thought it unworthy of a Christian minister to suffer the difficulty of the office, or dangers of the climate, to deter him from the performance of a duty, to which Providence was pleased to call him. ‘You will easily imagine,’ (he says, in a letter addressed to the writer of these memoirs,) ‘that in accepting this office, I have sustained a severe conflict of feelings. I had even declined it. But when I came to settle the account with my own heart, I really found I had little to allege in behalf of my decision. I began to consider that I had yielded to some unmanly considerations, when I ought rather to have counted my comfort, and my connexions, and my prospects at home, as altogether worthless in comparison with the good, of which it might possibly be the design of Providence to make me the instrument. How far, even now, I have reasoned rightly, God alone knows; but I have endeavoured to view the subject impartially, and I trust in the Almighty to bless the work in which I am to engage.’”—P. xvii.

When he once had made the decision, how completely he bent the whole force of his mind to the sublime charge which he had undertaken, may be judged by the following rules which he wrote down during his voyage:—

“Invoke divine aid.—Preach frequently, and as ‘one having authority.’—Promote schools, charities, literature, and good taste: nothing great can be accomplished without policy.—Persevere against discouragement.—Keep your temper.—Employ leisure in study, and always have some work in hand.—Be punctual and methodical in business, and never procrastinate.—Keep up a close connexion with

friends at home.—Attend to forms.—Never be in a hurry.—Preserve self-possession, and do not be talked out of conviction.—Rise early, and be an economist of time.—Maintain dignity without the appearance of pride; manner is something with every body, and every thing with some.—Be guarded in discourse, attentive, and slow to speak.—Never acquiesce in immoral or pernicious opinions.—Beware of concessions and pledges.—Be not forward to assign reasons to those who have no right to demand them.—Be not subservient; nor timid in manner, but manly and independent, firm and decided.—Think nothing in conduct unimportant and indifferent.—Be of no party.—Be popular, if possible; but, at any rate, be respected.—Remonstrate against abuses, where there is any chance of correcting them.—Advise and encourage youth.—Rather set than follow example.—Observe a grave economy in domestic affairs.—Practice strict temperance.—Remember what is expected in England:—and lastly remember the FINAL ACCOUNT.”—P. xxv.

### On his arrival at Calcutta,

“Bishop Middleton soon found himself on terms of respect with the persons in authority; and received encouragement from the Earl of Moira, Governor General, at that time absent from Calcutta with the army against Nepal. The attention of the clergy was naturally directed to him. Some of them communicated statements of religion and morals in the remote parts of his extensive diocese; and he expressed himself grateful for the result of their personal experience and local observations. He was deeply sensible of the difficulties attending the discharge of the duties which Providence had assigned him; and he knew not from what source he could hope to derive more effectual aid, with the divine blessing, than from the exertions of those who, having been long resident in India, were concerned for the honor of the Christian name; and who, among other means of recommending it to the surrounding nations, would maintain, to the utmost practical extent, the holy ordinances and decent rites prescribed in our national church. Such were Bishop Middleton’s sentiments at his entrance upon this important station.”—P. xxvi.

In a country where ecclesiastical authority had been entirely unknown, many novel circumstances would of course present themselves to try the temper and discretion of the first Bishop.

“In the January after his arrival, the Bishop proceeded to appoint registrars in the three archdeacons, and to forward the instruments of the institution to the archdeacons themselves. Having placed the proper officers in the ecclesiastical departments, other business demanded his attention. A letter from the Archdeacon of Bombay represented to him the irregular mode of celebrating marriages in the out-stations. The Bishop observed, in reply, that the same irregularities prevailed, till of late years, in the presidency of Fort William, from the extreme paucity of clergy; and that even then marriage licences were granted by the supreme court. In this, and many other instances, there was great need of reform. The marriage act did not extend to India; and neither the new charter of the Company, nor the letters patent appointing the Bishop, supplied the defect.”—P. xxix.

“In every institution of a religious character he had to feel his way, that he might not excite the jealousy of those who already occupied the ground. A bible society had been established before his arrival, and one of his first objects was the formation of a diocesan committee in conjunction with the Society in London for promoting Christian Knowledge. It had been intimated to his Lordship, that such a society as this, embracing so many objects, would create alarm; but by a temperate conduct, and the circulation of a short account of the society, his wishes were

at length accomplished: many of the leaders of the bible society came into his views: he himself became the president, and the meetings were held at his house."—P. xxx.

"He preferred the society at Bartlett's Buildings to all other societies, in the extent of usefulness in India. 'We give away bibles,' he said to a friend,—'and so far are equal to any other which does the same; we give away prayer-books, and tracts upon every religious subject, and are, therefore, superior. And this is found to be true in fact. The Colombo Bible Society has been obliged to abandon its fundamental principle, which is acknowledged in a sermon sent from Ceylon: and the persons in that Island, who are most zealous to promote Christianity, have applied to Bartlett's Buildings for a supply of catechetical tracts, and have received them. There cannot be a stronger proof that the Society for promoting Christian Knowledge is better adapted than all others for India.'—P. xxxi.

Under these difficulties, it is impossible not to admire the firmness and discretion with which he always conducted his plans. Nothing important or essential was yielded, but good temper and conciliation did more than violence or official authority. It was this happy combination of firmness and mildness, which so remarkably fitted this Prelate for the untrodden walks of his Oriental diocese.

Still there were many points which could not well be adjusted, such as the equality of privileges claimed by members of the Church of Scotland—the legality of the Consistory Courts which he erected—the rights of his Archdeacons—the superintendence and appointment of the Company's Chaplains, and, in general, obstacles arising from the undefined nature of the Episcopal authority in India. We shall not wonder that these difficulties, acting on a susceptible mind, proved a source of much uneasiness to the Bishop.

The account of his visitations is exceedingly interesting. It forms, indeed, the most attractive portion of this volume. We can only indulge our readers with a specimen, for if we were to gratify ourselves; we should fill up the remainder of our number with quotations from this portion alone.

"In December, 1815, he held his primary visitation at Calcutta, which was attended by ten of the clergy, the rest being absent at the distance of many hundred miles from that city: and on the 18th of the same month, his Lordship, accompanied by his family, quitted Calcutta to make the primary visitation of his diocese; an undertaking not to be accomplished under 5,000 miles. He was conveyed to Madras on board the *Cecilia*, and landed at that place on the 26th, under a salute of fifteen guns from the fort. The Admiral's house was prepared for his reception. On the Sunday after his arrival, he preached at the new church dedicated to St. George, which he consecrated on the 8th of January, 1816; and on the day following held a confirmation consisting of 278 persons, including many adults. The church of St. George is a handsome structure, standing in the midst of a field of six acres, and surrounded by a treble or quadruple row of palm trees, a splendid emblem of Christianity in the East."—P. xxxiv.

At Madras he received a deputation from the Armenians, and was visited by a Brahmin, to whom, at his request, he read over and explained a sermon which he had preached the day before.

“ From Madras, which he quitted on the 31st of January, the Bishop proceeded on his visitation by land; and his mode of travelling he represented as patriarchal. His party consisted of his whole establishment, attended by a military escort. After journeying fifteen or twenty miles, they pitched their tents before the sun was high. Their baggage was conveyed on camels, whilst the Bishop and his family, according to the custom of the country, were conveyed in palanquins. On the following morning, he reached the Seven Pagodas, and entered through a Palmyra tope, amidst the singing of birds, into that vast assemblage of misshapen masses of rock and ancient sculpture. These, and indeed every other object of interest which came in his way, he examined with the eye of an antiquary and philosopher. As the Sunday recurred, he constantly took part in the performance of divine service. The Syrian and Persian languages occupied part of his attention; and thus he relieved his mind from the labour of his journey. Passing near Alumbura and by Conjameer, he arrived at Pondicherry on the 7th. Here he saw the Jesuits' College and Capuchins' Church. In the library of the former, he found the books in bad condition, but some of them on very good subjects. The Christians of the Romish Church sent him a deputation, who appeared respectable men, some of whom presented books to him.”

“ He quitted Pondicherry on the 9th of February, and reached Cuddalore on the same day. There he visited Mr. Holzberg, the discharged missionary, who gave him an account of the low state of the mission, and to whom he afterwards sent a present of money, to be divided between the poor of his congregation and himself. Whilst he was sitting in his tent in the evening, he observed two or three persons who were beating a tom-tom, and playing a pipe, and behind them two others leading a sheep, exactly as sacrifices are represented in ancient sculpture; and such it was. Some of the Bishop's party watched the procession to a neighbouring temple, whence the animal was brought back after being slain.

“ On the 10th, he moved from Pondicherry to Periahcoopum, and on the 12th reached the great pagodas at Chillubarum. The latter part of the road was interesting, leading by the side of a river, with the gateways of the pagodas in the distance. These he visited in the evening, when the Brahmins were assembled to receive him, who were very ready to show every part of these edifices of eastern superstition. There were at least five hundred persons present, chiefly Brahmins, who pressed forward to observe him. They eyed him narrowly, and asked for money to repair their pagodas. To this, of course, he paid no attention.

“ He afterwards learnt that some Mussulmans at Madras had endeavoured to represent his journey as an introduction to compulsory measures for the conversion of the natives; but the Brahmins expressed no alarm. They were astonished, however, at finding that the English had a head of their religion, or any thing like a church establishment. Upon being asked, what they thought of the Bishop's entrance into the village, without a procession of musicians, &c., as is usual when the collectors enter, they replied, that ‘ they supposed him to have renounced all worldly enjoyments.’ This was the best possible construction.”—P. xxxvi.

At Tanjore, the Bishop paid a visit to the Rajah, by whom he was most courteously received, and who presented him with a portrait of the missionary Schwartz. The Rajah afterwards returned the visit in great state.

We must give a place to the following anecdote of Schwartz, which was told to the Bishop during his stay here.

“ In the evening, the Bishop visited the church in the fort, and saw the monument erected by the Rajah's order to the memory of Schwartz. A remarkable anecdote of that excellent man was mentioned. When he was on his death-bed, and

supposed to be dead, and his feet were cold, Geriché sung over him a stanza of a funeral hymn, which he was fond of while in health; Schwartz appeared to pay no attention to it, but went on with the second stanza, clearly and articulately, and then was heard no more. — P. xlii.

Proceeding in the course of his visitation, the Bishop arrived among the Syrian Christians.

“ While he remained in this part of the country, he visited one of the Syrian villages, distant about a mile and a half. He found the houses neat and well built. The Christian Judge, who went with him, pointed out one, inhabited by the granddaughter of the person who built the church about fifty years before. In front of the edifice, in the church-yard, stands a lofty cross, to which is an ascent of steps. Before the Bishop arrived at it, the kashusha, attended by several persons, came out to meet him, and showed him the church. Lights were burning at the altar. His Lordship expressed a desire to see their Syriac books, with which they complied. They were all liturgical; and one contained the office of the mass. Another, which they had possessed about eighty years, was brought from Antioch. The church had a crucifix, and two small altars with crosses, and an *eccæ homo* in tapestry; and a large part of the wall was covered with inscriptions in Malabar, said to be an account of all the saints, with the dates of their deaths. The Bishop inquired whether any service was performed at the cross in the church-yard, and was answered that the office was said there on Good Friday; and that there were processions to it on other occasions. They were anxious to know the cause of the Bishop's visit. Upon hearing who he was, that he was the friend of all the Christians in India, and wished to serve them, their apprehensions vanished, and they commended themselves to his protection. — P. xlii.

Afterwards, he had an interview with the Syrian Bishop, Mar Dionysius, who came richly attired in crimson satin, with a green velvet mantle over the shoulders, a crozier being borne by one of his attendants, whilst another carried a cross of jewels. Bishop Middleton had some conversation with him on the Syriac version and the liturgy used in his churches.

“ He spoke of the desolate state of his churches, and requested the Bishop's favor towards them. At the same time he produced a copy of Schaasi Syrian Testament, and said that it was one used in all his churches. Bishop Middleton mentioned the Philoxenian version, (of which the Syrian seemed to know nothing,) and presented to him the four volumes of White's edition, which he had brought for that purpose. Directing his attention to the Lord's Prayer, Mar Dionysius found that it agreed very closely with the other versions. A Syriac inscription, written by Bishop Middleton, was then produced, to be inscribed in the book, purporting that it was presented to Mar Dionysius by Mar Thomas, the first Bishop of Calcutta, at his primary visitation at Cochin. The liturgy of the Syrian Church was the next subject of conversation: and a volume was opened, containing a portion of that used in the Syro-Romish Church; but, as stated by Mar Dionysius, not used in his congregation. Bishop Middleton concluded that it must once have been so used, or it would not have been found in the same book. The Syrian promised a complete transcript of the ritual of his church, and also a copy of the “Gospel of the Infancy.” About the latter there was some hesitation, until the Bishop assured him it was not used by his church, and had been sent thither by the Manichees. In his account of the ritual, he stated that there were in it both Nestorian and Ja-

cobite prayers; the latter of which are in use with him. He acknowledged the seven sacraments of Romanism, and remarked that the children were usually baptized on the eighth day."

On the 14th of May, Bishop Middleton reached Bombay, where he was received with marked respect by the civil and military authorities. Here he had an interview with another of the native Bishops, the Bishop of Armenia, who traced back the establishment of his church to the middle of the fourth century. Having performed the requisite duties of his office at Bombay, Bishop Middleton embarked again on his return to Calcutta, on the 17th of September. He was desirous of revisiting the Syrian Christians, and for this purpose landed at Cochin. At Coteaum, he had a conversation, for two hours, with the Syrian Metropolitan, and also saw Mar Philoxenos, another of the Syrian Bishops.

He afterwards extended his voyage to the island of Ceylon, landing at Columbo on the 26th of October. He was highly gratified by his visit to this island, where he found every thing in a most promising condition for the diffusion of Christianity, under the able government of Sir Robert Brownrigg. At this time, however, Ceylon was not under the jurisdiction of the Bishop of Calcutta, as it now is.

At length, on the 10th of December, he arrived again at Calcutta. The manner in which he economised his time during his residence there is thus described by Dr. Bonney:—

"Bishop Middleton's mode of life, after his return to Calcutta, exhibited his incessant diligence. He rose at an early hour, and was generally on horseback before the sun appeared. Then he retired to his library to keep up a correspondence with his archdeacons in the distant provinces, with the governor-general, and with the board of control in England. To this was added the composition of sermons, which he was now in the habit of preaching every Sunday, and which he continued through the year. Some part of the morning he was necessarily engaged in paying and receiving visits. The first and third Monday in the month, he invited the clergy to dinner. And thus, with an hour for exercise before that repast, which was at the hour of seven, his day was occupied."—P. lxiii.

On the 10th of February, in the following year, he resumed the visitation of his diocese, and landed at Madras on the 27th of the same month, where he remained until Easter, setting all things in order; and then proceeded to Penang. Re-embarking for Calcutta, on the 28th of May, he encountered rough weather at the latter end of his voyage.

"Their course lay along the northern shore of Sumatra, which they coasted as far as Acheen Head. The remaining part of the voyage was impressed upon the Bishop's memory; and he described it to a friend in the following terms:—'Off Acheen Head lie several islands, which, with the Golden Mountain on the coast of Sumatra, form an assemblage of grand scenery. Through these we passed in a fine evening, through smooth water and a gentle breeze. The setting sun exhibited the



whole to the greatest advantage, by throwing a mild yet steady light upon parts of the scene, and leaving the rest in 'darkness visible.' The Bishop had never, either in nature or art, seen the contrast of light and shade so finely marked, or displayed on so large a scale. In the morning, the ship had made its way into the bay of Bengal, and the scene was completely changed. Stormy weather succeeded. Provisions were beginning to fail, and for four days the sun was so obscured, that no observation could be made to ascertain where they were, or direct them to the pilot-station: and without a pilot the ship could not enter the river. Happily they made the station, and were carried into the river; where they arrived on Sunday the 13th of June, and joined in divine service with feelings of peculiar delight. Immediately afterwards, boats came with a supply of fruit and vegetables, and they ate their repast 'with gladness and singleness of heart.'—P. lxxiii.

The difficulties of his office now began to crowd upon this excellent man, and to demand all his efforts to bear up against them, and to support the prerogative of that Church, of which he was the commissioned representative, in its just dignity and efficiency.

Not only was he opposed by sectaries of all denominations eagerly propagating their peculiar opinions, and by the superstitious creeds of the natives—obstacles which he must of course have expected beforehand—but even the Board of Control did not always second his measures. In this posture of affairs he was, as Dr. Bonney expresses it, "as a man turned adrift upon the ocean, without sail or oar."

Had he been a man of ordinary mould, the trying emergencies of his situation would not have made that inroad on his peace of mind, which these memoirs inform us they did. He appears throughout his whole conduct to have felt a painful solicitude for the discharge of his duty, so as fully to acquit his conscience towards God and man. To one therefore ever acting from the best and purest of motives, any opposition to his well concerted plans naturally gave pain, not only as a disappointment of his wishes, which might well have been borne, but as a frustration of his exertions to do good in his calling.

Happily, however, he had energy of character sufficient to sustain him under the trials which he had encountered, and once having set his hand to the plough, he never looked back, but pressed forward with unaltered purpose to accomplish the work which he had begun.

His thoughts were soon engaged in that great undertaking, the foundation of a college in the immediate vicinity of Calcutta, as a seminary for the Indian church. This scheme he formed in co-operation with the Society for the Propagation of the Gospel, which at the instance of the Archbishop of Canterbury invited his assistance in the suggestion of measures for strengthening the missions in that part of the world.

The wisdom and comprehensiveness of mind which Bishop Middleton displayed in the formation of this college, sufficiently demonstrate the superiority of his talents; while the indefatigable zeal, with which he prosecuted all the necessary arrangements, may attest the spirit of enterprise with which he was animated. He was nobly supported, in-

deed, by the societies in England, which made munificent grants of money towards the institution, but he was himself, it must yet be acknowledged, the life and soul of the whole undertaking.

“ Having thus accomplished in part, what his mind had dwelt upon, with intense interest; in January, 1821, he embarked to visit Bombay, which he had not reached in the former part of his second visitation.

