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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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A BRIEF VIEW OF THE ECCLESIASTICAL AFFAIRS OF INDIA, &c.

(Continued from Page 74.)

Notwithstanding the progress which the gospel thus made in India, the particulars of which were regularly transmitted to the Society, and attested by such men as Mr. Geriché, a statement was currently circulated in Great Britain, that among the conversions, which they reported themselves to have made, their proselytes consisted only of the Pariars, and other low castes, who almost invariably degraded the religion they professed to embrace. It was also boldly maintained that men of high caste would spurn at the idea of changing the religion of their ancestors. The only method of refuting an assertion so unfounded, is an appeal to facts. We have had an opportunity not long since of conversing with a gentleman, who has often been at Vepory, and has seen the church there crowded with natives attentively listening to the exhortations of those very men, whose testimony has been thus questioned. The service was that of the Church of England translated into Malabar ; and the whole was conducted according to the ritual of that church. In these assemblages, every possible allowance being made for the prejudices of the people, which was not incon-

sistent with principle, persons of every tribe might be seen decently habited and ranged, according to their respective ranks.\* The men and women of the higher castes were accustomed to sit on one side of the church; and, on the other, those of the lower. In all cases, the number of both was nearly equal. Nor was there any difficulty in bringing about this mutual understanding between them; for no sooner did they become christians than those petty jealousies, arising from temporal distinctions, ceased to exist; and to one who was unacquainted with the particular marks, by which the higher are to be distinguished from the lower castes, such was the cleanly appearance and orderly deportment of the latter in the churches on a Sunday, that it would be a difficult matter for him to know the one from the other. It may not be out of place to remark here, that all the native teachers, and the catechists, with the exception of one, at the time of which we write, were altogether of the higher caste.

Among the many conversions of persons of the higher castes, which we find recorded in the Reports of the Society, there is one which took place within the limits of Mr. Hutterman's mission, that deserves particular notice. The proselyte in question was a Pandaram, a priest of the Isurus sect, the noblest tribe. As will appear in the sequel, he was a man of great judgment; his learning was inferior to few of his nation; and his mind was so constituted that nothing but much deep thought could have induced him to renounce his own religion, and embrace that of the gospel. His was no sudden conversion. By the advice of Mr. Hutterman, to whom he had communicated his scruples of conscience, and expressed himself warmly against the vanity and wickedness of the Malabar idolatry, it was not until after a year's close examination of the doctrines of Christianity that he offered himself for baptism. The strictness of life to which he would be bound on becoming a christian was at the same time explained to him; nor was the ill-treatment, as well as the persecution, and ridicule, which he must expect even from those whose religion he had renounced at all underrated. After this interview with Mr. Hutterman, he went away promising to deliberate upon what had been said to him. After the period stipulated had fully elapsed, the Pandaram returned to Cuddalore. He was as usual well received by the native merchants, who, venerating his character, entertained him as their priest. Meanwhile he often visited the mission-house, and used frequently to attend divine service, when it was held in the Malabar tongue. At last, it pleased the Lord to work in his heart a thorough conviction. He then took a solemn leave of his heathen friends, telling them in a plain and firm manner the reasons why he

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\* What is here said may be applied with equal force and justice to Madras, Tranquebar, and the other missions at that time under the Society for promoting Christian Knowledge.

forsook the Malabar religion and embraced that of the Christians. These he afterwards, at the request of Mr. Hutterman, committed to paper. We trust we shall not seem tedious in laying them before our readers in the shape in which that gentleman transmitted them to the board.

“ My name is Toudaman Mudaly; I was born near Tirunawaly in the kingdom of Madurci. In my infancy, my parents taught me, that there was a Being who had created heaven and earth, and that good men would go to heaven, but the wicked to hell; and, in my youth, I began to be solicitous for the salvation of my soul; for which reason I was assiduous in reading our books. In my fourteenth year, I resolved to choose the life of a priest, or pandaram of Isuren, to visit all holy pagodas and temples, and to wash in their sacred water, in certain hope of attaining thereby salvation.

“ About this time, I was so unfortunate as to lose both my parents; this confirmed my resolution, and I inquired for the most famous pandaram who could make me a disciple by baptism,\* and teach me the forms and prayers, and all things necessary to a true pandaram. I was told that three hours from Majahuram at Tarmaburam, in the kingdom of Tanjore, there was such a one; hereupon I took a journey to him, received the purification of water, and learned under him for the space of five years. I had a great desire to procure by my penances salvation to as many as possible, I therefore asked leave of my pandaram to go on pilgrimages, to which he assented, and permitted me to sacrifice wherever I should come.

“ Reading frequently, with attention, our books, I was surprised to find our gods were born of father and mother, and that quite different operations were ascribed to them,—to Bruma, the creation,—to Wishtna, the redemption; and to Siwen or Isuren, the destruction. I likewise found that the same gods were subject to many imperfections:—Biruma (or Bruma) knew not who had killed his wife; and Perumal (or Wishtna) was ignorant of his wife's being ravished,—he knew not his father's death till he learned it by letters, &c.

“ I was much scandalised by the profane and immoral service performed in our pagodas: at Supramanciam, a famous pagoda, three leagues from Goa, the image of a serpent with seven heads is worshipped: at a certain festival, this serpent is said to move the head, and three girls of the most beautiful shape dance before him stark naked, in the sight of an innumerable crowd of spectators: . . . . .

. . . . . All this, the feelings of my conscience told me, could not be from the eternal God, whom reason and the still voice of nature proclaim to be an holy Being, who abhorreth vice and impurity, and delights in virtue and chastity; this must undoubtedly be from Satan, the father of lewdness:—however, since our whole nation is zealously attached to this worship, I stifled the clamours of my conscience, thinking that if it was really wrong, so many thousands of people could not follow it; and so I went on, visiting one pagoda after another.

“ At last I came to Cuddalore, and was informed that here was a priest who taught the religion of Parabara Wastu, (the supreme Being;) and when I visited you, and heard the Wedam (religion) of Parabara Wastu, the mists of mine understanding began to clear up, and all that you said of the perfections of God, and the manner to worship him, was immediately approved by the silent voice of

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\* It is well known how ancient the religious purification by water has been, and that it was always looked upon as a public profession of renouncing the former life, and entering upon a new course. This custom has ever been blended with the fabulous narrations of Greece, when they tell us that even Hercules had been purified with water by Eumolpe, &c.

reason and conscience. All the doctrines which your Wedam proposeth lead directly to the honour of the only true God: may his name be blessed for ever! It describeth man as he really is—sinner and guilty; it rejects the unavailing atonements by penances performed by a miserable sinful wretch. Must not the mountain be supported by a mountain? Can the ant be a match for the lion? The holy and dreadful sufferings of Jesus Mattiastar (Redeemer or Reconciler) have atoned for the violated rights of the divine government. Your Wedam enables a man to curb and subdue his passions and wicked appetites of the flesh; and makes the mind in love with holiness by the spirit of Jesus. It containeth the clearest revelation of life and immortality, and such grand promises that are more than sufficient to bear us up in the course of a christian and virtuous life, notwithstanding the discouragements from a wicked world. It threateneth to obstinate vice and impenitence such dreadful punishments, as are enough to counterpoise the momentary and fleeting pleasures of sin. It is therefore my firm resolution to embrace this Wedam, to live and to die in it. I have weighed the Malabar religion against it, but, alas! the former is too light; I know it is of Satan, and the direct way to ruin soul and body.

Parabara Wastu, creator of the universe, have mercy upon me! O how do I bewail that I have been twenty-eight years thine enemy! I have forsaken Thee, the living fountain, and worshipped idols whom thou abhorreth. Jesus Nadar, (redeeming Lord,) impute thy blood unto me, and procure me the forgiveness of my sins. Thou Spirit of Holiness sanctify my heart, and form me into the likeness of the blessed Jesus. *Amen.*"

Not long after the renunciation of the religion in which he had been educated, Arunsalam, such was his Pandaram name, received the following letter from the college of Pandarams to which he had belonged. He was at the time employed (subject to the approval of the society) as master in the Malabarian school at Cuddalore. This humble station, and the small salary attached to it, when contrasted with the riches and honours he had voluntarily relinquished, sufficiently attest his sincerity.

Warning letter from the College of Pandarams, at Tarmaburam, in the kingdom of Tanjore, to Arunsalam Pandaram, at Cuddalore.

"The grace of Siwen, the creator, redeemer, and destroyer, be effectual in the soul of Arunsalam! If you inquire into the reasons of our writing this letter to you, know then: you were on a journey to the holy place of Casby, and behold, by the cunning fraud of that arch enemy, the devil, your great wisdom and understanding have been so blinded, that you were not ashamed to go at Cuddalore to the low and base nation of Franks and European people, who are no better than the Parraars, and to hear and be instructed in their despicable Wedam (i. e. religion.) O, in what an amazement were we thrown at the hearing of this! The moment we heard it we met in the Divine Presence\* of the head of the sacred college of Pandarams, and consulted on this event. Indeed we are sunk in an ocean of sorrow. It is needless to write many words on the subject to a man of your understanding. Did you belong to the cruel populace, many words might be necessary. Remember Arunsalam, your change is like a king turning Parraar. What have you wanted amongst us? Had you not honour and subsistence sufficient? It is inconceivable what could move you to bring such a stain on the character of a Pandaram. We must

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\* The Pandarams are so excessively proud that they have persuaded the silly people to look upon them as gods. They are commonly saluted Taubiran, god.

impute this misfortune which has befallen you to a crime you have committed against God in your former generation.\* Consider, Arunsalam, the noble blood of the Tondamar from whence you sprang. You associate yourself to the basest people that eat the flesh of cows and bullocks; can any wisdom be amongst them? The moment you receive this letter return again to this place; may Siwen give you understanding!

This is divine oracle, written at the command of his Holiness, the head of the Pandarams at Tarmaburam.

The strong and manly, and, at the same time, the affectionate terms, in which Arunsalam notices this letter from his people, induce us to subjoin his reply.

Answer of Arunsalam Pandaram, now called Arulananden, which is the same as Johannes,

“The grace of Parabara Wastu, who is Jehovah the living God, the blessed creator and preserver of the universe, fill the souls of all Pandarams at Tarmaburam! I have received your letter, and have read the contents with true compassion. Will you know the reason? It is this: You have unaccountably forsaken the living God, the eternal creator of all that exists; and have given the honour due to him to the creature. You think yourselves wise though fallen into the most dreadful foolishness. You worship the arch enemy of all that is good, the devil. You give divine honour to men that were born of father and mother, and who, during their life, have been notorious fornicators, adulterers, rogues, and murderers. In your religious books are related the obscenest facts, whereby lust, the fire of Satan, is furiously kindled in an instant. My heart melts within me. I weep over you. Fourteen years have I been witness of your infamous worship in your pagodas; and I am in my conscience convinced that you are in the road that leads directly to hell and eternal ruin. How holy! how majestic is God described in the Wedam of the Christians! You call them a base and ignorant people, but this is owing to your pride, which cometh from the proud spirit, Satan. Come, my dear friends, and worship with me the God who made you. Be not deceived with the hope of expiating your sin by washing and sacrifice of Lingam. The Christians alone have an expiatory sacrifice worthy of God. When I think on your blindness, my heart pitieth you. You know the integrity of my life; and you never heard scandal of me: could you then think that I should renounce the religion of my fathers without conviction of its falsehood and dreadful tendency? The God of infinite compassion hath delivered me, wretched sinner, out of Satan's captivity. Your promises of honour and riches touch me not. I have the hopes of an everlasting kingdom; you also can inherit it, when you repent. I have changed my religion, but not my caste. By becoming a Christian I did not turn an Englishman: I am yet a Toudaman. Never did he the priest of this place desire of me any thing contrary to my caste. Never did he bid me to eat cow-flesh, or beef; neither have I seen him eat it, or any of the Tamulian Christians, though such a thing be not sinful in itself. Turn to the living God: so writeth Arulananden, formerly a Pandaram, but now a disciple of the blessed Jesus.”

Another proof that the doctrines, preached by the missionaries in India, were not regarded with such an eye of suspicion and contempt

\* The Malabars believe a metempsychosis, for seven generations. When a misfortune befalls them, they impute it to a sin committed, they know not how, in their former generation.

by the higher castes as has been represented, is the singular consideration in which Mr. Swartz was held at several of the native courts. When it was proposed to him by the East India Company that he should repair privately to Seringapatam in order to satisfy the mind of Hyder Ally with regard to their pacific sentiments towards his dynasty, Mr. Swartz at first declined, thinking the acceptance of such a service not altogether consistent with the office of a clergyman. At length, in the hope that he might prevent evil, and promote the interests of his king, besides, as he should have an opportunity of conversing with many people about the things of God, who never perhaps had heard a word concerning God and a Redeemer, after due deliberation, he consented to undertake the journey. He remained three months in Hyder Ally's country. During which time, he regularly exercised his function among some Europeans whom he found there, as well as in a native congregation which quickly formed itself to hear him. This he was permitted to do without molestation, a tent having been allowed him, and pitched upon a convenient spot, in which divine service was constantly performed. His interview with the haughty prince effected the object intended; and when the Honourable Company's Board proposed making him a present on the occasion, he refused it, declaring that if his journey had been beneficial to the public it was all he desired. On taking leave of Hyder Ally, Mr. Swartz was presented with a bag of rupees to meet the expenses of his journey. But as this had been defrayed by the company, he delivered the bag to them. On pressing it upon him, he liberally appropriated the sum it contained towards the foundation of an English school for the benefit of one of his numerous and promising native congregations.\*

It was in his ministerial capacity more especially, that this Apostle of the East, as he has been styled, recommended himself at the court of Tanjore. Having obtained leave from the king, which was never denied him, it was his custom generally to remain at that place about three weeks, preaching, as circumstances permitted, commonly every day in the Malabar, Portuguese, and German congregations. On one occasion, a little before the time of his departure arrived, the king, being desirous of hearing him, sent for him, and after showing him every mark of respect, asked many questions relative to the christian religion. Mr. Swartz likewise, at his request, read and explained to him several passages in the bible, pointing out as he proceeded the leading doctrines they contained. After the king had listened some

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\* Mr. Swartz was employed repeatedly as mediator between the English government and the country powers. On one occasion, when the natives doubted the purpose and good faith of the English, they applied to Mr. Swartz: "Sir,—If you send a person to us, send a person who has learned all your Ten Commandments." —*Buchanan's Memoir, &c.*

time with attention and apparent delight, he concluded the interview with assuring Mr. Swartz, that he felt much satisfaction in hearing "many things he had never heard before." Mr. Swartz then returned to his immediate mission at Trichinopoly. He had not been long at home, when he was informed that the King of Tanjore expressed a desire to have him stationed near his person; but before that could be accomplished it was necessary that the society should be consulted; neither did his various duties, as a missionary in other places, admit of compliance with this request, although it came from so important a personage, and was made in a manner so entirely satisfactory. He, however, followed his usual course, and when its turn came, he made a second visit of three weeks to the congregation at Tanjore. In the meantime, the courtiers had done all in their power to throw obstacles in the way of any further communication between their master and Mr. Swartz. During his stay, he saw the king but once, and then only for a very short time. When, at length, it became necessary for him to leave Tanjore, he respectfully begged leave to know the king's pleasure, to which he received answer, that he might as before, return to Trichinopoly, but that he must consider himself as the king's *padrè*. The matter did not rest here, for when Mr. Swartz again visited Tanjore, he had several conversations with him upon religious subjects. On the second day after his arrival, the Rajah, having heard that our missionary was explaining the doctrines of Christianity to some of the officers about the court, sent for him at once, and requested him to speak without reserve; but hardly had Mr. Swartz opened the bible, when the great Braminey entered: the king immediately prostrated himself to the ground, while the proud Braminey took his seat, which was elevated above the rest. Mr. Swartz was not intimidated, although he knew that this person was his great opponent, but with perfect self-possession answered all the questions that were put to him concerning his faith, and, at the Rajah's desire, even went so far, in his august presence, as to solemnize a marriage between a Christian couple before the whole court. This he did in as impressive a manner as possible. The whole was done in the Malabar language, and a hymn was added to the ceremony, in which all the Christians present joined. The king and a great many persons attached to the palace seemed much pleased with what they had witnessed; but the great Braminey looked upon it as a dangerous innovation.\*

\* "A great part of the revenues of this country have been granted by the ancient Hindoo kings for the benefit of heathen temples and Brahmins, and are still enjoyed by the same under the British government. As soon as a Brahmin resolves to embrace Christianity, he not only draws upon himself the indignation of his order, and all other Hindoos, but forfeits all those privileges and emoluments which he formerly enjoyed."—*Letter from Tanjore*. We cannot be much at a loss to discover the reason the Pontifex Maximus of the Brahmins should 'spurn to change the religion of his ancestors,' and regard Mr. Swartz as an intruder.

The interview between the Rajah and Mr. Swartz, when the former was upon his death-bed is remarkably interesting, as bearing a fresh testimony to the estimation in which a pious and active missionary may be held in India, and to the degree of influence which, if properly supported, he might attain among the native powers.

"The King of Tanjore," says Mr. Swartz, "is dead. Some circumstances respecting it I think it my duty to mention to my superiors. Having lost all his children and grand children, he adopted a child, of nine or ten years old, of an ancient family. Four days before his death he sent for me, and showed me the child, saying, "this is not my son but your son. You are to be guardian. You I appoint to take care of him." I replied, "you know, Sir, my willingness to serve you as far as I am able, but this, your last desire, is far beyond my strength. You have adopted the child, but you know there are competitors. This will of course endanger the life of the child, and also create parties and confusion in the government of the country. I may perhaps see the child once or twice a month. I may admonish him to behave well. More I can hardly do. What poor guardianship will this be! You will be pleased to choose another method." "What method?" said he. I observed, "deliver the child over to the care of your brother, charge him to perform the duty of a father to the child, let your brother govern the country, and when the child groweth up, and shows wisdom and ability, then let your brother do what a father would do in like case." "Well," said the Rajah, "I will consider what you have said. After a few hours, he sent for his brother, and delivered the child over to him. The next day, the Rajah called me and the English Resident to him, and in the presence of all his servants, declared, "that his will was, that his brother Amer Sing should take charge of the child, and, after his death, govern the kingdom of Tanjore in conjunction with four persons who were his principal officers." "Amer Sing," concludes Mr. Swartz, "promises to be a father to his country, to alleviate their burthens, and to inspect the country, without leaving the whole to his servants. He hopes to be confirmed by the Governor General, according to the last will of his brother. If so, certainly he will not hinder the progress of Christianity, but, at least, externally further it."

