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THE
CHRISTIAN SENTINEL,

AND

Anglo-Canadian Churchman's Magazine.

No. VI.] NOVEMBER AND DECEMBER, 1827. [Vol. I.

"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.

SKETCH OF THE LIFE AND LABOURS OF THE RIGHT REVEREND REGINALD HEBER, D. D., SECOND LORD BISHOP OF CALCUTTA, INTENDED AS A CONCLUSION OF THE ARTICLE RELATING TO ECCLESIASTICAL AFFAIRS IN INDIA.

Our last number brought the history of the Anglo-Indian Church down to the period of the lamented death of Bishop Middleton, July 8th, 1822. "In no circumstances of the visible church" (says his eloquent and learned eulogist*) "could the loss of so distinguished a prelate fail to be lamented as a great calamity. How much more severely must it be felt in the case of a new establishment like that of India! His name will be handed down in inseparable connexion with the rise of our (*regular*) ecclesiastical establishment in India, and be pronounced with reverence by multitudes in other times, when that which was but a small seed, and is still a tender plant, shall have become a mighty tree, and all the inhabitants of our eastern empire shall rejoice beneath its shade."

Great anxiety naturally prevailed among those who felt deeply interested in the welfare of our Zion as to the succession of such a

* Right Rev. Dr. Kaye, Bishop of Bristol, in a sermon preached before the incorporated Society for the Propagation of the Gospel, Feb. 21, 1823.

leader of Israel through the spiritual wilderness of Hindostan. On some Joshua must his spirit rest now that he had been summoned to *meet the Lord before his eye was dim or his natural force abated*. The prelate of so remarkable a diocese, and the successor of so remarkable a man, appeared to require a combination of qualities rarely to be found concentrated in one individual however excellent. Genius enriched by acquirement, enthusiasm of natural disposition corrected by the counsels of experience, zeal chastened by sound judgment, energetic diligence coupled with patient perseverance, dignity of character sweetened by conciliatory manners, and uncompromising principle blended with unbounded charity:—these were qualities essentially necessary to form a useful bishop of Calcutta,—an adequate successor of Middleton. But He, who, when he personally bade farewell to his church militant, promised to be with her, by his spirit, *always, even unto the end of the world*, afforded in this trying instance a remarkable proof of *the faithfulness of his promise*. A successor was found, in the person of Reginald Heber, in himself possessing all the requisite qualities to a degree never surpassed, perhaps seldom equalled. Of this exemplary and truly *missionary* prelate we now propose to present our readers with a brief memoir compiled from various sources—principally from “The Christian Remembrancer.”

Reginald Heber, second Bishop of Calcutta, was the son of the Rev. Reginald Heber, of Marton, in Yorkshire, England, and was born April 21st, 1783, at Malpas in Cheshire, where his father was then possessed of a living. His mother was daughter of the Rev. Dr. Allanson, of Yorkshire. He may be said, therefore, to have been of Levitical descent. From his childhood he gave promise of those christian graces with which he was afterwards so richly endowed, and of those talents which eventually set him high among the literary characters of his day. The bible was the book which he read with the most avidity. This first application of his powers laid the foundation of that masterly knowledge of scripture which he afterwards attained, and to the perfecting of which almost all his future reading was made directly or indirectly to contribute. From the grammar school of Whitchurch, where he received more than the rudiments of his classical education, he was sent to Dr. Bristow, a gentleman who took pupils near town; and in the year 1800, was admitted of Brasenose College, Oxford. By one of those happy coincidences which not unusually cause the path of duty and of substantial fame to be the same, that department of knowledge to which, we have already said, he betook himself as a boy, proved an avenue to academical distinction; and of all the subjects for English verse that have been given in the universities, none would have been so likely to awake “all that was within him as “Palestine.” Accordingly, upon this theme he had the opportunity of writing, and he wrote with signal success. Never did a prize poem excite so general a sensation. It was not recited in the theatre, rewarded with the medal, printed for the benefit of admiring friends, and forthwith forgotten, which is the ordinary fate of such productions, but it was set to music by an eminent professor, by many it was committed to memory, by all it was read; and if any thing would have spoiled the beautiful simplicity of mind of its youthful, we may almost say, its boyish author, it was the favor and caresses which were now universally ~~showed~~ upon him. But that humility which is not more surely attendant upon christian perfection than upon early genius, was his guardian at this crisis of his

life, which to most youth of nineteen would have been one of danger; and though the prizes for Latin Verse and for the English Essay were added to his honors, he left the university with all the native modesty he had carried thither, and with the cordial love of his contemporaries, who could feel no mortification at being vanquished by such an opponent, and no envy at the laurels of one who bore them so meekly. "From that moment to the day of his death," says Sir Edward West, the present chief justice of Bombay, "his course was one track of light, the admiration of Britain and India." From Brazenose College he was elected to a fellowship at All Souls, and soon after went abroad. The continent, at that time, afforded but small choice for an English traveller; and those scenes which, as a scholar, he would probably have preferred to visit, were not then accessible. He was, therefore, obliged to content himself with Germany, Russia, and the Crimea; and how closely he could observe, and how perspicuously impart his observations, appears from the note in Dr. Clarke's Travels in the latter countries, which he was permitted to extract from Mr. Heber's MS. Journal, and attach to his own pages. Having returned to England, and been presented to the family living of Hodnet, in Salop, he married Amelia, daughter of Dr. Shipley, the late Dean of St. Asaph, and thenceforward willingly devoted himself to the enjoyment of those domestic charities, which no one was better fitted to promote, and to the discharge of those unobtrusive duties which fill up the life of a country clergyman. Here it was that he moved in a sphere too circumscribed, it might be said, for his talents, but in which his moral qualities shone with admirable lustre. Distinction he might have sought with success in any profession, but he was satisfied with a life of comparative obscurity,—and he who so lately had surpassed all his compeers in the several pursuits of an university, and given a pledge to the world that in the higher provinces of poetry "an excellent spirit was in him," might be found daily conversing with the ignorant, and "giving subtlety to the simple,"—the adviser to whom they could resort in difficulties—the confessor to whom they would scruple not to open their griefs. Yet all this was done, so that no man could know it beyond the parties themselves; done without effort, and forgotten as soon as done, or if living, living only in the grateful remembrance of those whom he had befriended. Many were the good deeds which were brought to light by his death, and, but for his death, would have been, perhaps, forever hid; and few persons there were in his own parish, who had not then some instance of his zeal, his charity, his humility, his compassion, to communicate, which had come under their own immediate observation, and which served to bring him very vividly back to the minds of those who knew him best. Indeed, by such incidents many of the more delicate features of his character might be best discovered—that simplicity of mind which was ever true to nature—that courteousness and good breeding (if we may so speak) which even marked his behaviour to the poorest and meanest of his neighbours—that confiding temper which never feared to be abused—that guileless singleness of heart which would rather be deceived (as he often was) than entertain a suspicion—that utter disregard of self which, perhaps, was the most striking, as it certainly was the least attainable, of all his virtues—that lively faith which was ever tracing the hand of Providence, where others saw nothing but system or chance—and that disposition to rank mankind by their proficiency in holiness, rather than by their wealth, their title, or their talents, and to look up to him with the most reverence whom he thought to stand highest in the favor of God.

Active, however, as was the life of Mr. Heber, it was still a studious life: Though addressed to a congregation for the most part unlettered, his sermons exhibited no marks of haste; his lamp was not negligently trimmed because it was in some degree to shine under a bushel. It might not indeed be easy for all those who heard him, properly to appreciate the range of scripture knowledge they displayed, or their flowing and metaphorical, yet intelligible language; but all could perceive the address with which he was wont to extract useful and practical lessons from passages in Holy Writ, which in other hands might have been barren and profligate—

the spirit with which he would expound a parable, and the felicity with which he would apply it to common life—all could perceive the affection that breathed in them, not testified by verbiage, but breaking forth (as it did in his letters) in some casual expression thrown off from the heart, (one of the truly *ardentia verba*,) and which could not fail in turn to make the hearts of those who heard him “burn within them” while he spoke.

In 1815, he preached the Bampton Lecture; after which, with the exception of some critical essays, both theological and literary, not unknown to the public, though without a name; and an admirable ordination sermon, delivered before the late Bishop of Chester, and at his request committed to the press, he did not appear as an author till 1822, when his *Life of Jeremy Taylor*, with a Review of his Writings, made known to the world how well the interval had been spent in maturing his great knowledge by reflection, and chastising a style, in his former work perhaps somewhat redundant, by a sound judgment and more finished taste. About the same time, he was elected preacher at Lincoln’s Inn—an office which, independently of the acknowledgment it paid to his talents and character, was valuable, as securing him more frequent accession to the metropolis, and as giving those who are charged with the responsible trust of filling the higher stations in the church, an opportunity of knowing that such a man there was.

For nearly twenty years before his undertaking the episcopal office, he enjoyed in England all the benefits which the most refined society could afford, and all the blessings of domestic life, which he knew so well how to appreciate, were abundantly showered upon him. In the midst of happiness, almost without alloy, and of society which he was so well calculated reciprocally to enjoy and to adorn, the opportunity presented itself of visiting India in the character of its Bishop. Let it not be thought that he eagerly and unadvisedly snatched at its elevation to gratify worldly pride and ambition. Those most intimate with him can attest the circumstances under which he was induced to accept its responsibility. It was pressed much upon him by his friend and connexion, Mr. Wynne; but natural affection to an aged relative, and those ties which at a mature time of life acquire the strongest claims upon the mind, both from duty and inclination, made him recoil from the thought. He declined the office, but after the lapse of about a week, after devout meditation, and not without private prayer to that Being “who is the source of all utterance and knowledge, who sendeth the seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases,” he desired that this high dignity, if not already disposed of, should be entrusted to him. He accepted the great work from the imperious sense of duty alone, and from that duty alone consented to encounter those thousand deaths, which we are called upon, even when living, to endure in the separation, perhaps for ever, from those we must love and honor.

As soon as he was consecrated, he was invited to receive a valedictory address from that society, which in former numbers has been depicted as the parent of the Anglo-Indian Church. We mean the venerable “Society for promoting Christian Knowledge.” For this purpose a special general meeting was called on the 13th June, 1823, when a very affecting address was delivered by the Bishop of Bristol, from which our limits will allow us to give only the following brief extracts:—

I trust, that you, my Right Reverend Brother, and that the rest of this respectable Assembly will not charge me with improperly digressing from the immediate business of the day, if I briefly advert to the change which has been effected in the prospects of this Society, since a similar Address was delivered in this place. Strongly as the Society were impressed with the conviction that the formation of a

Church Establishment afforded the only secure mode of communicating the blessings of Christianity to our Eastern Empire—firm and deep-rooted as was their confidence in the zeal, the discretion, the ability of HIM to whom the government of that establishment was to be committed—they were, still, too sensible how short-sighted are the views of man, and how frail the nature of all his expectations, not to feel some anxiety and apprehension respecting the success of the newly-adopted measures.

Nine years have now elapsed since your lamented predecessor entered upon the discharge of his episcopal functions; and that, which then could only afford a subject for conjecture and for hope, has become a matter of retrospect and of certainty. All the accounts which have reached the Society, concur in stating, that the measures have been attended with more complete success than from the shortness of the time, during which they have been in operation, the most sanguine could have ventured to anticipate. Many of the impediments which directly, or indirectly retarded the reception of the gospel, have been removed. The establishment of a visible Church has opened an asylum to the convert from the taunts and injuries of the professors of his former faith. The progressive improvement effected in the lives and conversation of the *European* settlers has deprived the natives of one of their most powerful arguments against the truth of Christianity. They no longer look upon us as mere conquerors, greedy only of wealth and dominion; but as a virtuous and religious people, not less superior to them in moral goodness than in civilization and manners—in justice and benevolence than in arts and arms. Their attachment to their caste, which seemed to present the most formidable obstacle to their conversion, has been overcome. The mists, which enveloped their understandings, are fast dissolving before the irradiating influence of sacred truth. The superstitious dread, with which they regarded their deities, is giving place to juster conceptions of the Divine Nature; and the priests of the idol of *JUGGERNAUT* are compelled to bewail the decreasing numbers and diminished zeal of his votaries, &c. &c. &c.