“ He arrived at Bombay in the latter end of February. Though free from bodily disease, the Bishop at this time did not feel the elasticity of spirit which he once possessed, and was sensible that he was unequal to the burden of his duty.”—P. lxxxi.

Having performed his visitation at Bombay, he again touched at Cochin on his return, and conferred with the Syrian Metropolitan, as to the report, which he had heard, of the Syrian Christians being disposed to join the communion of the Church of England. He found the report to be incorrect. He at the time expressed his wish to the Metropolitan of obtaining one of the Syrian clergy to assist at the Syrian press in the college.

“ The Metropolitan smiled, and said, he did not think that any of them could be prevailed upon to go to such a distance, being all unwilling to quit their own churches for more than a day at a time. Bishop Middleton still hoped that one might be prevailed upon to give his assistance, and that the Calcutta press would print in Syriac as well as in all the learned languages. He looked forward to the time when the Society for the Propagation of the Gospel would be as famous for its learned publications as any other in the world.

“ After this interview, he again went on board; and on Easter-day, being then off Cape Comorin, the most southern point of the Indian continent, he performed the whole service, preached, and administered the sacrament to Mrs. Middleton, who accompanied him in all his visitations, and to as many Protestants as there were in the ship. His feelings, always alive to devotion and to local circumstances, were impressed more than usual, though but few were gathered together.”—P. lxxxii.

At Ceylon afterwards he spent a month, and gave fresh energy to the District Committee of the Society for promoting Christian Knowledge established there.

On his return to Calcutta, the difficulties started respecting the authority of the “Consistory Court,” at Madras, occupied his attention; and in a great degree aggravated the intensity of that mental anxiety, under which he was previously suffering, and which hurried him to the grave.

“ On the Monday preceding his death, the Bishop received the clergy at dinner, having recently returned to his own house, which had been long under repair. And, except that he was much agitated in the early part of the evening, by information respecting a very improper proceeding of one of his clergy, he was unusually cheerful and animated.

“ The next day, he went down to the college at an early hour in the afternoon; from which his physician who happened to be in the house in attendance on Mrs. Middleton, endeavoured to dissuade him, but in vain. He promised, indeed, that he would not go again at so early an hour. Little did he think he was visiting that favorite spot for the last time!

“ On Wednesday, he was occupied during eight hours in writing to government, on the subject of a suit in the supreme court; and, at length, declared himself quite exhausted; but proposed to Mrs. Middleton, who, from ill health had not been out for several days, that she should accompany him in the carriage before the sun was gone down.

“ They had not proceeded far, when, at a turn in the road, the descending sun, which is always dangerous, and especially at the damp season of the year, shone full upon him. A slight cause from without, added to the present agitated state of his nerves, was sufficient to produce serious effects. The Bishop immediately declared that he was struck by the sun, and returned home; but refused to receive medical advice, and took what was offered him by Mrs. Middleton. When he retired to rest, symptoms of fever, and irritability of mind, increased. On the following night, he was with difficulty restrained from rising and pursuing the business that pressed upon his attention.

“ On the Thursday, the fever had increased so much that he wrote to his physician, Dr. Nicholson, a person in whom he had implicit and well-grounded confidence. The Bishop now indeed appeared sensible of the extent of his disorder, and said that he thought himself seriously ill, and knew not what would be the consequence. He sent a letter to his chaplain, to desire that he would take his place in the pulpit at the cathedral on the Sunday, but neither in this, nor in any other communication to his friends, was there any intimation of the extreme illness which now oppressed him. They were unconscious of the dreadful event which awaited them till two hours before he expired. The archdeacon, the senior chaplain, Mr. Trotter, whom the Bishop had distinguished by his friendship, Mr. Hawtayne, and the physician were with him. He lay for some time exhausted by the violence of the disorder, and breathing violently, till just before his departure, when an expressive smile spread itself over his features. So tranquil was the last moment, that it was not marked by a single motion.

“ Thus expired Thomas Fanshaw Middleton, at eleven o'clock, on the night of Monday, the 8th of July, 1822, in the fifty-fourth year of his age, and ninth of his consecration, to the great loss of the Christian church.”—P. xc.—xciii.

“ In person Bishop Middleton was above the ordinary stature of man; strongly formed; of a florid and commanding countenance; animated and energetic in his manner. In disposition he was sanguine and zealous; ambitious of distinguishing himself amongst the wise and good; warm and generous to his friends; placable and benevolent towards all men; unbending in his principles, but charitable to those who differed from him in opinion. As a husband, he was affectionate and exemplary. As a prelate, he was apostolic in his views, vigilant in his government, and anxious for the diffusion of the gospel, even unto death. It is much to be lamented, that in his last will, dated 19th Jan. 1821, he ordered all his manuscripts to be destroyed; amongst these were his admirable lectures on the Litany, which were ready for the press. Bishop Middleton died without issue, and without any near relations: Mr. Seth Stephen Ward, of the Accountant-General's Office, already mentioned, a descendant of the maternal grandfather of the Bishop, and the children of Mr. Ward, being the only persons allied to his family who survive him.

“ The Bishop, in his will, directed that his remains should be interred in the vault under the College Chapel, if it were consecrated: and left an inscription to be engraved on a tablet in the chapel. But that edifice not being completed at the time of his death, the following variation of the inscription, left also by himself, in case he should be interred elsewhere, is to supply its place:—

In hoc Sacello,\*

Nomen meum, servandum, volui

THOMAS FANSHAW MIDDLETON, S. T. P.

Primus Dioceseos Calcuttensis Episcopus ;

Hujusce Collegii Ædificandi, Suasor, et pro viribus Adjutor.

JESU CHRISTE !

Lux mundi! peccatorum Salus!

Præconibus tuis, hinc exeuntibus,

Optima quæque, dona elargiaris,

Et miserescas, animæ meæ.

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Oblit Anno Redemptoris MDCCLXXII;

Ætatis LIII;

Episcopus IX.

Voluit ELIZABETHA, uxor conjunctissima,

Eodem marmore insigniri.

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FAMILY SERMON —ROMANS, VI, 23.

*For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord.*

There is perhaps no single passage of scripture, which more concisely, and, at the same time, more comprehensively points out the two great fundamental doctrines of the Christian system. 1st. The cause, not only of the temporal death of the body, but of the everlasting death or punishment of the soul—both are the wages, or the natural consequence of sin; and 2dly, The great and only cause or source of eternal life as contrasted with death—this is “the gift of God through Jesus Christ our Lord.”

That we are placed in this world in a state of trial and probation for a future life of endless happiness or misery—that life and death, blessing and cursing are laid before us, and that we are perfectly free to choose between the one and the other is not only implied, in the plainest manner, by the numerous precepts for our guidance, and, exhortations for our encouragement, with which the scriptures abound but is unequivocally and positively asserted in so many passages of

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\* If the Chapel had been consecrated, and the Bishop's remains interred in it, the inscription was to have run thus:—

“ Prope hunc locum  
Mortales exuvias repouendæ volui,” &c. &c.

scripture that no argument can be necessary to prove it. Man, in his original state, was so far differently situated that he was promised the enjoyment of everlasting happiness without tasting of death—without undergoing that awful change which the Apostle declares in the text to be “the wages of sin.” But being disobedient he fell from this happy state, and entailed the curse upon all his posterity.

That the wages or natural consequence of sin is the temporal death of the body, may be most clearly proved by an appeal to our own experience. For although we must admit that the death of the body is not, in all cases, the consequence of indulgence in some particular vice, nor yet of a general course of notoriously vicious living, it is nevertheless certain that in every person born into the world those seeds of corruption are sown which finally produce the dissolution of the body. This is declared in scripture, to be the wages or the consequence of the fall of our first parents from the state of innocence in which they were originally created—and the period assigned, by the same authority, for this natural dissolution, is three score years and ten, or if by reason of more strength, fourscore years—a period corresponding exactly with the information derived from our own experience. It must be further admitted that this period is, in a great many instances, shortened by various accidents and diseases totally unconnected with any vicious practices; yet this circumstance has no tendency to invalidate the testimony of the Apostle in the text—since he does not say that the death of the body is *always* brought about or produced by *actual* sin as separated from original sin—but plainly enough implies that actual sin, or a vicious *habit* of living has a natural tendency to produce the dissolution of the body, at a much earlier period than the natural limit assigned in scripture. A very few examples will be necessary to prove the truth of this proposition. Who shall undertake to say that all those lingering diseases whose beginnings are so trifling that the victims of them can scarcely discern the cause, are not the consequence of some excess, or of the indulgence, however limited, of some vicious practice, which has thus called into action some latent seed of corruption, which might otherwise have remained dormant for many years. With much less appearance of truth can it be asserted that those who indulge in excesses of any description which are denominated sinful, even though such excesses be not habitual but occasional, and even at long intervals, do not, on each of these occasions, so materially impair the natural soundness of their constitutions as to accelerate the period of their final dissolution. Let the occasional drunkard, he who sometimes consents to be considered “a man of night to mingle strong drink,” and to say, “come ye, we will fill ourselves with strong drink,” whether he be drawn into this but occasionally, either for the sake of what is called good fellowship, or for the purpose of enjoying what the corrupt example of the world has sanctioned under the

name of innocent mirth and hilarity,—let such a person answer to the question, whether his own experience does not teach him that, on each of these occasions, he has, to a certain extent, impaired the health and native elasticity of his bodily functions. But what shall be said of those who, from occasional excess, have gradually, perhaps to themselves imperceptibly, degenerated into habitual drunkenness—“who rise up early in the morning that they may follow strong drink, and continue until night, till wine inflame them.” The palid countenance, the trembling hand, the tottering step, and the shadowy emaciated frame of such but too plainly tell the melancholy tale of untimely dissolution. The same consequences, though bearing a different aspect, follow in the train of gluttony, of Epicurean luxury, and lewd debauchery—with this addition, that the consequences of these last are not limited to their immediate victims, but are frequently entailed upon their posterity to many generations.

I shall not occupy more time in citing further examples to prove the certainty of what a little reflection must convince us, that the wages or natural consequences of sin lead to the temporal death of the body. But the Apostle declares that they lead also to the everlasting death or punishment of the soul. The same examples will suffice to illustrate the truth of this declaration. Not only every act and word, but every thought of disobedience to the commands of God, is denominated sin; and all sin, generally, is declared in the scriptures to be deserving of God's wrath and damnation.

The course of life which fits and prepares us for the enjoyment of the happiness of Heaven, is that which results from a pure faith and steadfast belief in the promise and threatenings of the Gospel. But a course of vicious action has a direct and natural tendency to destroy all concern for any thing beyond the present—and affords a complete proof of the total absence of that pure faith, without which we cannot be saved. A vicious habit of speaking can evidently have no concern with the interests of the soul in a future state; for its natural and direct tendency is to occupy the mind with the corrupt things of this world. A vicious habit of thinking so occupies and fills the soul with all that is corrupt and filthy that there can be no room for that purity of heart, without which no man can see God. It has a direct and natural and downward tendency to vice of every description—“An evil man out of the evil treasure of his heart bringeth forth evil things.” “For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness—all these things come from within and defile the man.”

If we descend to an examination of those particular vices which I have already spoken of as leading to the temporal death of the body, we shall find that they have an equally natural and direct tendency to the everlasting death or punishment of the soul. With regard to occasional excess in “mingling strong drink, or in filling oneself with

strong drink," it must be allowed that any act of ours, however rarely it may occur, or whatever may be the motive, which deprives us of the use of that reason which God has implanted in us for the noblest purposes, is a sin of no ordinary magnitude. For independently of the crime of daring to drown the voice of that monitor and guide which God has given us to distinguish between right and wrong and between good and evil; its effects are generally some act of rash imprudence, or of violent outrage, of which we must at some future period severely repent. It is no wonder then that the Prophet should denounce so severe a woe against those who indulge themselves in such a practice. And with regard to that habitual drunkenness which too often follows as a necessary consequence of occasional excess—who shall say that it is not a crime of the deepest dye. Is it no sin against God voluntarily to destroy utterly the faculty of the soul which constitutes the grand distinguishing feature between man and the brute creation? Is it no sin voluntarily to infuse into the cup of human life, that poisonous ingredient, whose deadly effects must have the inevitable consequence of hurrying on the termination of a life which God has given us to be preserved with care, and to be devoted to his service? Is it no sin against God to pursue that course of life which has a direct and inevitable downward tendency to the commission of every crime which blackens the annals of human frailty and corruption? Is it no sin against God that we pursue that course of life which must involve in certain misery and ruin those whom God has given us to nurture in his fear and love; and which, consequently, must lead to the commission of that crime which those are declared to be guilty of who neglect to "provide for their own household?" Well might the Prophet exclaim, "Awake ye drunkards and weep and howl!"—"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them—they regard not the work of the Lord, neither consider the operation of his hands." "Therefore Hell hath enlarged herself and opened her mouth without measure," and they "shall descend into it." With regard to other particular vices, it will be sufficient so say of them in the words of St. Paul, "Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God!"

The Apostle proceeds in my text, to say, that "the gift of God is eternal life, through Jesus Christ our Lord." Mark, he does not say that eternal life is the natural consequence or the wages of righteousness, or of a life of good works—but that it is "the gift of God, through Jesus Christ our Lord."—This declaration is in perfect accordance with our own experience, as well as the general language of Scripture. It is in accordance with our own experience, because we all feel that no man can be without sin—and since all sin is deserving

of God's wrath and condemnation, it follows, that "eternal life," which is purchased by the blood of Jesus Christ our Lord, must be the gift of God. Our own experience, also, teaches us that our righteousness, or good works, or obedience to the commands of God, meets with its full reward, in some shape or other, even in this life. It is generally followed with prosperity and happiness in our external circumstances as far as they can constitute happiness; but, however untoward our worldly circumstances may be, or however humble our lot, we shall, if pursuing the path of honesty, uprightness and sobriety, be sure of enjoying the favor and esteem of all those whose esteem is worth having, and what is of infinitely more consequence, we shall have the unspeakable enjoyment of an approving conscience, or that "peace of God which passeth all understanding." This is the natural consequence or the wages of our obedience; but eternal life is that which is purchased for us, and is therefore the gift of God.—Shall it then be said, if eternal life be not the wages of our obedience, of what use are good works? In answer to this, it is sufficient to say that our righteousness being imperfect and not sinless, cannot be accepted of Him who is "of purer eyes than to behold iniquity." And that eternal life is the gift of God, through Jesus Christ, on the express condition of our obedience to the commands of God. Unless, therefore, we perform the conditions upon which the gift is promised, we can surely have no claims to it.

\* And who, shall it be asked, are the persons to whom this blessing of eternal life is given? and for whom is reserved this inheritance, purchased by the Son of God? For those who heartily and unreservedly embrace the glad tidings of salvation—who receive Christ as their Saviour and embrace him as their Lord. "He that has the Son hath life, and he that hath not the Son of God hath not life."—This is the language of the beloved disciple, plainly asserting not only that there is salvation in Jesus Christ for them who throw themselves upon his abundant merits to be saved, but also that there is no salvation in any other—"for there is none other name under Heaven given among men whereby they must be saved." Would we then enjoy eternal life, we must seek it where it is to be found—we must seek it through the blood of Christ, in a lively and active faith in his name. We must believe in Christ as "the author and finisher of our faith," as perfect God and perfect Man—as suffering for our salvation, and making atonement and satisfaction for our sins. We must renounce all pretensions to the Divine favor on account of any righteousness of our own, and plead in our justification the righteousness of Christ. But as we look to him for salvation, we must not lose sight of the conditions on which it is promised—we must be obedient to his

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\* For the remaining part of this discourse I am indebted to one of the Parochial Sermons of Bishop Mant.



laws—we must submit to him as our Lord—we must keep his commandments—we must habitually live both in external and internal communion with him—we must observe those outward means of grace which he hath provided for our growth in holiness—we must be diligent in the reading and hearing his word, and frequenting his house of prayer—we must sanctify his day of rest—we must partake of his Holy Sacraments. These things we must observe, not only because they are ordained by Christ, but specially for the sake of that spiritual grace which they are ordained for the purpose of conveying;—regenerated in the waters of Baptism by that Holy Spirit who supplies the place of Christ in the hearts of his followers, we are continually to seek his sanctifying influences in the communion of Christ's Body and Blood. By him we must be “renewed day by day—by him we must be “strengthened with might in the inner man”—by him our “hearts must be opened,” and “the eyes of our understanding must be enlightened.” By him we must be comforted with divine consolation. By him we must be “renewed in the spirit, of our minds”—we must “put off the old man,” our natural corruption, and “must put on the new man which is created in righteousness and true holiness, after the image of Him that made us.”

R— M—.

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ON THE BAPTISMAL SERVICE—No. V.

We are now arrived at that part of our Baptismal Service which so unequivocally maintains regeneration to be the spiritual grace of Baptism.—After the minister has baptized and returned the child to the sponsors, he thus addresses the congregation:—

Seeing now, dearly beloved brethren, that *this child* is regenerate, and grafted into the body of Christ's church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of *his life* according to this beginning.

The form of thanksgiving and prayer which they offer up runs thus :

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive him for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom, through Christ our Lord. Amen.

The practical remarks arising from the consideration of this part of our Service have been fully anticipated in former essays. Our principal object on the present occasion will be to prove, that we, who have been most uncharitably compared to the idolatrous worshippers of “Diana of the Ephesians,” and accused of not preaching the Gospel, do in fact tread in the *good old paths* of our church, of the Reformation, of primitive ages, and of the scriptures; or, in other words, that the services, articles and homilies of our church—our own martyr’d reformers—the ancient fathers—and the New Testament, all concur in maintaining the identity of regeneration with baptism.

First, of our church. The exhortation and prayer already quoted are unequivocal—“Seeing that this child is regenerated, &c.,” no doubt, no *hope* even expressed! it is a *positive assertion*; and the following thanksgiving is an expression of gratitude that God “*hath pleased to regenerate the infant with his Holy Spirit.*” In like manner, in the prayers offered up previous to baptism, we pray, “that the child coming to God’s holy baptism may receive *spiritual regeneration*; that God would give his Holy Spirit to the infant, that “*he may be born again,*” &c.