These hopes were fully realised. The first act of the new king was, in compliance with the wishes of his late brother, to transmit to Mr. Swartz, a written document, signed by himself, and his chief ministers, by which was conveyed, for the benefit of the schools connected with the mission, then established in his dominions, an appropriation for ever of a village, the yearly income of which amounted to five hundred pagodas. In another village, which was inhabited by a considerable number of christians, he afterwards founded a charitable institution for the maintenance and education of fifty poor orphans, whose parents had been converted by the missionaries. There were also thirty poor christians maintained and clothed in the same institution, at the Rajah's own expense. In his capital likewise, several lame, blind, and other real objects of charity, all belonging to the missions, were entirely supported by his bounty; and he gave orders, that all his christian servants, civil and military, should be permitted by their officers to attend divine service on Sundays, and on the festivals, and that they should be excused from all duty on such occasions. Whether all this was done out of respect for those

who professed Christianity, or whether the Rajah was actuated by political motives, the point, for the establishment of which we have been obliged to go into these details, is equally tenable; namely, that the statements of those, who have taken upon themselves to traduce the general character of the converts in India, and to question the veracity of the missionaries employed by the Society in that remote country, are by no means borne out by facts, but on the contrary, that the result of inquiry will prove, how very ill informed they have been with regard to the real state of things.

Although we have necessarily anticipated, in point of time, the date when the venerable individual, whose labours were so extensively instrumental in promoting the great cause of the gospel in India, was removed from this transitory scene to the joy of his Lord, yet as there are many particulars connected with his death, which may be new to some of our readers, we venture to insert them in this place. Mr. Swartz died at Trichinopoly on the 13th of February, 1798. It appears that mortification in his left foot was the immediate cause of his dissolution. He had suffered occasionally for some years past from a complaint in the same part. At first, his memory completely failed him, but when the mortification stopped, it returned to him. After this, he was still spared for two days, during which short space he continued to converse with the christians and heathens who visited him, in the same easy manner for which he had been remarkable when in health.

Mr. Geriché, who was his constant attendant the whole time, goes on to state,

“ He affectionately exhorted every European that was admitted to see him, to be earnest in the care of his soul. He prayed, and he praised God. He desired us to pray with him; and though he must have felt much pain, (which he manifested by his groans, when left alone,) yet, when we heard him speak with others, or pray, it was with as much ease as if he had no pain. Respecting the mission, he said—‘ I hope the work will continue, but you will suffer much in carrying it on; —he, who will suffer nothing, is not fit for it.’ ‘ Of his own congregations,’ he said, there is a good beginning in all. If others say, there is nothing perfect, I say, look into your heart.’ At last, when he was so weak that he thought he should no more open his eyes, and I began a hymn, of which he was fond, he joined us in it with a clear voice; but soon after, when he was in the hands of his faithful catechists and schoolmasters to be lifted up from bed, he expired without a groan.”

The account given by Mr. Kolhoff, the able assistant of Mr. Swartz, is more full.

“ Under all his severe sufferings, he never uttered a single expression of impatience. His mind was always calm and serene. Once, when he suffered very severely, he said, ‘ If it be the will of the Lord to take me to himself, his will be done! may his name be praised!’ Although his strength was quite exhausted, and his body extremely emaciated, he desired that the native school-children and others, who usually attended in the evening, should assemble in his parlour, where, after sing-

ing, he expounded a portion of the holy scriptures, in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English school-children read to him a few chapters out of the bible after evening prayer, and to hear them sing some of Dr. Watts's hymns. During his illness, he seemed particularly pleased with that excellent hymn, which begins with the following words :

‘ Far from our thoughts vain world begone ;  
 ‘ Let my religious hours alone ;  
 ‘ Fain would mine eyes my Saviour see,  
 ‘ I wait a visit, Lord, from thee.’

He called it his beloved song, and desired the children to sing it frequently to him. . . . . After we retired, he prayed silently, and, at one time, he uttered the following words: ‘ O Lord, hitherto thou hast preserved me: hitherto thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I deliver my spirit into thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy. About two hours after we had retired, he sent for me, and looking upon me with a friendly countenance, he imparted his last paternal blessing in those precious words, ‘ I wish you many comforts.’ On offering him some drink, he wished to be placed on a chair, but as soon as he was raised upon the cot, he bowed his head, and without a groan, or struggle, he shut his eyes, and died between four and five in the afternoon, in the seventy-second year of his age.

“ Though our minds were deeply afflicted at the loss of our beloved father, yet, the consideration of his most edifying conduct during his illness, his incredible patience under his severe pains, his triumphant death, and the evident traces of sweetness and composure which were left on his countenance, prevented the vent of our sorrows for the present, and animated us to praise God for his great mercies bestowed upon us through his faithful servant, and to entreat him to enable us to follow his blessed example, that our lives, being directed by the same Spirit, our last end might be like his.

“ His remains were committed to the earth on the 14th of February, about five o'clock in the afternoon, in the chapel outside of the fort, erected by him near his habitation, in the garden given him by the late Talja Maha Rajah. His funeral was a most awful and affecting sight, and was delayed a little longer than the limited time, as the Rajah of Tanjore wished once more to behold the features of his friend. The affliction which he appeared to suffer on approaching the corpse was very affecting. He shed a flood of tears over it, and covered it with a gold cloth. . . . . The burial service was performed by the Rev. Mr. Geriché, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native christians full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the gospel to the heathen world, may follow the example of this venerable servant of Christ; and may he send many such faithful labourers, to answer the pious intention and endeavours of the honorable Society for the enlargement of the Kingdom of Christ! may he mercifully grant it, for the sake of our Lord Jesus Christ! Amen.

( To be continued. )

ANNUAL REPORT OF THE MONTREAL DISTRICT COMMITTEE (IN CORRESPONDENCE WITH THE QUEBEC DIOCESAN COMMITTEE) OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, for the Year, ending 1st of MAY, 1827.

The Montreal District Committee of the Society for promoting Christian Knowledge, in laying their Eighth Annual Report before their supporters and the public, hope to afford much cause for satisfaction, if not for exultation. The sum raised by annual voluntary contributions falls short of the amount collected in preceding years. But this defalcation must have been anticipated, and when the unprecedented pressure of the times is taken into due consideration, the Committee suggest that it affords matter for congratulation that this defalcation is no greater, rather than for surprise that it is so great.

There is also just cause of satisfaction arising from a retrospect of their successful exertions in previous and more prosperous years; the result of which renders the necessity of their appeal to the benevolence of the public less urgent at the present distressing period. Without the slightest assistance from any public source (excepting a grant of the site from the present benevolent Governor) the Committee erected and fitted up the National Schoolhouse *as it now stands*, at no less expense than £610 8s. 2d. The greater part of this sum was raised by extra donations from benevolent individuals in this city and its immediate vicinity; and the remainder has been gradually, but completely paid off, by a portion of the annual subscriptions.

But the original plan of the building is incomplete—the school-rooms are scarcely large enough, and there is no residence for a master and mistress, or room for the accommodation of the committee-meetings. It is therefore purposed, in the course of the ensuing year, to elevate the roof, and thereby to make such additional accommodations, according to the original plan, as are manifestly requisite. The estimated expense exceeds four hundred pounds. It would have been absurd to have expected that so large a sum could be raised by voluntary contributions in addition to what has been already expended on the building. The Committee, therefore, at the beginning of the year, 1826, applied to the provincial Parliament, then sitting at Quebec, for their pecuniary assistance. That honorable body voted £200 for this benevolent purpose. This falling far short of the requisite sum, the Committee again petitioned the provincial parliament for similar assistance during the late Session, and there is every reason for hoping that this petition will be granted at the next meeting of that honorable body, especially as it has assisted the British and Foreign School Society to a much greater extent. Should their petition prove successful, the proposed improvements

will immediately thereafter be commenced. In the mean time, the sum of £200, already voted, is placed out at interest on unexceptionable security; the Committee considering it as a fund that cannot conscientiously be devoted to any other purpose.

The Committee has presumed to give, on this point, a more ample report than ordinary, because they have promised to give to their new master (whose arrival from England is daily expected) a *comfortable residence*, in addition to his salary; and until such a residence be added to the present schoolhouse, the Committee will be compelled to hire one, at an expense, perhaps, exceeding £25 per annum.

In the two last annual Reports, the Committee stated, that they owed no less a sum than £200 to the Quebec Diocesan Committee, for books transmitted since March, 1820, which debt, they regretted to add, there did not appear any prospect of liquidating. The Quebec Librarian has recently sent in a regular account, amounting to £196 19s. 3d. Of this sum, £25 3s. 3d. have been paid off during the last year, by books, &c.; and, on referring to the Treasurer's accounts, it appears that since June, 1820, at three different periods, remittances, in all amounting to £116 5s. 10d., have been made to the Quebec Diocesan Committee for the purpose of being forwarded to the Parent Society in London, *in satisfaction of their claim for thirds of all district subscriptions.* This claim, that benevolent Society, with a feeling truly parental, has *relinquished*, and the whole sums collected by the District Committees are allowed, to be expended by them. This act of munificence must be duly appreciated, when it is recollected that the Parent Society on every cargo of books, furnished to this Committee, sustain a loss nearly equal to half the prices charged. In consequence of this relinquishment, the sum of £116 5s., already remitted to the agent of the District Committees, is justly applied towards the liquidation of the above stated debt of £196 19s. 3d.; and, including the other mentioned sum of £25 3s. 3d., altogether reduces the debt to £55 10s. 2d., which the Committee propose to discharge immediately.

The Committee therefore hope, that this statement of their finances, all circumstances considered, will prove *satisfactory*, if not *cheering*. Still it must not be concealed, that a considerable sum is due to Messrs. Rivington, St. Paul's Churchyard, London, for books; and a period must be anticipated, perhaps at no great distance, when the Parent Society may justly conceive that she has nurtured the daughter long enough, and that the time has arrived to leave her to be her own support.\* For it cannot be expected or imagined that the Parent Society can long continue to bear the burden of such heavy losses on the large supplies of books which she continually sends out to this

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\* This prophecy has proved too true. A few days after reading this Report, the Secretary of the Montreal District Committee received a letter from the Secre-

and to other District Committees. The friends of this truly Christian institution are therefore earnestly called on, to render their zealous and unremitting support, every one according to his respective means.

The amount of bibles, prayer-books, and other religious books, distributed during the last year, far exceeds the amount stated in former reports. A more than ordinary portion of these have, from the necessity of the times, been distributed *gratuitously*; the Committee being unwilling that pious poverty, painfully needing *daily bread*, should on that account be also deprived of *that bread which endureth to everlasting life*." The remainder have been sold at the reduced prices of the Society. The sum, raised by their sale, amounts, notwithstanding, to nearly £110, exceeding that of last year by £17, and, of the previous year, by £60. The Committee regret to add, that from this sum must be deducted upwards of £20 for outstanding debts.

The Committee continues to supply the National Schools and the Orphan Asylum, gratuitously, with such books as may be requisite. A few have also been distributed at the Society's reduced prices, to different military and civil schools in this district, by the Chaplain to the Forces; and the general hospital, and gaol, in this city, have been furnished with a very ample supply, by the Rev. John Bethune.

Many of the clergy, in this district, (some gratis, and some at the Society's prices,) have received books, to a considerable amount, for distribution among the congregations and charity schools under their charge. It will be sufficient to mention, more especially, the Rev. E. Parkin, Chambly; Rev. James Reid, St. Armand; Rev. Micaiah Townsend, Caldwell's Manor; Rev. Amos Annesley, Hull; Rev. Thomas Johnstone, Hatley; Rev. J. Taylor, ———; and the Rev. Jos. Abbott, Yamaska.

The following is a brief summary:—

Bibles, of various sizes, .....	73
Testaments, ditto, .....	86
Prayer-books, ditto, .....	334
Various Religious Publications, different sizes, bound, half bound, and boards, }	626
Religious Tracts, stiched & single sheets, ...	1906
	Total 3025

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tary to the Parent Society, London, stating, that they had resolved in future to furnish books to *foreign Committees at cost prices*, "and that their bills would in future be made out on these terms, and the amount, so charged, will be the only sum due from the District Committee to the Society;" and that the "entire disposal of the local funds are left to the discretion of the Committee." Even this arrangement is very generous on the part of the Parent Society.

In the last year's report, it was stated, that the present master, in consequence of declining health, and other causes, had been induced to resign, and that the Committee, purposed, with the sanction of the Royal Institution, to apply to the National Society, in London, to send out a master and mistress, conversant with the Madras system, and in every respect competent to such an undertaking, to whom an adequate salary should be offered. After repeated applications, the Secretary to the Committee of Management received two letters from the Rev. Dr. Walmsley, Secretary to the National Society, in which he writes as follows:—"I beg to inform you, that we can recommend a man highly competent to take charge of the School, on the terms proposed, &c."

"I beg to apprise you that some provision should be made by the Committee, at Montreal, for the outfit and other expenses of the master sent out from hence. I understand that government will assist in providing him a passage; the master, though ready before, cannot have the accommodation till spring."

In consequence of these letters, ten pounds were transmitted to the Rev. Dr. Walmsley, accompanied by earnest entreaties that the master he so strongly recommended might be sent out by the first vessel that might sail for Quebec.

The Girls' School will continue under the charge of the present mistress, under whose care it very perceptibly improves, and is conducted to the entire satisfaction of the ladies who so kindly act as weekly visitors, and to whose benevolence and steady superintendance it is evidently in no small degree indebted for its increased prosperity. It is much to be wished that the gentlemen who are friendly to the institution, would be stimulated by such examples, and pay the same attention both to the daily and Sunday School for boys, which those amiable and public spirited ladies bestow on the girls. A sum of money from another charitable fund, under the control of the Rector, has been expended in purchasing materials, which these same ladies, with their accustomed benevolence and activity, have undertaken to work up into dresses, so as to enable the female Sunday scholars, when assembled in church, to make a respectable and uniform appearance. The boys likewise will be clothed from the same fund.

At the last half yearly examination, which was held about a month since, the following was a statement of the numerical strength of the establishment, at that period:—

	Church of England.	Church of Rome.	Kirk of Scotland.	Protestants Dissenters.	Total.
Boys,	68	89	8	11	176
Girls,	83	9	4	4	100
Total	151	98	12	15	276

of these, about seventy-five are French Canadians.

Only £8 9s. 10d. were this year collected from payments made by the parents of the scholars. The school may therefore be almost considered as free.

The constantly increasing disposition both to impart and to acquire knowledge, which at the present day pervades all classes and persuasions, is the fruitful source of Charity Schools springing up in every quarter: and the poor objects of such institutions being very naturally guided by motives of local convenience, personal or religious influence, it must have been anticipated that individual establishments would somewhat decrease in the number of their protégées. The cause is a good one, and with all natural and even laudable predilection for the institution established under their own immediate auspices, the Committee, nevertheless, heartily wish all their fellow laborers *good luck in the name of the Lord.*

The Committee, in conclusion, implore, from those who are endowed with *this world's goods*, an increasing pecuniary assistance; from those who possess *leisure*, a cordial and active personal co-operation; and from *all* who are blessed with sanctified hearts, wherein *the love of God has been shed abroad by the Holy Ghost*, their sincere and devout prayers, for that heavenly grace which can alone *give the increase*, to the best labors of either him *who planteth*, or him *who watereth*;—that so the period may be hastened when *all the kingdoms of this world shall become the kingdom of our God and of his Christ, and the whole earth shall be covered with the knowledge of the Lord as the waters cover the sea.*

By order of the Committee of Management,

B. B. STEVENS, *Secretary & Librarian.*

May 7th, 1827.

## FAMILY SERMON.--2 PET. I. 10, 11.

*Wherefore the rather, Brethren, give all diligence to MAKE YOUR CALLING AND ELECTION SURE: for IF YE DO THESE THINGS, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.*

This one passage, were no more of a similar kind to be met with in the Bible, ought surely to be sufficient to shew that the Doctrine of Election and Predestination has been too frequently misunderstood. Is it possible that an Election can have been *unconditionally*, and unchangeably fixed and determined, in the counsels of God from all eternity, which requires *us* still to *make it sure*? The supposition is absurd. Whatever therefore may be the precise import of that Doctrine, it is very evident from the view which the Apostle takes of it, that, so far from being unconditional and fixed from all eternity in a *practical* point of view, it is clearly of a nature that admits and requires, to be *made sure* by the *piety* and *good works* of Christians, every one for himself.

What is it that the Apostle exhorts us to do? Simply, "give diligence to make your calling and election sure." It must here occur, one would suppose, to every unprejudiced mind, that the "calling and election" of which he speaks were still involved in some uncertainty, which was represented by the Apostle as the duty of Christians to make sure. But how is this duty to be performed? Does it devolve on short-sighted mortals to pry into the hidden counsels of eternity, and learn in the secret places of God's decrees, whether they are, or are not, elected? If so, who will be our guide, and turn aside the veil that keeps us at an unmeasurable distance from the secrets of the Almighty, and open for us the sealed Books? Blessed be the Lord! our course of duty is of a different description. "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this Law." From this it will follow that the *duty* which forms the subject of the Apostle's exhortation is not involved in obscurity, because it asserts that such things do not belong to us, but things that are revealed. If it be our duty then to "make our calling and election sure," it must necessarily follow that directions are also revealed for our guide. The Apostle, I think, gives ample directions, at the same time that he enjoins the duty; for he introduces it by previously exhorting, "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." All these are real virtues, very different from the mysterious fancies, and cant of enthusiasm, which make religion to consist in something

inexplicable which a deluded imagination supposes itself to have received from above. If a man possess, and abound in, them, "he is neither barren nor unfruitful, in the knowledge of our Lord Jesus Christ." According to the doctrine of the Apostle then, we make "our calling and election sure," by constantly cultivating in our hearts and lives that beautiful and sublime climax of virtues. Without them, we are blind to God and spiritual things—to the value of our immortal souls—to the beauty and pleasure of holiness, and to the glory of endless bliss in heaven. Without them, the gospel is hid from our eyes, the joyful sound of salvation does not rejoice our hearts, the happiness of heaven does not attract our hearts, and we grasp at things temporal, as if we were to remain in the enjoyment of them for ever. It is not enough that we once had "faith, knowledge, temperance, godliness, brotherly kindness, and charity." They must abound in us daily; for it is by our growth in them that we can make "our calling and election sure." If these virtues are the best proofs of the high origin of our "calling and election," what sort of religion have we, if, when we suppose we have it, we be puffed up with spiritual pride, with censorious asperity in our opinions of others, with a belief that we are admitted into a higher degree of favour with God than our fellow christians, with an overweening conceit that we know every thing by inspiration, and are able to teach others, before we are scarcely babes in the faith, but a religion which mistakes the very nature of godliness, and presumes that we are perfect before we have hardly entered its threshold? Remembering how little progress we have yet made, let us look forward on the vast fields, which, if we desire to increase in godliness and virtue, we have yet to cultivate, before we are fit and suitable companions for angels in the presence of God. Let us, instead of being discouraged at our present attainments, and the boundless fields that lie before us unexplored, be diligent in using the means of grace, with constant prayer to our heavenly Father for the guidance and assistance of his Holy Spirit, that we may daily mortify our evil propensities, and grow in fitness for a better world. For it is in this way we can assure ourselves that our "calling and election" are of God, and in no other way, but only in proportion to our actual increase in godliness and good works. The words of the Apostle, "If ye do these things ye shall never fall," show that the certainty of our "calling and election" depends on the practising those virtues, and so is only an election conditional on persevering in holiness of life, and, at the same time, intimating most clearly, that if we neglect religion, and the duties which it inculcates upon us, we shall certainly fall, and be denied entrance into the Kingdom of Heaven.