My Lord, the Society for promoting Christian Knowledge desire to offer to your Lordship their sincere congratulations upon your elevation to the Episcopal See of Calcutta.

They derive from your appointment to this high office the certain assurance, that all the advantages, which they have anticipated from the formation of a Church establishment in India, will be realized; and that the various plans for the diffusion of true religion amongst its inhabitants, which have been so wisely laid and so auspiciously commenced by your predecessor, will, under your superintendence and control, advance with a steady and uninterrupted progress. They ground this assurance upon the rare union of intellectual and moral qualities which combine to form your character. They ground it upon the steadfastness of purpose, with which, from the period of your admission into the ministry, you have exclusively devoted your time and talents to the peculiar studies of your sacred profession; abandoning that human learning, in which you had already shown that you were capable of attaining the highest excellence, and renouncing the certain prospect of literary fame. But above all, they ground this assurance upon the signal proof of self-devotion, which you have given by the acceptance of the episcopal office. With respect to any other individual, who had been placed at the head of the Church Establishment in India, a suspicion might have been entertained that some worldly desire, some feeling of ambition mingled itself with the motives by which he was actuated. But in your case such a suspicion would be destitute even of the semblance of truth. Every enjoyment which a well regulated mind can derive from the possession of wealth, was placed within your reach. Every avenue to professional distinction and dignity, if they had been the objects of your solicitude, lay open before you. What then was the motive which could incline you to quit your native land? To exchange the delights of home for a tedious voyage to distant regions? To separate yourself

from the friends with whom you had conversed from your earliest years? What, but an ardent wish to become the instrument of good to others? An holy zeal in your Master's service—a firm persuasion that it was your bounden duty to submit yourself unreservedly to His disposal—to shrink from no labour which He might impose—to count no sacrifice hard which He might require?

Of the benefits which will arise to the Indian Church from a spirit of self-devotion so pure and so disinterested, the Society feel that it is impossible to form an exaggerated estimate. Nor has this act of self-devotion been the result of sudden impulse: it has been performed after serious reflection, and with an accurate knowledge of the difficulties by which your path will be obstructed. You have not engaged in this holy warfare without previously counting the cost. So deeply were you impressed with the responsibility, which must attach to the episcopal office in India, that you hesitated to accept it. With that diffidence, which is the surest characteristic of great talents and great virtues, you doubted your own sufficiency. But upon maturer deliberation you felt, that a call was made upon you: a call—to disobey which would argue a culpable distrust of the protection of Him who made it. You assured yourself that the requisite strength would be supplied by the same Almighty Power, which imposed the burthen. Amongst the circumstances which have attended your recent appointment, the Society dwell upon this with peculiar satisfaction; inasmuch as it forms a striking feature of resemblance between your Lordship and your lamented predecessor; who like you originally felt, and like you subsequently overcame a reluctance to undertake the administration of the Indian diocese.

To this beautiful valedictory address, Bishop Heber replied in a speech glowing with eloquence, and fraught with the most apostolic zeal and christian humility. We exceedingly regret that we have only room for a few short passages—

May it please your Grace, and my Lords, and particularly my Lord Bishop of Bristol,*

It may be easily supposed that to me this is a very awful moment—when I consider the persons in whose presence I stand; the occasion on which we have been called together; the charge which I have just received; and the Society on whose part those admirable and affectionate counsels have been addressed to me. I cannot recollect without very solemn and mingled feelings, of gratitude for the trust which has been reposed in me, and of alarm for the responsibility which I have incurred, how much I have been honored by the kindness and confidence of the Society for promoting Christian Knowledge, and the remarkable and most honorable interest which this Society has always evinced in the welfare of the Indian Church. I cannot forget that it was this Society, which administered to the wants, and directed the energies of the first Protestant Missionaries to Hindostan; that under its auspices, at a later period, Swartz, and Gerichè, and Kolhoff went forth to sow the seeds of light and happiness in that benighted country; and that still more recently within these sacred walls (for sacred I will venture to call them, when I consider the purposes to which they are devoted, and the prayers by which they are hallowed)

* This meeting was attended by the Archbishop of Canterbury, the President;—the Archbishop of Dublin;—the Bishops of London, St. David's, Chester, Llandaff, and Bristol;—Lords Kenyon and Lilford; and a numerous assemblage of members.

Bishop Middleton bade adieu to that country which he loved, and to that church of which he was one of the brightest ornaments. With such examples of learning and holiness around me, with such models of christian zeal before me, I may well be acquitted of assumed humility, when I profess a deep and painful sense of my own insufficiency; and feel, that where so much has been done, and where so much remains to do, far greater energies and talents than mine will be necessary either to fulfil the reasonable expectations of the christian world, or avoid falling short—far short—of the achievements of my admirable predecessor, &c. &c.

Nor, my Lord Archbishop, will I seek to dissemble my conviction, that, slow as the growth of truth must be in a soil so strange, and hitherto so spiritually barren, distant as the period may be when any considerable portion of the natives of India shall lift up their hands to the Lord of Hosts, yet, in the degree of progress which has been made, enough of promise is given to remove all despondency as to the eventual issue of our labours. When we recollect that one hundred years have scarcely passed away, since the first Missionaries of this Society essayed, under every imaginable circumstance of difficulty and discouragement, to plant their grain of mustard seed in the Carnatic; when we look back to those apostolic men with few resources, save what this Society supplied to them; without encouragement—without support; compelled to commit themselves, not to the casual hospitality, but to the systematic and bigotted inhospitality of the natives; seated in the street, because no house would receive them; acquiring a new and difficult language at the doors of the schools from the children tracing their letters on the sand; can we refrain not only from admiring the faith and patience of those eminent saints, but from comparing their situation with the port which Christianity now assumes in the East, and indulging the hope that one century more, and the thousands of converts which our missionaries already number, may be extended into a mighty multitude, who will look back with gratitude to this Society as the first dispenser of those sacred truths which will then be their guide and their consolation? What would have been the feelings of Swartz, (“clarum et venerabile nomen Gentibus;” to whom even the Heathen, whom he failed to convince, looked up as something more than mortal,) what would have been his feelings had he lived to witness Christianity in India ESTABLISHED under the protection of the ruling power, by whom four-fifths of that vast continent is held in unwilling subjection? What, if he had seen her adorned and strengthened by that primitive and regular form of government which is so essential for her reception and stability among a race like our eastern fellow-subjects! What forbids, I ask, that when in one century our little one is become a thousand, in a century more that incipient desertion of the idol shrines, to which the learned prelate so eloquently alluded, may have become total, and be succeeded by a resort of all ranks and ages to the altars of the Most High; so that a Parochial Clergy may prosecute the work which the Missionary begun, and “the gleanings grapes of Ephraim may be more than the vintage of Abiezer?” &c. &c.

Bishop Heber left London only three days after receiving this address, and immediately embarked for India on board the Company's ship *Grenville*. On his arrival in Calcutta, he was received with every demonstration of kindness and respect; and the highest results were fondly anticipated from the influence and exertions of such a character among the christians, semi-christians, and heathens of that extensive and benighted country.

Brief however was his season for letting his light shine before them. Having completed one visitation, comprising northern India, Bombay, and Ceylon, he set out upon a second to Madras. On Good Friday of the present year, he preached at Combaconum; and on Easter Sunday at Tanjore. The following day he held

a confirmation at the latter place ; and, in the evening, addressed, it is said, in a very affecting manner, the assembled Missionaries. Having paid a visit of ceremony to the Rajah of Tanjore, and inspected the schools, he went on to Trichinopoly. Here, on Sunday, April 2d, he again preached and again confirmed, a rite which he repeated early next morning in the Fort Church. Having returned home, he took a cold bath before breakfast, as he had done the two preceding days. The boy however who attended him, thinking that he remained longer than usual in the bath, entered the apartment, and found him in the water. The alarm was instantly given, and Mr. Robinson, the chaplain, and Mr. Doran, a church-missionary, took it out. Bleeding, friction, and inflating the lungs, were immediately tried, but in vain ; and it was afterwards discovered that a vessel had burst upon the brain ; an accident attributed by the medical men to the plunge in cold water when he was warm and exhausted.

The corpse was deposited, with every demonstration of respect and unfeigned sorrow, on the north side of the altar of St. John's Church, at Trichinopoly.

Thus having persevered unto the end, died this faithful servant of God, in the forty-third year of his age, and the third of his episcopacy.

If, as was said by a celebrated Pagan, the happiest death be the most sudden and unforeseen, what must it be to the devoted servant of the Most High, called away while in the performance of his Master's work, to fulfil a higher destiny ? May all of us, when our final hour comes, suffer as little, and be as well prepared to meet the dread change, as this upright and holy Minister of Christ.

It has been the lot of but few to inspire such general respect, veneration, and affection, as the learned Bishop Heber did. Indeed to know him was to love him ; and in him the genius of true Christianity might be seen at once reflected ; for he was mild and kind, and breathed peace and good-will among men : he was a model of spiritual exaltation, without austerity. Nor was it by his own flock alone that this "good shepherd" was beloved in life, and is lamented in death. All sects of Christians held him in the highest estimation. In this sentiment they were joined by the natives of this country, who had an opportunity of appreciating his character, and who, if they could not become his proselytes, were the unfeigned admirers of his tolerance, benignity, and charity, and hold his memory in sincere reverence.

As an appendix to the above memoir, we subjoin extracts from a brief account of the posthumous honors paid to this lamented prelate.

At Bombay, a collection was made for founding a scholarship in Bishop's College, Calcutta, to be called Bishop Heber's Scholarship.

At the same presidency, at a public meeting, called for the purpose of considering the most appropriate mode of expressing veneration and lamentation for the illustrious deceased, the following beautiful panegyric was pronounced by Sir Charles Chambers :—

It seemed to be natural inclination, as well as the sense of duty, which induced Bishop Heber to deport himself so as to allure men to his society and conversation, by candour, by fairness, and urbanity ; while, at the same time, his fervent and genuine piety, and his earnest and patient discharge of the ministerial points of his sacred office, insured the respect of all both to his own character and the service in which he was engaged. Through his long progress in the upper provinces he seems to have fascinated all classes, nor do I think upon examination there would be found a single dissentient voice upon this point of his character. Had he lived to continue his indefatigable labours, and to have studied the various parts of his extensive flock more at leisure, his maturer judgment might have led him to modify his intercourse

in some points; but the broad outline of his character would have remained the same, and he would always have appeared to be actuated by the same ruling principle—a simple desire to draw men to a holy and religious life, by the representation of it under the most gentle unassuming aspect. In the midst, however, of labours so abundant, and to human conceptions so well calculated to promote the great object of his life, we are called upon to lament its sudden termination, under circumstances calculated to call forth our deepest sympathy. The countless leagues of the ocean had removed him for ever from those relatives whom he most honored and loved; from his affectionate brother, who loved him with a love passing the love of woman; from his aged and bereaved mother, to part from whom had cost him his acutest pang. His afflicted wife and his orphan children, though not so far removed from him, had not nevertheless the consolation of following his remains to the grave, or of laying his thrice-revered head in the dust. They have, indeed, a consolation which neither the wisdom of philosophy, nor the fancy of the poet could have supplied—a sure and certain hope, full of immortality. He has put off his earthly mitre for the crown incorruptible. He has laid aside his sacerdotal robes for the pure and unblemished marriage garment. With his loins girt, and his lamp burning, he has gained his entrance, when the bridegroom, with his feastful friends, passed to bliss at the mid hour of night. To us also, who are not so intimately allied to him, his death presents an awful and affecting spectacle. After a laborious personal survey of his diocese—after promoting by precept and example the welfare of the church and good will amongst men—he was conducted by a mysterious hand to finish his life and his labours upon hallowed ground—amidst the scenes which the primitive and apostolic Swartz illustrated by his life—where he gained the love and veneration of his heathen neighbours, and insured the grateful admiration of the Christian world. Bishop Heber's feelings seem to have been thoroughly excited on the occasion, and being deeply impressed with the responsibility of his office, he took leave of the last congregation he was destined to address on earth in terms of the most exquisite sensibility and pathos. He retired from the scene, and having unrobed himself of the emblems of his worldly functions he seems to have expired without experiencing any of the pangs of a mortal dissolution. What may have been the purpose of Providence in this awful dispensation, it were profane for us to inquire; but without trespassing upon a subject above our comprehension, it may be allowed me to suggest a reflection which has forcibly impressed my own mind. Perhaps it may have been necessary to remind us that taste, and genius, and talents, are not absolutely necessary to the great work which this illustrious prelate had so much at heart. Perhaps, rather, it was essential to the furtherance of the same great cause, to rouse us to the contemplation of higher degrees of virtue, and a greater singleness of mind; to represent to us what manner of person he ought to be who shall undertake the care of this great diocese; that he must be prepared to put in practice, in all their literal severity, the precepts of self-denial inculcated by our Divine Master—to cut off the right hand, or to pluck out the eye. 'Him that overcometh,' saith the sublime language of the Apocalypse, 'will I make to be a pillar in the house of my God.'