When the child has been *privately* baptized, and is subsequently received into the Church by sponsors, there is a different service provided. The child is there stated to have “been born in original sin, and by “*the laver of regeneration*” in baptism to have been received “into the number of the Children of God;” a prayer is offered up to the Almighty, to “give his Holy Spirit to the infant,” not, as in the former instance, that he *may be born again*, but that he, *being already born again*, may *continue* God’s servant; and the congregation is required to “*give thanks unto Almighty God for that the child is by baptism regenerate.*”

In the office provided for the baptism of such as are of riper years, the passage from St. Mark’s gospel, alluding to our Saviour’s love and tenderness for little children, would be totally irrelevant. Our church, therefore, has, instead thereof, inserted, as an appropriate gospel, a portion of our Saviour’s conversation with Nicodemus, as recorded in John, iii. 3, and in the following exhortation thus illustrates it:

Beloved, ye hear in this gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last chapter of St. Mark’s gospel) he gave command to his disciples, saying, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned; which also sheweth unto us the great benefit we reap thereby, &c. &c.

In our catechism, (that incomparable compendium of Christianity) the child is instructed to say that in baptism he is “made a *Child of God*;” and, lest this expression should not be sufficiently clear, he is

moreover taught to reply in the following words to this remarkable question, "*What meanest thou by this word sacrament ?*"

I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

And furthermore, to the question, "*What is the inward and spiritual grace*" of baptism? he is directed to answer,

A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Thus baptism is represented, not merely as "*the outward and visible sign of the inward and spiritual grace,*" (regeneration) but also as "*the means whereby we receive the same*"—"we are hereby made the children of grace."

As soon as the child has attained a proper age, and has been duly instructed in this catechism, he is brought to the bishop to be confirmed. The bishop, previous to administering that impressive rite, alludes to the previous rite of baptism, and offers up this prayer :

Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, &c. &c.

Here the church, as plainly as in the former instances, affirms that the servants now brought for the rite of confirmation, *have been already* regenerated by water and the Holy Ghost.

In the collect for Christmas-day we are taught—to pray, "that we, *being* regenerate, and made God's children by adoption and grace, *may be daily renewed* by his Holy Spirit, &c." Here *renovation* is represented as a necessary *daily* blessing demanding our *unceasing* prayers, but our *regeneration* or *adoption* as the children of God is represented as a blessing *already past*, not now to be prayed for, but to be gratefully acknowledged.

The articles are equally clear and explicit. The ninth article saith, "and though this infection doth remain in them that are *regenerated*, &c. &c.," "and although there is no condemnation for them that believe and are *baptized*, &c." Here the article actually uses *regenerated* and *baptized* as convertible terms. Many of our readers are aware that the articles of religion printed in our prayer books in the English language were originally drawn up in the Latin. Now it is worthy of especial remark, that in this article *precisely the same Latin word* (*renatis*) is in one place translated *regenerated* and in the other *baptized*. In like manner, in the fifteenth article, we find this expression, "We, although *baptized* and *born again* in Christ, &c."—In the homilies we find similar proofs of regeneration as the spiritual grace of baptism; for they speak of "*the fountain of regeneration*;" "*the sacrament of regeneration*;" and "*the fountain of the new birth*."

It would be an insult to the understanding of our readers to produce further proof of the opinions of our church on this important subject. Now, as we remarked in our introductory essay, however highly we may think of our own church—however we may feel it an imperative duty to defend her, to the utmost of our abilities, against all attacks—nevertheless, we are not such enthusiasts as to think her infallible, or such bigots as to think her doctrines binding on christians of all denominations. On the contrary, we retain a cordial veneration for the memory of the old nonconformists, who, in the reign of Charles II., (*conscientiously*, we believe, but *erroneously*,) relinquished their stations and emoluments in the church, for this very reason, *inter alia*, because, said they, “the church of England *doth* clearly teach the doctrine of real baptismal regeneration.” But we certainly do think it no breach of charity to assert that her doctrines are binding on her members, especially on those who have voluntarily undertaken to preach them, and whose very bread is to be gained on that condition; indeed, it would be a violation of common sense to assert the contrary. Nor shall we ever cease to think ourselves fully justified in defending ourselves against our opponents, from whatever quarter, who may presume to accuse us of not preaching the gospel, because we preach, what is so clearly, the doctrine of our church—*Qui capit ille facit*.

How different the language of those devout men and learned prelates, Taylor and Beveridge! The former thus expresses himself:—

“Baptism is a new birth, by which we enter into the new world, the new covenant. When a man was regenerate and *born anew of water* and of the Holy Ghost, the seed of God, the original of piety was put into him, and bidden to increase and multiply. God poureth forth, together with the sacramental waters, a salutary and holy fountain of grace, to wash the soul from its stains and impure adherences.”

The latter prelate asserts,

“That we may be thus *born of the Spirit*, we must also be *born of water*, which our Saviour here\* puts in the first place. *Christ hath joined them together*, and it is not in our power to put them asunder. What Christ means by being born of water and of the Spirit is now † made a question. I say now, for it never was made so until of late years. For many ages together none ever doubted it, but the whole christian world took it for granted, that our Saviour, by these words, meant only that except a man be baptized according to his institution, he cannot enter into the kingdom of God: this being the most plain and obvious sense of the words; forasmuch as there is no other way of being born again of water as well as of the Spirit, but only in the sacrament of baptism.”

Thus thought the saint-like Jeremy Taylor and the almost angelic Beveridge. Those who think themselves wiser and holier than such prelates may reject their opinions and censure ours. *Mais pour nous*,

\* John, iii. 5.

† About 150 years ago.

it is no small satisfaction to find our humble opinions in coincidence with such great and good authorities.

But let us call up the shades of the noble army of martyrs!—the heroes of our own glorious reformation—who gave their lives to the flames! Will the arrogance or censoriousness of soi-disant theological reformers presume to say these holy martyrs did not preach the gospel? Let us then hear them. The learned Ridley declares:

“As the body is nourished by the bread and wine at the communion, and the soul by grace and spirit with the body and blood of Christ, even so in baptism the body is washed with the visible water, and the soul is cleansed from all filth by the invisible Holy Ghost.”

And the venerable Latimer, with a force and simplicity of style peculiarly his own, thus expresses himself:

“Like as Christ was born in rags, so the conversion of the whole world is by rags, by things which are most vile in this world: for what is so common as water? Every foul ditch is full of it. Yet we wash out remission of sins by baptism; for, like as he was found in rags, so we must find him in baptism. \*

Nor were these martyr'd reformers *setters forth of new doctrines, they taught none other than* that which was maintained by the fathers of the primitive church, (the immediate successors of the apostles) whose opinions, if we must be guided by human opinion, we cannot help thinking, will always, with the *wise and modest*, have far greater influence than the arrogance of modern innovations.

Let us then attend to Justin Martyr, a father who lived near the apostolic age, and whose able apology for christianity saved the christians of his day from the persecution of Antoninus. In his account of the primitive baptism he thus expresses himself:

“The converts are conducted to a place where there is water, and they are *regenerated* according to the same mode of regeneration by which we ourselves were regenerated, for they are washed with water in the name of the Father, of our Saviour Jesus Christ, and of the Holy Ghost; for Christ said, “*Except ye be born again ye cannot, &c.*”

\* So likewise Erasmus, the learned and amiable reformer of Rotterdam, in his delightful prayer for the spring, after addressing Jesus Christ as the “Renewer of all things,” and alluding most beautifully to his resurrection as a pledge of ours, and to the typical resurrection of all nature at that exhilarating season, thus concludes—“Grant that we, who, once *regenerated of thee in baptism*, have put off the old man, being *made new creatures*, may never relapse; but by the benign influence of thy Spirit, may flourish in perpetual purity, and daily be more and more adorned with fresh bloomings of the virtues, *perfecting to fruit worthy of the gospel* proclaimed by thee, &c. &c.”

Even Calvin, in his catechism, admits “forgiveness of sins and newness of life are certainly received by us in baptism.”

To the same effect speaks Irenæus, a disciple of Polycarp, who was a disciple of St. John the Evangelist :

“ When Christ gave to his disciples the power of regeneration, he said, *Go teach all nations, baptizing them in the name, &c.*”

Cyprian, a father of the third century, thus argues :

“ The blessed apostle shews and proves that in baptism the old man dies and the new man is born, when he says, *he hath saved us by the washing of regeneration.*”

Tertullian, who flourished as early as the middle of the second century, says,

“ Except any one be regenerated of water and of the Spirit, he shall not enter into the kingdom of heaven.”

Gregory Nazianzen, (year 260) exhorted baptized persons to continue in the faith, for says he,

“ There is no other regeneration to be had, though ye should seek it with much crying and tears.”

We could quote many similar passages from the ancient fathers. We will content ourselves with one more, a very forcible one, from Chrysostom, a man of extraordinary genius and piety, successively governor of the churches of Antioch and Constantinople, and a benefactor of the church in perpetuo, by presenting to it that beautiful prayer wherewith we conclude our morning and evening service.

“ At our regeneration the words of God, which the faithful know! (i.e. the Father, Son and Holy Ghost) spoken by the priest, form and regenerate him who is baptized, in the vessel of water as in a womb.”

These authorities must by any man of candor and modesty be admitted as great and weighty. Nevertheless it must also be admitted they are but human, and consequently not infallible. Let us therefore appeal to *infallible* authority,—to the word of God. The third chapter of St. John's gospel records a conversation between our Saviour and Nicodemus, a ruler of the Jews, evidently a man of great sincerity of character, and earnestly desirous of coming to a knowledge of the truth. Jesus astonishes him by this mysterious assertion,—*Except a man be BORN AGAIN he cannot enter into the kingdom of God.* Nicodemus confesses his amaze, his total inability to understand the expression. *How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?* Our blessed Lord, ever willing to render instruction to humble and docile inquirers, immediately explains himself in these words—*Except a man*

be BORN OF WATER and of the Spirit he cannot enter into the kingdom of God. It was universally admitted on all hands, till the middle of the seventeenth century, that these words applied to baptism. Indeed, we confess we cannot see how they can be rationally interpreted in any other manner; for as the pious Beveridge remarks, "there is no other way of being born again of water as well as of the Spirit but only in the sacrament of baptism. Christ hath joined them together, and it is not in our power to put them asunder."

The noun *regeneration* occurs but twice in the New Testament. In the first instance, (Matt. xix, 28,) it bears no reference to either side of the question. In the second, (Titus iii, 5,) St. Paul applies it to baptism, by calling it *the washing*, or as it is in the original \* *the laver or bath of regeneration*. It is remarkable that all theological controversialists agree in considering this expression as applicable to the baptismal font; indeed, how can it be otherwise applied? What else can be called the *laver or bath of regeneration*?

The active and passive participles of the verb, (*having regenerated*, and *having been regenerated*), occur, each of them, once in the Epistles of St. Peter. Now, we apprehend the best way of getting at the true meaning of any passage of sacred scripture is by the mode recommended of St. Paul, *comparing things spiritual with spiritual*. Indeed, the most legitimate way of explaining an obscure passage in any author is to compare it with his own more perspicuous expressions in another part of his writings. Thus St. Peter, (I. i. 3,) exclaims, *blessed be the God and Father of our Lord Jesus Christ, who HATH BEGOTTEN US AGAIN* (or regenerated us) *by the resurrection of Jesus Christ*. Compare this with another passage in the same epistle (III, 21) and we find this expression, *Baptism doth also now save us, by the resurrection of Jesus Christ*. Thus the resurrection of Jesus Christ is assigned by the same apostle in one passage as the *effective cause of regeneration*, and in the other as the *mighty power conferring the saving grace of baptism*.

The decomposed verb, [*to be born again*,] occurs but on one occasion, viz. in the conversation, already quoted, between our Saviour and Nicodemus. Other expressions may be found scattered throughout the inspired epistles which we may venture to assert, do at least indirectly prove the spiritual grace of baptism. We will content ourselves with two or three of the most remarkable.

St. Paul. Rom. vi, 3.—*Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life*. Assuredly, here is a manifest connexion between baptism, our Saviour's resurrection, and our spiritual resurrection, or

regeneration and newness of life. Again, (I Cor. xii, 13.) *By one spirit we are all baptized into one body, &c. &c., and have all been made to drink of one spirit.* Again, yet more clearly, (Gal. iii. 27,) *As MANY of you as have been BAPTIZED into Jesus Christ have put on Christ.* See also I Cor. vi, 11.—Ephes. v. 25, 26, 27.

Thus much for the *positive* testimony of the New Testament. But the *negative* testimony is also exceedingly strong.\* For if regeneration, as we all admit, be generally necessary to salvation; and if it do not take place at baptism, but at some other period of the christian life, doubtless there is scriptural authority on so important a subject. Where then is there authority from the sacred scriptures to prove that any one individual having been once baptized was described as having been afterwards regenerated? On the contrary, we find St. Paul, who had been already converted, thus exhorted by Ananias (Acts xxii, 16.) *Arise and be baptized, and wash away thy sins.* Throughout the writings of the apostles, or the discourses of our Saviour, amidst their incessant and varied exhortations to conversion, to repentance, to renovation, where do we find any one instance of their exhorting their baptized converts to become regenerate, or even affirm, or insinuate its possibility. On the contrary, we frequently find them representing their regeneration, *already past*, as a powerful motive to holiness and perseverance, reminding them of the privileges and duties of the new birth or adoption as children of God.—E. G. Col. iii, 8, 9, 10.; I John, v. 4, 18.)

Let therefore those, who object to the phraseology of our baptismal service, and censure us, who, in preaching adopt the same, pause a moment; and consider if it be modest or prudent to contend against such multiplied and high human authorities, or whether *they may not haply be found even to fight against God.* And let the sincere members of our church rely on the delightful assurance that their baptized children *have been* regenerated by water and the Holy Ghost, and *have been* made God's children by adoption and grace. Only let them give all diligence to make this their calling and election sure, by instruction, by example, and by prayer; that so their children "may lead the rest of their lives according to this beginning;" that they "may ever remain among the number of God's faithful and elect children, so that finally with the residue of the whole church they may attain his everlasting kingdom."

Our Baptismal Service concludes with an address to the godfathers and godmothers, so plain and impressive that we will merely transcribe it, and make a few brief remarks.

Forasmuch as this Child hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it

\* Those who wish for a more ample and learned illustration of this subject are referred to two tracts on Regeneration and Conversion, extracted from Bishop Mant's Bampton Lectures, and circulated by the venerable Society for promoting Christian Knowledge.  
C. S.



is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know, and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

How can so plain an address fail of being understood? How can so forcible an appeal fail of being felt? Yet, lamentably true it is, that an immense proportion of those who offer themselves at the font, in the responsible situation of godfathers or godmothers, appear not to make any previous consideration concerning its nature and importance, or to offer any prayers to God for the guidance and support of his Holy Spirit. This is no uncharitable censure. For with pain have we, in numerous instances, observed, the sponsors appear scarcely to know the distinction between those parts of the service which are addressed as prayers to God, and those which are addressed as interrogations or exhortations to themselves. Are they indeed aware that they are making a most solemn vow to the Almighty that they will see that their godchildren "be virtuously brought up to lead a godly and Christian life;" and that if they break a vow thus solemnly made with the God of Heaven they will be in some degree responsible for the perdition of those children arising from want of religious instruction? *O promise unto the Lord your God and keep it!* and pray earnestly for his "grace and power faithfully to fulfil the same." God forbid that we should discourage any one from undertaking this pious, this glorious office. For surely such it is—to extend a spiritual parent's hand to these little ones—to uphold their tottering steps—to guide them in wisdom's paths—to introduce them to the family of God, to the Saviour of sinners, to the tender Lover of young children. But we would deter them from undertaking the office with levity, or executing it with negligence; for if a temporal guardian, who, by fraud or neglect, injures the prosperity of his ward, receives universal censure—what shall be done to the impious or negligent spiritual guardian who injures the eternal welfare of one whose best interests he has undertaken to promote? And on the other hand, the conscientious guardian, who zealously promotes the welfare of his ward, is honored by the world, and respected with filial love and deep gratitude by the object of his charge.

We have now concluded the service. But before we take leave of our readers, we crave permission to trespass on their indulgence with a few remarks for the purpose of obviating misrepresentation, whether unintentional or otherwise;—and, moreover, to offer a few general observations by way of practical application.

Throughout these lectures, and especially in the present one, we have maintained, in accordance with our Church, with our Reformers, with the ancient Fathers, and with the Sacred Scriptures, the connexion of Baptism with regeneration. The mischief of putting asunder what Christ hath joined together, has, under our own professional observation,\* been exemplified by painful proofs.

We are enjoined to *hold fast not only sound doctrine, but also, the form of sound words.* The use of words is to convey ideas. Except, therefore, we use distinctness and exactness in the former, it will be impossible to convey distinctness and exactness of the latter. Moreover, Christian modesty should teach us to adopt the phraseology of our Church. Now *regeneration*, or the new spiritual birth, is of course analogous to our natural birth, and therefore can take place but *once*, i. e. as we have already proved in Baptism. *This is generally necessary to all*, because “all men are conceived and born in sin,” and therefore “subject to God’s wrath and damnation.” *Conversion*, in the ordinary acceptation of the word, signifies a *turning away* from false principles, or immoral practice, and is *not necessary to all*, for we may suppose cases of those, who, like Obadiah, have “*feared the Lord from their youth*”—or like Samuel, or John Baptist, who were sanctified from the womb. We cannot, however, be considered as too harsh in asserting these cases are extremely rare, perhaps almost as rare as the natural man who hath never from his birth experienced physical disease. Now, to those who have deliberately indulged in false principles, or iniquitous practices, an entire *conversion* is necessary, which is analogous to *recovery from sickness* in the natural man; and as in this case, in order to effect that recovery, the patient must experience a *perfect change of constitution*; so in the other, the man, whose *spiritual* constitution has been materially injured by sin, (which some old writers have forcibly styled *the leprosy of the soul*,) must, in order to his complete recovery or *conversion*, undergo *repentance*, which, in the original Greek, signifies a *change of mind*, † i. e. an entire

\* In the parish to which I was ordained, the audience had long been accustomed to hear Baptism made light of and reduced to a *beggarly element*, by being robbed of what is essential to the very existence of a Sacrament, “the inward and spiritual grace,” [regeneration.] What was the consequence? A large portion of the adult population had never been baptized; and in the course of a few weeks, my exemplary Rector and myself baptized nearly two hundred of riper years, some of them nearly 50 years of age. I have also witnessed a Camp Meeting in U. C., and there seen the most disgusting extravagancies of fanaticism;—young women shrieking and fainting under the imagined strivings of the Regenerating Spirit; and others roving through the forest, dashing themselves against the trees, and raving like maniacs under the supposed throes of the new birth. I do not say that such is a *necessary*, but I contend that such is *not an improbable* consequence of preaching regeneration as distinct from Baptism; and I have said thus much of my own personal experience in extenuation of any sentiments or expressions in these essays which may appear too strong.—C. S.