Our duty is rendered most comfortable and animating, by the promise of a ready admittance into everlasting felicity. For the pious

christian shall not only come to heaven, or just get within the gate of that glorious and happy region, but shall have an abundant entrance into it, and be welcomed within the same, by the innumerable company of angels, the spirits of just men made perfect, and by the Lord of all. These are the joyful views which animate and console the believer in his christian course. But there are many who act as if they desired no more holiness, or religion, than merely what they consider barely sufficient, to afford them only a narrow chance of escaping from the torments of hell. Could they, by any means, effect thus much, they have no desire to cultivate holiness for its own sake. It is no concern of theirs to grow in grace, and in the fitness for the kingdom of heaven, because they love this world more. It is for this reason that many persons who, though they do not renounce the Holy Scriptures, yet apply themselves so very little to the study of them, and to the performance of those duties which they teach and command, as if they had good grounds to believe, that entrance to the Kingdom of Heaven should be allowed them, after death, as matter of course. Of too many, it may be said, without any breach of charity, that all the religion which they possess is no more than *hearing* prayers and sermons, as *hearers only*, without ever joining in the one, or applying the other for their own amendment and instruction. Such persons are not giving diligence to make their "calling and election sure," but "are barren and unfruitful in the knowledge of our Lord Jesus Christ," and are liable to the fate of every branch in the vine that beareth not good fruit, that is, to be "cut down and cast into the fire."

Looking forward to that awful moment when the hope of admittance into the Kingdom of Heaven will be of unutterable importance to the dying sinner; bidding a long adieu to all his friends on earth; to all the projects and schemes on which his heart was set; when all the earthly pleasures and enjoyments he has had shall take to themselves wings and fly from his uneasy couch; when he is crushed under a load of heavy affliction, the subject of irrecoverable decay, full of a gloomy assurance that his days and years are for ever gone, that nothing remains for him but to die; to enter on that state of existence whence no traveller returns; how indescribable must the harrowing pangs and anguish of his soul be, when he now, at length, knows that he has no interest in the salvation of Christ, because he knows full well that, till then, he had neglected the one thing needful! What would he not then give for a recal of the days which he had spent in vanity! For the health, and strength, and talents, which he had long misused! for the means of grace, and offers of mercy which he had long enjoyed, but to no purpose? Even a faint glimmering hope would then be worth millions of worlds to the graceless soul, trembling on the brink of the grave.

On the other hand, how sublime is the believer's hope in death! Though he, like all other men, has his objects of attachment, affec-

tion, and love, in his family, his relatives, and his friends, yet, having God for his portion, and Heaven his longed-for home, he leaves them all without a murmur, not because he loves them less, but because he loves God and his eternal home better. Visit him in his dying hour, on the bed of sickness; and though you find him in distress, yet he is not forsaken. He enjoys peace in his inward soul, with God, through our Lord Jesus Christ; and, in proportion as the world recedes, heaven opens wide to his admiring view. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also who love his appearing."

A—D.

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ON THE BAPTISMAL SERVICE.—No. III.

Our last essay concluded with the exhortation immediately following the beautiful and affecting passage of scripture, which our church hath with so much propriety selected as the gospel for our *infant* Baptismal Service. This exhortation expresses an encouraging hope, nay, a certain assurance that the same blessed Saviour, who, when on earth, on all occasions manifested such peculiar love for little children, will, on the present occasion, "favourably allow this charitable work of ours in bringing this infant to his holy baptism." Wherefore, we being thus most blessedly persuaded, the church judiciously exhorts us "faithfully and devoutly to give thanks to our heavenly Father, and to say"

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this *Infant*; that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, now and for ever. *Amen.*

It was indeed a fatherly act of the "almighty and everlasting God," when we were involved in the grossest darkness, *strangers to the covenant of promise, which in time past were not a people, which had not obtained mercy, without hope and without God in the world;*—it was indeed a gratuitous unsolicited act of parental affection to call us to be a chosen generation, an holy nation, a peculiar people, even the people of God, who now have obtained mercy; to call us out of darkness into his marvellous light," into the "knowledge of his grace and faith in Him."

But 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 is 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 hath 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—"De-fend, 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."

Having thus prayed for ourselves, that the rich blessing bestowed on us in baptism may continue with us, and gradually increase through this world of probation till it reach the world of perfection;—(a prayer, which, whenever we hear it, ought to remind us of the graces and duties of our own baptism;—we are then instructed to pray for the infant, that God would accompany the outward form of baptism by the inward and spiritual grace; that the child "may be born again of the Holy Spirit, and be made an heir of everlasting salvation." On this style of phraseology which pervades the whole service, we have already commented so amply, and purpose (God willing) hereafter in a concluding essay to treat so much more at large, that we shall for the present make no further comment.

We are now arrived at a very interesting part of the office. Hitherto it has consisted of prayers and general addresses. The minister now proceeds to address himself especially unto the godfathers and godmothers. Of the important duty of those who voluntarily take upon themselves this very responsible situation, of the deplorable le-

vity of manner in which this relation is too frequently undertaken, and negligence with which the duty is performed, we shall not say any thing at present, because these topics will more properly come under consideration when we treat of the impressive exhortations at the conclusion of this service. But we think it expedient to make a few remarks with regard to *the propriety* of the institution of these spiritual proxies and guardians.

As we stated in our introductory essay, without such appointment and the subsequent rite of confirmation, infant baptism, considered in the light of a covenant between God and man, appears somewhat incomplete. For this covenant is conditional, and the conditions on the part of the person baptized are repentance and faith;—conditions, neither of which, it is manifest, can be performed by infants, “by reason of their tender age.” But this difficulty is obviated by the appointment of sponsors, sureties, or godfathers; who, acting as proxies, make, in the child’s name, a solemn promise both of repentance and faith; which promise, when the child comes to a proper age, he takes upon himself, *renews and ratifies in his own person* in the rite of confirmation. Nor let the importance or propriety of thus making an infantine vow, through an adult proxy, be called in question, as if it were nugatory or peculiar to this case of baptism. In *secular* affairs, a guardian is sometimes called on to make a vow, promise, or contract for the benefit and behalf of his ward, who being of minor years is incompetent to act for himself, but when arrived at age, he is bound by law to fulfil what has been contracted for him. We could quote various instances to prove this assertion to be sound law: but we will mention one only, because it is very striking, because it is universally known, and because it bears *some slight analogy* to the baptismal covenant.

Under indentures of apprenticeship, the master adopts the apprentice thus bound to him, as it were, into his own family, and undertakes to confer on him some very important benefits; but *on certain conditions*; which conditions, the apprentice, being a minor, cannot legally bind himself to perform. But his guardian undertakes for him, and the apprentice, should he attain age previous to the expiration of his indentures, remains bound by them. Much after the same manner, whenever kings are crowned in their infancy, the coronation oath hath been taken by some powerful nobleman, (generally a near relation,) who has been deputed to act as proxy for the infant monarch. “Thus” (remarks a learned divine) “the church acting after the same method as all nations, and orders of men, admits infants to baptism by sponsors undertaking for them.”

Having proved the propriety of such an appointment on the ground of *reasonableness*, as in conformity to common usage in many other important transactions of life; we will next endeavor to defend it on

the ground of *antiquity* as having been the custom of the *primitive church*.

In our introductory essay we remarked, that there always was, and always was intended to be, a striking analogy between the Jewish and the Christian church.\* Indeed, St. Paul declares the former to be a type prefigurative of the latter; and, in a passage of his Epistle to the Romans, (which in the course of these essays we have repeatedly quoted,) he styles Baptism the *Circumcision of Christ*; i. e. circumcision by which the child was admitted into covenant with God under the law of Moses, was typical of baptism whereby that covenant is made under the gospel of Christ.

Now we are informed, by a learned and authentic writer,\* that the modern Jews have a sponsor or susceptor at the circumcision of the child. This custom, it has been believed, on very good grounds, was handed down to them from the earliest ages of their church, and that the *witnesses* mentioned by the prophet Isaiah at the *naming* of his son were of the same nature with these sureties.—Isaiah VIII. 1, 2, 3.

The use of these spiritual guardians in the Christian Church, is of so ancient a date, that it is no easy matter to ascertain its commencement. All we know is, that the more ancient and celebrated writers of the primitive Church,† who lived immediately after the Apostolic ages, make express mention of the custom; and throughout all succeeding ages of the Christian Church we find the use of Sponsors continued without scruple or objection, until the Anabaptists and other sectarians in the 16th century raised their idle clamors against it. We do not mean hereby to assert positively that such an appointment is either *Apostolical* or *essential*. But we think any reasonable man, who in matters affecting the *education* or *fortune* of his children, is cautious and anxious to appoint efficient guardians and tutors, must (even if we had not in our favor the testimony of *precedent* and *antiquity*) at least perceive and acknowledge the great *utility* of this appointment of spiritual guardians in the Sacrament of Baptism.

Parents may be incapable of instructing their children, or premature death may deprive children of parental guidance, or in all events the

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\* The learned and candid Mosheim, who certainly had no *undue leaning* towards any of the customs and institutions of episcopacy, remarks—"The researches of the learned have been employed to find out the reason of Christ's fixing the number of the Apostles to *twelve*, and that of the Disciples to *seventy*, and various conjectures have been applied to the solution of this question. But it is manifest from the words of our Saviour himself, (Matt. xxx. 28, and Luke xxii. 30,) that he intended the number of the twelve Apostles as an allusion to that of the *Twelve Tribes of Israel*, &c. and the number of the Disciples evidently answers to that of the *Sanhedrim*," &c.—*Mosh. Eccl. Hist.*

\* Buxtof.

† Justin Martyr—Tertulian.—St. Cyril of Alexandria, &c. &c.

assistance of *additional* spiritual guardians must be highly useful. for it is the duty of the sponsors not only to make a vow as *proxy* for the child, but also "to see that the infant be taught, as soon as he shall be able to learn" the nature and solemnity of that vow, "and be brought up to lead a godly and a christian life;" to assist the parents in the performance of this important duty, more especially if the parents themselves be negligent; and in case of the premature death of the natural parents, then these god-parents become more especially responsible. Only let the parents in the choice of the *spiritual* guardians for their children, exercise the same prudence which they manifest in secular affairs; let them choose such as possess ability and inclination to *bring up their children in the nurture and admonition of the Lord*; we would then ask such a parent, does he not feel a delightful consolation in the reflection that if it pleased God to-morrow to remove him from his family, his fatherless babes would still enjoy the guidance, counsel, instruction, and example, of faithful guardians, who will perform a father's part in spiritual matters; in matters affecting the welfare of their immortal souls.

The address to the sponsors previous to calling on them to make the vow, runs thus :—

Dearly beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of his sins, to sanctify *him* with the Holy Ghost, to give *him* the Kingdom of Heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise, he, for his part, will most surely keep and perform. Wherefore, after *this promise* made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are his sureties, (until he come of age to take it upon *himself*) that he will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his Commandments.

The explanatory remarks which this exhortation might appear to require, and the edifying reflections which might appear naturally to arise from its consideration, have already been in a great measure anticipated, in treating of former parts of this scriptural service. We shall, therefore, in this instance, write very briefly.

The design of this address to the sponsors, is, to impress on their minds a due sense of the solemnity of the vow, and of the importance of the office they are about to undertake, first, by calling to remembrance the pious and momentous purpose for which they have brought the child to the font—to be baptized,—no less a purpose than to be made a Christian—*glorious* appellation!—to be admitted into covenant with God; to be adopted as his child;—to receive a full and perfect release from the intolerable burden of original sin entailed on him from his ancestor, and at the same time a *promise* of forgiveness of his own actual personal transgressions on certain conditions;—to be

blessed by the effusion of the Holy Spirit sanctifying his heart, and enabling him to lead an holy life;—and finally, to be made an inheritor of God's glorious and eternal kingdom. These inestimable benefits our church reminds the sponsors have been the grand objects of all the previous prayers. She then further reminds them, that in those very prayers, they "have heard that our Lord Jesus Christ in his "gospel has *promised* to grant all those things," to their faithful petitions. This promise of Christ may be found scattered throughout the gospels, but we will only refer our readers to two of the most remarkable passages—Luke xi. 9, 10, 11, 12, 13, and Mark x. 14, 15, 16.

Lastly, She assures them, that whatever Christ hath promised he will most surely keep and perform. Of God's capability and faithfulness to perform all his promises, the sacred scriptures speak loudly and clearly in every book, and almost in every chapter. We will content ourselves with a few of the more striking:—"God is not a man that he should lie, hath he said, and shall he not perform it? Hath he spoken, and shall he not make it good?"—Numbers. xxiii. 19. "He is a faithful God which keepeth covenant to a thousand generations."—Deut. vii. 9.

"All the promises of God in Christ are yea, and in him Amen."—I Cor. ii. 20. In the Epistle to the Hebrews, (x. 22, 23,) evidently alluding to baptism, the Apostle says, *Let us draw near, with full assurance of faith, having our hearts sprinkled from an evil conscience, AND OUR BODIES WASHED WITH PURE WATER. Let us hold fast our faith without wavering, for he is faithful who hath promised.*

Having thus called to their recollection, and impressed upon their minds, the blessings for which they have prayed, and the promise of God to grant these blessings to their prayers, our church concludes by a very reasonable requisition:—"Wherefore after this promise "made by Christ, this infant must also," &c.—*vide supra.*

Thus we perceive baptism is clearly and admirably explained as a reciprocal covenant between God and man. Nor can we conceive any exposition; on the one part of the manifold and inestimable benefits which God covenants in baptism to confer; and on the other, of the terms and conditions which he in return expects us to perform,—more concise, more perspicuous, or more affecting, than the one set forth in this impressive exhortation.

Of these terms and conditions we come next to treat.

Throughout these essays, we have repeatedly declared, that faith is one grand condition or requisite to give efficacy to baptism. Our Saviour saith, *he that BELIEVETH and is BAPTIZED shall be saved.* It appears, moreover, from the scriptures, that an inward conviction of heart is not sufficient without an outward confession of our faith. Thus St. Paul to the Romans declares, *if thou shalt CONFESS WITH THY MOUTH the Lord Jesus, and shalt believe in thy heart that God*

raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with THE MOUTH CONFESSION is made unto salvation. So also Christ saith, whoso shall CONFESS me before men him also will I, &c.

There is good ground to suppose, that, in all instances, previous to baptism, the Apostles demanded this profession of faith. We find it particularly recorded of the jailor and his whole household, who were converted and baptized by St. Paul, that this Apostle first preached to them salvation through faith in Christ, and that the convert rejoiced, believing in God, with his whole house. But the most remarkable example is to be found in Acts VIII. 36, 37, where we find an Ethiopian of distinguished rank, converted by reading the scriptures, and listening to the comments of St. Philip, expresses an eager desire to be initiated into the Christian covenant by the rite of baptism, *See, here is water, what doth hinder me to be baptized?* Philip was as ready to administer as the Ethiopian to receive this sacrament; nevertheless he first admonishes him, that it was necessary he should previously profess a faith in Christ;—*if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.* This confession of faith, however brief, may be supposed to comprehend all the leading articles of the Christian religion. And from this remarkable precedent, the church hath ever since demanded of all those who are offered for initiation into the Christian covenant, if they believe all the articles of the Christian faith. Sometimes this has been done by the party about to be baptized, (if of age,) repeating the whole creed, and sometimes it has been done in the catechetical form as in the Baptismal Service of our church. In this service it simply consists of the Apostle's creed thrown into an interrogatory form. On the creed itself, we shall not make any comment. It would alone furnish matter for a long course of essays, and it contains merely a brief statement of all those leading doctrines of Christianity which are held in common by christians of almost every denomination.

But the baptized person is not only called on to make this profession of belief in all the articles of the christian faith;—to take this oath of enlistment under the banner of Christ; but also to make, as it were, an abjuration, renouncing the service of the world, the flesh, and the devil. The minister therefore properly demands

Dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

To which the reply is

I renounce them all.

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Nothing can be more reasonable than this demand,—for by baptism we are enlisted under the banner of Christ, and engaged to fight manfully in the sacred cause. But *no man can serve two masters*, of decidedly opposite interests. When you swear allegiance to the house of Hanover you must also abjure the house of Stuart, and the temporal supremacy of the Pope. You cannot be faithful servants to your king, unless you altogether renounce the service of his avowed enemies. Whenever, therefore, this part of the Baptismal Service is brought to our minds, we should seriously reflect on the unequivocal question of the prophet, *how long will ye halt between two opinions, if the Lord be God, serve him; but if Baal, then serve him.* We should recal to our most earnest consideration the choice we made in our baptism, and zealously adhere to the wise resolution of Joshua, *choose ye whom ye will serve, but as for me and my house, we will serve the Lord.* And in order to fulfil this service faithfully we must not hold any communion with other lords and masters hostile to the one we have thus decidedly chosen.

This is an exceedingly solemn part of the baptismal vow, more solemn, *if possible*, than the profession of faith. Alas! how is it daily violated by the votary of ambition, avarice, or pleasure. With what breathless rapidity, unwearied perseverance, and agonizing exertion, will the first press forward to the “pomp and vain glory of this world:” the second will idolatrously pursue “the covetous desires of the same;” and the third, *a lover of pleasure more than a lover of God*, will, in the madness of sensuality, sell himself a very slave to “the carnal desires of the flesh.” Amidst all this mutiny, desertion, and open revolt, where is God’s part? where is the service which we promised and vowed to render to the great Captain of our Salvation. Others again, notwithstanding this oath of allegiance and profession of love to their divine King, will follow the standard of Satan, *the prince of darkness*, “evil speaking, lying, and slandering,” and doing his works, envy, revenge, hatred, spiritual pride, and uncharitableness. All these are represented as peculiarly characteristic of *the Ruler of Darkness*. How can any of these characters dare to make mention of the privileges of the baptismal covenant. For to the UN-GODLY, saith God, *why takest thou MY COVENANT into thy mouth? whereas thou hatest to be reformed and hast cast my words behind thee. When thou sawest a thief thou consentest unto him, and hast been partaker with the adulterers. Thou hast let thy mouth speak wickedness, and with thy tongue thou hast set forth deceit. Thou satost and speakest against thy brother, and hast slandered him. But I will reprove thee, and set before thee the things thou hast done. Oh consider this all ye that forget God, lest he pluck you away, and there be none to deliver you.*

But the baptismal vow is not merely *negative*,—an oath of abjuration. It is also a positive vow of unswerving and active obedience. The minister therefore further demands—

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will.