At a similar meeting in Calcutta, Sir Charles Gray gave a sketch of his character, in terms equally eloquent. The following extracts from his speech possess much interest:—

I first became acquainted with him at the university, of which he was beyond all question or comparison, the most distinguished student of his time. The name of Reginald Heber was in every mouth, his society was courted by young and old; he lived in an atmosphere of favour, admiration, and regard, from which I have never known any one but himself who would not have derived, and for life, an

salutary influence. Towards the close of his academical career he crowned his previous honors by the introduction of his "Palestine," of which single work of fancy, the elegance and the grace have secured him a place in the list of those who bear the proud title of English poets. This, according to usage, was recited in public: and when that scene of his early triumph comes upon my memory; that elevated rostrum from which he looked upon friendly and admiring faces; that decorated theatre; those grave forms of ecclesiastical dignitaries, mingling with a resplendent throng of rank and beauty; those antique mansions of learning, those venerable groves, those refreshing streams, and shaded walks; the vision is broken by another, in which the youthful and presiding genius of the former scene is beheld lying in his distant grave, amongst the sands of Southern India—believe me the contrast is striking, and the recollections most painful.

"His early celebrity had given him incalculable advantages, and every path of literature was open to him, every road to the temple of fame—every honor which his country could afford, was in clear prospect before him, when he turned to the humble duties of a country church, and buried in his heart those talents which would have ministered so largely to worldly vanity, that they might spring up in a more precious harvest. He passed many years in this situation, in the enjoyment of as much happiness as the condition of humanity is perhaps capable of. Happy in the choice of his companion, the love of his friends, the fond admiration of his family—happy in the discharge of his quiet duties and the tranquillity of a satisfied conscience. It was not, however, from this station that he was called to India. By the voice, I am proud to say it, of a part of that profession to which I have the honor to belong, he had been invited to an office which few have held for any length of time without further advancement. His friends thought it at that time no presumption to hope that ere long he might wear the mitre at home. But it would not have been like himself to chaffer for preferment; he freely and willingly accepted a call which led him to more important, though more dangerous, alas! I may now say fatal labours. Disappointments and annoyances came to him as they come to all, but he met and overcame them with a smile; and when he has known a different effect produced on others, it was his usual wish that 'they were but as happy as himself.' Connected with this alacrity of spirit, and in some degree springing out of it, was his activity. I apprehend that few persons, civil or military, have undergone as much labour, traversed as much country, seen and regulated so much as he had done, in the small portion of time which had elapsed since he entered in his office; and if death had not broken his career, his friends know that he contemplated no relaxation of exertions. But this was not a mere restless activity, or result of temperament. It was united with a fervent zeal, not fiery nor ostentatious, but steady and composed, which none could appreciate but those who intimately knew him. I was struck myself, upon the renewal of our acquaintance, by nothing so much as the observation, that though he talked with animation on all subjects, there was nothing on which his intellect was bent—no prospect on which his imagination dwelt,—no thought which occupied habitually his vacant moments, but the furtherance of that great design of which he had been made the principal instrument in this country. Of the same unobtrusive character was the piety which filled his heart. It is seldom that of so much there is so little ostentation. All here knew his good-natured and unpretending manner; but I have seen unequivocal testimonies both before and since his death, that under that cheerful and gay aspect there were feelings of serious and unremitting devotion, of perfect resignation, of tender kindness for all mankind, which would have done honor to a saint. When to these qualities you add his desire to conciliate, which had every where won all hearts—his amiable demeanour, which invited a friendship that was confirmed by the innocence and purity of his manners, which bore the most scrutinising and severe examination, you will readily admit that there was in him a rare assemblage of all that deserves esteem and admiration.

I confidently trust that there shall one day be erected in Asia a church, of which the corners shall be corners of the land, and its foundation the rock of ages; but when remote posterity have to examine its structure, and to trace the progress of its formation, I wish they may not have to record that it was put together amidst discord, noise, and bloodshed, and confusion of tongues, but that it rose in quietness and beauty, like that new temple where 'no hammer, nor axe, nor any tool of iron was heard whilst it was building; or in the words of the Bishop himself—

“ No hammer fell, no ponderous axes rung,
“ Like some tall palm the mystic fabric sprung.”

That such may be the event, many hands, many spirits, like his must be engaged in the work: and it is because of my conviction that they are rarely to be found that I feel justified in affirming his death to have been a loss not only to his friends, by whom he was loved, or to his family of whom he was the idol, but to England, to India, and to the world.

At this meeting also, the following eulogy, (though not the most eloquent, certainly the most gratifying,) was delivered by the Rev. Dr. Bryce, a clergyman of the Armenian Church:—

“ Allow me, Sir, to take the opportunity afforded me by the Honorable Judge's suggestion, of trespassing on the attention of the meeting for a few moments:— I am far indeed from presuming to add any thing to the just and animated eulogium on the virtues and character of the late Bishop of Calcutta, which you have this day delivered from the chair. In the most eloquent and feeling manner you have done justice, and what eloquence could do more than justice, to the worth that distinguished this excellent and truly amiable man. But you have alluded, in a particular manner, to the benevolence which distinguished him as a man, and to the truly catholic and liberal sentiments, which characterised him as a churchman; and I rise, Sir, to bear my humble testimony, founded on personal experience, to which I must now look back with a melancholy pleasure, that you have ascribed to Dr. Heber no virtues which he did not most eminently possess. The situation I held in another church, having the promotion of the same great objects in view, as that of which Bishop Heber was the distinguished head, led me frequently into conversation with that excellent prelate, on these objects; and never did I enjoy that pleasurable honor, without admiring the truly christian and catholic spirit, which distinguished all he said. Devoted zealously to the service and the honor of his own church, Bishop Heber heard with a pleasure, which it was not in his nature to conceal, of the exertions of other churches, to carry into execution the great work of piety and charity, which every religious society at home, has in view, in sending their ministers to India; and he proved himself, by the warm interest he took in every scheme to promote the Gospel, not a Bishop of the Church of England only, but a Bishop of the Church of Christ. Encouraged by the kindness of the late Bishop's manners and the sincerity of his good-will, I felt that at any time I could seek his advice or his assistance in every thing where the promotion of moral and religious instruction was the object; and at this moment I have indeed but too much reason to sympathise with my Brother Clergy of the Church of England, in the loss they particularly sustained. It is one that will not soon be repaired. The death of Dr. Heber has left a blank in the Church that will not easily be supplied: and society at large, and the native population of these extensive regions yet sitting in darkness, have much to weep over in the loss of this excellent and beloved Bishop, as well as the Church to which he did so much honor, and the ministers of other persuasions, who, like myself, were always welcome to the benefit of his advice and assistance.

For sure I am, Sir, that any one who had the happiness to know Dr. Heber, will agree with me that never did Christian Missionary come to the East, with a spirit better fitted for the task of enlightening it in the great truths of the Gospel—with a zeal more warm in the cause, yet tempered by knowledge the most extensive; or, in one word, with virtues and talents, that, under Providence, gave so much assurance of success, as did those of Dr. Heber.

Similar eulogies were pronounced, at a meeting held for the same purpose at Madras, by Sir Ralph Palmer, Sir George Rickets, &c. Eloquence appears to have put forth her finest powers in the praise of this truly great character—a character indeed above all human praise, and written, we trust, in the Book of Life.

The following “Missionary Hymn” emanated from the pen of this pious and accomplished prelate, and may not be considered an improper accompaniment to the above memoir:—

THE MISSIONARY HYMN.

BY BISHOP HEBER.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a balmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile,
In vain with lavish kindness
The gifts of God are shown;
The heathen in his blindness,
Bows down to wood and stone.

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?
Salvation! oh salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name.

Waft, waft, ye winds his story,
And you, ye waters, roll,
Till like a sea of glory,
It spreads from pole to pole;

Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

NINTH ANNUAL REPORT OF THE QUEBEC DIOCESAN COMMITTEE
OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Quebec Diocesan Committee of the Society for promoting Christian Knowledge feel a lively satisfaction in offering the following as the Ninth Annual Report of their proceedings. They are truly grateful, that through the divine blessing and protection, the sphere of their usefulness is still increasing. They are persuaded that the views of the society require only to be generally known throughout this extensive and fast populating country to ensure them the unqualified approbation and support not only of the members of the church, but of every sincere well-wisher to general instruction, and to the dissemination of sound christian principles and christian knowledge. If any prejudices have existed against the society, there is all reason to hope that they are subsiding; and it is earnestly to be desired that the disposition which is so generally manifested in the mother country to extend the knowledge of the gospel; and the spirit of zeal shown by the members of the church for the support and welfare of those venerable societies with which we are connected, and which, under God, have been the means of such extensive good, will stimulate yet further the friends of religion in these Provinces so to exert themselves, as will ensure to the society that success to which none who duly appreciate her worth, the sound principles which she inculcates, and the genuine and apostolical doctrines which she disseminates can deny her to be entitled.

The committee have the pleasing task to record the formation and establishment of a District Committee at Niagara, in Upper Canada, in correspondence with the Parent Society. The formation of this committee took place at Niagara, in September last (1826,) during the visitation of his Lordship the Bishop of the Diocese, who presided at the meeting; at which time he explained the views and principles of the society, and more particularly adverted to the objects which would engage the attention of the committee. The meeting was numerous and respectably attended, and was honored by the presence of His Excellency Sir Peregrine Maitland, who, with his accustomed promptitude to further the interests of the church whenever they can be advanced, came from his country residence for the special purpose of patronizing the design. The establishment of a committee at this point of the Province will, it is hoped, be attended with much

good. Its central situation will obviously present itself as an advantage of no small consequence; and may be a ground from which we may reasonably expect that the most extensive benefits will result. It is a circumstance worthy of observation, that, in consequence of the formation of this committee, the members of a branch of the American Bible Society, at Niagara, came to the resolution, in the month following, of making over their funds and bibles, and of becoming members of the newly formed committee. This circumstance is peculiarly gratifying, because it affords a ground for belief that the time may arrive when a cordial co-operation may be expected as well from them who differ in their religious creed, as from those who by a professed adherence to the doctrines and discipline of the church have virtually engaged themselves to be the supporters of one of her best and most extensive charities.

The committee have also to communicate the satisfactory intelligence that the District Committee at Kingston, in correspondence with this Diocesan Committee, which had for some years been organised, but which for various reasons, (and among the chief of these may be mentioned the necessary expenses connected with the building of the new Parish Church,) had not previously been in operation, was revived in September last, (1826,) during the visit of the Bishop to Kingston.

The exertions of his Lordship, together with those of his chaplain the Rev. C. Morgell, who preached upon the occasion, were such that, in consequence, a meeting was held on the 19th of September, 1826, for the purpose of re-organising the committee, to be called the Midland District Committee. His Excellency Sir Peregrine Maitland condescended to become the patron of this as well as of the Niagara Committee. The Lord Bishop presided upon this occasion also, and having explained the views of the society, and the particular object of the meeting, proposed the re-formation of the committee, which was unanimously assented to, and some judicious regulations were accordingly made, which were subsequently carried into effect.