† *Metanoia.*

change of character, heart, and disposition. But from this state of sanity, the spiritual man may *again* fall into his old bad habits,\* as the natural man may relapse into disease; and on every *relapse*, the same ordeal of *repentance* must be undergone; whereas, *regeneration*, like our natural birth, can *only* take place *once*.

Again, the natural man may *upon the whole*, be healthy; still he is liable to partial disease, & in want of *daily wholesome diet* and *occasional salutary medicine*. But this is distinct from his *birth*. Thus the spiritual man stands in daily need of the *Bread of Life*, of the *renewing of the Holy Spirit*, but this is distinct from the *regeneration* which is *once*. And thus our Church teaches us to pray, “that we, *being*, already “*regenerated* and made God’s children by adoption and grace may *daily* be *renewed* by his Holy Spirit.”

We earnestly hope we may be understood. We labor to avoid any phrase savouring of ambiguity. In our own hearing it has been asserted as a censure upon the members and ministers of our Church, that they grow up grossly ignorant of her tenets, while the Romanists are carefully instructed in all the doctrines of their Church. Is it not then our duty, as ministers of the Church of England, to explain and defend her tenets, at the same time, however, exercising Christian charity towards all who differ from us?

But, in order the more effectually to obviate any misunderstanding of the doctrine here maintained, and to prove how *cautiously* and *anxiously* we have endeavoured to guard against a *possibility* of such misunderstanding, we will condense the cursory remarks which may be found scattered throughout these essays.

In the second essay, p. 80, we remarked:—

“Our Church especially beseeches us to pray that the person about to be baptized may become not only a member, but also, a *lively* member of Christ’s Holy Catholic Church, i. e. that his *life* may be in conformity to the glorious privileges of this his high calling, that he may not receive the spiritual *grace* of God in vain, that he may not only be grafted into the *True Vine*, but also bear much fruit.”

And again, p. 82, treating of the prayer which represented Noah’s Ark and the passage of the Israelites through the Red Sea, as typical of Baptism, we made the following practical comments:—

“Now all these events and types are recorded in the Sacred Scriptures for the instruction of us Christians in these latter days. Whilst there are among us indulgers of those sensual lusts, followers of those “pomp and vanities of this wicked world,” which every Christian in his Baptism solemnly promised to renounce;—so many murmurers against the unerring dispensations of Providence;—so many idolaters, who are worshippers of gold, whose god is their belly, or, who are, in any way, *lovers of pleasure more than lovers of God*;—whilst this is the case with too many baptized Christians;—*let us fear*, (to use the same Apostle’s expression,) *lest a promise being made us, in Baptism, of entering into His rest, of which the earthly Ca-*

\* Ezek. xviii, 24, 26.—1 Pet. ii. 22.

naan was but a type and shadow—we, nevertheless, come short of it. Let us pray and endeavour, that being thus, “called to a state of salvation, we may continue in the same unto our life’s end.”

And again, p. 84 :—

“In Baptism, our original and ancestral sin receive an immediate, absolute and free pardon; and at the same time, we receive a promise of remission of our own actual personal transgressions, on condition of repentance towards God and faith towards our Lord Jesus Christ.”

On referring to our third essay, p. 140, we find these remarkably strong expressions; which, one might have hoped, would have decidedly obviated any misconception respecting our views of the extent of the efficacy of Baptism and of the effects of regeneration :—

“When we were thus “called into the knowledge of God’s grace and faith in Him,” it was only the commencement of our spiritual course. The light of the Holy Spirit, then communicated to us, was like a light which first faintly shineth in a dark place, but dawneth more and more unto the perfect day. We are required to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, until we come to the FULL STATURE of the PERFECT MAN in Christ. Our calling and election are given to us in Baptism; but we must (as St. Peter exhorts) give all diligence to make our calling and election sure, for so an entrance shall be ministered unto us into the everlasting kingdom. This prayer, therefore, wisely instructs us to beseech that God who had thus vouchsafed to call us to the knowledge of his grace and faith in him, would increase this knowledge and confirm this faith in us evermore, that he would hold us up that we be not moved away from the hope of the Gospel. For Baptism will avail us nothing, if in our subsequent course of life we fall away from our high calling of God in Christ Jesus. Therefore, our catechism, speaking of this subject, saith, “I heartily thank our Heavenly Father that he hath called me to this state of salvation, and I pray unto God to give me his grace that I may continue in the same unto my life’s end.” Christ hath declared, he that endureth unto the end shall be saved.

Moreover, Baptism will avail us little unless we increase in the grace thus received, and as we grow in years, also grow in grace. Therefore, in our Confirmation Service, wherein we are called on “to renew and ratify in our own persons the vow which our god-parents made for us in Baptism,” the Bishop offers up this affecting prayer: “Defend, O Lord, this thy Child, with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come to thine everlasting kingdom.”

Again, p. 146, speaking of those who break their Baptismal Oath of Allegiance to their Heavenly King, and follow the standard of the Prince of Darkness, we thus remarked :—

—“Evil speaking, lying, and slandering, and doing his (Satan’s) works, envy, revenge, hatred, spiritual pride, and uncharitableness;—all these are represented as peculiarly characteristic of the Ruler of Darkness. How, then, can any of these characters dare to make mention of the privileges of the Baptismal Covenant. For to THE UNGODLY, saith God, why takest thou my COVENANT into thy mouth? Whereas thou HATEST to BE REFORMED, and hast cast my words behind thee, &c. &c. &c.”

See Psalm L. 18. *But I will reprove thee and set before thee THE THINGS THOU HAST DONE. O consider this all ye that forget God, lest he pluck you away and there be none to deliver you.*

In like manner in our fourth essay, in our practical remarks on the sign of the cross, we thus expressed ourselves:—

“Furthermore, are they willing to receive Christ as their King to reign over them?—not merely to assume his cross as a badge, but as well disciplined soldiers, to obey his commands, cheerfully to take up their cross and follow him in the regeneration; to persevere, and not, after they are harnessed, like the revolting Ephraimites, turn themselves back in the day of battle? Are they ready to wrestle against principalities, against powers, against spiritual wickedness in high places?—patiently to submit to all their King sees fit to impose, and to execute all he sees fit to command;—to be sober, chaste, true and just, meek, kind, charitable, forgiving, self-denying, and resigned;—to fulfil and to adorn the doctrine of God in all things? If not, vain is the holy badge of the cross on their forehead; vain is all their enthusiastic admiration of the doctrine of the cross; vain are all their violent professions of sanctity; they are enemies to the cross of Christ, and St. Paul declareth, *their end will be destruction.*”

To complete this list of quotations, in this very lecture, we have expressed ourselves thus guardedly.

“Only let them give all diligence,” &c.—(Vide supra page 263.)

After this string of quotations from four successive essays, we would fain hope every reader will possess too much *common sense* to *misunderstand*, and too much *common candour* to *misrepresent* what we have advanced. A deficiency of the former quality we should commiserate—of the latter we should contemn. After the *natural* birth of a child we should never hesitate to assert the child is born; but would any one, hearing this assertion, be so dull or so perverse as to declare this was tantamount to an assertion that our child would never be liable to disease or death? Well then! if we assert, after the baptism of a child, that he has undergone a *spiritual* birth, or is regenerate, how can any one be so dull or so perverse as to declare that *this* is tantamount to an assertion that our child would never be liable to *sin*, (the disease of the soul) or to *spiritual* and *eternal* death? In short, the privileges and promises annexed to baptism are incalculably great, and, like the Jews of old, we have *much advantage every way*. But, nevertheless, let us not forget to *whom alone* these promises will be fulfilled. For baptism (to borrow the language of St. Paul respecting its great type, *circumcision*) *verily profiteth if thou obey the gospel, but if thou be a breaker of the gospel, thy baptism is made non-baptism. Therefore, if non-baptism fulfil the precepts of the gospel, shall it not judge thee, who by the letter and baptism dost transgress the gospel?—for he is not a christian that is one outwardly; neither is that baptism which is outward in the flesh; but he is a christian that is one inwardly; and baptism is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.*

Should these essays under God, prove to *only one* reader the means of explaining and removing objections against this beautiful service—should they induce *only one* to reflect more seriously on the nature of the baptismal vow, and form a hearty determination never again to violate it—should they induce *only one* to undertake, and, having undertaken, to execute faithfully the interesting office of sponsor—should they have conveyed to *only one* parent's heart a ray of consolation, from the blessed assurance that his baptized child hath been “regenerated, and made God's child by adoption and grace”—we shall be amply remunerated for the labour they have cost in the preparation. Should we fail, we must rest satisfied with an humble hope that we have endeavoured to perform our duty without the *partiality* or the *fear* of party spirit, as unto GOD and not unto men.

C. S.

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EXTRACTS FROM THE CHARGE OF THE BISHOP OF QUEBEC,  
DELIVERED AT HIS LORDSHIP'S PRIMARY VISITATION OF THIS  
DIOCESE, in the Year 1826.

[We doubt not the following Extracts will be acceptable to our readers; with many of whom the opinions and counsel of a *living* prélate *personally known* and *justly revered*, may perhaps have greater weight than any of the *ancient* human authorities quoted in the above essay. How far C. S. has understood and obeyed this part of his much honored Prelate's charge we will not pretend to decide; but we feel well assured of his *sincere and anxious endeavours to do so.*] ERRATA.

“In our discourses we ought to explain to our readers the offices of the Church, exhibiting their *scriptural* and *spiritual* excellence, &c. &c. This is the more incumbent on us, as these institutions are misrepresented, or disregarded by many persons, because they are very little acquainted with the subject. In these times also of liberal but loose views of high and serious matters in church and state, in morality and religion, the superiority of our genuine catholic and apostolic principles and practice, in most respects, as compared with other churches, ought to be plainly and strongly inculcated, &c. &c.

*The Sacrament of Baptism stands first* in importance in many points of view. It is the threshold of our entrance into the church, and all its privileges. It embraces all the conditions of the covenant which God has vouchsafed to make with us, and it seals them to us by *water* and *the spirit*. A good understanding of the letter and spirit of this sacrament includes a thorough knowledge of the principal doctrines and precepts of the christian religion; but this knowledge and understanding are rare, because the generality of persons are imperfectly grounded in the nature of the obligations and the benefits of the christian ordinances; and because their information respecting the office and order for the administration of the sacrament, as prescribed by our church, is usually very deficient. *In no*

other church, in my opinion, is the institution so fully and correctly according to scripture set forth, as in our office. I know it is objected to by many; but this prejudice, for, if I am right, I am justified in calling it prejudice, I attribute to erroneous views on the subject, early imbibed, and subsequently confirmed by wrong, but common usage. I make these observations, after having myself once entertained doubts as to the just propriety of our baptismal service, and after diligent inquiry which resulted in conviction and sober satisfaction. It follows, that I am anxious you should guard your flocks against the errors alluded to; and that I should counsel you to be watchful and diligent in conveying to them a comprehensive view of the obligations and privileges of this sacrament, together with a good understanding of the excellent exposition of them offered in the service of the church."

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DIALOGUE ON PRECOMPOSED FORMS OF PRAYER,

(Continued from Page 209.)

*M.* I have, since my last interview with you, thought a great deal on what you then said on the subject of precomposed forms of public prayer. You gave one turn to the argument which I did not expect, as if all prayers, whether precomposed, or uttered extemporaneously, were equally forms to the worshipper.

*E.* I think I have given you reasons that ought to convince you, that they are so in fact, and cannot be otherwise.

*M.* I think differently. A sincere christian, engaging in prayer to God, depends on the promised assistance of the Holy Spirit. And I can truly say, that I have frequently witnessed the fulfilment of God's promise, in the divine fervour, and enlarged heart, which a merciful God vouchsafes to his servants.

*E.* I am very far from doubting the promised assistance of the Spirit of Grace, but I have yet to learn that the assistance, which he vouchsafes, is meant to enable us to make a long unpremeditated speech in the form of a prayer.

*M.* I am sorry that you have doubts on a subject so exceedingly plain, and obvious as this.

*E.* If the subject is so very plain to you, as you seem to express, it will be the easier task to remove my doubts, by the testimony of scripture, to which we both appeal. But you have yet to show me that the Holy Spirit is expressly promised to enable us to make a public, unpremeditated prayer; and that, if he is so promised, this prayer is not a form to the rest of the worshippers as well as a precomposed one; and also show reason, why the promise, if there is any, does not extend to the extemporaneous making of psalms and hymns, or to prayers, supplications and thanks when they are set to music.

*M.* First then, from Rom. viii, 26., I can produce an unequivocal declaration, that the Holy Spirit does actually assist pious christians to pray, in a way, which precludes the very supposition, that precomposed forms are ever allowed. "Likewise, the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered." This, I trust, will satisfy you. For if the assistance here promised can be relied upon, and the receipt of it is acknowledged by the apostle, for himself, and all other christians, then it will follow, that precomposed forms are improper, as the promise is not made to those who pray by forms, but, evidently, to those who piously and humbly leave all to the assistance of the gracious Spirit of God. If you, therefore, persist in your use of lifeless forms, you must be content to go on without the promise that is here given. As to your demand of proof, that the extempore prayer of the speaker is not a form to the assembly, I need only to observe that I am not obliged to deny it. I may allow that it is; but, then, it is a form which the Holy Spirit dictates, to suit the exigency, and wants of the people at the time; and who, let me ask, would be ashamed of the prayer which the Holy Spirit suggests? In regard to your last demand, I must beg leave to express my surprise at your placing prayers and metrical hymns on the same footing. Who ever heard of setting prayers to music, like psalms and hymns? Music is essentially necessary to praise, and is a talent of itself, perfectly separate from, and independent of any qualification that can enter into the nature of prayer.

*E.* Truly, friend, one would suppose that you have now come to your strong hold, and have arguments and reasons at command that cannot be shaken. I have listened to you with serious attention, so that it behoves me now, either to yield, or to show reason for maintaining a contrary opinion.

*M.* You are mistaken, if you think that I have already appeared in my strongest entrenchments. But I am willing to give you fair play. Go on. I am not so vain-glorious as to suppose that your quiver is already exhausted.

*E.* Well, then, you must allow me to review your application of that sublime passage which you cited from St. Paul's Epistles. If I have understood your meaning aright, I must discard all preparation. —I must address the throne of grace, in the name and behalf of the congregation, in full confidence that the Spirit of God, will, not only move me thereunto by stirring up gracious affections and good desires in my heart, but that he will also give me, at the moment, the necessary matter, and the proper expressions, which in my opinion, amounts to full, divine inspiration, very contrary to the command of the wise man, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth,



"and let not thine heart be hasty to utter any thing before God; for "God is in heaven, and thou upon earth: therefore let thy words be "few." The language of the apostle, which you have cited, implies no such thing as you suppose. He was not speaking of public worship, but of the experience of christians, in a world of sin and sorrow, as weary pilgrims looking forward to, and longing for that *rest* which remaineth beyond the bounds of time, for the people of God. Having a well-grounded hope of realizing "the redemption of our body," we wait with patience for the blessed event. As patience lightens the burthen of afflictions and trials, so likewise, the Spirit also helps to relieve us in our infirmities; for when we are oppressed, and like to be overcome with them, we know not what to pray for as we ought, whether for more grace to enable us to endure, or for deliverance at once from them, but the same spirit which testifies that we are sons of God, intercedes for us with groans that cannot be uttered. Thus, the Spirit is here said only to intercede for us with sighs and groans, not with that gift and fluency of prayer which tend to edify the congregation, a subject quite foreign from the matter of his discourse, and not touched by him at all in this place. His very words disavow your comment, as the spirit is said to make "intercession for us with groanings which cannot be uttered," denying in express terms, the very thing which you labour to affirm of him. Having now, by taking the apostle's language in its natural and obvious meaning, in connexion with the context, shown you, that it does not, as you imagine, promise the gift of public prayer, on the spur of the moment, I may observe, that those who devoutly use precomposed forms, daily look up for the divine assistance which the apostle's language implies. It runs through all the prayers of our liturgy. Let one example suffice, "Almighty God, unto whom all "hearts be open, all desires known, and from whom no secrets are "hid; cleanse the thoughts of our hearts by the inspiration of thy "Holy Spirit," &c.\* Far be it from us then, as you have surmised, that when we 'pour out our hearts unto God, in the language of such a prayer as this, or in the language of that prayer which Jesus Christ taught his disciples, we must be content to do it without the assistance of the Spirit. The very reverse is the case. On the object of our prayers our hearts are fixed, without distraction, and not on the critical employment of finding words and matter as we go along. On your concluding remark I need only make one observation which is this. You allow that psalms and hymns differ from prayers only in regard to metre and melody. On account of these you allow that they *must* be precomposed. But if there is a promise to enable us to make public extempore prayers, can you show any good reason why that promise does not extend to the making of the other? Do you think that the measured verse, and the melody of sweet sounds

\* Another prayer commences, "Assist us, merciful God, in these our supplications and prayers," &c. See also Collects for 3d & 10th Sundays after Trinity. Edit

are too hard for the Spirit of God to furnish when occasion requires? Or is it not evident that men persevere in this manifest inconsistency of adhering to forms in psalmody and harmony, because they are anxious to retain what pleases their own taste, and know well, that no pretensions to the aid of inspiration on this head has ever been successful in practice.