A mere abstinence from open vice, (though alas! even this is rare indeed,) is the merit of a mere infant or idiot. *Thou, therefore, O MAN of God*, saith the Apostle, not only *flee these things*, but also, *follow after* (i. e. pursue earnestly) *righteousness, godliness, faith, love, patience, meekness, fight the good fight, lay hold on eternal life.*

Having made these very reasonable previous demands, and having received an hearty acquiescence, the minister now proceeds to the act of administration, first offering up four beautiful and appropriate collects, and then what is ordinarily called the consecration prayer. The collects run thus:—

O merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

These collects are all highly scriptural. The first and second are almost entirely taken from passages in St. Paul's Epistle to the Romans—(see especially Rom. vi. 3—12.) In the first, we pray that the evil inclinations which we derive from our natural father, Adam, may be destroyed, and that the virtuous inclinations which we derive from our adopting spiritual father may be planted in their stead. The second collect appears almost a practical comment on the first, and prays for the *fruits* of regeneration, viz. sanctification. The first applies to the cause, and the second to the effects.

The third collect which is also borrowed from St. Paul's Epistles, goes further, and prays for spiritual strength to enable the young recruit of the church militant, not only to stand on the *defensive*, but also to carry on *offensive* war against the enemies of his soul—to go *forth without the camp*,—“to have victory, and to triumph.” Nor need we fear that this beautiful prayer will be heard and answered, and that *he who goeth forth in the strength of the Lord God, to fight*

*the good fight of faith, will come off more than a conqueror, through him who loved us and gave himself for us.*

The fourth and last collect rises yet higher, and prays that all persons dedicated to God by our sacerdotal office in baptism, may be endowed with all the christian graces which constitute the support, the solace, and the delight of christians during their conflict under the banner of the church militant, till they are called on to participate in the glories of the church triumphant.

This last collect has frequently appeared to us to be admirably adapted to the private devotions of a christian minister, slightly altering the commencement, "Grant that whomsoever we *at any time* dedicate to Thee by our office and ministry, &c. &c." Thus doth our excellent church furnish us with forms of supplication adapted to almost every situation and circumstance of needing man. But to proceed. The Consecration Prayer runs thus :

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the supplications of thy congregation: sanctify this water to the mystical washing away of sin; and grant that *this Child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

In St. John's gospel, we read, that when our Lord was crucified, the soldiers *with a spear pierced his side and forthwith came there out blood and water.* This was a *part* of our Saviour's passion for us men and for our salvation; and we cannot be reminded too frequently and too variedly of those sufferings which alone could give efficacy to baptism, or procure for us forgiveness of sins. The faithful souls are frequently (by a forcible metaphor) represented in scripture as being washed in his blood, and presented spotless before the presence of God's glory, and here the blood and water shed out of his most precious side is represented as typical of baptism the sacrament of remission. The prayer then reminds us that baptism into the name of the Holy Trinity was instituted by the express command of Christ, — a form clearly proving the doctrine of a trinity in unity. For we are baptized into the name of each person severally and distinctly. Now if Jesus Christ were mere man, we might as well be *baptized into the name of Paul, or Apollos, or Cephas.* And if the Holy Spirit be a mere emanation, how absurd to talk of being baptized *distinctly into his name.*

The expression "sanctify this water to the mystical washing away of sin" is perfectly scriptural, and appears to be borrowed from a very remarkable passage of St Paul's Epistle to the Ephesians, v.

25,—Christ loved the church and gave himself for it, that he might SANCTIFY AND CLEANSE IT BY THE WASHING OF WATER and the word; that he might present it unto himself a glorious church not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. This is a great mystery. As if he had said, Christ gave himself for the church that he might purify it from all sin, and to that end appointed the administration of baptism and preaching of his word;—baptism therein obliging us to forsake the world, the flesh, and the devil, and giving us grace to enable us to do so; and to that adding his holy word—i. e. the whole doctrine, precepts and promises of the gospel,—as a most powerful means to guide and encourage us in this spiritual conflict. As this appears evidently to have been the gracious design of Jesus Christ, we cannot reasonably doubt that, on the present occasion, he will hear our earnest petition, that he would “sanctify this water to the mystical washing away of sin.

The concluding expression of the prayer, “grant that this child now to be baptized, may receive the *fulness* of thy grace, and ever remain, &c, so nearly resemble some expressions in a former prayer on which we have already commented so amply, that we shall make no additional remarks in the present case. We would only repeat, never let us forget, that “*he who endureth unto the END shall be saved. Be faithful UNTO DEATH, and Christ shall give a crown of life.* We must not relax our efforts in the christian race until we have reached the goal.

C. S.

(To be continued.)

## ON CHRISTIAN UNITY.

(Continued from Page 100.)

The first inference which results from what has been said respecting the unity of the church is, that the church is not of man but of God. It is absurd to maintain that any other church than that which was founded by Christ and his Apostles can be the true church; because, if it were so, then every sect and denomination of christians might lay equally just claims to the excellency of its persuasion. Now it would be certainly a stretch of liberality amounting to credulity, to rank with the Apostolic Church, the various, and, in some instances, ridiculous forms of worship and government which characterise some of the sects of the present day; nor do the scriptures afford a single passage to countenance or favour such liberality as this. We read that false prophets, false teachers, and false Christs will arise who will lead away many from the true faith, and make havoc in the Church of Christ; but we are not recommended to listen to them. On the contrary, we are carefully admonished to “hold fast

the faith as once delivered to the saints." It may here be a fit subject of inquiry, by whom and to whom was it delivered, and how we of the present day can hold it fast—in other words, if the Church of Christ be a visible church, what are her peculiar and distinguishing features?

*The Church must be divinely commissioned.*—Christ, during his ministry here on earth, appointed Apostles, to whom he gave authority to preach his Gospel and baptise in his name. Accordingly they went forth under the sanction of his authority, and made disciples in every place, and united them to his Church. Annexed to this commission was a promise on his part, that he would never desert them, and that they should have the assistance and protection of his Spirit in establishing his Church on earth. This promise was to be for an encouragement to them to the latest generations, and was made in these terms, "Lo I am with you always even unto the end of the world." If then the enquiry be made whether their commission were of such a nature that it belonged to them to transfer this power to others who should act even as themselves—or, in other words, whether it could be transmitted from generation to generation—the answer will be obvious. It most certainly was; accordingly we find, that as the flock of Christ increased, they appointed overseers invested with like powers with themselves, who in their turns ordained others, and thus continued to provide for the Church of Christ even to the present day, presenting to view, one continued unbroken chain. It could not indeed be otherwise, consistently with the promise which they had received, for had the Church ceased with the Apostolic age, that promise which was to be as a word of encouragement in their arduous undertaking, and which like the promise to the father of the faithful was to continue to the latest generations, would have been transient as their own lives—whereas it was to animate their followers as long as the world should exist or the name of Christ be preached.

*The Church should be easily and plainly distinguished by some visible and outward signs.*—And so she is. Her Sacraments are most admirably calculated for this end—for while they afford the world a standing proof of the continued existence of the Church in a bodily form, they impart to those who spiritually receive them a persuasion of the establishment of the presence of Christ with that ministry whom he has appointed to administer them. Her rites and ceremonies, the orders of her Ministers, Bishops, Priests, and Deacons, all tend to give form and substance as well as to particularise the establishment, that while the pious Christian may feel in his own heart the truths and blessings of Christianity, he may at the same time be enabled to point to those without, the benefit of entering by the proper door into that temple which is all glorious within.

*The Church must be Catholic or Universal.*—She will be found to be so in every sense of the word. She is not confined to any given

period of time. From the time of her establishment to the latest period she will be found to exist, and what is more, she will be found to exist with those very marks and features which characterised her in the primitive state. If she acknowledged a particular order of Priesthood—if that Priesthood had the superintendence of her concerns—if to them was given the power of transferring to others that authority which they had themselves received—then will she be found so to exist at present, because an intermediate state would destroy the efficacy of the power committed to her rulers, and render null and void all subsequent acts. She is Catholic in that she is confined to no particular nation. The world is her theatre. She is not in this respect like to the Jewish Church, but extends to the remotest ends of the earth. Wherever a ministry goes commissioned, deriving its power from those only who could impart it, from Christ or his Apostles, or their successors—there will be found the Church of Christ. But then it is necessary that they should have derived their authority from this source, because there exists no other from which it could possibly emanate. Where this distinguishing feature does not exist, there the Church of Christ does not exist. It may be called the Church of Christ, the Sacraments administered may be called the Sacraments of Christ, the Ordinances prescribed may be called the Ordinances of Christ, but it can be no such thing—it wants the necessary, essential, and distinguishing character, namely, authority from Christ. The Church is not restricted to any sex—all equally partake of the privileges she dispenses. She admits infants to her baptism, because she considers children entitled to admission within her visible pale. It would indeed have been a strange exclusion, in an institution of such universal benevolence as Christianity, to have closed the door against those who received such decided tokens of their Saviour's love, while he sojourned on the earth.

*The Church must ordain nothing contrary to Holy Writ.*—For want of attention to this salutary maxim, some churches of Apostolic origin have erred. They have taught for doctrines the commandments of men. They have “laid aside the commandments of God that they might follow the tradition of men.” The true Church of Christ must be free from this glaring inconsistency. She is founded on Christ her chief corner stone, and no part of the superstructure must, in any degree, derogate from the glory of her foundation. She must propose no articles of faith which may not be clearly and plainly deduced from the scriptures—she must offer no rules for practice that will oppose the purity and excellency of her doctrines—she must ordain no rites or ceremonies, the observance of which would shake the faith she proposes, or disgrace the practice she enjoins. The articles of her faith must be true and pure as the word of God—her rules of practice must be holy as become the children of God—her rites and ceremonies must be decorous as become the servants of God. While she

points out to her votaries heaven as the summit of their attainments, she will not fail to insist on the necessity of their "observing whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Such is the Church of Christ, and if any wish to know her, by these marks she shall be known.

If it should be objected to what has here been said, that a church thus constituted would not present to the view such scandals as she is found to exhibit, it may be answered, that the fault exists not in the church, but in the disobedience of those who despise and neglect her commands. Wolves, will always get into the fold of Christ, and tares will always be found among the wheat, but to offer this as argument against the church herself is as inconsistent as arguing against the preeminence of the christian religion over the superstitious worship of the Heathen, because false professors have given occasion to the enemies of Christ to speak reproachfully. That it has been a ground of separation is true, and it is lamentable that it is true—that it has been a just ground every one who impartially considers the matter must deny.

If it be objected that, by insisting on the unity of the Church of Christ, we cast a stigma on other denominations, and that we close the door against those who are entering into life, because they think differently from ourselves, we beg to deny the inferences in both cases. Those who follow another government than that pointed out by Christ and his Apostles, we seek not to stigmatize, but to convince of their error. Because we support what we consider right, it is not to be inferred that we entertain any harsh or illiberal feelings towards those whom we consider wrong. If we faithfully guard the post we have sworn to stand by, it is not reasonable to accuse us of carrying arms into the grounds of our opponents. As to the objection of closing up the way of life to those who think differently from ourselves—that we must deny. We maintain that "the holy scriptures contain all things necessary to salvation,"\* but we do affirm that all denominations are not equally competent to construe them rightly, or are equally entitled to be the guardians of holy writ. We contend still further, that our church claims superiority to others in this respect; and we have a good argument in support of this assertion. What would have been the tenets and practice of those who have seceded from the communion had they not had her for a pattern and landmark for direction?† If we view the monstrous absurdities which have distinguished the doctrines of those deluded fanatics, who have

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\* Art. vi. and xx.

† During a recent tour through the New England States, we conversed with a stranger, who avowed himself a Calvinist and a Congregationalist, on the lamentable increase of Socinianism. He gratuitously admitted the great advantage of an established Episcopal Church keeping the professors within the fixed boundaries of a definite system of sound doctrines.—EDINOA.

established sects without reference to her—if we pass through this western continent, fertile in self-created churches, an answer will be returned of such emphatic affirmation of their inconsistency as must convince even the most prejudiced mind.

Christian unity is therefore to be insisted upon as a doctrine plainly declared in the scriptures. The vague reasonings, and the loose manners of the present age have given new names to heresy and schism. Every year gives birth to some new sect of ridiculous tenets and discipline. Christian liberty qualifies the leader—Christian liberality enlists his followers. The unity of the church is held in contempt, and he who continues firm in the faith will not escape the character of possessing an uncharitable and contracted mind. But firmness is a Christian virtue, and indispensably necessary to the Christian soldier, and it cannot be displayed to greater advantage than when resisting the attacks of corruption and folly, which threaten to sap the foundation of that citadel which it is his duty and glory to defend.

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ON THE COMPARATIVE ADVANTAGES AND DISADVANTAGES OF  
PREACHING WITH OR WITHOUT WRITTEN SERMONS.

SIR,

Permit me to offer for insertion in the Christian Sentinel, some remarks upon a subject on which the opinions of men are considerably divided. I have thrown them into the shape of a familiar dialogue between persons entertaining different views, and I have interspersed it with extracts from several authors. It will be said that I have rather canvassed the question than ventured to pronounce upon it, but I leave the whole to the judgment of your readers and yourself, and if I have offered nothing conclusive, I may possibly lead the way to a more decided disposal of the argument by some other hand.

I am, Sir,

Your most obedient humble Servant,

A LABOURER.

To the Editor.

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*Eleutherius.* Well, what do you think of our preacher this morning? I believe you never heard him before?

*Eustathes.* Never.

*El.* That is only an answer to the inferior and dependent part of my question.

*Eu.* I answered it thus partially, to say the truth, because you asked it as if you expected me to express my admiration, and I wished to avoid disappointing an expectation which I did not feel exactly prepared to satisfy.

*El.* Admiration is a strong word, and at the same time it is not

one which conveys the idea of that sort of approbation of which the Christian Preacher should be desirous. But did you not approve and like what you heard?—and do you not think it was delivered in a correct and energetic manner? Was it calculated to do any good? Did it do any good to yourself?

*Eu.* God grant that it may have done! and I trust it has. But I do not know that I can assert in an unreserved acceptance, to your opinion that the *manner* of delivering it was *correct*. I have an objection,—perhaps you will call it a prejudice,—against *unwritten sermons*. I do not regard this as a *correct manner* of preaching.

*El.* But why?—If you can give me any good reasons, I shall not then call your objection by the name of prejudice; but otherwise—

*Eu.* *Otherwise*, I must acquiesce, I believe, in the justice of the imputation. I am not sure that, without some *preparation*,—(I have reason you see to be an advocate for this,)—I can render any formal reasons in a manner to satisfy you, but I feel a strong conviction that there *is* something objectionable in that way of preaching.—That is the way practised in the meeting-houses.—It is one of the prevailing distinctions between them and the churches of the establishment.—I am, and I will always avow myself,—for I am so upon grounds which I have narrowly examined and maturely weighed, and I am sure, involve no violation of christian charity.—I am deeply and inalienably attached to the principles and received usages of the National Church.

*El.* I will not allow you to be a better churchman than myself. The *principles* of the Church of England are surely not concerned in the question.—And, as to the received usage,—it is indeed the prevailing practice at this day to preach from written sermons, but there is no existing rule nor injunction which makes this method obligatory upon the clergy,—(although a foreigner who wrote not many years ago upon English manners and customs, affirms, if I recollect right, that the clergy are obliged to use written discourses because the matter of their sermons is made subject to the controul and revision of the Civil Magistrate:)—And the deviation is not so very marked and unusual as to imply an innovating and insubordinate spirit. But the truth is, that the *modern practice* is a *deviation* which crept in by degrees; and a few days ago, in turning over *Seward's Anecdotes*, I met with an account of it which I will show you. You will perceive that it is in the shape of a kind of Royal Ordinance or Edict, at a time when the temporal head of the church, as an establishment, assumed the exercise of a direct authority in such points as these, and when you will allow that the proceedings of authority were not dictated by any very tender indulgence for such as leaned to those practices of the meeting-house by a reference to which you support your view of the case. There it is. It is addressed by Charles II. to the University of Cambridge:—

“ VICE CHANCELLOR AND GENTLEMEN,

“ Whereas his Majesty is informed that the practice of *reading* Sermons is generally taken up by the Preachers before the University, and therefore continues even before himself,—his Majesty hath commanded me to signify to you his pleasure that the said practice, which took its beginning from the disorders of the late times, be wholly laid aside, and that the said Preachers deliver their Sermons both in Latin and English, *by memory* without book, as being a way of preaching which his Majesty judgeth most agreeable to the use of foreign churches, to the custom of the University heretofore, and to the nature of that holy exercise. And that his Majesty’s command in these premises may be duly regarded and observed, his further pleasure is that the names of all such ecclesiastical persons as shall continue the present *stagnant and slothful way of preaching* be, from time to time, signified to me by the Vice Chancellor for the time being, on pain of his Majesty’s displeasure.

“ MONMOUTH.”

October 8th, 1674.

So much for the precedents of usage. Next let me show you a short passage from the prefatory advertisement to a volume of Sermons published about a dozen years ago, by Dr. Dupré, fellow of Exeter College, Oxford, and dedicated to the rector, tutors, and fellows of that college, who I presume will not be suspected of countenancing any irregularities or innovations:—

— “ The discourses contained in these two volumes, are printed and published with very few material alterations, exactly as they were delivered. I have therefore with perfect truth entitled them *DISCOURSES FOR THE PULPIT*. Early persuaded that to address a congregation, without recurrence to a manuscript, is the most impressive style of preaching, I endeavoured from the beginning of my ministry, to acquire that capacity. After much practice and labour I succeeded, and at last I found it more pleasant and easy than the usual method of reading sermons. Sensible that it is a custom long ago disused in the Church of England, I knew that at first I should have many prejudices to encounter. I was aware that men too often judge at once from the external manner, but I always trusted that when I became better known to an audience, the orthodoxy of my doctrines, and my rooted attachment to our Episcopal Constitution would relieve me from all unfavourable suspicions. My hopes were not disappointed and I have now the satisfaction to say that during the long exercise of my sacred profession I always observed that addresses from the memory drew forcibly the attention of the hearers and produced salutary effects.”