With respect to the first object to which the labours of the committee are directed, the circulation of books and tracts on the society's catalogue, they have continued to supply the missionaries at the different stations, as application has been made. Boxes containing books and tracts have been sent to a large amount to the Rev. J. Wenham, at Brockville, in the Upper Province; the Rev. J. Reid, missionary at St. Armand; and to the Rev. J. C. Driscoll, at Nicolet, in the Lower Province. On the return of the Bishop from his visitation, in November last, and upon his representation respecting the wants of the newly organised committee, at Kingston, the committee lost no time in acting upon his Lordship's representation, and immediately despatched a box containing books and tracts to a large amount to the venerable the Archdeacon of Kingston. The Rev. A.

H. Burwell has recently been supplied with a small quantity of each for the use of the congregation at Shefford, and a packet has also been furnished for the use of the school at St. Charles la belle Alliance. Bibles, prayer-books, and tracts were also distributed in small quantities by the Archdeacon of Quebec, in his circuit during the last summer, (1826,) in the district of Gaspé, and at Riviere du Loup below Quebec. The Rev. G. Archbold has also distributed a small quantity of each among the settlers in the seignior of Tassambault, north of Quebec; and in his visit during the last winter to the protestants on the south side, he has dispersed tracts and testaments among the settlers in the townships of Frampton, Ireland, and Inverness, and to those residing in the seignior of St. Giles. Tracts have also been circulated by the clergy in Quebec. The hospitals and the gaols have been supplied; and in the former, more particularly to the sailors with whom they are crowded during the summer months, sacred books adapted for their use have been gratuitously furnished from the repository.

The remainder of the government bibles and prayer-books, alluded to in the last report, have been disposed of in the following manner to the clergy who had not previously been supplied:

Twenty-four Bibles and Twenty-four Prayer-books have been sent to the townships of Rawdon and Kilkenny.

To Yamaska Mountain, 12 Bibles and 24 Prayer-books.

To Chambly, 12 24

To Phillipsburgh, 20 39

To Shefford, 22 42

To Ascott, 12 24

To Hatley, 24 36

To St Andrews, 12 24

To Caldwell & Christie Manors, } 8 15

To Montreal, 8 15

To Nicolet, 0 12

To Aubigny, Pointe Levi, 0 20,

And 36 Bibles and 96 Prayer-books were reserved in Quebec, for distribution by the Archdeacon and the visiting Missionaries in their circuits in Gaspé and elsewhere.

The amount of sales at the repository, during the last year, is £95 17s. 10d., which falls considerably short of the amount during the year preceding the last report. A circumstance which will not excite surprise if it is remembered that within the last eighteen months the large quantity of 500 bibles and 1000 prayer-books, procured by His Majesty's Government from the Parent Society, have been sent to the different missionary stations, thus precluding the necessity of application at the repository for what are by far the most expensive works.

With respect to their finances the committee are happy to state, that they have been enabled since the last report to remit home to the Parent Society bills of exchange to the amount of £200 sterling, thus reducing their debt to £328 13s. 7d. And this debt has been still farther reduced by the payment of £60 sterling from the Society for the Propagation of the Gospel, &c. &c. for books issued to their missionaries.* It will, however, be perceived by the statement that the funds of the committee are still in a very depressed condition; nor can they be otherwise till their accounts shall have been finally adjusted with the Parent Society.

In consequence of these embarrassments, the committee did not venture to send home any very extensive order last year, but a most seasonable relief has been experienced in a donation of books, from the Parent Society,† to the amount of £50 sterling. The expected supply, however, has not been received. Owing to the advanced state of the season at which they were shipped, the vessel did not reach this port, but was obliged by stress of weather to winter in Prince Edward's Island. The books may therefore be daily expected.

A subsequent order was transmitted in March last, and these books we may expect to receive during the present summer.‡

The committee feel a pleasure in stating that steps have been taken for the formation of a Lending Library, at Hull, in the Lower Province, and that books will be immediately sent up from the repository. Much good is expected to result from this establishment to the large number of labourers who are employed in the prosecution of the extensive public works which are going on in the vicinity. It is much to be desired that the example may be followed throughout the diocese.

With regard to the second object to which the attention of the committee is directed, namely, the education of the poor upon the Madras system, the committee cannot but feel highly gratified in stating, that the school under their immediate inspection, at Quebec, is still in a flourishing condition. The numbers attending this school are as follows:—125 boys and 105 girls. Of these about 160 belong to the established Church of England, and the remainder are divided in nearly equal portions between the other protestant denominations collectively, and the Church of Rome.

The children exhibit as much improvement in the several branches of their instruction as can well be expected where there is so perpetual a change of scholars, arising from the fluctuating state of that part of the population, consisting in a great measure of emigrants, whose children attend the school.

* See Report for 1824, page 6.

† See Report for 1826.

‡ Both supplies have since arrived.

In the account of the last public examination of the children, it is asserted as a fact which is known to be correct, that "not more than between thirty and forty children in each room were present at the examination of the preceding year", and of these not more than one half had any pretensions to be considered as regularly attendant." It may readily be conceived under what difficulties the school must labour, and how poorly the system of instruction can be appreciated when exhibited as carried into operation under circumstances so disadvantageous.

The regularity in the attendance of the children, educated in schools which are conducted upon the system of mutual instruction, their orderly conduct, and the visible improvement of those who have been under the system for even a few months only, sufficiently declare how admirably it is adapted for the purpose, and how much it surpasses every other. And the school at Quebec, notwithstanding the disadvantages just described, will serve to exemplify these general remarks.

With respect to the Sunday School, the committee have to state, that to no part of their exertions can they look with greater satisfaction. The regularity of the children in their attendance there on every Sabbath is particularly gratifying. The total number now attending the school, including the children of the Military Schools, amounts to 130 boys and 110 girls. In the girls' school it appears that a small increase in the numbers has taken place since the last report of the number then attending being from 90 to 100. In this department of their labours, the committee feel themselves called upon again to express the high sense they entertain of the praiseworthy conduct of those young persons who have acted as voluntary teachers at the Sunday School during the last year. And in particular they feel they would be doing an act of injustice, were they to omit thus publicly to testify their approbation of the conduct of Mr. Grasett. The exertions of Mr. G. at all times to advance the interests of the school, and to promote the improvement of the scholars, his unremitting attention in discharging the duties which devolved upon him as a voluntary teacher, and now as superintendant of the Sunday School in the absence of Mr. R. Symes,* whose services in

* Since the date of this Report, the Committee have reaped the fruit of some recent exertions made in England, by this zealous individual, who, having been authorised, during a short visit there, in which his own business closely occupied his time, to solicit contributions for the completion of the schoolhouse, collected the sum of £80. Their Graces the Archbishops of Canterbury and York, and the Bishop of London, gave £10 each. The judicious application of this money is visible to the public eye in the neat and substantial repairs of the building which now exhibits a renovated and most respectable appearance. This, however, has not been effected without greatly exceeding the amount raised by Mr. Symes; and much still remains to be done for the proper finishing and enclosing of the premises,

behalf of the institution merit the warmest praise, are fully known to the committee, and claim their sincere thanks and acknowledgments.

The expenditure from the clothing fund amounts this year to £20 16s. 8d. for the boys' school, and to £39 11s. 11½d. for the girls' school. The application of this money has been most judicious, and has tended in a great degree to the encouragement as well as comfort of many of the poorest children who would otherwise have been deprived of the power of attending the school during our long and severe winter.

The annual public examination of the children of the National School took place at the National Schoolhouse, near St. John's Gate, on Friday the 22d ult. The number of persons present was greater than on any former occasion, and this may fairly be considered as affording satisfactory evidence of the increasing interest taken by the public in the welfare of the establishment. The children present—were boys 104, girls 99—total 203. They were examined as usual, in reading, spelling, writing, and arithmetic; and went through the customary evolutions, with a view to show the nature of the system. They were also minutely questioned by the clergy in the church catechism and other elementary religious books, and the result of this part of the examination was particularly gratifying. The Christmas dinner took place in the schoolhouse, the day after the nativity, when 281 children partook of the entertainment.

The committee cannot close their report without recording, with feelings of gratitude, a circumstance which has already met the public eye, but which they are desirous should obtain further publicity through the medium of their report.

On the 10th of June, the annual collection was made in the Cathedral Church, in aid of the Society for promoting Christian Knowledge, and of the National School established in this city. "An excellent sermon was preached by the Rev. C. Morgell, A. B., Chaplain to the Lord Bishop, from Dan. xiii, 5. The collection in the church amounted to £65 5s. 2d., but a great, and, in all points of view, a most gratifying addition was afterwards received from the munificence of His Excellency the Earl of Dalhousie, who, although he had already contributed in church, was prompted by the statements contained in the sermon, respecting the objects, proceedings, and actual necessities of the charity; to send in the name of the Countess and his own, a further sum of £50. The total sum received, thus amounted to £115 5s. 2d., which very considerably exceeds any previous collection."

which it would not at present be within the compass of any local funds to accomplish. Mr. S., therefore, proposes to resume his appeal to the liberality of transatlantic friends. The names of those who have already contributed, and the particulars of expenditure will appear in the next Report.

The committee conclude with an earnest invitation to every true friend of Christianity, to unite his efforts with theirs in the zealous support of a Society which is one of the best instruments, under divine Providence, of propagating sound Religion. The committee has effected very little when compared with what remains to be done; and surely there cannot be a work more important or more truly glorious than that which the Saviour has committed to all his followers, even that of extending a knowledge which is for the salvation of immortal souls. Let it be hoped, that such appeals as these, addressed to believers, will have the effect of engaging them in the holy work, and of rendering them alive to the spiritual wants of the ignorant and uninstructed; let it be hoped that no selfish purpose will be allowed to render them lukewarm in the cause, and that no ill-timed frugality will cause them to withhold that pecuniary assistance of which the society stands so much in need, and which it may be in their power to bestow, that it will prompt them more particularly to lend their aid to further the views of the committee with respect to those "little ones," who, if the countenance and support of the wealthier classes were withdrawn, might be debarred from the means of improvement, prevented from coming to the Lord, and eventually deprived of their inheritance in Heaven.

By order of the Committee,

E. S. SEWELL,

Quebec, May, 1827.

Assistant Secretary.

ON THE CONFIRMATION SERVICE

The Baptismal office of our Church concludes with this injunction to the sponsors:—

"Ye shall take care that this Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism, set forth for that purpose."

And at the conclusion of our introductory essay on this office, we declared, "we are disposed to think that without the appointment of sponsors and the subsequent rite of confirmation, *infant baptism*, as "a reciprocal covenant between God and man, appears somewhat incomplete." Some of the ancient Fathers (especially Tertullian and Cyprian) express themselves in much stronger language, and declare baptism as a sacrament to be incomplete without the subsequent "chrism of confirmation." Tertullian expressly says:—

“As soon as they came up out of the waters of baptism, they were anointed with the consecrated unction; then they received the imposition of hands, and the holy spirit was invoked and invited by a benediction.”

Should any one object that baptism is sufficient, he replies that:—

“It is for them who *die presently after*, but not for them who *live and fight* against their spiritual enemies; for being cleansed by baptismal water, we are prepared for the Holy Ghost, under the *Angel or Bishop* of the Church. She signs with water in baptism, invests with the Holy Spirit at confirmation, and feeds with the Eucharist.”

Cyprian remarks:—

“Our practice (i. e. at Carthage, of which he was Bishop,) is, that they who are baptized, be presented to the rulers of the Church, that by our prayer and laying on of hands, they may be perfected with the seal and signature of the Lord.”

And a Synod of African Bishops, over which he presided, expressed their opinions in yet *more unequivocal* terms.—Another Father, Eusebius, relates, from Clement of Alexandria, that “the Bishop, to whose care a young man had been committed by St. John the Evangelist, after instructing and baptizing him, *sealed him with the seal of the Lord,*” i. e. administered to him confirmation.