*M.* Had I not frequently seen, and felt the effects of fervent extempore prayer, warm from the heart, I do not know but your arguments might have shaken my belief. But as I have experienced the power of God ready to heal, under the powerful wrestling of that kind of prayer which you oppose, I must still believe, notwithstanding what you can say to the contrary, that the holy fervour, the pious breathing, the powerful pleading, and the heavenly unction, that I have frequently witnessed, are undoubted proofs of the gracious presence of God to bless, and to do us good. I have, unworthy as I am, felt this power. Many others have felt it with me, whereas I have never felt any thing like it in attending to the service of the church. Under that service, I have sat with an irksome weariness that my patience could not endure. I am far from supposing, that nobody can derive benefit from it. I hope many do; I only state my own feelings.

*E.* Pray what power do you mean? It would oblige me very much, if you will have the goodness to be more particular, and give me as distinct an idea of it as you can. Feelings of dislike against any thing prove nothing, but that you entertain hatred; and I am sorry that, in this case, you entertain feelings of hatred against what you must acknowledge to be the pure word of God. For our service contains large portions of scripture, perfectly unmixed with the works of man.

Here a third person, who had hitherto remained a patient hearer, beginning to feel uneasy on his seat, and evidently desirous of enjoying liberty of speech, started on his feet, and began thus:—*Mr. M.*, you have committed yourself. You should not have said, in such round terms, that you have sat under the church service with irksome weariness too hard for your patience to endure, because you have thereby given your opponent a handle to charge you with dislike to the word of God itself, a thing which you should have striven to avoid. If you, and our friend, will give me leave, I will assist you in giving him the information which he desires.

Both *E.* and *M.* thanked him for his voluntary offer, and begged him to proceed.

*Mr. M.*, if I am not mistaken, thinks that, to use a precomposed form of prayer is only to read, and not to pray, as you would read any other composition, and has nothing of the nature of prayer in it. He thinks that extempore prayer is the only one that is entitled to the distinguished name—that this method has an exclusive right to the promise which is very frequently fulfilled in enabling the servants

of God to perform it "in demonstration of the spirit and of power." This power shows itself in a mighty rapidity of utterance (the spirit sometimes bringing forth both matter and language faster than the organs of speech can dispose of them) in vehemence of gesture and manner, and in a "rushing mighty wind," rising and increasing till the frail earthen vessel is nearly exhausted by the extraordinary exertion of all the faculties of soul and body. I have oftentimes witnessed this power myself, and felt its irresistible force. The awful descriptions of the malignity of sin, of the danger in which we are involved, of the torments of hell-fire in which sinners will be punished, frequently strike individuals to the ground. The intimacy with, and holy confidence in, God, strike others. The tender expressions that may sometimes occur, vibrating on some tender cords of the heart, strike others; so that the evident "demonstration of the spirit," on such occasions, is felt, in the diversified operation of fear, remorse, terror, consternation, despair, agony and pain; or of love, joy, peace, an assured conviction of being justified and our sins forgiven; a soft, soothing penitive melancholy, in the last of which, we find ourselves so much weaned from the world, as if we were on the threshold of heaven.\*

E. If this be a correct idea of the power which you and your friend claim, in behalf of extempore prayer, I must beg leave, not only to differ from you in opinion, but also to deny, that it is any demonstration of the presence of the Holy Spirit of God. What! would you have me to believe that the Holy Spirit imitates the inspiration of the Sybilline Prophetess of Virgil? God forbid that we should entertain, to say the least of it, such unworthy thoughts! If your description be correct, I appeal to your own candour and good sense, whether our adorable Saviour, "who spake as never man spake," and his holy apostles, have ever at any time used it. Look at all the discourses of our Lord, especially his sermon on the mount, the inimitable prayer which he taught his disciples, and commanded them to use; and though we are struck with the divine gravity and earnestness of his manner, the vast magnitude and importance of his subjects, we shall look in vain for any symptoms of vehemence of gesture, and the exertion of violent passion. All is cool, collected, serious and grave. It is the same through all his parables and subsequent discourses. And if we review the works of the different writers of the New Testament, we cannot but be struck with the simplicity of their diction, without inflated exaggeration, without violent exclamations, though they are, at the same time, the most serious, the most heartily engaged of all writers that ever lived. Remember this in reading the New Testament, and you will find the truth of it verified in every page, so much so, that if you were to read their beautiful and serious discourses and narratives, in accordance to your ideas of power, you

\* With all due deference to this speaker, these remarks may be very applicable to public preaching, but we do not see how they apply in any way to public praying.—  
EDITOR.

would soon, I trust, be convinced that, instead of adding solemnity and dignity to their language, you had been degrading and destroying its effect. The truth is, your ideas of *power* are unfounded and preposterous. You make it, if I have not misunderstood you, to consist in vehemence of manner, rapidity of utterance, and overwhelming torrent of sound. You make nothing of perspicuous language and arrangement, nothing of solid truth, strength of argument, and a solemn, devout manner. Power, with you, consists in strength of lungs and voice. For your extemporaneous prayers, we have a variety of precomposed forms, and though you make nothing of *them* but a body without the soul, we have in addition two chapters of the bible, a portion of an epistle and gospel, and a large portion of the psalms of David, all the pure word of God, read in the church, every time we have divine service. This is the service which you say is a dead letter without power, under which you sat unmoved, in irksome weariness, and which you have forsaken because you could not like it. Pray *what has power* over you, if the word of God has not? I forbear to press this point any further on you. I leave you to reflect.

M. I am under obligations at present to leave you. I own you have said some things which I must consider. In the meantime, I bid you farewell.

E. Farewell.

F—H.

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To the Editor of the *CHRISTIAN SENTINEL*.

Quebec, October 4th, 1827.

REV. SIR,

If you think the following remarks worthy of a place in your valuable miscellany, the insertion of them will much oblige one who wishes much success to your editorial and ministerial labours.

HIBERNICUS.

REMARKS ON THE CURSES IN THE PSALMS.

Loving our enemies is such an imitation of God and our Divine Master—such an argument of a great and generous mind—so much the ornament of religion—so expressive of a high degree and pitch of virtue—and so much for the good of the lower world, and the way to a better, that it is much to be wished, that nothing inconsistent with it might be traced in any of the celebrated names of holy writ. But, as the scriptures now stand, we do find in the Psalms curses and imprecations, which make a part of the service of our established church:—Psalm vi, 10., “Let all my enemies be ashamed and sore vexed.”—Psalm x, 2., “Let all the wicked be taken in the devices they have imagined.”—Psalm lv, 15., Let death seize upon them; let them go

down quick into hell ; for wickedness is in their dwelling, and amongst them."—Psalm lviii, 8., "As a snail melteth, let them pass away." And we elsewhere find David speaking of seeing *his desire* on his enemies.

To remove the difficulty attending these and such-like passages, I would observe that the Hebrews have no such thing in their language as an optative mood ; and, therefore, we cannot, from the bare formation of the verb, conclude the *desire* or *wish* of him that speaks. For the truth of this I appeal to those who are best skilled in that language. It is material to observe also, that the Hebrews have a way by which they express their wish or desire that a thing should come to pass. This is done by *two words*, as may be seen, Psalm xiv, 7., "Oh that the salvation of Israel were come out of Zion !" —Psalm lv, 6., "Oh that I had wings like a dove !" After this manner does the psalmist express *his wish* and desire ; but he no where uses this form of expression, where he is supposed to pray against his enemies, or wish any calamity to befall them.

It is to be observed also, that the verbs in the Hebrew in the places above cited, and elsewhere, are in the *future* tense ; and if there be some in the imperative mood, it does not alter the case ; because the Hebrew grammarians agree that the imperative is but another future ; so that these expressions, against which an objection apparently lies, may not import any wish or desire. They are rather *predictions*, than *prayers* : and convey to us, not what David *wished*, but what he *believed would be* the issue, and final consequences of the spirit and conduct of his enemies. This is no new opinion—"Non optat sed prævidet.—Prophetia est pronunciantis, non votum maledicentis."—August. And this agrees with the manner of the Psalmist's speaking elsewhere ; e. g. "The ungodly *shall* not stand in judgment ; the way of the ungodly *shall* perish ; mine enemies are turned back ; they *shall fall* and perish at thy presence ; for lo ! thine enemies *shall be* scattered. He *shall* cut them off in their own wickedness !" In these places our translators have kept to the future. They had the same reason to have done it in those against which the greatest exception has been taken.

And besides, to construe the expressions alluded to into prayers and imprecations, without any certain grammatical reason, is exceedingly uncandid ; and is inconsistent with the language he frequently uses, and with various well known actions of his life. How far removed from a vengeful spirit must he be whose language is, Psalm vii, 3., "O Lord my God, if I have done this ; if there be iniquity in my hands ; if I have rewarded evil unto him that was at peace with me ; (yea I have delivered him that without cause was my enemy) let the enemy persecute my soul and take it, Psalm xxxv, 11, &c. "False witnesses did rise up ; they laid to my charge things that I knew not :—they rewarded me evil for good, to the spoiling of my soul,

But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting: and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily as one that mourneth for his mother." And he elsewhere tells us how he was affected as to his enemies. "It was not an enemy that reproached me, then could I have borne it."— This David might say; for with what singular meekness did he bear the reproaches and curses of Shimei, and the causeless persecutions of Saul, without rendering evil for evil, or railing for railing! Is it, then credible, that he should curse his enemies in his prayers and solemn devotions, as the present translation of the Old Testament might lead the reader to suppose? And I shall only observe, that if we consider the passages distinctly, we shall find that they do not import so much evil as may at first sight be supposed. That our enemies *should be ashamed and confounded*—that their way should be *dark and slippery*, amounts to this, namely, that they should be disappointed in their evil attempts, and brought to that shame and confusion which attend genuine repentance. Various passages sound harsh and severe in our version, which do not in the original. To mention but one: "Let death come hastily upon them, and let ~~them~~ go down quick into hell." The word rendered *hell*, commonly signifies the grave or place of the dead. He who looks at the words, as they lie in the original, can infer no more than this, that the psalmist predicts the sudden *death* of men in whose dwelling is wickedness. There is nothing further that the words import. And where we read of the good man's seeing his desire upon his enemies, as Psalm cxii, 8, and cxviii, 7, the words *his desire* are supplied, and not in the original text.

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To the Editor of the CHRISTIAN SENTINEL.

REV. SIR,

If you see fit to insert, in your magazine, the following letter, which was written in reply to one received from a Socinian, you will thereby oblige,

Your friend and humble servant,

A— D.

LETTER TO A SOCINIAN ON PHIL. II. 6, AND HEB. VI. 1.

SIR,

Although I am at all times happy to hear from you, yet I must confess, that I am really surprised and sorry at the contents of your last epistle. You state that you have critically read

and examined Griesback's Testament, and made notes, as you went along, of all such passages, as could directly or indirectly have any bearing on the doctrine of the Trinity. Two passages of this description, you say, you have found badly translated, the first of these is Phil. ii, 6, which you have attempted to mend, by giving a new translation of your own. By working on the verb *égésato*, and what you have assumed to be a neuter plural adjective, *ísa*, you have put the text in four different moulds, and prefer every one of them to the authorised version. Yet one of your renderings is this, "He did not judge (or imagine) violence to be things equal to God." Another of your versions is the following:—"He did not become the leader of rebellion in order to raise himself to an equality with God." For the signification of the word *égéomai*, you refer me to Schriv. Lex. but I will refer you to the following texts of your Greek Testament, where the meaning of the verb can hardly be misunderstood:—Acts xxvi, 2, "I think (*égémai*) myself happy."—Phil. ii, 25, "Yet I supposed (*égésamen*) it necessary to send to you Epaphroditus my brother."—Phil. iii. 7, "But what things were gain to me, those I counted (*égémai*) loss for Christ."—James i, 2, "My brethren, count (*égésathe*) it all joy when ye fall into divers temptations." I trust that a perusal of these passages will convince you, that you have misunderstood the verb in Phil. ii, 6, and that it is very properly rendered in our translation, "*thought it not robbery.*" I will now show you that you have completely misunderstood the word (*ísa*) and made Schriv. the author of an interpretation which he denies. Had you looked at the word (*ís' pro ísa*) you would have found it an adverb and explained *æquè*, equally. Parkhurst, Pasor, and Ewing, in their lexicons, explain it in the same way. Pasor says that St. Chrysostom explains (*ísa*) *in loco* by the adverb *ísos*) equally. Schleusner says, the word is taken for the accus. mas. sing. (*íson*), so that all of them are in array against your interpretation. The adverbial use of the word (*ísa*) is very common in the septuagint. Let the following examples suffice,—Job v. 14, "And grope in the noon-day as (*ísa*) "in the night."—x, 10, "And curdleth me like (*ísa*) cheese."—xxv, 16, "Which drinketh iniquity like (*ísa*) water."—xxiv, 20, "And wickedness shall be broken as (*ísa*) a tree." I think these authorities must, or, at least, ought to convince you that the sacred text has extremely suffered in your hands. That any man, especially a man of your general information, would ever think of taking this text to militate against the proper divinity of the blessed Jesus is a matter of regret and surprise; for it is evident from the labour which you bestowed upon it, that it cost you a great deal of pains, before you got it to contradict what it certainly means to assert. For the text and context prove the pre-existence and divinity of our Saviour Jesus Christ, as I think, in the strongest possible manner. For instance, where is the humiliation, or the making himself of no reputation, or

(as it might have been rendered,) “emptying himself;” in our Saviour not wishing to appear as God; if, *being only a man*, he could not do it, without incurring the guilt of blasphemy? Stripped of his divinity, he is but a mere man, notwithstanding the great gifts which he possessed, and on that account could not serve as an extraordinary example of humility by refraining from asserting claims, which, if he was not God equal with the Father, no more belonged to him than they do to any other man. Read the whole passage carefully, I beg of you, and you will find it not denying, but asserting the divinity of our Lord. The apostle was inculcating, on the believers, humility, and mutual good offices, which he enforces by the example of Jesus Christ, “who being in the form of God thought it not robbery to “be equal with God.” He thought it no robbery, because he was the “brightness of the Father’s glory, and the express image of his person, and upholding all things by the word of his power,” Heb. i. 3. Because “he is Lord of all,” Acts x. 36. Who is over all, God “blessed forever, Rom. ix, 5. “In the beginning was the word, and “the word was with God, and the word was God,” John i. 1. If the language of holy scripture has any determinate meaning, Jesus Christ was as truly in the *form of God*, was as truly *over all*, *God blessed for ever*, as he was in the *form of a man*, and in that form suffered death on the cross. The humility of such a being, *therefore*, was immensely exemplary: but had he been only a mere man, however much exalted, it would have been no more humility in him, to refrain from equalling himself with God, than it would be in me to refrain from assuming an equality with the king. Viewing the passage thus, the humiliation of Jesus Christ is wonderful; but, in your sense, the humiliation is altogether taken away, and the force of the apostle’s exhortation is completely destroyed, so that by your misunderstanding the Greek terms of the text, you have not only destroyed the main scope of the apostle’s doctrine, relative to the social duties he was inculcating, as well as impugned the divinity of our Saviour, but you have also given the most unaccountable translation that human brains had ever contrived, and yet you have censured the just version of our venerable English translation as “forcibly dragging in ideas without any “inducement, and in defiance of analogy.”

The second passage, you say, which you have found “badly translated” is Heb. vi, 1, of which you allege that the English version “is diametrically opposed to the whole life of the apostle as a teacher of the christian religion, as if he was asserting his determination “to abandon all at once the doctrines of Christ.” Really it surprises me how such an idea came into your head. Very remarkable indeed it would have been, had the apostle really come to this conclusion which you think unavoidable as the passage reads in English. But the “*absurdity*,” as you call it, is at once removed, by the following translation:—“Therefore omitting to discourse of the beginning of



"Christ." On this translation you observe, "it seems pretty clearly to intimate, "that Christ had a beginning, i. e. that he is, in fact, "a created being." Permit me now to observe that I do not see, in the text, even so much as a shadow to warrant your extraordinary conclusion. Supposing that you had a number of boys learning the principles of English grammar, and that you should say to them, when they had spent a considerable time in that study, "therefore "leaving the principles of English grammar, let us go on to the study "of natural philosophy," could any of your hearers, I ask, be justifiable, in concluding that you had determined, all at once, to abandon, for yourself and pupils, the use of English grammar in your practice? Changing the participle from *leaving* to *omitting* is mere play on words, but making a verb of the noun (*logon*) is an alteration neither called for, nor necessary. The apostle was *never* discoursing of the *beginning* of Christ, in your sense of the text, or as you have made the apostle to say, and could not therefore leave or omit, what he never began. He was discoursing, *not* of the *beginning of Christ*, (a very strange expression it must be confessed,) but of the first principles of his religion, as the whole context will prove, *viz.* those that belong to the foundation of a christian life, faith and repentance from dead works, and asserted nothing more than merely his intention to leave them for the present, (surely not to abandon them,) and *go on in addition*, to the higher branches. That is, he would not always dwell on one point, he would not keep and treat them always as *babes in Christ*, but go on to give them the whole of the gospel. You "have never," you say, "seen this text employed in the Socinian controversy," and no wonder, indeed, because I believe the Socinians are not so weak as ever to think that it can do them any service.

I beg of you, my dear Sir, to pause before you go any futher; for if Jesus Christ is but a man, however much you may suppose him to be exalted, he can no more help you by his atonement and intercession than I can.\*

I am, Sir,

Yours, &c.,

\* In confirmation of this assertion of our able correspondent, we only refer our readers to two most satisfactory passages of sacred scripture, Ps. xlix, 7, 8, 15, and Job ix, 32, 33.—*ENRON.*

To the Editor of the CHRISTIAN SENTINEL.

REV. SIR,

In the last Sentinel you gave us a very interesting portrait of a high churchman, in the person of the venerable and highly respected Archdeacon of Sarum, Dr. Daubeney. The article, I have no doubt, has been read with feelings of no ordinary interest by many of your subscribers; in common with myself.