*Eu.* I shall meet you in the first instance, with the same kind of weapons which you have used against me. Read on, in the first book which you put into my hands yourself:—

“ The practice,” says the compiler, “ of reading sermons must not, however, be too unreservedly condemned. It is often more a matter of necessity than choice. “ Dr. Sanderson so well known for his “ *Cases of Conscience*,” had an extraordinary memory, but was so bashful and timorous withal, that it was of no use in the delivery of his sermons, which he was in a manner compelled to read. Dr. Hammond, being once on a visit to him, laboured to persuade him to trust to his excellent memory, and to give up the habit of reading. Dr. S. promised to make the experi-

ment, and as he went to church on the Sunday following, put into Dr. H's hands the MS. of the sermon he intended to deliver. The sermon was a very short one, but before the doctor had got through a third part of it, he became disordered, incoherent, and almost incapable of finishing. On his return, he said with much earnestness to Dr. H. "Good doctor, give me my sermon, and know that neither you nor any man living shall ever persuade me to preach again without book." Hammond replied, "Good doctor, be not angry, for if I ever persuade you to preach again without book, I will give you leave to burn all those I am master of."

*Seward's Anecdotes.*

This reminds me that I have some where read of its having happened to more than one of the most celebrated preachers in France, and I think to Massillon in preaching before the King, to lose a link in the recollection of a discourse, and, having from habit no dependence but upon memory, to stop absolutely short without being able to proceed at all. But I see that you have among your books, the *Lectures of Campbell on Systematic Theology and Pulpit Eloquence*, and, to prove to you that my attachment to the principles and practices of my own church, is not such as to blind me to the value of other authorities, I will show you an excellent passage in the *Lecture on Pronunciation*, which distinctly supports my view of the subject:—

"The consideration of these things," (i. e. of two faults which he had just mentioned as incident to the practice of preaching from memory,) "hath often led me to doubt, which of the two methods of delivery, reading or repeating, we ought to recommend to students, or at least which of the two, if universal, would probably have the best effect, and be attended with fewest disadvantages. I shall candidly lay before you, what hath occurred to my thoughts on this subject, and leave it to every one's own judgment to decide for himself. That a discourse *well spoken* hath a stronger effect than one *well read*, will hardly bear a question. From this manifest truth I very early concluded, and was long of the opinion, that the way of reading sermons should be absolutely banished from the pulpit. But from farther experience, I am now disposed to suspect, that this conclusion was rather hasty. Though by proper culture the powers of oratory may be very much improved, yet, by no culture whatever, will these powers be created, where nature hath denied them. A certain original and natural talent or genius for art to work upon, is as necessary in the orator, as in the poet. Now if all, who have the ministry in view, were possessed of this natural talent, the conclusion we mentioned would certainly be just. But so far is this from being the case, that experience plainly teacheth us, it is the portion of very few. But though there be not many, who will ever arrive at the pathos, the irresistible force of argument, and the sublimity, in which the glory of eloquence consists, there are not a few who by a proper application of their time and study will be capable of composing justly, of expressing themselves not only with perspicuity, but with energy, and of reading, I say not in a proper and inoffensive, but even in an affecting manner. So much more common are the talents necessary for the one accomplishment, than those requisite for the other. I have indeed heard this point controverted, and people maintain that it was as easy to acquire the talent of repeating with energy and propriety, as of reading. But I could hardly ever think them serious who said so, or at least that they had duly examined the subject. There are, no doubt, degrees of excellence in reading, as well as in repeating, and they are but few, that attain to the highest degree in either. But in what may be regarded as good in its kind, though not the best, I speak within bounds, when I say, that I

have found six good readers, for one who repeated tolerably. As to my personal experience, I shall frankly tell you, what I know to be fact. I have tried both ways; I continued long in the practice of repeating, and was even thought (if people did not very much deceive me) to succeed in it: but I am absolutely certain, that I can give more energy and preserve the attention of the hearers better, to what I read, than ever it was in my power to do to what I repeated. Nor is it any wonder. There are difficulties to be surmounted in the latter case, which have no place in the former. The talents in other respects are the same, that fit one to excel in either way. Now as it will, I believe, be admitted by every body who reflects, that a discourse well read is much better than one ill spoken, I should not think it prudent to establish any general rule, which would probably make bad speakers of many, who might otherwise have proved good readers. There is something in charging one's memory with a long chain of words and syllables, and this is one of the difficulties I hinted at, and then running on, as it were, mechanically in the same train, the preceding word associating and drawing in the subsequent; that seems, by taking off a man's attention from the thought to the expression, to render him insusceptible of the delicate sensibility as to the thought, which is the true spring of rhetorical pronunciation. That this is not invariably the effect of getting by heart, the success of some actors on the stage is an undeniable proof. But the comparative facility, arising from the much greater brevity of their speeches, and from the relief and emotion that is given to the player by the action of the other dialogists in the scene, makes the greatest difference imaginable in the two cases. A man, through habit, becomes so perfectly master of a speech of thirty or forty lines, which will not take him three minutes to repeat, that he hath no anxiety about recollecting the words: his whole attention is to the sentiment. The case must be very different when the memory is charged with a discourse, which will take thirty minutes to deliver."

*El.* I admit that there is both force and discrimination in these remarks, and the personal experience of the author may serve to balance that of Dr. Dupré adduced by himself. But they apply solely to the comparative advantages or disadvantages of *reading* a Sermon or *committing it to memory*, which, I believe, is called in Scotland *mandating it*,—a system which, besides all other objections, includes such a consumption of valuable time in the single duty of preparing for the pulpit as must surely tend to interfere in some cases with other pastoral employments. There is no comparison instituted, in any of the passages to which either of us have appealed, between *reading* in the pulpit, and *unpremeditated eloquence*, or that which proceeds from so much forethought only, as is requisite for the general distribution and arrangement of the subject, in the mind. This is a mode which if I do not *prefer* it to the use of a written discourse, I maintain at least to have its own peculiar advantages, and cannot admit that it deserves to be called *objectionable*.

*Eu.* Do you mean by this expression that you consider it absolutely free from objection?—Or merely that there is no such serious objection as not to be outweighed by the advantages on the other side? For if it is open, in point of fact, to no objection whatever, the prejudice must be very unreasonable which is entertained against it by many eminently respectable churchmen. You see by the very example of Dr. Dupré that his preaching without book tended to expose his orthodoxy to suspicion.

*El.* Yes,—but such a suspicion, as far as I know, could simply be founded upon the circumstance which you have already brought forward on the same side, “that this happens to be the way practised in the meeting-houses.” Now I am willing to allow that a certain jealousy ought to exist in the church,—(although I am an advocate for all reasonable concession too,)—of any departure from established practices, and any direct imitation of those which may be considered as characteristic of separatists. I confess also that proceedings have sometimes taken place which warrant the watchful exercise of such a jealousy. But if we object to a good and edifying practice, and one in relation to which the Church has prescribed no positive rule, solely because it is adapted to other religious denominations, the only possible effect that I can see of so inflexible a course is to give just so much distinct advantage to their places of worship over our own. I have been in country-churches in some parts of England where the psalm-singing has been so intolerably bad, that in spite of myself and of the feeling of sacredness with which I regard all that is connected with the worship of God, the lines have rushed upon my mind which are said to have been made upon a like occasion by an irreligious poet,—(although fortunately they are only applicable in part, since Sternhold and Hopkins have given place to *Brady* and *Tate* :)—\*

Sternhold and Hopkins had great qualms  
About translating David's Psalms  
To make the heart full glad :  
But had it been poor David's fate  
To have heard thee sing, and then translate,  
It must have driven him mad.

Perhaps in the same parish there is a meeting-house where so much pains has been taken with the singing, as by this part of divine worship alone, to draw hearers from the church. Would you call me an innovator or enthusiast, or a favourer of views opposed to the established church, if with or without any reference to the rivalry of another place of worship, I were to lend, under proper sanction, my feeble aid to promote an improvement of the singing in church, and to communicate to the congregation at large a spirit of devout participation in this highly important and divinely recommended † exercise of piety?

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\* An improved version and an authorised selection of the more appropriate portions of the Psalms, with the addition of suitable Hymns, is still a great desideratum in the church, but the version of BRADY AND TATE, although very unequal, and seeming to indicate a considerable disparity of talent between the two associate poets, —is by no means contemptible. It contains occasional specimens of sufficiently happy and spirited translation, of which the opening of the 101st Psalm may be adduced as one example.—It is often, however, exceedingly languid and heavy.

† Matthew xxvi, 30, Eph. v, 19. Col. iii, 16. James v, 13.

*Eu.* Your illustration does not appear to me to be perfectly fair. The parallel does not hold. The case which you take is simply a question between doing a thing well and doing it ill. Whereas, in the other case, we are not enquiring whether a man ought to be a good preacher, (if he is so gifted,) or a bad one, respecting which there can be no possible dispute, but whether one system in preaching, and *that* the generally received system of the Church, be not preferable to another system which happens to be almost universal among the Dissenters.

*El.* But suppose—and I verily believe it to be the case—that the extent to which the system of reading sermons has been carried has itself been one fruitful cause of the success of dissent—will you, out of your very zeal for church unity and order—upon the very ground that separation is an evil which you would discountenance—will you, recommend an unyielding perseverance in a system which contributes to that evil? Let me at least have some statement of the superior advantages belonging to this system, *independently* of any just attachment which you feel to the party with whom it happens to be in use.

*Eu.* I will state what occurs to me at the moment, but it must not pass for all that could be advanced in maintenance of my argument. In the first place, the momentous and awful topics of the pulpit ought to be guarded against all mixture of those wilder sallies of the imagination or that effervescence of heated feelings, and above all, against those hasty positions, those highly coloured representations and untenable statements of the case, into which men are apt to be hurried in any harangue of which the matter suggests itself as they proceed, and takes fire, as it were, from the rapidity of its own motion. There is no place in the world where expressions which the speaker will afterwards regret, are so much to be deprecated as in the pulpit, or where any improprieties into which he may be betrayed, are so like to be pardoned. Although the corrective and enlightening influence of Divine Grace upon the heart of the minister, and his exercise of prayer, i. e. his immediate preparation for the task, are what I conceive to be absolutely essential to the effectual preaching of the Word of God, yet that gift of the Spirit which directly supplied matter to the primitive disciples, and superseded the necessity of any acquirements or any study on their own part, is what nothing but an insane presumption would now arrogate to itself; and all, therefore, that is uttered, ought to be weighed and carefully adopted as the vehicle of Divine Truth to the soul. The best sermons are those, presuming, of course, that they do not fail to press home the genuine doctrines of the Gospel, which convey the most solid instruction, and which, when retained and reflected upon, are best approved by a sound judgment. The habit of written composition is the most improving to the preacher himself. It is an exercise which disciplines and forms him to higher degrees of excellence. "Reading," says Lord Bacon, "maketh a

full man; conference, a ready man; writing, an exact man. This *exactness* is valuable in the TEACHER OF TRUTH, and without it, he may be full of what is ill—digested, and ready with what he cannot prudently apply. There is a passage which I remember as remarkably apposite to this part of my argument, and to which I think I can turn, in the first book of Cicero de Oratore :

“Plerique in hoc, vocem modo, neque eam scienter, et vires exercent suas, et lingue celeritatem incitant, verborumque frequentia delectantur : in quo fallit eos, quod audierunt, dicendo homines, ut dicant, efficere solere : verè enim etiam illud dicitur, perversè dicere homines, perversè dicendo, facillime consequi. Quamobrem in istis ipsis exercitationibus, etsi utile est etiam subito sæpe dicere, tamen illud utilius, sumpto spatio ad cogitandum, paratius atque accuratius dicere : caput autem est, quod (ut vere dicam) minimè facimus, (est enim magni laboris, quem plerique fugimus), quam plurimum scribere : stilus optimus et præstantissimus dicendi effector, ac magister ; neque injurià : nam si subitam et fortuitam orationem commentatio et cogitatio facile vincit ; hanc ipsam profecto assidua ac diligens scriptura superabit. Omnes enim sive artis sunt loci, sive ingenii cujusdam atque prudentiæ, qui modo insunt in ea re, de qua scribimus, anquirentibus nobis omni que acie ingenii contemplantibus ostendunt se et occurrunt.”

There is more to the same purpose—and how do we heighten the importance of the remarks, if we apply them to the labours of the Christian preacher? A clear and well digested train of argument, an array of persuasive sentences, the result of a calm and deliberate preparation, are more suitable to the sacredness of his subject, more consonant to the severe decorum of the place, more calculated to operate fairly upon the mind and to leave a permanent effect, than a frothy, although an irresistible, torrent of words. A preacher, I grant you, ought to be earnest as well as grave, but an *emporté*, “a robustous fellow,” ranting and “tearing a passion to tatters,” makes, in my judgment, a revolting figure in the pulpit. And supposing a man to be deficient in judgment, in taste, in the proper command of his own powers, in the ready or the discreet use of his endowments, in adherence to his plan or subject, in methodical arrangement of his ideas, his liability to err, in these his weak points, will manifestly be increased by his preaching extempore. Are there not, in point of fact, many extempore preachers who vend the most crude rhapsodies to their flocks, and many more who so over-run their distance in one direction, that the time fails them to return to points which lie within their promised undertaking, or are so carried away into digressions, as to lose the thread of their original theme? Add to all this, that there are many excellent, sensible, and well-informed clergymen, who, like the Lawgiver of the Jews, are “slow of speech and of a slow tongue,” and whose best “tongue,” therefore, is “the pen of a ready writer;” and there are persons of a sedate and retiring character, a meek and quiet disposition, which, while it is favorable to piety, and fits them in several points of view, to become the willing and devoted

servants of God and the kind and gentle shepherds of his flock, causes them to shrink from any effort requiring confidence in themselves. I must anticipate, therefore, a remark which I expect from you, that persons in Parliament, at the Bar, and at public meetings, find no difficulty in *making speeches*; for persons who *do* find a difficulty in this, and who could never shine in those departments of human exertion, may still be exemplary servants of a master who himself did "not strive, nor cry, nor make his voice to be heard in the streets." Were such persons required to make extemporaneous addresses, they would be excluded from the ministry of the Church, and their places might perhaps be occupied by competitors more fitted to catch the applause of the many, and to exercise sway over the popular mind, but far less capable of infusing, because less possessed of it themselves, the genuine spirit of the gospel of peace.

Another advantage of pre-composed and written discourses, is their permanent character; and to this practice, no doubt, we are indebted for a vast portion of those valuable sermons from the hands of our own clergy, which have constantly issued from the press. But I am usurping more than a due share of the conversation. It is your turn to support the preference which you assign to the other system of preaching.

*El.* I do not know that I have positively expressed a preference, to which, however, I confess that I strongly incline. I admit that there is much weight in some of the reasons which you adduce. But I shall begin the defence of my own view of the case by attempting to invalidate them in some particular points; and I do not promise that you shall be quit for a less lengthy disquisition, (according to the phrase of our good neighbours across the lines,) than that to which I have been now listening. I only hope that you may be no more impatient than myself. I conceive that what renders the idea of extemporaneous preaching so formidable, or the experiment so difficult to some clergymen, is the mere circumstance of its being unusual in the Church and unpractised by the individual. If persons preparing for holy orders knew beforehand that they would be called upon to speak thus in public instead of reading their compositions, were taught to regard it as a matter of course, and saw all clergymen doing it with every variety of gifts and attainments, the imaginary arduousness of the task would, in a great measure, disappear; they would learn to train themselves accordingly, and the actual exercise of the duty would gradually remove all difficulty whatever. I do not say they would all be orators, nor do I mean in contradiction to your quotation from Cicero, to maintain that by mere dint of speaking, they will at last speak in a state of excellence, but they would learn to TALK TO their people, in a plain, forcible, earnest, affecting manner, by which means I believe that they would reach the hearts, eye and inform the understanding of most audiences, and of the majority, perhaps, in all, far

more effectually than by *reading* the most elaborate discourse, unless by a rare felicity and skill it were both so composed and so read as to produce almost the same effect. I have heard a clergyman who never ventured upon unwritten preaching in the pulpit, address an affectionate warning and instruction in private, to a sinner, in a manner altogether natural and unstudied, which would have been fitted to form part of a plain but very impressive and edifying sermon. And I confess that I have sometimes sat upon thorns to hear a minister whom I believed to be good and pious, *read his religious essay* in Church, scarcely lifting his eyes from the book, nor seeming at all like one who labours in such a cause, to convince, to touch, to encourage, to awaken, to alarm. A man may sit down and write for the *pulpit* a very *excellent composition* upon any given subject, and one which shall develop the most correct views of the doctrines of salvation, and yet forget to calculate it for an instrument by which he is personally to reach the souls of an assembly of hearers; while another of no remarkable attainments, who is without any prepared discourse on hand—(although I confess that some instances will occur in which he may commit the errors and improprieties which you have described, but which there are ways, I think, to guide against or to cure,)—this other will address himself directly to his people—will speak to them as man to man—will come, as it were, to close quarters with them; will have them before him as the subjects upon whom he has to produce effect, and *res*, as Cicero somewhere says in the same work which you have cited, *visuâ verba parient*; the effort at the moment of bringing his resources into action and disposing them to bear upon his audience, will suggest a force of thought, and inspire a manner, which one whose task, except the mere act of reading, is already done, will seldom exhibit, unless, as I have hinted above, he has a kind of faculty, both in his preparation and his delivery, of placing himself in the same situation. Men speaking in this way will generally be prompted in the first place to more *earnestness* in seeking to work upon the hearers, and secondly, to more care to make themselves *familiarly understood*; for in writing a man may be apt to follow the train of language which occurs to his own mind as the best, and will often make a sermon, which, as I have heard it expressed, he will *fire over the heads* of his congregation, but he will hardly *talk* without taking more pointed aim, and trying to speak *à la portée* of those whom he is addressing. And this earnestness of delivery and familiarity of exposition, are what I conceive to be two capital points in preaching, so long as the one is kept clear from a blustering vehemence, and the other does not degenerate into vulgarity, or violate, in any way, the dignity and gravity of the pulpit. Permit me to turn once more to *Seward's Anecdotes*—the very next article to that which contains the royal injunction for preaching *memoriter*, is a letter upon the proper delivery of sermons, to the tenor of which it will certainly be *most easy* for those preachers to con-

form who have no manuscript to occupy their hands and eyes. You may mistrust perhaps the quarter from which it comes, but it recommends nothing theatrical:—

“ The celebrated Garrick having been requested by Dr. Stonehouse to favour him with his opinion as to the manner in which a sermon ought to be delivered, the English Roscius sent him the following judicious answer:—

“ MY DEAR PUPIL,

“ You know how you would feel and speak in a parlour concerning a friend who was in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You would not think of playing the orator, of studying your emphasis, cadences, and gestures; you would be yourself; and the interesting nature of the subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would thus be in the parlour, be in the pulpit; and you will not fail to please, to affect, and to profit.—Adieu my dear friend.\*

*Eu.* The propriety of the word *graceful* in this passage is what I should be disposed to call in question. I do not see that the interest which we feel for others will make us *graceful* in expressing our concern for their welfare. Whatever seems forced and *unnatural* is *ungraceful*, but certainly we cannot say that whatever is *natural* and proceeds from real feeling, is *graceful*.