St. Jerome says:—

“If you ask where it is written, it is in the Acts of the Apostles, and the custom of the whole Christian Church has adopted it as a law; where persons are baptized in the inferior towns by Priests and Deacons, the Bishop travels out to them, to lay his hands upon them and invoke the Holy Ghost.”

The passage to which this celebrated Father refers is in the 8th chapter. It is there recorded that Philip, *the Deacon*, had converted and baptized many inhabitants of Samaria. Nevertheless, it appears that the Apostles considered some additional ceremony wanting to confirm and perfect the new converts; for we are told, verse 14, that “when the Apostles, which were at Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John, (two Apostles,) who, when they were come down, prayed for them, that they might receive the Holy Ghost, (for as yet they were only baptized,) then laid they their hands on them, and they received the Holy Ghost.” But in the 19th chapter of the same inspired Ecclesiastical History, it appears, that when an *Apostle* baptized, he immediately *himself* performed the rite of confirmation also.

The learned Bishop Newton makes the following excellent observation on the above cited passage:—

"We may hence infer the expediency and the usefulness of confirmation after baptism. For we see that, after the Samaritans were converted and baptized by Philip, the Apostles sent two of their number to confirm the new converts; to pray for them, and to lay their hands that they might receive the Holy Ghost.—Hence, we see the reason, why the office of confirmation is performed by the Bishop, and not by any of the inferior Ministers of the Gospel! For though Philip converted and baptized the Samaritans, yet being only a Deacon, he did not take upon himself to confirm them, but the Apostles sent two of their body for that purpose. Hence, we may also collect the benefits of confirmation;—In the primitive times, it was attended with extraordinary gifts and manifestations of the Spirit, suited to the then infant state of the Church; but now that the Christian religion is fully established, we must expect only the secret and ordinary communications of the Holy Spirit, without which it is impossible for us to perform the covenant which we have undertaken."

St. Paul himself appears to consider confirmation as one of the fundamental principles of the doctrines of Christ, for in his epistle to the Hebrews, vi. 1, 2, he writes, "*Leaving, therefore, the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of THE DOCTRINE OF BAPTISMS and of LAYING ON OF HANDS, and of resurrection of the dead and of eternal judgment.*—Here the imposition of hands is expressly mentioned as an essential initiatory rite, and is clearly enumerated as one of the six fundamental points or principles of the doctrine of Christ.* Nor can we conceive how the expression can be fairly interpreted as applying to any other religious rite, than the *laying on of hands after baptism*, as practised by the Apostles in the rite of confirmation. From these authorities, "the custom of the whole Christian Church" as Jerome remarks, "has adopted it as a law; and even if there were no authority for it in Scripture, the consent of the whole Christian world ought to have the force of a command." It is retained by all Episcopal Churches; and, (which is worthy of especial remark,) even Calvin, who, in his furious zeal against Popery, subverted Episcopacy, nevertheless, admits the expediency and utility of some rite resembling confirmation:—and on this ground alone, were it not supported by Apostolical precedent, we would defend the practice of our Church. For assuredly such a solemnity cannot fail to be as deeply interesting to the parental spectators, as it must also be highly edifying to those who participate therein. What an interesting, what an affecting spectacle, to behold our beloved children, whom we, in their infancy, had, by baptism, dedicated to God, now voluntarily devoting themselves to the service of that Heavenly Father, who then adopted them as his children, and to this period hath graciously preserved them;—ratifying, renewing, and confirming in their own persons the solemn vow and covenant which their godfathers and godmothers had formerly made for them! How edifying to them! just

* St. Chrysostom remarks, "this catechism of St. Paul is perfect."—Vide Bishop Jeremy Taylor on Confirmation.

at the period when the innocence of childhood is well nigh past, and the judgment of maturity scarcely dawned;—when the passions are bursting into life and full vigor, and the reason as yet feeble and unexercised;—how edifying and impressive to be brought into close *individual* contact with their spiritual pastor during several weeks of preparation, for this holy rite;—to hear his instructions, admonitions, exhortations and encouragements, in far more defined and expressive language than can be expected in his *general* addresses from the pulpit;—to be presented to a ruler of the Church, who is so justly and beautifully styled their “Father in God:”—from this venerable representative of the Apostles to receive a parental benediction, by the patriarchal ceremony of imposition of hands, and by his fervent prayers to obtain the blessings of the Holy Spirit “to direct, sanctify and “govern both their hearts and bodies in the ways of God’s laws and “in the works of his commandments.” Cold indeed must be the heart of that Christian, who can, unmoved, behold so solemn, so impressive, so interesting, so affecting a spectacle!

Highly, however, as we appreciate this holy rite, and justly as we conceive it authorised by *apostolical* precedent; we nevertheless do not, with the Church of Rome, consider it *as a sacrament*, because we do not find any record of its having been ordained “*by Christ himself*,” “with an outward visible sign of an inward spiritual grace.” Nor do we retain the Chrism and obsignation used in that church in the ministration of this rite, but only the simple and apostolic ceremony of imposition of hands; and the service which our church has provided for this solemn occasion, is, like her Baptismal service, deeply affecting, sublimely devotional, and highly scriptural.

Upon the day appointed (the rubric directs) *all that are to be confirmed, being placed, and standing in order before the Bishop, he (or some other minister appointed by him) shall read this preface following:—*

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, that none hereafter shall be confirmed, but such as can say the Creed, the Lord’s Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end that children, being now come to the years of discretion, and having learned what their god-fathers and godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves, faithfully to observe such things as they, by their own confession, have assented unto.

The services of our church, as we remarked on a former occasion, generally open with an explanatory and admonitory introduction, setting forth the nature and design of the duty and ceremony about to be performed. In the present instance, this anxious mother and

instructress opens the impressive ceremony by a preface, composed with remarkable simplicity, addressed to the candidates; and well calculated to explain and impress on their minds the two leading designs of the rite about to be administered:—first, that they may themselves, with their own voices and free will, renew, ratify, and confirm the vow and covenant which had been previously made in their name by their godfathers and godmothers in the sacrament of Baptism; and, secondly, that they may promise by the grace of God faithfully to perform and fulfil that vow and covenant during their future life. The preface also assumes that the candidates have arrived at years of discretion, and perfectly understand the nature and obligation of that vow. The Bishop himself then puts, to them all, the following comprehensive, solemn, and soul-thrilling question:—

Do ye here in the presence of God, and of this congregation, renew the solemn promise and vow, that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?

And every one shall audibly answer, I do.

We would here remind our young friends that this is beyond all comparison the most solemn act of their whole lives. In the presence of God's people,—in the immediate presence and awful name of Jehovah himself, they here voluntarily take upon themselves a vow of irrevocable and eternal obligation, the violation of which will forfeit their eternal salvation. It is like Joshua's dying and awful appeal to Israel of old. *I have this day set before you good and evil, choose ye out whom ye will serve; and the people said unto Joshua, we will serve the Lord. And Joshua said unto the people, ye are WITNESSES AGAINST YOURSELVES, that ye have chosen you the Lord to serve Him. And they said, we are witnesses.* If the forfeiting of word, or promise, or vow, with a fellow creature involves also a forfeiture of character, and of the esteem of the wise and good, what must be the consequence of a wanton violation of a solemn vow and covenant made with God? *O promise unto the Lord your God and KEEP IT?*

Of the nature and extent of the baptismal vow, we have already so amply treated in former essays, that we will, on the present occasion make but one remark. These awful and comprehensive words *I do*, signify, *I do* renounce all sinful pleasures and criminal indulgencies; *I do* solemnly swear to resist the allurements of the world, the enticements of the flesh, and the temptations of Satan;—*I do* unfeignedly and from my heart profess my firm belief in the gospel of Christ;—its doctrines, its precepts, its promises, and its threatenings; and finally, *I do* call God, and his holy Church to witness, that I will henceforth endeavour by his grace to serve him truly and diligently in all holy conversation and godliness of living.

The following versicles are then alternately repeated by the Bishop and congregation:—

The Bishop. Our help is in the name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayers;

Answer. And let our cry come unto thee.

These alternate expressions of worship are all scriptural, being entirely taken from the Psalms (cxxxiv, 7., cxliii, 2., cii, 1.) They are also as appropriate as they are beautiful. For we, first, acknowledge our entire dependence on God's Holy Spirit for help and strength to perform and keep the vow and covenant just ratified and confirmed. Secondly, we praise and bless Him who hath graciously promised to give his Holy Spirit to all who ask for this blessing, and to be with his church by holy sacraments and rites, and by a regular ministry to the end of the world. And, thirdly, we earnestly supplicate his fatherly attention to the prayers we are just about to offer. The Bishop then, inviting the congregation to join with him, offers up, as their leader, the following sublime prayer:—

Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

On the remarkable expressions, in allusion to Baptism, contained in the first clause of this prayer, we shall not now say any thing, as they have been already illustrated in our essays on the Baptismal Service. After this thankful acknowledgment of the mercies, graces, and benefits already received by that sacrament, our church proceeds to pray that these graces and benefits may be *increased and confirmed* by this holy rite of Confirmation. It was the opinion, (as we have already proved) of the ancient fathers, that "at Baptism, the Holy Spirit bestowed sufficient grace to make us innocent, and to cleanse us from the pollution of sin, but that, at Confirmation, an increase of grace and additional spiritual strength was given."* The prayer then descends to particulars, and implores, what some learned divines have styled the seven-fold grace of the Holy Spirit; †—first, the spirit of wisdom; secondly, of understanding; thirdly, of counsel; fourthly, of ghostly (or spiritual) strength; fifthly, of

* Shepherd in locò.

† See Veni Creator, stanza i.

knowledge; sixthly, of true godliness; and seventhly, of holy fear. Almost all these expressions are borrowed from Isaiah xi. 2. So *scriptural* do we always find the incomparable prayers of our church:—

Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

Defend, O Lord, this thy child [or *this thy servant*] with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. *Amen.*

Could the pen of uninspired man have indited so complete, so affecting a parental prayer? What more can a doating parent or guardian supplicate for the child of his bosom?—that he may be continually defended both in body and soul by the favor of his Almighty Father;—that being once adopted as the child of that gracious Parent, he may ever remain a member of the sanctified Family of Heaven: may persevere, and during his service with the church militant, may go from strength to strength, until unto every one of them appeareth the God of Gods in Sion, with the church triumphant. What a beautiful prayer for a child's first lisping accent of supplication, merely changing the person of the pronoun—what an exquisite prayer for a parent to utter over the cradle of a beloved babe! We can imagine a doating father or mother, just before retiring to nocturnal repose, visiting the bedside of their sleeping precious babes, and bending over the couch of infantine slumber, from the inmost heart praying, "Defend, O Lord, this thy child," &c. &c. At that moment, rush on the mind all the fears and hopes which parents alone can feel—a deep sense of the necessity of heavenly guidance and protection through the dangerous paths of life;—a humble hope that that guidance and protection will be vouchsafed. How can any parent who feels a proper interest in the eternal welfare of his child hesitate to bring him to the pious and venerable Bishop to receive such a benediction? *

Then shall the Bishop say, The Lord be with you.

Answer. And with thy spirit.

And (all kneeling down,) the Bishop shall add, Let us pray.

Our Father, which art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them who trespass against us: And lead us not into temptation, but deliver us from evil. *Amen.*

* About twenty-five years since, I was confirmed by the exemplary Bishop Porteus. I have still a distinct recollection of his almost unearthly appearance and impressive manner. More recently I have witnessed the administration of this solemn rite by Bishop Mountain, and I conceive few of my fellow witnesses will forget his truly apostolic appearance and manner. He was "*haud ulli secundus*,"

Our church manifests her adoration for her divine Founder, by inserting in all her services and offices the prayer which Christ himself hath taught us. This accounts for its frequent repetition in these days of laxity and indolence, when we compress into *one* what formerly used, as *distinct* services, to be performed at distinct periods of the day. But when we recollect the intrinsic excellence of this prayer, and consider who was the compiler, let us be cautious how we raise clamors against its repetition. We never hear of these objections without calling to mind, the beautiful idea of Chrysostom, "that the Father must know, and lend a willing ear to the very words of his own Son." The learned and devout Hooker has expressed himself in similar language—"should men speak with the tongues of angels, yet words so pleasing to the ear of God, as those which the Son of God himself has composed, it were not possible for man to frame." After this, the collects —

"Almighty and everlasting God, who maketh us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee, for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen."