I now send you the following portrait of another high churchman, and evangelical minister, sketched from the life, by

Your humble servant,

P. C.

PORTRAIT OF A HIGH CHURCH CLERGYMAN, AND EVANGELICAL MINISTER.

Picture to yourself, gentle reader, a venerable looking man, about sixty years of age, rather below the middle stature, and of a spare habit indicating rather an abstemious than a generous diet, of a thoughtful and penetrating cast of countenance: conceive him habited in a black coat and vest of the usual cut, with black small clothes buttoned at the knees, and terminating with a strap and small silver buckles, a pair of neat military boots in the style of olden times, and a clerical hat of modern dimensions, and you have the exterior of the Rev. H. R., A. M., of H—d's Hall, near Leeds, in Yorkshire, perpetual curate of L—dge, whose stipendiary curate, your correspondent, had the honor of being for two years, and whose name will live when that of many, better known perhaps to the world, will be buried in oblivion. Having presented you with this exterior, which will probably be recognised by a few individuals in *this* country, I now proceed to give you a little insight into what Dr. Watts says constitutes the man—his mind. Of his early life, I regret to say, I know but little, as I had no opportunity of becoming acquainted with it, excepting from himself, and he was no egotist. All I know of his descent is, that he was a Norfolkman, educated at Cambridge, (in what college I cannot now recollect,) where he graduated most respectably. On leaving Cambridge, he became curate of the parish of D—y, near Leeds, on the *extravagant* stipend of £16 per annum, the vicarage, though the parish contained a population of several thousands, being *very limited* in point of income. This my worthy friend was wont to boast of as the highest preferment he ever held in the church. So small a stipend, you must be well aware, could not, even forty years ago, be at all adequate to the common necessities of a clergyman: to supply the deficiency therefore, in a

way creditable to himself, and useful to the community, he commenced a classical and mathematical seminary in the parish, an institution at that time very much wanted in the neighbourhood. From this source, by the combination of talent, with high character, and judicious management, he in a few years realized a considerable property, still continuing the humble and laborious curate of D. About this period, H——d's hall, a spacious and genteel mansion, in the adjoining parish of B——l was offered for sale. This he purchased, and, having resigned his curacy, enlarged his establishment, one of the most respectable, as a private seminary, in the north of England. Think not, however, that he had now forsaken his sacred calling for the sake of "filthy lucre," and betaken himself to the sordid employment of accumulating for his own enjoyment "treasures on earth where moth and rust corrupt, and where thieves break through and steal." No—in his new place of residence, he was ever at the call of a brother disabled by sickness, or prevented by absence, originating in necessity or convenience, from discharging his duties; to supply whose lack of service he travelled many a wearisome mile at his own expense, and without fee or reward. He was at the same time a rallying point, a kind of centre of union, to the neighbouring clergy, especially his younger brethren, who looked up to him as a father; assembling periodically at his house for the purpose of mutual encouragement in the faithful and diligent discharge of their duty, and for the promotion of strict conformity therein to the rubric, whence the association took the name of the *Rubric Club*. Nor was his own immediate neighbourhood neglected. The parish church being distant, and the neighbouring population numerous, he afforded great assistance to the incumbents by visiting and assisting the sick and needy, by distributing the scriptures and religious tracts, &c. He was also highly useful as an adviser and assistant in the management of the public business relative to the poor, the highroads, &c. But his views were not bounded here. Soon after his removal to H——d's Hall, he commenced the project of leaving behind him a lasting memorial of his concern for the best interests of the neighbourhood in which he had pitched his own tabernacle. Though the country abounded with dissenting and methodist chapels, he saw and felt some other religious establishment wanting. He was fully alive to the advantages possessed by the national church for giving stability and permanence to sound doctrine, and to public instruction in the duties of christianity, as well as to the influence which such an institution has on the political aspect of a neighbourhood, the absence of which was but too sensibly felt in his own. He determined, therefore, should it please God to continue his blessings to his labours in his arduous occupation, to erect a church at some future day for the accommodation of those around him who still retained their attachment to the national establishment, but were frequently

prevented, by their distance from the parish church, from joining in its services. With this view, years before he felt himself competent to so great an undertaking, he purchased a piece of land of several acres in extent, affording an eligible and commanding site for a church, at the distance of little more than a quarter of a mile from his own dwelling, and on the opposite side of the beautiful valley which lay at the foot of his own lawn and gardens. This site he often, doubtless, viewed with feelings of anxious interest during the years that intervened between its purchase and its application to its intended use. During this period he also availed himself of opportunities of visiting and examining the modern structures which had been erected within the last few years as places of worship in the establishment, that by a comparison of their various excellencies and defects he might be enabled to form a judicious plan for his own. He had seen with concern the too general departure in these structures from that style of architecture which appears so peculiarly adapted to sacred edifices, and determined, if possible, to produce a specimen of a Gothic church which should obviate the current objections to that style of building, viz. the greatness of the expense in proportion to the accommodation afforded. In this he was completely successful. I often call to mind the feelings of satisfaction with which, after the accomplishment of his wishes, he surveyed the building in all its proportions, its symmetry, and its beauty, and the animation of his countenance when he remarked to me in reference to it—"I like to see a church which makes a man instinctively take off his hat as he enters, and that at once strikes him with the idea that he is entering an edifice of a different nature from that in which he daily resides." At an expense of about £7,000 from his own private purse, the object of his anxious wishes and earnest prayers was at length attained, after the experience of many trials and difficulties necessarily attendant upon such an undertaking by a single individual. Built of a handsome and durable stone, dug out in excavating for the foundation and vaults, with large pointed windows and doors, with buttresses, battlements, and turrets, and with a handsome castellated tower, containing an excellent well-toned peal of eight bells presented by the neighbouring inhabitants,\* it presents a beautiful specimen of a neat Gothic church, executed with great taste and simplicity in the most chaste and correct style. The day for its consecration arrived, when that office was performed, in the presence of an immense concourse of people, with peculiar dignity and solemnity by His Grace the present Lord Archbishop of York, who expressed his approbation of the building in high terms. The regular morning service was then performed, the venerable incumbent reading the prayers in a most impressive manner, and deeply affected by those peculiar feelings that would naturally be excited on such an

\* A valuable service of communion-plate was also presented to the church by the widow of the vicar of D., to whom Mr. R. had been curate.

occasion. I shall not soon forget the impression produced, when the voice of the venerable man, on arriving at the general thanksgiving, faltered—the recollection of all God's "goodness and loving kindness," through a series of years during which he had been occupied in preparing for and executing his purpose, overpowered him—the tear of gratitude filled his eyes, now growing dim with age—his utterance was for some time suspended—and he at length with difficulty, and at broken intervals, enunciated that beautiful part of our incomparable service. Nor was that the only occasion on which he had to struggle with his feelings, his embarrassment being repeatedly visible both in that and other parts of the service; especially on the first administration of the sacrament of the Lord's Supper in the church. The consecration sermon was preached by an old friend\* of the incumbent, from the 8th verse of the cxxxii Psalm:—"Arise, O Lord, into thy rest, thou and the ark of thy strength;" after which the Archbishop held a confirmation, which closed the services of the day.

The following Sunday, I commenced my professional duties in the church, under an engagement always to be prepared to preach twice on the Sabbath, for which I received from the incumbent a stipend, equal, I believe, if not more than equal, to the whole of the revenue receivable by him from the church. Nor was my revered friend's disinterested liberality at an end here, for on my subsequent acceptance of the afternoon lectureship of the parish church, which deprived him of one half of my assistance, the stipend, unexpectedly by me, was continued undiminished. My excellent friend, however, is not without his eccentricities; but even they are of an amiable kind. One instance, as characteristic of his mode of thinking, I shall mention. He had often remarked the undue preference given by many to the *sermon*, in our churches, especially on the part of such of our hearers as also occasionally attend dissenting places of worship, and lamented the disposition evinced by them for hearing (to use his own expressions) "what the *man* had to say," instead of engaging devoutly in the *worship of the Almighty*, which he justly considered as the principal object of religious assemblies. His views on this point are strongly marked by the following anecdote:—Being particularly studious of uniformity in the arrangements of his church, he had the pulpit and reading-desk constructed exactly alike, one on the right, and the other on the left of the centre aisle, a little in advance of the chancel, presenting the appearance of two pulpits, with each a desk below, one occupied by the clerk, and the other by the beadle. A person, viewing the church, remarked the singularity of this arrangement, and on inquiring the motive for it, received, I was informed, a reply

\* Now engaged in building a church at Ripon, Yorkshire, at his own expense, having lately inherited a large fortune, part of which he is thus devoting to the service of Almighty God.

to the following purport from the incumbent—"that they had almost preached God Almighty out of the world, and that, as he wished to keep him here, he had exalted the prayer-book to the same eminence with the place from which the sermon was delivered." And so tenacious was my worthy friend of the desk, and so anxious that *that* part of the service should receive its due share of attention, that during a period of two years, he did not, I believe, allow me to read the service half a score times, under the idea, I sometimes thought, that no one could read it so well as himself; and, to do him justice, I must say I have rarely ever heard it read so well by any other person.

A year or two before I left England, the very respectable preferment of the vicarage of Doncaster became vacant, and was offered by its patron, the Lord Archbishop of York, to Mr. R. who, after mature deliberation, declined availing himself of His Grace's kind intentions, choosing rather to end his days where he had hitherto been so usefully and benevolently employed. The last account I heard of him stated him to be engaged in the completion, at his own expense, of the parsonage-house commenced several years ago, with the intention of there spending the remainder of his life, and, in an unostentatious discharge of his official duties, awaiting his summons to his final account, when his "works of faith," and "his labours of love," will doubtless be amply compensated by Him who has declared, that even a cup of cold water given to one of his little ones, in the name of a disciple, shall not lose its reward.

Such, Mr. Editor, is a specimen of that class of men whom "the infamous Cobbet and others of the same school have stigmatised as "a set of rapacious bigots, who care not for the flock provided they can get the fleece."

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*To the Editor of the CHRISTIAN SENTINEL.*

Quebec, October 20th, 1827.

REV. SIR,

I am directed by the Lord Bishop to send you the enclosed letter. As the information relates to the most remote Church of England Mission in North America, His Lordship thinks that it must prove interesting to your readers, and hopes you may be enabled to give it a place in an early number of the *Christian Sentinel*.

I remain, Sir,

Yours very truly,

CROSBIE MORGELL.

LETTER FROM THE MISSIONARY AT THE RED RIVER SETTLEMENT TO THE BISHOP OF QUEBEC.

JUNE, 18th, 1827.

MY LORD,

Governor Simpson, on his arrival here on the 6th instant, signified to me that your Lordship would be pleased to accept of a line from the person in charge of this infant establishment of the Church Missionary Society. Compliance with this request, I count not less an honour than a duty . . . . .

The present prosperity of this mission fully answers the expectations of its supporters, and they express themselves as fully satisfied. I imagine your Lordship to be in possession of intelligence respecting the formation of this mission already, and therefore shall not dilate upon it, but merely state its present situation.

We have two places of worship;—our congregations are not numerically great; I should average the attendance at each church at about three hundred, but though the number be small, I never witnessed a congregation so generally attentive. Three years ago the number of communicants was only six; they are now increased to *seventy-three*, out of which *twenty-four are Scotchmen*—Half-breed Natives, twenty-seven—Englishmen, five—Indian females, three—Orkneymen, fourteen. All these, at their examinations previous to admission, gave the most unequivocal testimony of their being influenced by the love of Christ as a constraining principle. The touchstone of fitness for the ordinance with us is the response to the last question of the excellent catechism of our church. There are several now upon trial. I am often under great difficulty on this head, not wishing on one side to allow unhallowed hands to touch the altar; and on the other far from wishing to discourage the weak, ignorant but sincere inquirer. In regard to the general conduct of these people, which we scrupulously watch over, I can truly say that in simplicity and godly sincerity they have their conversation in the world. The half-breeds in particular delight me. We have two Sunday schools attended by an average of about one hundred and fifty children of almost every nation, language, and kindred; there are several native half-breed teachers. Our Indian school has fifteen boys and girls. I have not yet been able to enlarge this school according to the original intention, owing to the scarcity of provisions which has prevailed during the late seasons. Nine of the boys and six of the girls are Muskaigoes or Swampy Creecs. Two from the westward of the Rocky Mountains, one a Xootaney, and the other a Spokain. We have one Ossenisboine, one Chippeway from Churchill, one Sauteaux, and one Esquimaux. They are all fine children, and learn as fast as an equal number in the civilized world. All these children were sent here by the officers of the Hudson's Bay

Company, and I trust Providence will by and by open a door for them to be usefully employed. Besides the Indian school, there are two day schools in different parts of the settlement which we superintend; they are well attended during the winter; but in the summer season their parents require the assistance of such boys as are able to work, to superintend their cattle, and other farming occupations. I trust we can safely say that no pains are spared to sow, in the minds of all, the seed of moral, intellectual, and spiritual improvement. We go on in full confidence that our Divine Master will "not despise the day of small things," and that in course of time we "shall see greater things than these." We have our trials and discouragements, but God is better to us than all our fears. We have experienced his paternal care so often when human aid could not have availed us, that it would manifest a deplorable want of faith, as well as of gratitude, either to murmur or distrust Him for the future. In the absence of home and domestic enjoyments, and while enduring many temporal privations, his promise, of never leaving or forsaking us, supports us.

Thus, my Lord, I have endeavoured to give a brief outline of what is going on here. I have studiously avoided entering into detail. Should your Lordship, at a future period, wish for further particulars, I shall esteem it an honor and a privilege to comply as far as my poor abilities may enable me.

Permit me here to state, that the interest which your Lordship is pleased to manifest in behalf of the progress of religion, here and every where, is a source of the most heartfelt gratitude to us all. In our isolated situation, the total absence of advice and direction from a dignitary of our establishment has been among the greatest of our privations. Your Lordship's instructions and charges to the provincial clergy would meet with all the attention justly due to the source whence they emanate, could we be put in possession of the same. Since the autumn of 1825, I have been assisted in the discharge of clerical duties by the Rev. Wm. Cockran; he was sent here with his wife and child by the Church Missionary Society. Mrs. Cockran is now commencing a boarding-school for the daughters of gentlemen connected with the Hudson's Bay Company's service, of which, under God, I hope great things. The bearing which female education is calculated to have on the moral improvement of the people at large, is a point deserving of the support and countenance of all well-wishers to the objects of missions; and is a point, I am glad to see, upon which missionaries throughout the world are acting. All things considered, I conceive that no ground of dissatisfaction exists in regard to the progress already made at this place; and I have no doubt but that Almighty wisdom had a design in view, reaching far beyond human calculations, in establishing the place at all. It will be clearly seen by and by that the existence of the Red River colony was a necessary link in that mysterious chain of agency whereby He,



“ who doeth as he pleaseth among the hosts of heaven and among the inhabitants of the earth,” developeth his purposes of love and mercy to the depraved sons of Adam. It appears to me, my Lord, but reasonable, that the progress of true religion should be but slow. The general depravity and unfruitfulness of the soil upon which God’s servants have to work;—the nature and power of the enemy who thwarts their views and progress;—the infirmities which accompany the best of men;—all tend to teach us to wait with patience and perseverance for God’s own time. But we know the “set time” will come when “the desert and solitary place shall rejoice, and blossom as the rose.” The climate of Red River is very severe, but still healthy. I have a tenderness in the lungs which makes me afraid I shall not be able to stand it long, but my time and circumstances are in good hands. I am afraid of becoming tedious. Should there be any thing uncongenial to your Lordship’s views in this hasty statement, please to attribute it to an error in judgment and not in principle.

I have the honor to be,

With sentiments of profound respect,

Your Lordship’s humble and obedient servant,

DAVID J. JONES,

*Chaplain & Missionary.*

#### CHARACTER OF THE PRESENT BISHOPS AND CLERGY OF IRELAND.

“ The writer of these remarks can state, from his own observation, that a great change has lately taken place, both with respect to the appointment of the clergy, and the manner in which their duties are discharged. This change appears to have been a good deal excited by the zeal and energy of the ministers of other churches around them, though no doubt it must be ultimately ascribed to the Spirit of the great head of the church, who promised his apostles to be with them and their successors to the end of the world.

“ Of late years, those who have been raised to the episcopacy in Ireland, are men, not only of distinguished literary talents, but also zealous for the welfare of the church, and resolved to admit none to orders who are not duly qualified and promise to become faithful ambassadors of the Redeemer. In support of this may be adduced a case which occurred about two years ago. When the present learned Bishop of Down and Connor, (Dr. Mant) was solicited to ordain the son of a nobleman of the highest rank, he refused ordination because the candidate had not gone through the preparatory course of study, and would not submit to the customary examination.

Such a faithful discharge of the episcopal office, uniformly pursued, must ensure worthy laborers in the vineyard of Christ, and ever protect the church from the charge of delinquency against any of her clergy. Beneficial results from it are already apparent. In the churches, I know, where once were careless preachers, and a few in-devout hearers, men of piety and worth now occupy the pulpit, and devout, attentive, and crowded audiences wait upon their ministry. That there are many 'sons of the prophets' prepared, or preparing for the same glorious career, I have reason to hope, from many associates I had during my collegiate course."—*Church Register, Philadelphia.*

ON THE NECESSITY OF INSISTING ON THE MORAL PRECEPTS OF  
THE GOSPEL.

The present state of the world is not more justly celebrated for the maturity and height to which the mental powers of man have attained, than it is disgraced by the licentious extent to which those powers have been carried. Superstition and bigotry have been driven from the throne which they have so long usurped, and the light of reason and religion has introduced a far better state of things. It were happy for mankind at large, if the mind would avoid extremes, and be confined within legitimate bounds; but it unfortunately resists the salutary restraints of sober sense and sound religion, and, being emancipated from the chains of bigotry and superstition, embraces a system, if not so dangerous to society, equally prejudicial to the cause of truth.—one of enthusiasm and fanaticism. If the right application of the mind, in the investigation of truth, has discovered errors, and produced things in their true light, this does not surely justify the erection of wild theories and absurd speculations. Modern refinement may owe its birth to the knowledge and science which adorn the present age, but it is not its *legitimate* offspring, and should be as carefully removed as those extravagant but fruitless shoots which spring from the roots of a tree planted in a fertile soil. A taste for empiricism seems to possess the world, and the progress which has been made both in natural and moral philosophy seems likely to be arrested by the hands of charlatans. But lest it should be objected, that in those remarks we are building up as false theories as those which we are condemning, let us advert to facts, a species of argument, one of which often overthrows in one moment the most injurious and elaborate systems.