*El.* I think your criticism just. It relates, however, to the least important part of the description. It is desirable, certainly, that the delivery of a public speaker should satisfy a correct, and if it be possible, even a fastidious taste, but if he thinks beforehand about being *graceful*, he will be liable to exhibit a vanity and affectation which in any speaker are censurable, but in the preacher of Christ crucified, abominable.—But I have not half done with you yet.

*Eu.* Proceed my friend. I listen to you with pleasure, although I am not yet prepared to strike my flag.

*El.* With reference to that part of your remarks which speaks of the exclusion of pious but modest candidates for the ministry, which would follow, in some cases, from the general adoption of extempore preaching, it seems to me that I have already diminished if not dissolved that objection, by the view which I have taken of the causes which render the practice formidable. The difficulty is created by the belief of a difficulty. There are few men who cannot give continuous utterance to their thoughts. In his prayers, for example, for himself,

\* This reminds us of another anecdote which we have heard concerning this great master of the drama.—Being asked by a clergyman, “ How comes it that we who deliver truths produce so little effect on an audience, while you, who only deliver fictions, produce so great an effect? Because, replied the sarcastic Garrick, you deliver truths as if they were fictions, while I deliver fictions as if they were truths.

for his flock; for his charge, will a clergyman confine himself to forms?—will any form convey the expression of all the particular wants which occur to his own mind? And may there not be occasions for which no form will provide, when he is called in, to give his prayers to others? Or, if he is drawn, in common life, into any discussion at table, will it not sometimes happen that the same man who perhaps fancies it impossible to preach extempore in a country church, will sustain a good argument upon religious or other topics, and warning as he proceeds, display an earnestness of manner and power of expression, which amount almost to cloquence itself? And besides, *assuming*, for the sake of the argument, that the practice in question is decidedly the most conducive to edification—*then* the want or supposed want of a gift for it in some few individuals, may better be pleaded as a reason for their exclusion than for the rejection of the practice. An excellent, learned, and pious man may be in voice so very feeble, and in utterance so indistinct, that he cannot be heard over one half of an ordinary church—upon one half, then, of his hearers, or more, all the piety and learning of his discourse is absolutely lost, and all that can be said is, that the preaching of the Word being the great engine of promoting true religion, he is disqualified, unless in some peculiar situations, for the exercise of the ministry.

*Eu.* Nay, but you are going there too fast—for you cannot possibly mean to institute any comparison between the evils of having a voice quite inaudible, and some supposed disadvantages of using written sermons, against which at least there is some considerable balance of good.

*El.* The one, however, is a case which serves to illustrate the other. But even were I disposed to believe that a rule established for preaching either extempore or memoriter, would bear hard upon some men whom we should be sorry to exclude, I am persuaded that it would deter others from the profession whose exclusion would be of signal benefit to the Church of Christ. There is no of body men upon the face of the earth whom I more truly venerate than the clergy of my own church—but our ecclesiastical establishment, with all its conspicuous excellencies and all the blessings which it diffuses over the country, has also some incidental defects; and, among these, the family patronage of church-livings occasionally makes it difficult to prevent the intrusion of careless guardians into the heritage of God. Now I am convinced that if it were known to all who think of entering the church that they must depend upon their own resources and exertions in the way necessary for one who must speak in pulpit without a written discourse, it would keep back some candidates who regard as an easy task the preparation of a written sermon, which they conceive to be the chief duty of the profession:—And no plagiarism would—

*Eu.* Pardon me for again interrupting you, but it has happened to me to know preachers of other denominations, who have been sup<sup>d</sup>

posed to deliver their own matter, have availed themselves, by means of a good memory, of the help of printed sermons.—And in fact I do not see why it should not be as easy to borrow in this way as in any other.

*El.* Even supposing a whole sermon to be prepared and delivered by a pure act of memory, this is a more intellectual performance than the mere transcription by the hand for reading. I assure you, however, that, for my *own* part, when I hear a sermon, I endeavour to benefit by the instruction which it conveys rather than to question the originality of the preacher, or exercise a spirit of criticism and cavil.—And I believe that many a soul has been set forward in the way to heaven by a discourse from some of our old divines modernized, adapted, and intermixed with original matter, in the hands of a living preacher. They have often proved good helps, used in this way, to train the young preacher in his noviciate, who has afterwards soared to high and independent flights:

laborum ..... inscium  
Insolitos docuere nisus.

That the practice of original composition, though with the occasional intermixture of such aid as this, is exceedingly general among the clergy, may in some measure be inferred from the great number of sermons *published* by members of that body, which must be supposed to constitute the merest trifle in the world, in proportion to the number *composed* by them *all*. Few of our clergy, indeed, are found at a loss when called upon to preach sermons on particular occasions. But the not unfrequent *imputation* of plagiarism is itself an evil, and it is one from which the extemporaneous preacher is exempt. He is never subjected to the same insinuations; he gains the credit himself for all that he utters: it is the better received: and therefore takes the more effect.

Upon the whole, therefore,—although I have not exhausted the subject, and could enlarge upon other points, (such as the advantage of being called upon to improve any impressive occurrence of which there has been no time to prepare written notice,—the superior facility of accommodating a discourse to circumstances,—in a vessel,—in a prison,—on a journey through new settlements unprovided with resident preachers,) —Upon the whole,—I am disposed to prefer the system of what is commonly called *extempore preaching*, by no means intending to take the expression *à la rigueur*. Every clergyman should be guided by his own experience in the degree of his previous preparation: all, however, should have in their minds the *outline* of a plan: some preachers succeed remarkably well who use slightly written notes, furnishing the heads of their argument and suggesting certain principal points.

*Eu.* Well! I do not know what to say to it;—unless by adopting the convenient and pacific conclusion of Sir Rodger de Coverley, when disputable points were brought before him, that “*much may be said on both sides.*”

*El.* We have proved, I think, that a good deal may be said: perhaps something might be *done* also on both sides. I mean that both practices might be retained.

*Eu.* Must be retained you should rather say; for it would surely be impossible to introduce a total change in the system at once.

*El.* Unquestionably it would; but, if we regard the thing abstractedly from any established usages or professions, my view of the subject is *this*,—that, conceding the point with respect to a certain class of congregations in which it might be thought advisable to use sermons regularly pre-composed, and perhaps allowing them for the reasons stated by Campbell, to be *read* rather than delivered *memoriter*,—I should still be for encouraging to the utmost, the gradual introduction of extempore preaching, according to the latitude of acceptance already stated, in the great majority of churches. And I think the *faculty* should be cultivated, by all the clergy, whose habits are not absolutely fixed, especially in the Colonies. It may often be useful to both in the same church; and I warmly approved a practice which is used by several clergy in this diocese, who preach in the usual mode at one time of the day, and substitute, for this, after another service, the familiar exposition of a chapter—a practice attainable by persons who are or may believe themselves incapable of an extempore sermon upon a single text, because, in the former case, the groundwork of their matter is still supplied to them as they proceed. This and other similar modes of delivering instruction are sometimes, by one of those singular perversions of words from their original import which creep into use, described under the name of LECTURES, which properly signifies something *read*, in contradistinction to that which is delivered from a book or manuscript.

*Eu.* Whatever may be the impression produced upon me by your arguments, and whether I am decided or not, in my own mind, that they outweigh mine,—you have supported them with sufficient ingenuity to make me content, on my side, that it should be regarded as a drawn battle between us. But of one thing I feel confident, that if we begin to meddle with the venerable prescriptions of authority or sanctions of established usage in the church, it must be done *en tâtonnant*, and should be attempted with a wary hand. And I will just observe that there are *some* of the advantages which you have mentioned as belonging to extemporaneous preaching, an approach to which can be made, by careful attention, in the use of sermons which are read. This is to be done, *first*, by the cultivation of a familiar, forcible, engaging style of composition, carrying direct personal

appeal to the case of the hearer, and treating the subject not only as a set of *general truths*, but as things which the pastor is to cause to *operate* directly upon his flock; and, *secondly*, by the acquisition of that delivery in which he not only reads distinctly, correctly, seriously and emphatically, but enters feelingly into his subject, seems unfettered in countenance and action by his look, and catches, as he proceeds, almost the earnestness of an unpremeditated charge. And, this manner being so highly advantageous, I humbly conceive it to be of great importance that the smallest circumstance should be attended to, which can render it more easy. Among these, if I were admitted to offer my advice to the clergy upon these subjects, (in which case I might adopt for my motto the words of an old instructor in a different kind of preparation to appear before the public,

———— fungar vice cotis, acutum  
Reddere quæ ferrum valet, exors ipsa secandi,)

I would suggest the observance of two rules in particular: 1. That the preacher should be as familiar as possible with his sermon before he ascends the pulpit, so that a slight inspection of a sentence may possess him of its contents. 2. That the writing should be large and plain, and not in pale ink; the lines considerably apart from each other, and the divisions between the sentences distinctly marked. But, after all that can be said, I am intimately persuaded that nothing can be more pernicious than to convert the duty of attendance upon divine worship into a mere *running after favorite preachers*; and that, if we so treat the subject of preaching, as either to excite or to humour those “itching ears” which prompt men to “heap to themselves teachers;” if we contribute to the love of irregular *stimulants* in the place of plain and wholesome food for the soul; if we become subservient to a bustling, obtrusive spirit of piety, (*a kind of religious gossiping that I have sometimes seen,*) among ministers and people,—we do an irreparable injury to the cause of sound and sober religion. I am convinced that many christians who have only trod, on the Sunday, the same path to their parish-church all their lives, to hear a pastor who never once either gained or sought the admiration of a crowd, have found more benefit and solid comfort to their souls than many of the most eager rangers to hear the “*orations*” of an Irving. I often think of a passage in the life of Hooker, whom I regard as decidedly one of the truest saints, and, at the same time, one of the greatest men of any age,—himself not attractive as a speaker, but exemplary and thoroughly devoted as a pastor: “He never laboured..... to amuse his hearers and get glory to himself: but glory only to God. Which intention he would often say was as discernible in a preacher as an artificial from a natural beauty.”

## REVIEW OF ARCHDEACON MOUNTAIN'S ORDINATION SERMON, AND OF "THE CHURCHMAN'S REMEMBRANCER."

*The foundation and constitution of the Christian ministry, &c., considered in an Ordination Sermon preached in the Cathedral Church of Quebec, on Sunday, 30th July, 1826, by the Rev. G. J. Mountain, D. D., Archdeacon of Quebec, &c. &c.*

*The Churchman's Remembrancer, or a Defence of the Established Church of England, by a Member of the Church of England. Published—Upper Canada, 1827.*

The sermon of which the title stands at the head of this article, was preached on the occasion of the first ordination held at Quebec, by the present Bishop of this Diocese. The rubric to the ordination service requires that "there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted," and "how necessary that order (whether it be the order of Priest or Deacon) is in the Church of Christ." The preacher on this occasion thought it proper to enter into the scriptural as well as collateral evidence, of the Apostolical institution of Episcopal ordination. The sermon was published at the request of the gentlemen at whose ordination it was delivered.

If any proof were wanting to shew the propriety, nay the necessity of pursuing this course, under the existing circumstances of this Diocese, such proof is abundantly furnished by the pamphlet of which the title forms the second head of this article. The author in his advertisement says, "it cannot be necessary to advert particularly to the hostility recently manifested to the establishment of the Church of England in this Province; the very public manner in which that has been declared, precludes all necessity of any such peculiar reference, and merely calls for a defence from those assaults, and for a refutation of those calumnies as public as they were made." We may, in addition to this testimony, refer our readers to the repeated attacks which have been made on the constitution of the Church of England, and particularly on Episcopal ordination and government, in some of the newspapers of the sister province. In these attacks it has been broadly asserted that Episcopacy can derive no support from Scripture, but owes its origin to some of the early corruptions of the Christian Church. We are of opinion that this is a question of more vital importance to the spiritual interests of individual Christians, as well as to the purity of the Church, than is generally imagined. Many, we apprehend, are satisfied with considering Episcopacy *an excellent system of church government*, and, as such, are willing to give it their support, even though it be of merely *human or political* institution. But we think it necessary to consider the question in a far more extended and important point of view. We cannot help thinking that if there be satisfactory scriptural and other evidence of an Apostolical mode of setting men apart for the ministry, and of Church govern-

ment:—all Christians are most deeply concerned in pursuing that mode, as far as circumstances will admit it to be done. If God has thought it necessary to make a revelation of his will to man, it must have been intended as “a lamp unto his feet and a light unto his paths.” That such a revelation has been made, all denominations of Christians agree. He who desires to participate in the covenanted mercies of God contained in that revelation, must feel himself bound to adopt the means therein prescribed, rather than the suggestions of human reason—because had the latter been deemed a sufficient guide, God, who does nothing in vain, would have made no revelation of his will. If therefore we can gather from the Scriptures that the Apostles, who acted under the extraordinary influence of the Holy Ghost, (for they had the power of working miracles,) either expressly pointed out, or themselves acted upon a particular mode of setting men apart for the work of the ministry—that we have no example of an ordination for this purpose without the imposition of the hands of one of themselves—that they ordained three distinct orders of the Priesthood, viz., Bishops, Priests, and Deacons—that the office of the former corresponded with their own, and that they had the chief rule over the two latter; then we must allow, that those who receive their commission as the Ministers of God’s Word, by any means *essentially differing* from the practice of the Apostles, have no more claim to the appellation of Christ’s Ambassadors, than those who have never been baptized have to the name of Christian. And, assuming what we have *supposed* to have been the practice of the Apostles, we must declare a system to be “*essentially differing*” from their practice, which acknowledges but one order of Priesthood, which admits of no distinction of authority in the ministry, and which allows ordination to be made without the imposition of the hands of a Bishop or overseer of the Church of God.

We propose then to enquire what Scripture authority we have for ascertaining the intentions and practice of the Apostles with regard to ordination and church government—what evidence we have of the practice, in these respects, of their immediate successors, and of the Christian Church through successive ages of the world. As the easiest and simplest mode of ascertaining this point, we shall lay down certain propositions, and endeavour to prove them by the Scriptures, and the collateral evidences of the earliest writers after the Apostolic age, and of Ecclesiastical History. If these three sources of evidence agree in support of our propositions we may fairly conclude with Q. E. D.

We assert then, 1st, that the Apostles were commissioned by Christ to teach and preach the Gospel and administer the Sacraments. “Then the eleven Disciples went away into Galilee into a mountain where Jesus had appointed them; and when they saw him, they worshipped him; but some doubted; and Jesus came and spake

unto them, saying, all power is given unto me in Heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Matthew xxviii—16; and the following verses: "These words (says Abp. Secker) contain that great commission and charter granted by our Saviour, to his Apostles and their successors, by the virtue of which we and all mankind have been called to the knowledge and practice of true religion, enforced by the motives of eternal happiness or misery."

2. The Apostles had the power of commissioning or ordaining others. "Lo, I am with you alway even unto the end of the world," Matt. xxviii. 20,—that is, that he will be with them so long as he has a visible church on earth, or till his coming again to judge the world. And how could this be if they had not the power of commissioning others? But this power is more positively mentioned by St. John, chap. xx, 21,—“As my Father hath sent me, even so send I you.” And what was the object for which Christ was sent by the Father?—if it was not to propagate and establish the kingdom of the Messiah, by faith in his blessed gospel. Christ here sends his Apostles with the same authority, as far as it was necessary, to complete the design. Consequently, the whole power of *erecting* and *governing* the visible Church of Christ, is here not only conferred on the Apostles, but the power of *delegating it to others* is also necessarily given them—“As my Father hath sent me, even so send I you.” His Father sent him with power to send others, or he would not have exercised that power; when therefore Christ says, “even so send I you,” he clearly and unequivocally delegates that power to the Apostles.

3. The Apostles conferred this commission on others sometimes with the assistance of presbyters, but never without the imposition of the hands of some one of themselves. When it became necessary, by the increasing number of the converts, to delegate some portion of their commission to others, seven deacons were ordained in the following manner:—They were “set before the Apostles, and when they had prayed, they laid their hands on them.”—Acts vi, 6. These seven deacons had authority to preach and to baptize, as appears from the examples of Stephen and Philip, who were ordained by the imposition of the Apostles' hands. Paul and Barnabas, who were also Apostles, afterwards “ordained elders in every church.”—Acts xiv, 23. And Timothy was ordained *by* the imposition of St. Paul' hands, *with* the laying on of the hands of the presbytery.—Compare II Tim. i, 6 with I Tim. iv, 4.