"O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ." Amen.

Both these collects are very scriptural, and too plain to require much comment. The first is *particularly* in behalf of those who have just received the rite of confirmation. It opens with an acknowledgment borrowed from St. Paul's epistle to the Philip. (II. 13,) ascribing to God's grace both the will and the power to perform our duty. It then proceeds to pray, that the apostolical ceremony of imposition of hands, may be a significant sign of God's favor, and that *his fatherly hand* will be always over them, to guide them through the trials and temptations of this transitory life, unto the joys and glories of another and an eternal life. The second collect is offered up *generally* in behalf of the whole congregation. It is borrowed from I Thessalonians, v, 23., and prays for the blessings of direction, sanctification, and spiritual restraint; that by God's mighty protection our *souls and bodies may be preserved blameless unto the coming of our*

and of both these prelates we may say, "*par nobile fratrum.*" Indeed the whole style of conducting this ceremony in our church, (as well as the singular pathos of the service,) is admirably calculated to produce effect.

C. S.

Lord Jesus Christ ; when the latter shall be made like unto *Christ's glorious body*, and the former shall be transformed into beatified spirits rejoicing among the innumerable assembly of the church of the firstborn.

The Bishop then dismisses them with the following solemn benediction in the name of the ever blessed Trinity :—

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

This custom is evidently borrowed from the directions given to the High Priest, (an office in the Jewish Church, as Clement and Ignatius have remarked, analogous to the Bishop in the Christian Church,) concerning the blessing the congregation of Israel—Numbers vi, 23, 24, 25, 26, 27,—“ *Speak unto Aaron, saying, on this wise ye shall bless the children of Israel ; the Lord bless thee and keep thee : the Lord make his face to shine upon thee, and be gracious unto thee : the Lord lift up the light of his countenance upon thee, and give thee peace. And they shall put my name on the children of Israel, and I will bless them.*”

On this passage, the learned Jones of Nayland has remarked,—“ If the three articles of this benediction be attentively considered their contents will be found to agree respectively to the three persons of Father, Son, and Holy Ghost. The *Father* is the author of *blessing and preservation*. Grace and *illumination* are from the *Son*, by whom we have the *light of the knowledge of the glory of God*, in the face of *Jesus Christ*. *Peace* is the gift of the *Spirit*, whose name is the *Comforter*, and whose first and best *fruit* is the *work of peace*. Therefore, O holy, blessed, and glorious Trinity ! three persons and one God, have mercy upon us, and bless this our humble essay to promote thy glory, and the salvation of men. *Amen.*”

C. S.

PROGRESS OF THE NEW REFORMATION.

(From a late London Paper.)

Lately a person who had studied three years in a university, at Paris, got a professorship, and was intended for a priest, read his recantation at Seymour-street Chapel, Somerstown. The Rev Mr. Junkins afterwards preached a sermon from Ephesians v, 8, in the course of which he alluded to the rapid strides the Reformation was making in Ireland. He stated between five and six thousand persons had publicly embraced the Protestant Religion in that country within the last year. He also stated, that from March 1826 to March 1827, one thousand seven hundred persons had renounced the errors of Popery, at Lyons.

SERIOUS CONSIDERATIONS ADDRESSED TO THOSE WHO NEED-
LESSLY ABSENT THEMSELVES FROM THE LORD'S TABLE.

To the Editor of the Christian Sentinel.

REV. SIR,

Your kind approbation of my last "rainy Sunday" has induced me to offer you the produce of another. I will be greatly obliged by your striking out any passage you do not approve should you promote my offering to a place in your magazine.

With the most sincere wishes for your success in your arduous and useful undertaking, and that you may not "weary in well-doing,"

I remain,

Dear Sir,

Yours, with the truest esteem,

C. H. H.—

It was in the hour of tribulation, when the great Founder of our faith was enduring much of that mortal agony of body and mind to which he had subjected himself for the sake of a sinful and thankless world, that he laid on his disciples this express and solemn injunction—"This do in remembrance of me." No pompous procession, no costly sacrifices, no proud memorial was demanded to keep in perpetual remembrance the glorious redemption of mankind, purchased by sufferings so exquisite, by blood so precious—retaining to the last hour of his exemplary career on earth that unostentatious humility which marked his whole character, our blessed Lord required only that the blood he had shed, and the body he had given for us, might be held in remembrance, and the simple rites instituted by him for that purpose are placed within the reach of the humblest and poorest of his followers—that is, of all who call themselves after his name "Christians." To prevent this commemoration of that era from sinking into a mere heartless ceremony, or an unnecessary form, it is wisely reserved for such persons who are willing to receive it piously and humbly, and with a thankful remembrance of the sacrifice it is intended to recal. It is enjoined upon all who wish to partake of its benefits, to examine carefully into the condition of their souls, and to purify, as far as lies in their power, their hearts from every evil passion, ere they venture to present themselves as guests at the table of the Lord.

The preparation then required is no more than what is essentially necessary to a christian temper, and a christian faith, even in the

most ordinary circumstances of our lives. Yet are there many among you who disobey the command of our Saviour, and neglect the commemoration of his death throughout their whole lives, and who offer as excuse for this thankless disobedience, that you have not leisure for the needful preparation—that you are too worldly for such solemn ceremonies, and other similar excuses, which might have some merit in them were they spoken in humility or penitence; but those acknowledgements are too often made with a countenance of utter unconcern, nay, sometimes with a fearful levity, as if it were a matter of small moment that you are living in a state of perilous and ungrateful enmity with the Saviour that redeemed you. Who that turns his back on this sacrament because his mind is engrossed by the cares or ambitions of this world, can tell that the invitation he neglects will ever be extended to him again? Unhappy being! before that table is again spread for your reception, the world to which you cling so fondly may have closed upon you for ever, and you may have entered suddenly and without preparation upon the tremendous realities of another.

And what after all is contained in the preparation to which you profess yourself unequal, that is not required, absolutely required from you every day, every hour of your life?—to repent you truly of your former sins. Alas! if you do not repent of them, then is your state one of fearful, and almost hopeless peril. In this state of imperfection we are hurried into daily offences in thought, word, and deed against the purity and majesty of the Most High. “Every thought and imagination of man’s heart is continually evil; strive as we may, our lives are hourly marked by the stamp of human infirmity, and were we dependant for the hope of salvation on our own merits there would none be found acceptable, no not one. Yet the christian who humbly resolves to live worthy of him whose name he bears, mourns over his sins in humility and penitence, and lays them in repentant sorrow at the foot of the atoning cross. This he knows to be his indispensable duty, not only when kneeling before the altar, and partaking of the hallowed symbols of his faith, but whenever in the solitude of his closet, he remembers the salutary injunction—“to commune with his own heart, and be still.”

Do not, therefore, suppose that in refusing to partake of the Lord’s Supper, you escape the necessity of self-examination and repentance—far from it—you add another and a heavy offence to those you have already committed, and wilfully forfeit the interest you might enjoy in the atoning blood which flowed to wash those offences away.

Having, by strict and unsparing self-examination, ascertained that your sins are numberless as the sands on the sea shore—that your merits are too scanty to be pleaded with a hope of acceptance, and that the darkness of your soul is illumined by no ray of light or hope except that which emanates from the Son of Righteousness, you will

embrace with joyful readiness that faith in God's mercy through Christ which alone can entitle you to the character of a worthy communicant. A thankful remembrance of his death will be the most natural emotion of your heart, and in a soul thus deeply impressed by a sense of its own danger, and of the means of escape so mercifully extended to it, no malignant purpose, no cherished resentment, no uncharitable feeling can find a habitation. Passions such as these will be yielded up a ready sacrifice to that benignant Power who has shed the dawn of hope and consolation on the darkness and dreariness of sin, then you will draw near with faith to the table of the Lord, at once fulfilling his commands, and commemorating his atoning death.

In this practice of self-examination and care of the soul, is much of safety, comfort, and religious hope—hope which brightens the most gloomy prospect, and sheds, even on the head of pain and suffering, such comfort and joy as are unknown to the careless sinner in the days of his fairest prosperity—hope which will lead you through paths of peace and pleasantness in this world to endless and indescribable felicity in the world to come.

C. H. H.—

ON PRECOMPOSED AND EXTEMPORE SERMONS.

To the Editor of the Christian Sentinel.

REV. SIR,

I was much amused and, as I trust, edified by the perusal of an animated and interesting dialogue, in your third number, "on the comparative advantages and disadvantages of preaching with or without written sermons." Your correspondent, with that modesty which is the general concomitant of talent, acknowledges, that he has "rather canvassed the subject than ventured to pronounce upon it, but he leaves the whole to the judgment of your readers and yourself, and if he have offered nothing conclusive, he may possibly lead the way to a more decided disposal of the argument by some other hand." I am not so presumptuous as to suppose myself capable of deciding a question, left undecided by so able a writer; but I will venture to canvass it *somewhat further*; and to express my own opinions, the result of my own experience, which you will admit is not trifling, when I tell you that, on a rough calculation, I reckon I have preached about two thousand times; and that, during the last five years, nearly three times out of four, my sermons have been strictly extemporaneous. The *advantages of written sermons*, (as our late venerated Diocesan remarked in the last

charge he was ever permitted to give to his admiring clergy,) are too obvious to require any comment. I will only mention two of the most striking—the one affecting the hearers, the other relating to the preacher himself. A written sermon *must* of necessity be better arranged, and consequently more readily received, and more permanently retained than an extempore discourse. It may also be indited in plainer, and, consequently, in more edifying language. This I know to be true by personal experience. In the rapid and animated enunciation of an extempore sermon, an expression has frequently escaped my lips, which I would have avoided (*as hard to be understood*) in the greater correctness and sedateness of precomposition. Sometimes, indeed, though but rarely, I have sufficient self-possession to express the same sentiment immediately afterwards in plainer and more perspicuous language. But this awkwardness may be entirely avoided in a carefully precomposed sermon; and if carried too far, a sermon would thus consist of a string of difficult expressions, and consequent apologetic explanations. The other advantage may be found in the old adage—“*literæ scriptæ manent.*” In a large congregation, we must expect to find some who will not relish our doctrine; more especially if we *rightly divide the word of truth, and give to each his portion in due season.* Men are naturally prone to extremes in all things, especially in religion; and if a preacher exhorts against either extreme, the votaries of that one against which his exhortations have been directed, feel wounded; and, from the excitement of the moment, not only reproach the preacher for what he *has* said; but attribute to him also what he has *not* said. This has frequently happened to myself. Often have I been accused of uttering in the pulpit what I know well;—and I am blessed to a singular degree with (that gift which has been said to be generally “the quality of fools” I mean) a retentive memory;—and what I could venture on oath to declare I never have uttered. But it is in vain to reply—I am instantly stopped with the sweeping and impudent assertion—“You certainly have so expressed yourself, but you do not recollect what you have said.” Now to such a hasty and vague accusation, a *regularly written* sermon presents a most triumphant reply. In fact, the longer I live, and the more I see and reflect on extempore preaching, the more decidedly do I become opposed to it as a *general custom.* Indeed I can *scarcely* find an argument in its favor, while there are so many against it. You will naturally say, (Mr. Sentinel,) “pray, Sir, how came you then to follow a custom which you so decidedly disapprove, for at the opening of this letter you candidly admitted *yourself* to preach three times out of four entirely impromptu.” Very true, Mr. Sentinel, but you will admit that general rules must bow to particular exceptions. And I will endeavour to point out some *few particular* cases wherein extempore preaching is perfectly *justifiable*, and some *still fewer* wherein it is *commendable.* Suppose a clergyman’s ordi-

nary routine of duty on the Sabbath day consists of preaching three times;—his situation during the week no sinecure;—his health materially affected by any sedentary employment; his hand-writing *decidedly clerical*, that is to say, *illegible almost to himself*;—his eyesight very defective; and these two last mentioned defects combining to make him feel positively embarrassed and nervous when tied down to a written sermon;—suppose him moreover from his infancy, under a pious father, to have been accustomed to thinking and conversing frequently on religious subjects, and to hearing both in private and public the discussions of many eminent men on points of theology;—enfin, his *feeling himself* more at ease when speaking without written notes;—in such a case, I say, a clergyman is perfectly *justified* in preaching extempore. He thus avoids a serious inconvenience to himself, and he becomes more useful to others, by being thus enabled to preach more frequently. Pour moi, Mr. Editor, I will candidly confess to you, that had I written a legible hand, been blessed with better eyesight, better health, more leisure, or (*truth will out*) more *industry*, I should never have become an extempore preacher. Nor can I think that any man is justified in preaching extempore, whose ordinary routine of public duty scarcely exceeds fifty sermons in a year, who can write legibly, and read readily.