*Contemplate the state of philosophy in the physical world.* We must view with delight the advancement of the arts and sciences. The hidden things of nature are brought to light, and the obstructions which she has placed to the researches of man have been removed—rivers

have left their beds, which they have occupied for thousands of years, to follow channels better suited to the convenience of man—mountains have been brought low—the heavenly bodies themselves have no longer any mysteries in their times and seasons, and the mariner pursues his path over the trackless deep, with a degree of security and certainty hitherto unknown. Amidst the proud trophies of scientific conquest over the powers of nature, how humiliating is the reflection, that all this light and knowledge should be neglected and unhonored except by a *few*, while the vagaries and follies of the enthusiast shall gain the admiration of the *thousand*. He, whose mind could derive no satisfaction from the contemplation and acquaintance with things on *the surface* of this earth, will listen with admiration to *him who speculates on the properties of the earth within*.\*

If we look to the *moral philosophy of the day*, we shall find the same disgraceful absurdities arising from the unlicensed reasoning of the mind. While we may congratulate ourselves, that villainy cannot boldly stalk abroad, and that man's duty to himself and his neighbour is better defined and insisted upon than formerly, we shall have to deplore the falling off from that high sense of honour, that propriety of conduct which till lately existed. Loyalty, patriotism, respect for our church and constitution are words, which the new catalogue of modern refinement does not embrace, or if they are to be found, it is with such a meaning affixed to them, as is directly the reverse of what was their former acceptation. It is happy for us, that the baron cannot assemble his vassals, destroy with fire and sword a weaker neighbour, and defy the power of the laws; still further it is happy for us that we may freely think and express our thoughts on every thing that does not *directly* injure our neighbour; but every well constituted mind must lament, that occasion should be taken from this liberty, to promulge sentiments subversive to the good order and harmony of society. While, in the works of nature, we see the bee extracting sweets even from the poisonous plant, in the operations of the human mind we see evil deduced from the richest of blessings.

If we turn our views to the *religious opinions of the day*, we shall find a greater perversion of the powers of the human mind than in any other subject of its consideration. The age of heathen ignorance has long gone by—the age of religious superstition is fast declining—the age of religious reason lately existed—the age of religious fanaticism now prevails. Religion of the present day is a thing of such varying nature that it cannot well be defined. It is a creature of the

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\* It is hoped that this observation respecting the hypothesis of Captain Symmes will not be considered as *uncharitably* applied. The author of this article would be most unwilling to hurt the feelings of any one *unnecessarily*; but he conceives, that when any one publicly advances a new system, he cannot find fault with the public for any remarks, made with temperance and moderation.

fancy, without form or substance. It has nothing in it tangible or material. It is divested of that particular property which most intimately concerns us—its *practical* application to the *conduct of our lives*. The *moral precepts* of the gospel are laid aside, and visions of the fancy, which may amuse the mind, are substituted in their stead. There is not a more common observation, nor, I may add, a more absurd one, made against the established church, than that their ministry preach moral essays instead of religious sermons—that there is wanting life and spirit in their discourses, and that for evangelical doctrines we find only the precepts of a cold morality. How do men suffer themselves to be led astray, to be cheated of their reason and common sense by the perverse application of epithets. Let but a man listen to the dictates of that reason which his Maker has imparted to him for the formation of his judgment—let him fearlessly disregard the cant of the day—let him not surrender argument to a few unmeaning phrases, and surely there cannot be a more gross contradiction of common sense than is contained in the expression of a *cold morality*. It is and it ought to be the object of the church to impress upon her members, *that they be careful to maintain good works*. It is the best criterion to judge of the sincerity of their christian profession. God only knows the heart, and it is not for man to inquire what motives actuate his fellow men. If the fruit be good, he has no business to condemn the stock from which it is produced. In treating on this subject there are three truths which I wish to establish—that *one great design of Christ's ministry was to introduce a divine system of morality*—that the apostolic writings all tend to the same thing—and that it is the chief thing that concerns us at the present day.

C \*\*\*.

(To be continued.)

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#### MONUMENT TO THE LATE LORD BISHOP OF QUEBEC.

It will not be uninteresting to our readers to learn that a beautiful monument, to the memory of the late Bishop of Quebec, has recently arrived from England, and is now erected in the Cathedral Church, within the rails of the communion-table, immediately over the spot where his mortal remains are deposited, occupying the lower part of the space of which the remainder is appropriated to the second table of the commandments.

The dimensions of this monument are eight feet by six, and its weight exceeds two tons. The work, which is executed by Nicholls, is of white marble, upon a black marble ground, finished off in a semi-circular form at the top. The execution is very superior, the whole effect extremely striking, and the likeness of the Bishop most satis-

factory,—although the friends who remember him in this country, where the nature of the climate induced him to dispense with the wig, regret that the head is not represented with his own venerable hair. The principal object is his bust in the episcopal dress, the whole head inclining forward and standing out entire, from the shoulders upward. The bust rests upon a pedestal on which the arms, surmounted by the mitre, are carved, and below, the inscription is engraved. On one side of the pedestal is a funeral urn. On the other, a full length figure of Religion, clasping a bible to her breast, with the emblematical appendages of the cross and the crozier, or pastoral staff.

The monument forms a conspicuous ornament of the church, and a suitable memorial of the excellent prelate who was the first occupier of the see, and procured the erection of the building itself. It is erected by the family of the venerable deceased. It is a circumstance, however, which ought not to be left unnoticed that, upon his demise, a desire was expressed by his clergy, and formed the subject of very gratifying communications which passed among them, to combine in paying a tribute of this nature themselves to his memory, if not rendered unnecessary by the proceeding which might be adopted by the family. The inscription is as follows, and we are sure that it will be regarded as simple and modest:—

HIC JACET  
 VIR ADMODUM REVERENDUS  
 JACOB MOUNTAIN, S. T. P.  
 EPISCOPUS QUEBECENSIS,  
 ECCLESIE ANGLICANÆ,  
 IN CANADIS FUNDATOR,  
 QUI OBIT A. S. MDCCCXXV,  
 ÆTATIS SUE LXXV,  
 EPISCOPATUS XXXIII;  
 PRÆSUL IN DIVINO MUNERE OBEUNDO,  
 PROMPTUS, FIDELIS, INDEFESUS;  
 IN MEMORIAM  
 VIRI EGREGII,  
 ET SIBI CARISSIMI,  
 HOC MARMOR  
 CONJUX ET LIBERI  
 SUPERSTITES  
 P. C.

EXECUTION OF LESLIE M'CALL, A CORPORAL OF THE SEVENTIETH REGIMENT, FOR THE MURDER OF HIS WIFE.

[We have extracted the following affecting Narrative from the Colonial Advocate, U. C. It is written in a style which does credit to both the head and the heart of the Editor. We have perused it with peculiar emotion, as all the parties therein mentioned were well known to us. By us the first husband of the murdered woman was visited in his last fatal sickness. By us she was united, in wedlock's sacred band, to her second husband and murderer. During a period of three years, we superintended the education of the extraordinary little girl, (Ellen Drain,) whose clear and decided evidence convicted her sanguinary step-father of the murder of her mother. Her remarkable powers of intellect, and singular docility of disposition, rendered her an object of universal interest, and, to us, perhaps, of almost culpable favoritism. Sincerely do we rejoice to find that our reverend brother, (Mr. Hancock,) with the characteristic generosity of his countrymen, has exerted himself so actively and successfully in behalf of this poor little creature, orphaned by circumstances so peculiarly afflicting. We republish this narrative, hoping that it may produce a salutary effect on our numerous military readers, and warn those, more especially of a subordinate rank, against the fatal consequences of habitual drunkenness. God grant that it may produce a deeper and more permanent effect than our frequent discourses against the same destructive crime, appear to have done!—EDITOR.]

“The fate of this unhappy man, who lately suffered at Niagara, for the murder of his wife, attracted the attention of thousands, who crowded to the awful scene, under the influence of a curiosity, the nature of which has long been a problem unsolved by metaphysical philosophers.

“We have bestowed some trouble to procure from correct and authentic sources, an account of the trial, and the evidence upon which the prisoner was convicted. In this we have failed. The persons best able to give such an outline rebuked us (justly or unjustly, we shall not now inquire) for desiring further to gratify a public curiosity of no amiable character by spreading a deeper shade over the memory of the dead. The crime is dreadful. To know it generally is enough, without dressing it up with those atrocious circumstances which may fill the mind of the reader with greater horror, without furnishing a more useful or impressive admonition. For the life he took away, he has forfeited his own; and as we are prevented from painting his crime with all its embellishments of cruelty, we will indulge in more pleasing and perhaps more useful reflections upon his repentance and his death—what he *has been* is for ever past; but what he *now is*, may justly be regarded as a matter of living interest to us all.

In the month of last November, he was committed to the Niagara gaol, and there continued till the hour of his execution. During this confinement of ten months he was assiduously visited by the acting chaplain to the forces, the Rev. Mr. Hancock, who, with a benevolence and a piety worthy his high profession, filled a most gloomy cell with the blessings of the sanctuary. From the day he was thus be-

frinded by the minister, and led to view his crime, and, what was still more fearful, to view himself, he exchanged his usual vivacity for that pensiveness which is allied to gloom. With an unceasing recollection of the blood he had shed, the death he had to suffer, and the eternity he was about to inherit, it is by no means strange that something of sadness and silence characterised his deportment. And to such influences should be added, the habitation of a half ventilated cell into which enough of the light of heaven shines only to make the "darkness visible." Human nature, depressed by such moral and physical causes, cannot rise to those transports sometimes felt by those who daily bathe in an ocean of vital air, and range with an undimmed eye the magnificence of nature and the grandeur of the skies. Let not some christians therefore be so prone, as we apprehend they are, to make their own feelings the standard by which to judge of others.

"Daily invited to read his bible, and to engage in prayer, he was happily led to feel the wreck that was within him, and lay hold of those promises from God which sprang from the infinite goodness of his nature to meet the exigency of ours. In the same cell was confined for a time a man of the African race—and although to some Canadian christians an inmate of such a colour would be felt as a grievance greater than a crime, yet were national distinctions and personal pride lost and forgotten, as they read the same bible, aspired to the same hope, and humbly knelt and prayed to the same Almighty God. The acquittal, and consequent discharge, of his companion, deprived him of a friend whose christian fellowship had cheered many a dreary day, warmed their devotion and tuned the accents of their morning and evening praise. From the hour of his departure, the spirits of the prisoner drooped in solitude, and the health of his body visibly declined—medical aid was procured, and his emaciated frame was kept together in order to live to that day on which he was to be presented to a gazing multitude as a spectacle of human wretchedness suffering in this world the punishment of crime, as he was perhaps with trembling hope ushered into the presence of his offended God. It should not be omitted that the African, on again mingling with the world (a world to be so much dreaded) did not forget the pilgrim whose race was so nearly run; and on the day preceding the execution, the prisoner received from him, from another country, a word of kindness and consolation, full of that hope which survives the grave.

He was particularly fond of the Psalms, the book of Isaiah, and the gospel of St. John. When indulged with a candle, or when his strength admitted of his standing at the small perforation of the prison door, he used to read himself, and always welcomed the visits of those who came to administer religious consolation. He at all times readily accepted an invitation to pray himself; and although his prayers

were short, yet they comprehended the substance of a sinner's wants, and of a christian's hope. His disposition became docile and lowly.—His manner was devout, and most humble, but without despair. His language was plain and simple; yet were his petitions often impressive and affecting. A few minutes before it was announced that he was about to suffer, he prayed. It was a prayer of contrition mingled with hope in consigning his soul to him who saved it, and uttered not with a voice, and with a struggle, as if he was to be heard afar off, but he lifted up his eyes to heaven as if heaven was near, and as if he who answers prayer was just at hand.—There was in it a something which it is difficult to describe; a something which the man of the world never sees, or hears, or feels.

Early on the morning of his last day, he took a little book of hymns which had been for ten months the inmate of his cell, and said, "I wish this to be given to my little step-daughter: it is all I have in the world to give away." Repeatedly he acquitted her of the imputation he had thrown out against her testimony when he unadvisedly addressed the jury, and wished her to be told that his heart was free from the least ill-will towards her.

"We are well informed, that the Rev. Mr. Hancock occasionally conversed with him on the particulars of his crime. He repeatedly admitted the justice of his sentence, though he protested his inability to remember all the circumstances of the transaction. On the very morning when he was about to suffer, when the executioner presented himself with a physiognomy in which the prisoner could read his fate, when the sound of his hammer in the completion of the scaffold echoed through every cell the death he was to die, when the din of collecting thousands certified the approaching tragedy which they came to see, when hope could find no anchorage but in the skies, he solemnly declared in a tone, with a look and in a manner which truth could recognise as her own, that the latter part of the murder was all he could recollect. From the evidence he had heard disclosed at his trial, he had no doubt that he had perpetrated the crime for which he was to suffer, but he uniformly averred that he could not in any degree bring to mind how he got her out of the window or how he got her in. He recollected the latter part of the bloody scene, when he took the corpse pierced and mangled in every part, and with the trembling aid of an interesting little child laid it in a bed. The information was then communicated by him to the garrison and to a neighbouring woman, holding the blood stained weapon in his hand.

INTOXICATION appears to have been the proximate as well as perhaps the remote cause of the phrenzy under which he committed the dreadful deed. INTEMPERANCE extends its ravages from the body to the mind. Sometimes excessive excitement urges to violence beyond control; and at other times the want of excitement sinks the sufferer to despair; and too often do we find the vitals disorganised and the



intellect seriously impaired. The heedless victim then becomes the sport of passion and the slave of crime. But let those who saw him die, and who may hear his fate, henceforth remember that the suicide of reason has justly to answer for the anarchy which ensues on her dethronement.\*

“About a quarter of an hour before he suffered, a dress of black, bordered with white, was given through the hole of the prison door by a soldier who, with a lightness of expression, said, “Leslie, here’s your dress, my boy.”—And yet under that seeming levity was perhaps a fullness of heart which the pride of the soldier concealed. The prisoner examined and put on his funeral dress without emotion; and then sat down in calm serenity of mind to hear read to him for the last time those promises which, it is grateful to believe, he, as a ransomed sinner, was soon to realize.

From his aged mother he was anxious to conceal the crime he had committed, and the ignominy it had brought upon him, lest a knowledge of them should bring her gray hairs with sorrow to the grave. But he readily yielded to the suggestion of the Rev. Mr. Hancock, that the truth might be discreetly imparted to her with the only remaining consolation of his sincere repentance and hope of everlasting life. This duty was undertaken with an expression of kindness which gave a double value to the favor bestowed. The same gentleman has with unostentatious benevolence, long since taken the child, whom this crime has made an orphan, under his immediate protection, and has collected by his influence, a little fund, (to which he was a large contributor) for her conveyance to England, where it is rumoured the humanity of his Excellency will awaken an interest for her future education and provision in life.

This was communicated to the prisoner, and he then seemed to think that all his little concerns in this world were arranged. The little child he commended to the “father of the fatherless,” and soon, after he had closed his prayer, which was the more supplicant because it was his last, the sheriff with his attendants came to conduct him to the place of execution. Of all present he was the least discomposed. He ascended unassisted to the gallows, upon an elevation commanding a pleasant prospect, which was soon to vanish as a dream for the realities of another world. He stretched forth his neck for the adjustment of the rope. The Rev. Mr. Hancock then engaged him in communion with God. And a little before the conclusion of the Lord’s Prayer, the executioner finished his work, and the prisoner was in an instant, in the midst of his devotions, plunged into eternity.

\* This is a most awakening truth expressed in most awakening language. May it produce its due effect on the heart of every drunkard who may peruse this deeply affecting recital!—L. B. R. O. Z.

“ Prayer is the christian's vital breath,  
“ The chieftain's native air,  
“ His watchword at the gate of death ;—  
“ He enters heaven with prayer.”

“The prisoner mentioned with much feeling his obligations to the Rev. Mr. Richardson, of the methodist persuasion, for the continued interest he had taken in his salvation.

“ On the night preceding his execution (the sacrament having been administered to him by the Rev. Mr. Hancock) he slept soundly. This was not the effect of indifference ; but nature exhausted by the intellectual excitement which ever brings the most oppressive fatigue, calls for repose with an urgency which fear or sorrow, by causing increased depression, can only make the more imperious. She must be obeyed. “ The spirit is willing, but the flesh is weak.”

“ Those who are too lofty to visit scenes of human distress, whether languishing under disease or sacrificed under the law, would find amidst them that living instruction which fades under description, but which is written in affecting symbols in the book of nature by the finger of God.”

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THE PRESENT LEARNED AND VENERABLE DEAN OF WESTMINSTER.

[We are indebted to the Montreal Gazette for the following Sketch of the Life and Character of this distinguished and munificent Dignitary of our Church. It appeared in that paper in the form of a communication, signed J. P.; but we strongly suspect it emanated from the pen of the talented and classical editor himself. It affords another proof of the upright manner in which the exemplary and lamented Lord Liverpool dispensed his church patronage. Under his Lordship's honorable administration, obscurity of birth, or want of parliamentary interest, presented no barrier to the progress of literary and personal merit. This short memoir affords also another proof of the benevolent and useful manner in which the dignitaries of our church frequently employ her revenues.—*Edmon.*]

.....  
As I happen to have an accurate and particular knowledge of Dr. Ireland's early history, and subsequent success in life, I take the liberty of detailing them for your information and that of your readers, as they afford an additional example that virtue and talent, even in this life, seldom pass unrewarded, and that early difficulties are no obstacle to a man's future success and distinction. The obscure origin of illustrious individuals is, in my opinion, that which renders their contemplation more splendid, and I have sincere pity for those who think otherwise. Almost every page of our country's history blazes with some glorious instance of the renown of those whose own merit was their sole recommendation, and whose path to fame was opened by themselves.