“Timothy was sent to Ephesus, to ordain more Presbyters, because, though it appears that there were Presbyters there, they had no power to ordain without the Bishop;—he was *set over the house of God*;—was to consecrate Presbyters by imposition of hands: to admit others in the same way to the order of Deacons; to command and teach with authority; to charge others, to teach no doctrine but such

As they had received; to regulate the maintenance of Presbyters; to receive accusations against them, and judicially to pass sentence upon the case; and lastly, "the things which he had heard from St. Paul, the same he was to commit to faithful men who should be able to teach others also;" or in other words, he was to constitute a succession of ecclesiastical persons, and to send them to the work with power again to send others, as he had himself been sent by the Apostle, the Apostle by Jesus Christ, and Jesus Christ by God the Father. It is one continued stream from the source of all power in Heaven and in earth. "As the Father hath sent me," says Christ himself, "even so send I you." He received power to delegate them—he gave them power to delegate others. Titus also was left in Crete, where there were already Presbyters, expressly to "ordain Elders or Presbyters in every city;" to set in order the things which were wanting, and to exercise other specific acts of Episcopal jurisdiction."—*Archdeacon's Sermon.*

4. There were in the time of the Apostles, three distinct orders of ministers, viz. bishops, priests, and deacons. The word bishop is derived from the Saxon word "biscop," and this last is derived from the Greek word "episcopos." The word "priest" is in all modern languages nearly the same, and is derived from the Greek word "presbuteros." And the word "deacon" from the Greek word "diakonos." We have already proved that the Apostles ordained deacons, and that Paul and Barnabas ordained elders. The word "bishop" is used among other places in the Epistles to the Phillippians, to Timothy, and to Titus. It is acknowledged on all hands that the offices of presbyter or elder, and deacon were distinct. That the words "bishop" and "presbyter" were sometimes used interchangeably to denote the same office, is also acknowledged. But that there was the *separate office* of "bishop" is what we are to prove. This is evident from St. Paul's Epistles to Timothy and Titus, who were both invested with episcopal authority. The power of ordination and a particular charge in conferring it on others, is given to Timothy. He is commanded to "lay hands suddenly on no man,"—I Tim, v, 22. He is commanded to caution the presbyters under him, "that they teach no other doctrine." 1, 3; the manner in which he is to reprove an offending elder, or presbyter is laid down:—"against an elder (or presbyter) receive not an accusation but before two or three witnesses."—v. 19. And the conduct which he is to cause the deacons to observe is specified in chap. III, 8. The same episcopal powers are committed to Titus; he had power to "ordain elders in every city,—Titus 1. 5; and to excommunicate heretics after the first or second admonition—III, 10.

"As soon as they (the Apostles) were endued with power from on high, for the effusion of which they had been directed to wait, we find in the account of their proceedings, the origin of three orders of the clergy. They ordained the *seven Deacons* of the inferior order, who are mentioned by name, and who as we find from the example of Philip, were authorized to administer baptism and to preach. Paul and Barnabas ordained Elders or Presbyters in every Church. These were the ordinary Ministers and Preachers of the Gospel; and the name has come down with

the order, for the word Priest is formed in passing through different languages from Presbyter, which in Greek signifies an Elder. A person in Priests' orders, therefore, and an Elder, are one and the same thing. St. Peter accordingly addresses the Elders as those who "feed and have the oversight of the flock;" St. Paul speaks of them as those who "labor in the word and doctrine," and charges them in the Acts, "to take heed to the flock over which the Holy Ghost hath made them overseers, and to feed the Church of God." Of the order of Bishops superior to Presbyters, and invested with superior powers, (besides the Apostles, whose office was in so many respects extraordinary and peculiar,) we find examples in Timothy and Titus. The word Bishop which signifies an *overseer*, and the word Presbyter or Elder, are indeed used interchangeably in the New Testament, to describe the same office, as we apply the word Clergyman to Ecclesiastics of every rank. But mark what a consequence will follow from the argument—(an argument which has been made the foundation of *changes in the constitution of the Church of Christ*)—that there is *therefore* no distinction of office. Where we find the word *Minister* in the New Testament, which is frequently applied to the *Apostles* themselves, the word in the original is *Deacon*! If we would prove therefore from the application of the word Bishop to ordinary Pastors, that there must be no such superior office as that to which we now apply it, we shall be driven to the inevitable conclusion that there is no distinction between the *Apostolate* and *Deaconship*! The question is not a question of *names*, which were plainly then taken in an unrestricted and variable application, but of *offices* and *grades* in the Christian ministry. After the death of the Apostles, (though during the life of St. John, who survived the rest,) the governors of the Church, succeeding with reduced powers to their *places*, abstained from the *name* of Apostles, assumed that of Bishops, which accordingly became the fixed title of those who ordain, confirm, and govern, and thus distinguished themselves from the second order to whom the title of Presbyter was once for all assigned, as was that of Deacon to the third, or order of assistants."—*Archdeacon's Sermon.*

5. The Apostles used the same episcopal powers as are now used by the bishops in the Church of England. They ordained ministers, see Acts vi, 6. They confirmed baptized persons—VIII, 15; and they gave charges to the clergy: Paul called together the presbyters of the Church of Ephesus and *charged* them "to take heed to the flock over which the Holy Ghost had made them overseers."—Acts xx, 27 and 28.

6. The Apostles conferred the episcopal authority on others. This has been already proved in the cases of Timothy and Titus.—*see prop. 4.*

7. A regular succession of this episcopal authority and of the three distinct orders of bishops, priests, and deacons, has been continued from the days of the Apostles down to the present time. The most ancient ecclesiastical writer extant is Clemens Romanus, who, in an epistle to the Corinthians, written within forty years of our Saviour's ascension, speaks of the three distinct orders of bishop, priest, and deacon. Ignatius, who was himself Bishop of Antioch about seventy years after Christ, also makes mention of the same distinct orders of clergy. These men were ordained by the Apostles, and were consequently cotemporary with them. Indeed no question was made about this distinction, nor about episcopal authority, till it

was made by Ærius about three hundred years after Christ, in consequence of a disappointment in his expectations of obtaining a bishopric for himself: but he had few followers, and his heresy was soon extinct. Irenæus, who lived in the second century, says, "we are able to number up those, who, by the Apostles, were made bishops in the several churches, and their successors, to this time. Polycarp was not only instructed by the Apostles, and acquainted with many of those who saw our Lord, but was also by the Apostles made Bishop of Smyrna in Asia, whom I also saw when I was young." Irenæus was *first* presbyter, and *subsequently* Bishop of Lyons; Dionysius was *first* presbyter, and *afterwards* Bishop of Rome; Eleutherius was *first* deacon, and *subsequently* Bishop of Rome. All these lived in the *second century*. Jerome says, all bishops are the Apostles' successors." Cyprian, speaking of bishops, calls them "præpositos qui Apostolis vicaria ordinatione succedunt." It is unnecessary to multiply authorities on this subject; it is sufficient to add that catalogues of bishops, in some churches succeeding each other from the times of the Apostles, were collected by Eusebius and Socrates; and that the three orders of bishop, priest, and deacon existed in the church from a very early period is acknowledged by all parties.

"But will any say, the Fathers are no authority for us: we cannot trust to such fallible sources of information—we cannot rely upon such distant and uncertain testimonies. Let us see into what a danger such a scepticism would lead us. Fancy all those documents of Church History destroyed; lead the waters of oblivion over every written tract which emanated from a Christian since the days of St. John, and where would be those Scriptures which are now triumphantly held up as the basis of our faith and hopes? They would either long ago have shared the destruction of those contemporary and succeeding annals which some would reject as useless and of no authority—or they would have come down to us so interpolated by every heretical council and private interpretation—so clogged with the contradictory statements of oral traditions, that their pure original would have been lost for ever. To those *Fathers* we are indebted, if not for the settlement of that sacred canon, at least for our knowledge that it is really the volume which the first Apostles compiled; upon the authority of those *Fathers* we reject certain spurious volumes which were, from time to time, foisted into the code of our religious faith: to those *Fathers* we are indebted for the detection of suppositious passages craftily inserted into the inspired volume; and we confide in their integrity, and praise their vigilance in thus preserving the purity of those heavenly records.

"The same written authority, the same recorded testimony, the coincidences of separated and successive writers, all undesignedly attesting and proving the same fact—the same indisputable marks of evidence, which convinces us of the genuineness of that volume which we hold as the rule and guide of our lives, does, with every similar instance of candour and truth, declare to us, also, that the *order of Bishops* was pre-eminent in the Christian Church—that it was founded by the Apostles—that it alone was the channel of the appointment of Christian ministers." *Churchman's Remembrancer.*

Some doubt has been started as to whether the succession was not broken at the time of the Reformation in England; and this doubt has been excited in the minds of some, by the story of the nag's head consecration, manufactured by a priest of the name of Neale who had been chaplain to the bloody and infamous Bonner, and which did not make its appearance till forty years *after* the consecration of Parker. The story was at first circulated at a time when it was supposed that no one was living who had been present at the consecration. It happened however that the old Earl of Nottingham was still living, who had been present at the consecration of Parker. He declared it was at Lambeth, and not at the nag's head tavern, and so described all the circumstances of it, as to satisfy all reasonable men that it was conducted according to the form of the Church of England. But besides this testimony "the registers of the see of Canterbury (to which Parker was elevated) do all fully agree with his (the Earl of Nottingham's) relation. For as Parker's *congé d'élire*, with the Queen's assent to his election, and the warrant for his consecration are all under the great seal, so, upon the certificate made by those who consecrated him, the temporalities were restored by another warrant also enrolled; which was to be showed in the House of Lords when he took his place there. And above all other testimonies, the *original instrument* of Archbishop Parker's consecration lies still among his other papers in the library of Corpus Christi College at Cambridge which *I saw and read*. It is as manifestly an original writing as any that I ever had in my hands. I have put it in the collection, for the more full discovery of the impudence of that fiction." — See *Burnet's History of the Reformation*, vol. ii. p. 404; also *Collection of Records*, No. ix.

It has been further objected, that Parker was not consecrated by bishops in the actual possession of their sees. He was consecrated by Barlow, Bishop elect of Chichester; Scovy, Bishop elect of Hereford; Coverdale, late Bishop of Exeter; and Hodgkins, bishop suffragan of Bedford. Now all these men were unquestionably of the order of bishops. They had received their consecration in the same manner as those who were actually in possession of their sees; and what "they freely received" they had the power "freely to give," and in proof that their consecration was *then* considered good, we do not find their names among the bishops afterwards consecrated by Parker. They had been deprived of their *sees* during the persecution of Mary; but no *earthly* power could deprive them of the *order of priesthood* to which they had been consecrated. They were therefore subsequently appointed to vacant sees without being again consecrated.— See *Burnet's Hist. of the Reformation*, vol. ii. p. 403. That the succession has been continued from that period to the present day we think it unnecessary to prove, because none deny it.

But an objection of another nature is made by Protestants rejecting Episcopacy, viz. that Episcopalians derive the validity of their orders and ministrations from the Church of Rome which they call *idolatrour and impure*; and this has been called a desperate refuge."

In answer to this objection, we shall satisfy ourselves with one or two quotations from the works whose titles stand at the head of this article.

"A prejudice is raised against us because we hold this Episcopal succession in common with a Church against whose authority, practices, and doctrines, by the very distinctive name of our profession, we protest; we receive these derived powers through this channel. If these powers, then, resided in that Church, how could we cast off her authority, upon any principle which will not equally justify all separation from ourselves?"

"The objection is perhaps specious, but when weighed in the balance, it amounts precisely to this:—That if the branch of the ancient Catholic Church in Britain, which existed, and had upwards of twenty Diocesan Bishops of its own, long before the intrusion of those emissaries, who afterwards brought her under the yoke of Rome, had a right to revert to her original purity and independence, therefore it must follow that it is lawful to set up at pleasure and without restriction, doctrines, ministries, and modes of worship unheard of upon earth; and that men (as the world really seems fast learning to think,) have nothing to do but to cut out the plan of a religious society, agreeably to their fancy, and to fabricate a ministry, as they shall agree upon; and this is completely to constitute a Christian Church!

"But as to another part of the objection, if what is pure and right in religion is only to be measured by our distance from the Church of Rome; and we are to discard every thing we hold in common with her; we can never stop till we have eased ourselves of Christianity itself. We must begin with Baptism, and the Christian Sabbath, we must go on to the Doctrines of the Trinity, and the atonement, and all the fundamental articles of our faith—and finally, we must abjure the Scriptures themselves, which (although without much obligation to her good will in this point,) we have received through the channels of that Church. There were several successive ages in which the great body of the Church throughout the Christian world was in a corrupt state, whether that part which was subject to Rome or that large portion which never was so. "The salt" had every where alike "lost its savour," and the light that was in her was almost turned to darkness. Yet that the regular commission from Jesus Christ, to act for him and to administer the Sacraments, an one in that Church, is incontestable; for it was to reside always to the end of the world in those who succeeded to the place of the Apostles. From them, therefore, it comes strait to us, unaffected in its validity by the accidental defilements through which it has passed."—See Sermon, pages 12, 13, & 14

"But that chain of legitimate succession, say some was broken; the Church of Christ became corrupt; the dominion of Popery communicated its spiritual slavery and blindness, to all the extent of christendom: and every one who owned that authority, became antichristian in his belief and practice. Most truly the most of christendom was infected by that corruption in doctrine and discipline which, in general, owed its rise to the Papal usurpation, and loudly called for the reformation which it was the happiness of our country to admit. But what does a reformation imply? Not surely a demolition of the whole fabric, but the eradication of abuses—not the destruction of the whole constitution of Christianity, but its purification from the errors which deformed it. This was done by the Church of England. They had wandered away from the appointments of their Divine Master, and had sought out 'many inventions:' but the latter they abolished, to the former they returned. They did not overthrow with sacrilegious hand the whole system of Christianity,

and bury, in one indiscriminate ruin, all that was pure and proper, with whatever was corrupt and wicked. No; they carefully discriminated betwixt the evil and the good; and whilst they eradicated the former as the corrupt inventions of man, they adhered to the latter as the pure workmanship of God. They retained every institution which was apostolic and primitive, and would not abandon that medium of the ministerial commission which the first teachers of Christianity had settled, and their successors had universally used.

But suppose that all things had been thus overwhelmed,—that one wide and undistinguished ruin presented again the melancholy picture of

Chaos; rudis indigestaque moles—

who was to lay again the corner-stone of the new temple which was now to be erected? What Uzzah could touch the ark of God without presumption?—what Korah could offer incense for the people without profanation?—what Jeroboam could exercise and confer the priestly office without making Israel to sin? Such impiety was not hazarded by the Church of England—such an annihilation—such a ruin was not contemplated by them: it was contrary to the received maxims of mankind: it was contrary to the revealed examples of heaven.

“The Church of Christ, though *deformed*, was not *destroyed* by the corruptions which were heaped upon it—the rock of its foundation was unbroken—its model survived unimpaired—its lineaments remained imperishable. By the intervention of the clouds of human error, its glory was eclipsed—not extinguished. The ‘Spirit of God’ interposed again for the restoration of harmony and good order: those close clouds were dispersed—and that sun broke forth once more. It was not a *new creation*; *new lights* were not set up in the religious firmament, but the old ones were freed from the spots which had dimmed their radiance.

“That fabric as constituted by the Son of God—holy and scriptural in its nature, was impalpable to the unhallowed touch of man. He might obscure, but could not alter: he might heap on additions and defile, but he could not destroy. Our reformers cleansed away this rubbish of Popish superstition, and restored to the enraptured sight of man the primitive purity of our holy religion. Our bishops—the legitimate dispensers of the ministerial commission,—awoke from the trance of Popish enchantment, and broke from the thralldom of Romish error: they washed and made clean their garments, and stood again in their original and un sullied vestments before the altar of their God.” *Churchman's Remem.* p. 14, 15, and 16.

We shall conclude this article with one or two quotations from the same work.

“To what then does all this lead? Does all this mass of testimony prove nothing in favour of Episcopal pre-eminence? Does it not prove the order of Bishops to be not only distinct from but superior to the order of Presbyters? Should it not remove every doubt from those who declare themselves unsatisfied, by what they call the accidental, and as it were interjectional testimonies of the Apostolic writers? Is not the practice of the *Apostles' successors*, evinced by the uncontradicted testimonies of three centuries of writers—sufficient to establish the nature and mode of those institutions on which the Apostles themselves may not have spoken clearly and at length? Or were all those ancient fathers—those ‘clouds of witnesses—the wretched dupes of credulity, or the crafty authors of imposture? Is it possible that all the churches founded by the Apostles, in places too the most distant and disjoined, would unite in the acknowledgment and use of a constitution which the Apostles had never established? If in contradiction to apostolic appointment, would it have been introduced without opposition? Would no voices have been raised

against such an innovation? would no discontent have been expressed at such a deviation from primitive establishments? Would the whole order of *Presbyters* have so tamely and quietly submitted themselves to the authority of their respective bishops, in the several parts of the christian world, if they knew that that authority was unduly usurped? and if, as then, the prelates were not armed with any civil power to compel or frighten them to such an undue submission? or, on the other hand, is it possible that, in those days of persecution, when to be eminent amongst christians exposed to greater trial; and to seek distinction was to court danger and trouble, torture and death, there should have prevailed such an ambition of *unlawful* advancement as appears to have influenced the ablest and the best of christians? Shall we indeed charge such unhallowed inconsistency upon all those famous martyrs to the cause of christian truth? Shall we accuse of so criminal an ambition those early champions of the faith, so renowned for their wisdom, and so conspicuous for their integrity? can we conceive that all monuments of christian antiquity—the acts, the letters, the histories, the apologies of the early confessors of our faith, would have conspired to deceive us? Shall we indeed reject as frauds and fictions every record of those bishops who contended so vigourously for the purity of the faith against the falseness of Paganism, and the corruptions of heretics—who have planted the good seed by their labors, and there watered it with their blood.”

*Churchman's Remem.* p. 12 and 13.

After a short, but clear and forcible statement of the “motives of our unrivalled country in cherishing and supporting her National Church,” the author concludes with the following beautiful address, breathing the purest sentiments of christian charity, to those “fellow christians who take not sweet counsel with us, nor *walk* with us *in company to the house of God.*”

“Guided by her spirit and her prayer, the member of the Church of England who now addresses you, implores heaven for that “inestimable gift of charity, the very bond of peace, and all virtues, which may draw us, in its holy violence, to the purity of heaven, and embrace, in its beneficial ardor, the whole brotherhood of the family of man. Responding her voice of supplication, he prays that kindred minds and kindred hearts may blend into a closer harmony of sentiment and into intenser feelings of benevolence—that they may speed the arrival of that happy period, the universal reign of heavenly truth, and the unbounded prevalence of christian charity. Moved by her pious wish, he entreats that the last sleep of every christian may be preceded by ‘the sure and certain hope of the resurrection to eternal life;—and that if we cannot kneel before the same altar upon earth, we may all bow down before the same throne in heaven.’”

## ECCLESIASTICAL OBITUARY - PROMOTIONS - ORDINATIONS, &amp;c.

Lately, at Edinburgh, died, the Very Rev. Henry Hall, D. D. Dean of Durham, and formerly Dean of Christ's Church, Oxford. He was brother-in-law to the Hon. Captain Byng, at present commanding the Royal Navy in these Provinces. The King, with that delicacy and benevolence which so strongly marks his Majesty's character, unsolicited, presented the vacant Deanery to Dr. Jenkinson, cousin-german to Lord Liverpool, as a mark of respect and affection to that excellent and regretted nobleman.