I will now, Rev. Sir, suppose two or three cases wherein, I humbly think, extempore preaching is *more than justifiable*, and is actually *commendable*. 1st, Where a clergyman *could not* preach so frequently, were he to prepare his sermons, his time during the week being, from various causes, unavoidably occupied. 2dly, Where he is sent to preach the gospel to an audience who feel unconquerable (no matter how groundless) prejudices against written sermons. In this instance he finds a powerful precedent with regard to *things indifferent* in the example of St. Paul, *who became all things to all men that by all means he might gain some*. 3dly, When a striking event has come to the knowledge of the preacher so recently (suppose on the very road to church) that it would have been impossible to have made the slightest previous preparation; in this case, to use a vulgar proverb, "*striking while the iron is hot*," may produce an extraordinarily deep and lasting impression on minds not otherwise remarkably malleable. My own personal experience convinces me of the correctness of this case; as also of the two following. When in the course of the copious portions of sacred scripture, which our church, with a discretion and holiness peculiar to herself, has appointed to be read during her services, any particular passage, not previously noticed, strikes the preacher as fraught with remarkable general edification, or as especially applicable to the situations and spiritual wants, of a small or large portion of the congregation there assembled;—in this case, a habit of speaking impromptu will produce the greatest and best effect possible. Again, when unexpectedly, a person or persons may enter

the church, who are avowedly unbelievers in all or any of the fundamental articles of the Christian Faith;—the preacher may never again have an opportunity of speaking on sacred truths in the presence of these persons;—it is then indisputably an advantage to be able to give an autoschediastic view of the distinguishing evidences of the truth of our holy religion, such as miracles, prophecies, history, passing events in the great world, &c. &c. This last case however occurs rarely, though in this country less rarely than in England;—it also requires much dexterity of management, and delicacy of expression, so as to avoid evident and offensive personal allusions.

But, I am forgetting myself, Mr. Editor; and you will think I am become a general eulogist instead of an occasional advocate. However, as I have committed myself thus far, I will go a step farther; and as I have conceded that, in *some few cases*, extempore preaching may be not only justifiable, but even commendable, I will add a few hints for the guidance of such of my *younger* brethren as may think with me on this subject; premising that I shall not think the worse of any of them, because they may think differently. It is very generally supposed that extempore preaching is to all men very difficult, to some almost impracticable. My own personal experience proves the erroneousness of this supposition. I am a man, in no one branch of literature entitled to the honorable appellation of (what my own father would have styled) a SCHOLAR; yet I will conscientiously declare that I had rather preach ten times extemporaneously than once with a written sermon. I assume at starting that my young brother is habitually correct, that in his most rapid bursts he will not express himself either ungrammatically or vulgarly. One of our greatest authors has said, that “reading makes a full man; writing a correct man; and speaking makes a ready man.” He must therefore labour, at least to a *certain extent*, to be *full and correct*, before he aims at being *ready*; and this he may become without ever attaining the sublime heights of erudition. First then, as an absolute *sine quâ non*, he must be *intimately conversant* with the sacred scriptures, and accustomed to *habitual meditation* thereon, *more especially* the Pentateuch, the Psalms, (which have been justly styled an epitome of the Bible;) the general history of the Jewish nation; the evangelical portions of the prophecies; the history, discourses, and parables of Jesus Christ; the Acts of the Apostles; and the remainder of the New Testament, with the exception of the abstruse parts of the Revelations. From these he must be able to *quote with facility and correctness*, to show the connexion between the two covenants, and that the ceremonial law, which, considered *in the abstract*, would be unintelligible, and unedifying except to one small nation, becomes an object of universal interest and edification, when considered as *a type and shadow of good things to come*, as illustrated in the Epistle to the Hebrews.

He must acquire a facility of comparing scripture with scripture, so as to reconcile apparent contradictions, and from the *whole tenor of God's word* to extract doctrine profitable unto all men. In corroboration of the truth and faithfulness of God's promises and threatenings, he must be able to cite examples from the History of the Old Testament. In confirmation of his doctrine, he must appeal especially to our Saviour's discourses, and to the controversial parts of the Epistles. In enforcing moral precepts, he must quote, *ad libitum*, from the whole range of scripture, more especially from our Saviour's Sermon on the Mount, and the practical parts of the Epistles of St. Paul and St. Peter. In his devotional appeals he should borrow from that "treasure house of devotion" the Psalms of David. In the next place, he must be familiarly acquainted with the articles and services, and perhaps also the homilies of our church. A good and natural arrangement of a sermon would be, the opinion of sacred writers, of our church, and of sound reason. To establish this latter position, he ought to be somewhat conversant with the best ethical treatises of profane authors, such as Cicero, Seneca, Epictetus; and, which is far more important, he ought to acquire a tact of arguing and illustrating from the scenes and objects most familiar and interesting to his peculiar audience. As commentators, I would presume to recommend, Mant's Bible and Prayer-book; Paley's Evidences; Tomline's Elements; Jones's Essay on the Church, Catholic Doctrine of the Trinity, and figurative language of Scripture; Horne on the Psalms; Bishop Porteus's Lent Lectures; and Horne's Introduction to a critical Study of the sacred Scriptures;—among foreign writers, I would especially recommend Fenelon, Paschal, and Ostervald. To enrich his imagination with holy imagery, if he require more than David, Job, and Isaiah, I would suggest a perusal of Young's Night Thoughts. I am not now, as you may perceive, Mr. Sentinel, by any means pointing out the acquirements of an erudite clergyman; my object being to prove how small, how *very* small a portion of learning is requisite to form a *respectable* extempore preacher.

My next object is to show my young brother how this humble stock of acquirement may be brought forth to the best advantage. First then, he must remember, as a matter of prime importance, that *fluency is far more essential than eloquence*, I mean, that an unpolished style, (provided it be not vulgar) delivered without hesitation is far preferable to the most polished, if delivered with hesitation. I have heard some of the most celebrated extempore preachers in England. It is astonishing how little claim any of them could lay to *eloquence*; yet they produced great effect by the fluency of their utterance; and I admit their language was always grammatical, though sometimes *very coarse*, and even *colloquial*. In the next place, therefore, he must remember that *power without elegance* is preferable to *elegance without power*. We have a proof of this in the popularity of Chalmers. The grand object of public speaking, forensic, senatorial,

or didactic is to *produce effect*; i. e. to convince, to persuade, and occasionally arouse and electrify. He must therefore be *in earnest himself*;—his own mind must be deeply impressed with the importance of the truths which he is attempting to impress on his hearers:—otherwise he may be a correct, he may be a fluent, he may be an eloquent, but he will never be a *forcible* preacher. As the excellent Bishop Middleton has sagaciously remarked, “manner is something with every body;—every thing with somebody;” and this remark is just as applicable to public speaking as to private conversation. Lastly, he must do all as unto God, and not as unto man. This high principle will set him above the dread of the puny criticisms of soidisant judges, or of the envy of less gifted or less zealous brethren. Such a man would certainly *write a sermon currente calamô*—why, therefore, should he not *speak* with equal facility?

You will remark, Mr. Editor, that throughout this communication, I have, like your former correspondent in Number III., kept a decided distinction between *genuine extempore preaching*, and that kind which has very improperly though frequently been confounded with it—I mean *memoriter* preaching; or precomposing and writing a sermon, and afterwards committing it to memory. *In favor* of this practice, we cannot adduce one argument which we have applied to extempore preaching, whilst, on the other hand, every argument *against* extempore preaching bears with almost equal weight against *memoriter* preaching. My opinions on this subject are so much better expressed by your correspondent, (page 157,) than I can express them myself, that I will only add one additional objection to such a practice, which meets us *in limine*; viz. that *memoriter* preaching is a silly and vain affectation of preaching *extempore*; and if vanity and affectation be disgusting any where, how abominably so in the sacred place and character of a pulpit and a preacher! In corroboration of this remark, I beg to remind you of the astonishment excited by discovering after the death of Brydaine, (who for half a century had been applauded by the French nation as the *ne plus ultra* of extempore preachers) an immense collection of his most splendid specimens of *supposed impromptu* discourses; in *very respectable manuscript*. Bousset also frequently declared, he did not precompose his sermons, although these very sermons were subsequent to his death *published from his own hand writing*. Such vanity and affectation is as contemptible as it is disgraceful to the christian orator.

I am, with great regard,

Mr. Sentinel,

Your Brother, Companion in Labor, and fellow Soldier.

DIALOGUE ON PRECOMPOSED FORMS OF PUBLIC PRAYER.

(Continued from Page 275.)

M. I think our last conference ended by an expression of your opinion of what the real power of the word of God is, from which, if I have not misunderstood you, you have excluded the additional help to be derived from strength of voice, lively manner, and suitable gesture. In short, you have proscribed eloquence, and think your theory is sanctioned by the example of our Lord and his Apostles.

E. I think if you had exercised your usual candour, you would not have drawn such conclusions. If my language has proscribed a single ornament that can be derived from manner, gesture, animation, and graceful utterance, it is what I did not intend it should; but in referring you to the eloquence of our Lord Jesus Christ, "who spake as never man spake," I set an example before you which will vindicate my taste, and of which I need not be ashamed.

M. Well, then, let it pass. Your observations *have made* some impression on my mind, thought not, perhaps, to the extent you would desire. It has been my lot, as you well know, to associate for a long time with persons who scout the very idea of precomposed prayers in the worship of God. If I have imbibed their spirit and sentiments, and fallen by degrees into their mode of thinking, it is no more than what is natural to most people in similar situations. If I am wrong, I hope I have not a very extraordinary degree of prejudice, so as to render me incapable of receiving better information. We ought to seek truth with diligence, and, if we find it, we ought to embrace it. I beg, therefore, you will have the goodness to proceed more largely than you have hitherto done, on the best proofs from scripture and antiquity that you may have at command, on which you ground the authority of precomposed forms of public prayer.

E. Gladly would I meet your wishes, were my information and ability equal to the task which your request has imposed on me; but such information as I have will be at your service, provided you will not conclude, that, if I fail to give you satisfaction, (and success I dare not promise) others better acquainted with the subject are not able to draw, both from Holy Scripture, and the records of Primitive Christianity, the most convincing and triumphant evidence in favor of the practice between us. The means of doing justice to this subject are not within my reach; and, if they were, you must be well aware, that I labour under many disadvantages to make the best use of them.

M. It is certainly in your power to lay before me as much as will be necessary; therefore, if you please, let us lose no time by any further preliminaries.