John Ireland was born of poor, though respectable parents, in the south of England, and after making the most of the education which his native village could afford him, was sent to the university of Oxford, his only chance of remaining at which place proceeded from the idea that he could not fail of obtaining some of the numerous scholarships and exhibitions which are always open to young men of studious habits and good character. His progress at this seat of learning was most rapid and successful, and although at his matriculation at Oriel, he was glad to accept the humble station of Bible Clerk to which the annual remuneration of £15 was attached, yet he had not completed his second year at the university before he was honoured with a most unprecedented testimonial of the sense entertained of his character and acquirements by receiving permission and authority to lecture on classical and theological subjects to such pupils as might be willing to avail themselves of the opportunity. After taking his degree, with great applause, he was ordained, and accepted a curacy in an obscure village in Devonshire, where he imagined that his lot was fixed for life, but where luckily for the interests of learning and religion one of their brightest ornaments was not destined long to remain.

Dr. Moore, archbishop of Canterbury, was requested by his brother-in-law, Sir George Wright, to recommend to him a young clergyman who might be a fit person to accompany his eldest son on a tour of Europe, and the Provost of Oriel, whom Dr. Moore had requested to assist in the search of such a person, proposed Mr. Ireland, who accepted the office, under a promise of being provided for on his return. Having accompanied Mr. Wright on his travels, and returned to England, Mr. Ireland shortly afterwards received the vicarage of Croydon, the emoluments of which amount to something more than £600 per annum, his residence at which place occasioned an introduction to the late Lord Liverpool, (father of the present Earl,) whom he assisted in his "Treatise on Coins," and by whom he was rewarded with a prebendal stall of Westminster, in the chapter of which he soon became second in rank. While holding the office of sub-dean under Dr. Vincent, (who was worthy of having the subject of this communication as his colleague,) he produced his excellent work of "Christianity and Paganism compared," the learning and research displayed in which prove the author's title to the highest honours in literature. When Gifford established his celebrated periodical he was mainly encouraged by the promised co-operation of Dr. Ireland, and the ecclesiastical controversial articles in the Quarterly Review are a splendid proof how effectually he fulfilled his pledge. The "Letters of Fabius," and many other essays on the most prominent topics connected with his profession, are the productions of this divine, through the whole of which there runs a vein of original thinking and orthodox doctrine illustrated by a most copious and forcible style.

On the death of Dr. Vincent, his chair was occupied by Dr. Ireland, with the unanimous approbation of all the friends of piety and erudition, and the poor scholar, who thought himself lucky in gaining £15 yearly as "Bible Clerk" of Oriel, resides during the summer months at his rectory of Islip, twelve miles from the scene of his early and honourable exertions, and enjoying an income of £5,000 per annum. I had almost forgot to state, that on the vacancy of the Divinity Chair, in that university, Lord Liverpool offered it to Dr. Ireland, whose other avocations prevented his accepting it, by which means Dr. Van Mildert, the present Bishop of Durham, on whom the office was conferred, had an opportunity of displaying the merit which has raised him also to fame and fortune.

On the authenticity and correctness of the facts abovementioned you may rely, and I feel happy in testifying the respect and veneration I have for a scholar and divine, and the grateful attachment I feel for a man who has conferred most essential obligations on my family, and by whose notice I was honoured in early life. Should you think proper to insert this *autoschediastic* sketch you will oblige,

Your humble servant and constant reader,

J. P.

Montreal, October 11th, 1827.

#### SUMMARY OF ECCLESIASTICAL AND RELIGIOUS INTELLIGENCE, DOMESTIC AND FOREIGN.

##### MOHAWK MISSION, U. C.

We are happy to find, from unquestionable authority, that the New England Company appear to have turned their attention to the spiritual wants of the Indian Nations settled in Upper Canada. The Corporation have sent out the Rev. R. Luggar, a presbyter of the Church of England, to prosecute their benevolent designs amongst the Six Nations on the Grand River; more than half of whom are still in a heathen state. A sum of money has also been placed at the command of John Brant, Esq., the Mohawk Chief, for the repair of the church, and the erection of two schoolhouses. The arrival of Mr. Luggar at the present juncture is very opportune, and has obviated the difficulty, under which the church laboured, in providing for the regular ministration of the Word and Sacraments of God during the absence of Rev. W. Hough. This latter gentleman, the salutary effects of whose influence among the Indians is already very perceptible, we are sorry to learn has been obliged to request the Lord Bishop's sanction of his return to England for the benefit of his health. The chiefs, shortly after his departure, held a council, in order to take, as they hope, a temporary leave of their respected pastor, and expressed at the same time much anxiety for his speedy return. In the interval his place will be taken by Mr. Luggar. When the Rev. W. Hough reassumes his clerical duties, the services of both will find ample employment on the Grand River. And it is hoped that the exertions of these two active and experienced clergymen, joined to the establishment of so many schools under their superintendence, will be productive of more extensive and effective good among the rising generation of Indians, than if the charge of a work so important had been left to the single liberality of the

Society for the Propagation of the Gospel in Foreign Parts, whose funds are devoted in this diocese and elsewhere, to such a multitude of objects no less deserving of their support.

#### CORNWALL MISSION, U. C.

We have been obliged by the receipt of a letter from the worthy missionary at this station, informing us, that, in compliance with a suggestion in our second number, he had taken as accurate a census as possible of his congregation, and that it amounted to eight hundred and fifty or sixty souls, and the communicants to twenty-five. We shall feel particularly gratified by similar communication from other missionaries. A plain unvarnished statement of facts, is generally the most powerful argument on the side of truth.

#### DIOCESE OF NOVA SCOTIA.

The Bishop of Nova Scotia visited the island of Newfoundland in June last, consecrated "a very excellent church," and confirmed three hundred and sixteen persons. A Committee of the Society for promoting Christian Knowledge was constituted, and £130 sterling contributed to its funds.

#### FRENCH PROTESTANT CONGREGATION IN NEW ORLEANS.

Exertions are now making, with every probability of success, for the erection of a French Protestant Church in New Orleans. It is calculated there are not less than thirty thousand individuals in that city who speak the French language, and yet it has not a French Protestant Church within its limits.

#### THE NEW REFORMATION IN IRELAND.

The new Reformation, as it is called, in this country, is still extending itself. New interest is manifested: the number of protestant conformists is weekly increasing. The cause is advanced by a society for the support of public readers of the Scriptures, both local and itinerant; who have now in their employ twenty-one of the former, and four of the latter. The annual subscriptions of the society amount to £256 sterling, and they have received donations to the amount of £222. A society has been formed in London, called the British Society for promoting the Principles of the Reformation, and Associations connected with it; or having the same object in view, have been commenced in various parts of Great Britain.

#### THE DIOCESE OF CALCUTTA.

The Rev. Dr. James was consecrated Bishop of Calcutta, at Lambeth, on Sunday, the third June: the sermon was preached by the bishop's brother, the vicar of Cobham, in Surrey. He sailed for Calcutta, with his lady, and a part of his family, on the 15th of July. At a recent meeting of the Society for promoting Christian Knowledge, the Bishop of Gloucester delivered the valedictory address. The following is an extract from the new bishop's reply:—"Having put 'my hand to the plough,' I turn not back: I look forward, not indeed to higher duties (for none can be higher than those arising out of the relation of a parochial minister to his flock,) but to a wider and more extensive field of usefulness, and hope to claim a larger share of confidence from my mother church than that with which I have been hitherto entrusted. I feel a firm affection, a deep and pious veneration for that church, for that visible and apostolic church, and I look to its welfare with the utmost interest and

attention. But while I regard with the warmest love that branch of the establishment which has been committed to my charge, I must not lose sight of that which our admirable liturgy styles 'the catholic, the universal church of Christ militant here on earth:' and while I uphold, as far as I can, that which my manifest duty in a more especial manner requires me to do, none that cometh in the name of Christ shall ever be considered as a stranger by me."

His Lordship has united himself to the several church societies connected with India. In one district of Southern India, a thousand families renounced idolatry last year, and placed themselves under the religious instruction of the church missionaries.

Most of our readers have doubtless read Dr. Buchanan's Christian Researches in India, and of course are acquainted with the existence of an ancient body of christians, the disciples of St. Thomas, in Travancore. Of late years the attention of the religious community in England has been turned anxiously towards this interesting branch of the church of Christ. Copies of the scriptures in their own language have been distributed among them freely: missionaries of the English church have visited them and encouraged them to stand fast in their faith. Too poor to establish schools for themselves, they have been enabled by their English brethren to do so; and at length a college or higher school, for the education of their clergy, has been located at Cotym by the Church Missionary Society, from which, doubtless, much good will result to them.

The students in the college, who are upwards of fifty in number, are punctual in their attendance, and apply themselves industriously to study. There are three Latin classes: the first read Latin and English, and render some assistance in the instruction of the others who are not so far advanced as themselves. Some attention is given by the students of all the classes to the Syriac. For this purpose the Metran had recommended the discontinuance of the study of Sanscrit: but they have made so much progress in it, that they may without difficulty renew it at a future period. The effect of their attention to this polished language, is said to be observable in the classic tinge by which their conversation is marked, and, as the Rev. Dr. Fenn observes, "the due mixture of the common Sanscrit, with the colloquial Malayalim of the country, is that which distinguishes a native scholar from his more illiterate neighbours." Mr. Fenn also says in one of his communications to the secretary of the Church Missionary Society. "I cannot but hope that the plan of education adopted is beginning to succeed. The great desideratum which has ever been kept in view, has been the promoting of habits of study, and reflexion, and investigation, as well as the inspiring of a certain degree of confidence in their own natural powers, rather than the imparting of any particular quantum of general information on any subject."

The college building is quadrangular, three stories high. A small philosophical apparatus has been sent out to it, and it has a small but valuable library. There is also a grammar school, containing several boys who are preparing for the college, and to teach the parochial schools. Their progress in the acquirement of English and Sanscrit has been steady. Some have already been sent out as schoolmasters. The boys are regularly instructed in religion, and almost all of them have committed to memory our Lord's Sermon on the Mount. Some, indeed, have learnt this instructive portion of scripture by heart, both in English and Malayalim. The Church Catechism, and Dr. Watts' enter into the course of study. In addition to these are fifty parochial schools containing upwards of 1200 pupils. The schools are attended, almost exclusively by Syriac children, but as the schools bear a good character among the people, and much pains are taken to keep the schoolmasters to their duty, it is hoped that others may be induced to attend. Many of the pupils make considerable advances, and they are occasionally examined by the missionaries. The catechisms are taught in all the schools. "Nothing, however, is so much wanting in all the schools," says Mr. Baker, the superintending missionary, "as suitable books, and particularly the scriptures. Oh, what would I give for the whole New Testament in Malayalim! If this were read in the schools, a knowledge of it would, I am

sure, soon become general. Wretchedly sunk as the Syrians are, in a religious and moral point of view, there is among them a growing desire after religious knowledge, so as to warrant the hope that many of them would receive the word with all gladness if we had it to give them."

#### THE PROTESTANT EPISCOPAL CHURCH IN FRANCE.

We understand that Bishop Low, of Pittenweem, has just returned from visiting the churches erected within these few years by the English emigrants in the various parts of France. From all that we can learn, it would appear that there is now beginning to take root on the continent, a regularly organised Protestant Episcopal Church, apostolically governed by its own independent bishop, Dr. Luscombe, who was ordained for that important mission, by the Scotch Bishops at Stirling three years ago, and whose labours since his residence abroad, in the peculiar duties of his sacred office, have been attended with the happiest effects in promoting the spiritual welfare of a numerous and increasing flock. It is remarkable that the Protestant Episcopal Church in the United States of America, which has extended itself so widely all over that immense country, should, in the first instance, have owed its existence, as an independent church, to the zeal of the Scotch bishops. Dr. Seabury, the first transatlantic bishop, having received the episcopal power from the hands of the late Bishops Kilgour and Skinner, at Aberdeen, in 1784.—*Edinburgh Observer.*

#### GERMANY.

A synod was lately held at Hanau, at which all the clergy of the Lutheran and Calvinist churches attended. It resulted in the union of the two churches in one body.

#### ORDINATIONS.

On Sunday the second of September, 1827, the Lord Bishop of the diocese held an ordination in St. Paul's Church, York, Upper Canada, and admitted the Rev. Messrs. Rossington Elms, Thomas Creen, and Samuel Armour, to the holy order of Priests. The candidates were presented by the Rev. Crosbie Morgell, His Lordship's Chaplain, who read prayers, and the Rev. Dr. Phillips, Head Master of the Royal Grammar School, preached the sermon. No change has taken place in the original destinations of the reverend gentlemen. Mr. Creen continues to fulfil the duties of assistant to Mr. Addison, at Niagara. Mr. Elms and Mr. Armour remain the Society's Missionaries at their respective stations of Yonge, and Peterborough, Upper Canada.

On Sunday, the 28th instant, His Lordship held another ordination in the Cathedral Church of Quebec, when Mr. Allan M'Cauley was admitted to the holy order of Deacon; and the Rev. Messrs. Salmon, Arnold, and Evans were ordained Priests. Mr. M'Cauley proceeds to York, where he will be employed as an assistant to the Rev. Archdeacon Strachan, and the three last named gentlemen will return to their respective missions at Sheffield, Chaleur's Bay, and Three Rivers.

Two converted Jews, Michael Solomon Alexander, formerly reader of the Synagogue at Plymouth, (England,) and Michael John Mayers, were recently admitted to Holy Orders, by the Archbishop of Dublin.

OBITUARY.

The venerable Archdeacon Daubeny, well known to the religious world by his able and orthodox writings, died suddenly in July last. Little did we foresee, when we decorated the pages of our last number with a portrait of this distinguished dignitary, copied from a work, entitled "The Living and the Dead," that a gloom would be thrown over the pages of the present number by the announcement of his death. While learning, piety, liberality, and apostolic zeal continue to support and adorn our church, so long will the writings of this laborious and exemplary theologian be read with interest, and his character remembered with veneration. We trust we shall not prove tedious to our readers in presenting them with an additional extract from the above-mentioned work.

"To this hour I remember the effect, and I question whether aught but the chilling approach of death will efface it from my recollection, which the archdeacon's air and manner produced upon me the last time I ever saw him officiate. It was at the consecration of his church at Rode. I call it HIS church, because to his influence—to his exertions—to his judicious and unbounded liberality, it owes its existence; because it was embellished by his taste; and completed under his constant and unwearied superintendence. The expression of countenance, as he accompanied the bishop up the aisle, repeating the consecration service—those who witnessed, will ever remember, though they cannot describe. Joy—gratitude—humility—devotion—all were imaged forth in that dark and full beaming eye:—it told of difficulties surmounted—of obstacles overcome—of holy triumph—of Heaven in view. Nor was the scene, subsequently at the altar, less imposing. There stood prominently before it three venerable figures, whose united ages could not fall short of two hundred and forty years. The Bishop of Salisbury, bending under the pressure of age and infirmity, occupied the foreground. On the right was Dr. Daubeny, on whose erect and manly form time seemed hardly to have dared to lay his withering hand; on the left, the Vicar of Steeple Ashton, whose tottering gait and silver locks bore out the assertion that he was verging on his ninetieth year. Around them were to be seen in clustering attendance, the junior clergy, with whose glowing countenances and youthful figures, these aged dignitaries formed an affecting contrast. They had nearly finished their course on time's eventful journey; with the others, it was just begun.

The church is a perfect picture. Built in the most perfect style of Gothic architecture—on the summit of a hill—in the midst of the most enchanting landscape—looking down with an air of protection upon the hamlet that is scattered at irregular intervals below it—and completely isolated from every other object—it forms a feature on which the eye of the most fastidious critic may repose with transport. Its cost is computed to have exceeded ten thousand pounds; of which the Archdeacon alone contributed three. "It is my legacy," he said to me at Bradley, after the consecration was over, "to the Church of England." The books for the reading-desk are the gift of the Archdeacon's grandchildren; being, as I heard the little ones joyfully relate, "the savings of our pocket money towards grandpapa's church." The plate for the communion was presented by the Archdeacon; and there is a fact connected with it so emblematic of his simplicity of heart, and, to my mind, so expressive of his character, that I cannot forbear recording it. Some months previous to the completion of Rode church, its indefatigable supporter was so severely attacked with illness that his recovery was deemed hopeless. Acquainted with the opinion of his medical men, and perfectly coinciding in it, he calmly and steadily betook himself to settle his affairs, and especially every particular relating to his church. "Let the communion vessels," said he, to his old friend Mr. Hey, "be as handsome as can be made—but plated. I have always condemned those who have placed unnecessary temptations in the path of their fellow mortals; and I am earnest that the last act of my life should hold out to others no inducement to sin."



Nor is the beautiful church at Rode the only substantial proof which the Archdeacon has given of his zeal for the establishment. The inhabitants of Bath well know how unwearied and how liberal an advocate he proved himself to be for the building of Christ Church in that city; the money, the pains, the time, and the exertions, which he brought to the cause. Such is the man who has been styled, forsooth, "a hypocrite!" Well! there are, to be sure, various grades of hypocrisy, and different modes of evincing it, but that which the Archdeacon has adopted appears to be the most extraordinary of all. One has heard of men giving to a cause their *breath*, in the way of eulogy, or sanctioning a charity by their *name*, and a *nominal* subscription; but to devote a handsome private fortune to the support of the established religion of the country, and this year after year, in the most liberal manner, and at every opportunity, and by the exercise of the most undeviating self-denial, is one of the most extraordinary specimens of hypocrisy I have ever chanced to meet with."

The Right Rev. Dr. Goodenough, Lord Bishop of Carlisle, was found dead in his bed, at Worthing, on the 12th of August last, aged 87 years. He was a man of exemplary piety, and a theologian of great learning. It is said that Dr. Pett, a canon of Christ Church, Oxford, and formerly tutor to Mr. Canning, will be the new bishop.

The Church Missionary Society have been deprived of another of their missionaries at Sierra Leone. The Rev. F. Gatesman died in November last. His widow and Mr. Bates had returned to England.