The Right Rev. Dr. Kaye, Bishop of Bristol, has been translated to the See of Lincoln, vacated by the death of the Hon. and Right Rev. Dr. Pelham. Dr. K. is an extraordinary instance of precocity of learning, and of professional elevation equally precocious. At the early age of 19, he graduated as B. A. Cantab. On that occasion, he was Senior Wrangler and Senior Medallist, a combination of honors which we believe is but found on the records of that University in only one more instance. At the age of 29 he graduated as D. D. and was elected Master of Christ's College, Cantab. The following year he was chosen Vice Chancellor, and the next year, (being then only 31 years of age) he was elected Regius Professor of Divinity in that University. And, to conclude this extraordinary career, at 36 years of age he was elevated to the Episcopal Bench, where long may he be preserved, to support and adorn the Church.

The learned and much calumniated Bishop Bloomfield, of Chester, is almost as remarkable for his extraordinary academical honors, and early professional elevation. Yet these two men rose without family or political influence; a circumstance which reflects equal honor on our glorious constitution, and on those exemplary noblemen, who so many years influenced his Majesty's Councils.

The death of the Right Rev. Dr. King has vacated the Bishopric of Rochester. This Prelate is somewhat remarkable as being one of the very few Bishops who voted for Catholic Emancipation.

The Rev. Dr. Lloyd, Regius Professor of Divinity, Oxon, has also risen by his learning, and is appointed to the See of Oxford, vacated by the death of the Hon. and Right Rev. Dr. Legge.

The Church Register, Philadelphia, June 23, gives the following statement:—*New Bishop of Calcutta.*—We lately announced the appointment of the Rev. John Thomas Shaw to the See of Calcutta. We now learn that the person appointed is the Rev. John T. James, Rector of Flitton, Bedfordshire. He is a son of the late Rev. Dr. James, Prebendary of Worcester. It is not determined, however, whether the See shall be divided, and additional Bishops appointed.

The Rev. Henry Percy, D. D. is appointed to the See of Rochester.

On Sunday, in the Cathedral Church of Quebec, Mr. Arthur Norman and Mr. Geo. Grout, were ordained Deacons by the Lord Bishop of the Diocese. The latter gentleman, when an infant, was the first person who received the rite of Baptism in that Church, soon after its completion in the year 1804. Mr. N. is appointed as assistant to the Rector of Quebec, with the charge of such other duties as be assigned to the Rev. Geo. Archbold, lately appointed Visiting Missionary of the Diocese. Mr. Grout proceeds for the present to Grimsby, District of Gore, U. C.; the Rev. A. N. Bethune, Minister of that place, being about to remove to Coburg in the Newcastle District, vacated by the Rev. — Macinlay, who has gone to England, and expects to be appointed to a new mission, at Hallowell in the Bay of Quinté, on his return.

## ORIGINAL POETRY

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A VERSE MAY FIND HIM WHO A SERMON FLIES,  
AND TURN DELIGHT INTO A SACRIFICE. —HERBERT.

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### JOHN THE BAPTIST,

A POEM.

ARGUMENT.

- I. The first part of the Poem describes him as an Inhabitant of the Desert.
- II. As a Preacher and a Baptist on the banks of the Jordan.
- III. His Imprisonment and Death.

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*Among them that are born of women there hath not risen a greater than John the Baptist.* —MATTHEW XI, 11.

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CHILDREN OF SALEM! with impetuous haste,  
Why flock your thousands to the distant waste?  
Is it to idly gaze on Jordan's tide,  
And watch the reed that waves upon its side?  
Is it some Tetrarch's gorgeous state to view—  
'Tiara gemm'd, and robes of radiant hue?  
Or pour they forth to list with greedy ear  
Some sage of Gentile-fame, or prophet-seer?  
Oh! more than Gentile-sage,—than prophet more,  
Forth at whose call Judæa's thousands pour—  
Mightiest of mortal birth—the herald voice  
To bid the nations tremble and rejoice;  
The Star of Hope, the star to warn and bless—  
The Morning-Star of rising Righteousness!

Deep in a rocky cave, by thickest shade  
O'erhung, the Man of God his dwelling made:  
It was a lonely dwelling, far remov'd  
From the world's tumult—there the eagle loved  
To fix her nest, and there the pelican  
Roam'd mournful—emblem of the holy man!  
And well his homely garb and simple food  
Besecm'd the tenant of the solitude;  
No downy vestment swath'd his manlier limb,  
No insect spun, no artist toil'd for him;  
Rude was his robe—his hairy mantle round  
The camel's spoil—a leathern girdle bound;  
And all unsandall'd was his foot, that paced  
With firm, unshrinking step the flinty waste:

\* Luke VII, 21, 23.

Thick flow'd his beard—his unshorn ringlets hung,  
 Dark as the raven's wing, and parting flung  
 Their wildness to the blast, nor less his form  
 Seem'd knit to vigour by the mountain-storm :  
 Coarse was his meal—for him no heifer bled,  
 Their stores for him nor vine nor olive shed ;  
 Unwont from hunger or from thirst to shrink,  
 His food the locust, and the stream his drink ;  
 Save when the nectar of some treasure'd hoard  
 From rock, or palm-trunk rude, the wild bee pour'd —  
 Deep thought had ridg'd his brow, and his full eye  
 Look'd stern rebuke, and dreadless majesty ;  
 Yet, did sublimer hopes his soul inspire,  
 It caught a higher gaze, a holier fire,  
 And flash'd a flame like lightning till it seem'd  
 As Heaven's own Spirit in his glances beam'd.  
 Thus, thirty winters long, the cradling wild  
 Had rear'd, a rugged nurse, her hardy child ;  
 Till now attained to manhood's full-blown prime,  
 He rose—a plant congenial to the clime,  
 And sternly awful as that barren scene,  
 Or more, or less than human, seem'd his mien !

Why lonely stranger ! loves thy soul to brood  
 Deep in the desert's inmost solitude ?  
 Say, is it thine to urge with hunter-speed  
 The morning chase, and bid the wild wolf bleed !  
 Mark thy dark footsteps round the traveller's way,  
 To glut thy cavern'd haunts with nightly prey ?  
 Or dwells thy spirit on the vast emprise—  
 To bid thy country's fetter'd lion rise ;  
 Burst his vile bonds, exalt his royal head,  
 And crush Rome's bird of death beneath his tread ?  
 Far holier thought is thine, far loftier aim,  
 Than pomp or power, than conquest, wealth, or fame !  
 Prophet of God ! from earth's forgotten clime  
 'Tis thine to soar, entranc'd in hope sublime ;  
 To muse on Him, whose mightier arm should chain  
 Sin's giant strength, and break hell's dragon reign,  
 To scan the scene with faith's unclouded eye,  
 And wait the destin'd purpose of the sky.

And who, blest prophet ! sought thy wild retreat—  
 Who drew thy footsteps from that desert's seat ?  
 Perchance, as on some mountain's barren head,  
 Thou held'st high converse with the sainted dead,  
 At midnight's silent hour—to thy charm'd ear  
 Some viewless seraph told thy great career :  
 “ Son of Elija ! ” (thus unto thy soul,  
 So Fancy dreams, the whisper'd accents stole,)  
 “ Son of Elija ! leave thy lone abode—  
 High favour'd herald of th' incarnate God !  
 “ Warm'd be thy breast with all Elijah's flame,  
 “ His peer in office, more august in aim :  
 “ For know to thee th' exalted task is given,  
 “ To ope a pathway for the Lord of Heaven ;  
 “ To raise the vale, to smooth the rugged steep, \*  
 “ And plough where Christ's own hand shall sow and reap.  
 “ For this rejoicing in the work of love,  
 “ The angel-legate left the courts above ;

\* Mal. III. 1.      Isaiah XL. 3, 4.      Mal. IV. 5.      Matt. III. 3, XI. 10, 14.

" Full to thy sire thy wond'rous birth reveal'd,  
 " And his frail lips in penal silence seal'd :  
 " For this the matron's age did Mercy bless,  
 " And crown with fruit the womb of barrenness ;  
 " And oh ! for this, to greet thy Saviour's name,  
 " Leap'd, as in conscious joy, thy embryo frame ! †  
 " Then go, baptize, bid guilt repent—reform—  
 " Show the calm haven, but announce the storm ;  
 " Hasten to thy task, the Saviour's path prepare,  
 " Messiah's might, Emmanuel's reign declare :  
 " But, as yon stars decline, whilst dawns the day,  
 " So must his kingdom rise, so thine decay ;  
 " Yet shrink thou not, tread fearless through the gloom,  
 Bright are the scenes beyond, though tempests cloud the tomb !

And thou didst go—in God's own strength array'd ;  
 Thy sun burst glorious from the desert's shade ;  
 Like the first sun sprang instant to its height,  
 And pour'd from Jordan's banks a burning light ! ‡

Oh ! who hath stood upon the rude sea-strand,  
 And watch'd the countless billows crowd to land ;  
 Or who hath mark'd from some tall mountain's brow,  
 The gathering clouds, tumultuous, roll below ?  
 Let such declare, for they alone can tell,  
 How fast, how fierce, the mingling myriads swell ;  
 To Jordan press, and with one voice demand  
 The blest ablution from the Baptist's hand.  
 Lo ! Salem throws her glittering portals wide,  
 And sends her parting thousands to the tide ;  
 From Ephraim's height, to lands where steals along  
 Nile's peaceful flow, the swarthy people throng ;  
 While near Judea bids her children pour  
 To † Aenon's banks, and wild Bethabara's shore.

See, on the brink th' impatient mother stand,  
 And stretch her infant to his cleansing hand :  
 View yon fair maid with fondest caution guide  
 Her hoary sire's dark footsteps to the tide ;  
 And mark that wedded pair their hands unite,  
 And ask on bended knee the hallow'd rite !  
 But thou, who stalk'st with measured pace profound,  
 Whose robe's deep border proudly sweeps the ground ;  
 Of brow demure, yet insolent of eye,  
 Presumptuous Son of dark Hypocrisy !  
 Thou too, poor heir of Doubt, and Guilt, and Gloom,  
 Whose hope, whose wish, is bounded by the tomb ;  
 § Who own'st no joys of heaven, nor pangs of hell,  
 Content in one dull, dreadful calm to dwell !  
 Far hence—and bid your bosom's cultur'd soil  
 Bear the rich fruits that well reward the toil ;  
 Till humble hope to doubt and pride succeed,  
 Each fairer flower to each more noisome weed.

But hither come, thou meek, retiring man,  
 Scorn of the proud, degraded publican ! ||  
 Thine is the heart not haughty, though unjust,  
 The contrite soul that trembles in the dust :  
 Yet, sorrowing sinner ! from the dust arise,  
 For thee the Baptist lives, the Saviour dies ;

\* See Luke i. 18, 19, 20, 41, 44.

† " He was a burning and a shining light."—St. John v. 35.

‡ St. John III. 23.

§ Matt. III, 7, 8.

|| Luke III, 12

This heaven blest stream shall cleanse thine every spot,  
Henceforth let man despise thee—God will not!

But who is he! that through th' obstructing throng,  
Unknown, unnotic'd, softly steals along?  
His garb bespeaks a peasant's low estate,  
Meek his demeanour, and his eye sedate;  
Down to the stream he winds his noiseless road,\*  
And reverent bends before the Man of God;  
With gentlest force th' unwilling † seer constrains,  
And the priz'd boon, the rite baptismal gains.  
And see, like snow soft-sinking from above,  
Hangs hovering o'er his head the mystic dove!  
Oh! who is he? Hark! from the rending skies,  
"My Son, my well-loved Son," a voice replies;  
"The Lamb of God," as high his Spirit burns,  
"The Lamb of God," the Baptist glad returns: ‡  
Mute stand the crowds—hush'd Jordan owns the sound,  
And more than midnight stillness dwells around.

Yet herald—prophet! could thy stubborn train  
Disown the glories of the Saviour's reign;  
Still though thy tongue foretold his kingdom nigh,  
Though God's own voice proclaim'd him from the sky;  
Still could thy followers doubt—while jealous pride  
His mightier power, his holier task denied.  
But when his word bade shrieking fiends depart,  
When the loos'd cripple bounded as the hart;  
When the deaf heard, the dumb declared his praise,  
And the cleans'd eye-ball drank his noon-tide blaze:  
Flash'd on each soul Conviction's heaven-born light,  
§ And vanquish'd Doubt, confessed Messiah's might.

But now the hour draws on:—well nigh fulfill'd  
Is that high task Eternal Wisdom will'd;  
Baptist! thine hour draws on—and woman's hate  
Ere long shall drink thy blood;—than kingly state, ||  
Than wealth, or power more precious;—fierce for gore,  
Th' impatient Fury calls;—the prison-door  
Grates mournful on its hinge, and now the sun  
Gleams on the murderous axe;—peace, peace, 'tis done!

O woman! when thy soul, of purer form,  
With holy virtue's vestal flame is warm;  
When Love and Peace sit smiling on thy brow,  
How more than human! how angelic thou!  
But when the sullied surface of thy mind  
Is torn and tost by passion's stormy wind;  
When Pride, Revenge, and Hate, thy bosom swell,  
O formed for Heaven! how near allied to Hell!

The banquet glows—from many a censor's gleam  
To many a guest Arabian odours stream;  
Rich is the show, and radiant to the eye  
The Roman pomp, and Eastern luxury;  
Here Salem's clust'ring roses, bright of hue, ¶  
'Mid brightest fruitage mingling, charm the view;  
'There cool'd delicious with the crystal tide,  
Foams the red nectar down the goblet's side;

\* Is. i. XLII. 2.

† Matt. III. 14, 15, 16, 17.

‡ John i. 29

§ Luke VII. 19, 23.

|| Mark vi. 23.

¶ "Jerusalem was famous for its gardens of roses."—See Harmer,

The while light bounding to the Cithern's note,  
 The fair Salome seems in air to float ;  
 And, as her limbs with arrowy swiftness glance  
 Through each fine maze of the voluptuous dance, \*  
 Wins willing plaudits from th' enchanted guest,  
 And charms, too fatal spell ! the monarch's breast.  
 Now brim the cups—give joy, give madness way—  
 Drink to the dawn of Herod's natal day !  
 " Health to the king," let every trumpet sound—  
 " Health to the king," let every voice rebound !  
 Yet why so silent sits the king, and why  
 Strains to the door his fix'd and burning eye ?  
 And whence that shuddering start, that smother'd groan ; —  
 Why sits the king so silent on his throne ?  
 Again that shuddering start, that groan again,  
 Still to yon door his haggard eye-balls strain !  
 But see—it opens—the dreadful tale is told—  
 That trunkless head, those streaming locks behold !  
 Are those that Baptist's lips, whose accents shed  
 The threat of vengeance on the adulteror's head ; †  
 That brother's head, who every law defied,  
 And won,—unhallowed crime !—a brother's bride !  
 Are those his eyes, in death still stern, whose look  
 Pierc'd to the guilty soul, and glanc'd rebuke ?  
 Yet triumph not, foul King ! th' adulterous deed,  
 The Baptist's blood shall loud for vengeance plead !  
 And He, the Lord of Vengeance ! He shall hear—  
 † Soon shalt thou feel Petraa's conquering spear ;  
 § And soon shalt know the slave's, the exile's doom,  
 The curse of Judah, and the scorn of Rome !

Baptist ! thy task is o'er—in God's own might,  
 Well hast thou kept the faith, well fought thy fight !  
 What though 'twas thine to lay thy fated head  
 On the dark dungeon's cold and flinty bed ;  
 To wear the bondsman's chain, the captive's yoke,  
 Yet was thy heart unawed, thy mind unbroke ;  
 And still Elijah's zeal thy soul inspir'd,  
 His strength supported, and his spirit fir'd ;  
 And when that last, that greatest hour was come,  
 When the rash oath had seal'd thy speedy doom ;  
 What though no car of flame, up Heaven's bright road, ||  
 Bore thee, unchang'd, to Glory's blest abode ;  
 Yet then, perchance, commissioned from on high,  
 Some kindred spirit caught thy parting sigh ;  
 And He, who first foretold thy wondrous birth,  
 Loos'd thy last struggles from the bonds of earth !

And thou, (if Fancy dare so high a flight,  
 If thought, unblamed, may pierce the veil of light,)  
 Thou too, perchance, amid those realms of peace ;  
 While harping seraphs hail'd thy glad release ;  
 Joy'd thy fair brows with Glory's crown to dress,  
 And rob'd thee in the robes of Righteousness :

\* Mark vi. 21, 22.

† Mark vi. 17, 28, 19.

‡ Aretas, King of Arabia Petraa, father of the repudiated wife of Herod, took up arms to avenge the indignity offered to his daughter, and worsted the forces of Herod in many engagements.

§ Herod was shortly after banished by Caligula to Lyons, where he died in extreme misery.

|| Alluding to Elijah's translation.

Thou, sainted prophet ! to the angelic crowd,  
 Thyself an angel, still proclaim'd aloud ;  
 " Prepare the way, make pure the empyreal road,  
 " He comes, the Father's joy, th' Incarnate God !  
 " 'Twas mine, his Herald through each scene of woe,  
 " To sound his advent to the world below ;  
 " 'Twas mine from Jordan's hallow'd tide to shed  
 " The mystic water on the contrite head ;  
 " And, task diviner far ! 'tis mine to tell  
 " His glad return from vanquish'd Death and Hell .  
 " And soon—Thou, Heaven ! the shout of wonder raise,  
 " Thou Earth ! be lost in rapture and amaze—  
 " Soon shall his love dispense, unveil'd in shade,  
 " That glorious boon my fainter rite pourtray'd ;  
 " Shall send his Spirit from its native skies,  
 " And from the fount of God's own fire baptize." \*

WAYNFLEET.

\* Matt. II. 11.

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### TO OUR COTEMPORARIES.

In addition to the publications mentioned in our last number, we have gratefully to acknowledge the receipt of several numbers of two other periodical works from the United States—"The Episcopal Watchman."—Hartford, Connecticut ; and "The Gospel Messenger."—Charleston, South Carolina. Our feelings are generally gratified, and flattered, by observing how closely the principles on which those publications are conducted resemble our own, and especially, by a kind and fraternal remark in the Gospel Messenger of Auburn, N. Y. We rejoice in this unity of our church. We have also been obliged by the receipt of a Sermon, preached at the Military Settlement, Perth, U. C. on the Death of H. R. H. the Duke of York, by the Rev. John Wenham, *which may be purchased at Mr. Cunningham's Book-store.*

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### TO OUR SUBSCRIBERS.

Our warmest thanks are due for their continually increasing patronage, which has far exceeded our most sanguine expectations. If they all favor us with their *subscriptions* as well as their *names*, (as we do not publish with a view to lucre,) we may afford, another year, either to transmit the work free of postage, or to increase the number of pages.

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### ERRATUM IN No. II.

Page 119—Metrical Paraphrase II, Stanza 4,—for "*offerings of thy grace,*" read *offerings.*