E. It is very evident to me, at least, that forms of prayer were used by the Jews from the time of Moses, in every age, until the coming of Christ. If you view the Mosaic dispensation, you will find that every thing in it was prescribed and formal. The sacrifices, with regard to the age of the victims, the quality, time, and number, or quantity, were prescribed. The tabernacle, the altar, the temple, were all built and finished, with regard to dimensions, materials, decorations, and workmanship, according to the plan furnished by the Almighty himself. The very dress and badges of the officiating ministers were all of divine appointment, down to the minutest article and fashion of their garments. Every thing was supplied. Nothing was left for human ingenuity to supply. It cannot, hardly, therefore, be supposed that God, who was so particular about external things, would have left the arrangement and ordering of spiritual worship to the skill and pleasure of the individual priests who conducted the service of the sanctuary. Hence the greatest part of the book of Psalms is full of *forms* of prayer and praises, relative to which "King Hezekiah and the princes commanded the Levites to sing praise unto the Lord with the words of David and of Asaph the seer"—II Chron., xxix, 30. There are many commands to use express forms from which it was not allowed to swerve. Take the following specimens from among many:—"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them."—Joel ii, 17. "Take with you words, and turn to the Lord: say unto him, take away all iniquity, and receive us graciously; so will we render the calves of our lips."—Hosea xiv, 2. There is an express form of prayer, appointed by God, to be used at the offering of the heifer of expiation for uncertain murder: "And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge."—Deut. xxi, 7, 8. There is a form of confession at the offering of their first fruits—Deut. xxvi, 3, 4, 5, 6. There is also a form of prayer at presenting the third year's tithe—Deut. xxvi, 13, 14, 15. Read the chapter throughout. These passages will surely satisfy you that *some* religious duties, from which you cannot exclude prayer, were enjoined on the Jews, in a formal manner, even in regard to the express form of words: and hence it will appear that God himself is in favor of precomposed forms, inasmuch as he expressly commands them in some indisputable cases, and does not, in any case that I can now remember, expressly, or by implication, command unpremeditated addresses to the throne of grace. On the contrary, he speaks as if he marked the practice of unpremeditated prayers with reprobation:—"Be not rash with thy mouth, and let not thy heart be hasty to utter any thing

before God ; for God is in heaven, and thou upon earth : therefore let thy words be few.”—Eccles. v, 2. On the authority of the short forms interspersed through the Old Testament, the ancient Jews had their liturgies, both in the temple, and in the synagogues, of which the most solemn parts were those which they called *Shemoneh Eshreh*, that is, the Eighteen Prayers. Take the following for a specimen, as the whole is too long for the present occasion :—“ Blessed be thou, O Lord our God, the God of our fathers, the God of Abraham, the God of Isaac, the God of Jacob, the great God, powerful and tremendous, the high God, bountifully dispensing benefits, the Creator and possessor of the universe, who rememberest the good deeds of our fathers, and in thy love sendest a Redeemer to those who are descended from them, for thy name’s sake, O King our helper, our Saviour, and our shield. Blessed art thou, O Lord, who art the shield of Abraham.”

“ It is certain,” said the learned Prideaux, “ these prayers, of which this is the first in order, are very ancient, for mention is made of them in the Mishnah as old settled forms ; and no doubt is to be made but that they were used in our Saviour’s time, and consequently he joined in them with the rest of the Jews, whenever he went into their synagogues, as he always did every Sabbath day.”

“ And he came to Nazareth where he had been brought up : and, as his custom was, he went into the synagogue on the Sabbath-day.”—St. Luke iv, 16. Would our Saviour have done that, and you must allow, it was his constant practice, had he been against the use of forms ? Does it not, even in your opinion, go a great way to establish the lawfulness of them, that he joined in that mode of worship, as his custom was, in the synagogue ? He reproveth the Jews on many occasions, with very great freedom on other points of culpable conduct, but did he ever reprove them for having forms of prayer ? Had he been so disposed, what must he have said to “ one of his disciples, who said unto him, “ Lord, teach us to pray, as John also taught his disciples ? ” Here was the time, if ever, to express his disapprobation of forms. But did he do it ? No. He knew that the Jews used that mode and no other. He knew that the disciples were brought up in the religious observations of their countrymen, and from his own practice of conformity to the same, they had no idea of any alteration, than merely the additional prayer which every eminent prophet gave his own disciples by way of distinction. John had availed himself of this privilege by giving an additional new form to his disciples. The disciples of Christ, on hearing this, presumed to ask *their* master the same favour. Did he refuse their request ? Did he say that forms of prayer were not to be allowed in his kingdom among his followers ? Did he reproach them with ignorance and carnality ? No, but “ he said unto them, when ye pray, say, “ Our Father,” &c., and gave them the most perfect form that was

ever made. The expression in St. Mark vi, 9,—“After *this manner* therefore pray ye,” is the same with that, when the form of Aaronical benediction was enjoined.—“On *this wise* ye shall bless the children of Israel, saying unto them, the Lord bless thee and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace.” The blessing here pronounced has been generally acknowledged to be a constant invariable form of benediction under the Law. At the Reformation it was used by the Lutherans in Germany, and by the followers of Calvin at Geneva.

Thus, I think, I have produced the highest authority in favour of precomposed forms of prayer. The word of God enjoins them—the approved practice of the Jews, in this respect, shews that God was not against them—the constant custom of Jesus Christ, joining in the use of them, condemns the impugners of them, and his positive command makes the use of them our indispensable duty.

M. I certainly feel myself under very great obligations to you, for the pains you have taken, to bring together so much evidence in favour of precomposed forms, and I must do you the justice to acknowledge, that I did not think so much, and so justly too, could be said on your side of the question. You have really convinced me that precomposed forms are not necessarily wrong, if the matter of which they are composed is good. This point then is so far granted, that we may both be right, and our prayers accepted before God, through the merits of Jesus Christ, if our hearts be right. I may indeed concede this point, that you have authority from the Word of God for a Liturgy, and also allow, that many of your prayers and collects are sound, spiritual and pious, but after all, if I entertain charity towards others who prefer your way, may I not be allowed to prefer the simpler and sublimer method practiced amongst ourselves?

E. I am sorry that it is not in my power to return you the compliment of admitting that the two sides of this question may be equally right. I have given you evidence, already admitted by you, which will prove, if language has a determinate meaning, that precomposed forms of prayer were positively enjoined. Before the two sides of the question, therefore, can be equally right, *you* must prove that the use of unpremeditated prayers is also commanded. Do this, and we shall then be on an equal footing. But what must I think of the extraordinary assertion you have made, preferring your own method as *more simple* and *sublime*? Your method is avowedly unpremeditated.—Your Minister stands up to utter prayers, supplications and thanksgiving, according as he may be enabled to do, on every individual occasion. Is what he, or any one can utter, *simpler* and *sublimer* than the prayers of our Liturgy, that were all tried and proved by the ablest and most pious of men—than the prayer which Jesus Christ himself composed? Only consider the degree of arrogant pre-

sumption which your preference involves. It makes every individual minister presume that his own unpremeditated prayers are more *simple* and *sublime*, than a work of such acknowledged merit as our Book of Common Prayer is. I really wonder how any man could have the face to make such a declaration. If you ever make such a declaration of your own abilities, in public, one thing is certain, that you must draw pretty largely on the easy faith of your hearers.

M. If you will go on at this rate, you will draw on my patience too, but I am determined to hear you, though I must now desire that what I wish to hear of the practice of the primitive Church may be postponed till another time.

E. With all my heart, and I thank you for the suggestion. In the mean time, may we "with one mind and one mouth glorify God, "even the Father of our Lord Jesus Christ." Rom. xv. 6. In conclusion of this conference, I ask you, how is it possible to obey the exhortation of this sacred text, without the use of precomposed forms of prayer? How can we do it with *one mind*, and with *one mouth*, if but one mind in the congregation is exercised, and but one mouth speaking? This text, therefore, if I mistake not, speaks volumes on the subject. There was always a Common Prayer, in which all the people, as well as the Minister, glorified God *with one mind and one mouth*: for without it the thing is impossible.

F. H.

ON THE LITURGY OF THE CHURCH OF ENGLAND.

(Continued from page 96.)

I had intended, Mr. Editor, to have troubled you with some further remarks on the Liturgy of the Church, for insertion in the number of the Sentinel which succeeded that in which my former communication appeared. Numerous engagements, however, and an absence of some weeks from home, have obliged me to postpone the business till the present time. In the interim your correspondent F. H. has in some measure anticipated what I had further to say on the subject. There are, however, two points upon which I would beg leave to make a few brief observations, viz: the alledged tendency of precomposed forms of prayer to generate and to foster coldness and formality, and the charge of tautology brought against those contained in our Liturgy

In reply to the first of these objections we admit, that what is often repeated is apt to lessen in its effects, and that we are always liable to degenerate into formality both in private and public worship. We maintain, however, that these consequences by no means necessarily and *exclusively* attach to the use of forms of prayer; and we support our assertion by again quoting from the "New Directory" the admis-

sions of the objectors themselves. In this publication p. 47—the authors observe—“Notwithstanding the great stress which the Dissenters generally lay upon the extemporaneous prayer, *few of them comparatively seem actually to join in it; the greater part discovering no signs of devotion during the service; in which respects serious church people appear to be the most exemplary.* Lest we should incur the charge of undue severity, we will borrow the words of an unexceptionable writer on this head. The pious Mr. Bennet, an eminent Dissenting Minister, in a posthumous discourse of *joining in public prayer*, expresses himself thus: ‘There is nothing, I apprehend, we are more generally defective in, than in performing this part of religious worship. That careless air which sits upon the face of a congregation shews how little they know of the matter, and how few seriously join in public prayer. Some gaze about them; others fall asleep; others fix their eyes on the minister.’ In p. 56 of the same work we read thus: “They (the Dissenters) *too generally seem to look upon prayer as the least important part of their business in the house of God; and some of them regard it as little more than an introduction to the sermon, which they consider as the chief object for which they assemble. Accordingly they seldom speak of going to worship, but usually to hear this or the other preacher.* And in most of our congregations, it is customary for a great number to absent themselves till after the worship is begun, and not a few till the chief prayers are nearly ended. Many seem to think, that if they are in time to hear the text, they are early enough. In regard to the importance of prayer, the ideas of serious church people seem generally the most correct.” Such are the admissions of the advocates for public extemporaneous prayer; and, though we would charitably hope, and do indeed believe, that there is a considerable improvement in these respects amongst our dissenting brethren since the above remarks were first made public, we cannot refrain from adding that our own experience, in days that are past, strongly corroborate their truth. Early in life we remember to have been struck with these features of dissenting worship; and we actually saw, in the wandering eyes, even of pious individuals, that extemporaneous prayer had, in the long run, a tendency to extinguish the spirit of prayer in the congregation. With this experience we can with truth unite with a writer of our own church in the following statements: “Some of us have sate in places of worship where liturgies are not used; and we have felt and sighed under the evils which are the consequence of their rejection. We have compared the aspect and deportment of religious assemblies where the truths of the Gospel are most energetically preached, but, where the prayers are extemporaneous, with the general appearance of congregations in the Church of England, which enjoy the advantage of a faithful and zealous ministry; and we are deliberately and most deeply impress-

“ed with a conviction, not resulting from the prejudices of education
 “but from comparison and observation, that the Liturgy of the
 “Church is more calculated than the best conceived extemporaneous
 “prayers to command the attention, and consequently to excite and
 “elevate the devotion, of Christian assemblies. Some of us have al-
 “so compared the effects of both modes of worship upon our own
 “minds, for a sufficient length of time to become habituated to each ;
 “and we have formed a similar estimate of their respective merits.”

We proceed now to the second point, that of the fault of tautology with which our Liturgy is charged. The passage in the 6th chap. St. Matthew, 7th verse. “Use not vain repetitions,” is generally quoted in support of the charge of tautology. But to call *our* repetitions “vain,” is begging the question. The truth is, that the repetition here condemned is that of an unmeaning jargon—as the Hindoos, in our own times, are said, as a part of their worship, to repeat the 30,000 names of their idols. The Mahomedans also are remarkable for the use of these vain repetitions, as the following, contained in a book of devotion found in the pocket of Tippo Sahib when he fell at Seringapatam, sufficiently prove.—“O God, O God, O God, O God! —O Lord, O Lord, O Lord, O Lord!—O living, O immortal, O living, O immortal, O living, O immortal, O living, O immortal! O Creator of the heavens and the earth, &c. &c.” It was against repetition of this kind that our Saviour warned his disciples, when he said—“Use no vain repetitions, *as the heathens do.*” But is such the character of our repetitions? The principal, if not the only, repetition charged upon us, is that of the Lord’s Prayer, which, in consequence of two or perhaps three distinct services having been united in one, is certainly introduced with considerable frequency in our *modern* Morning Service. But even this frequent recurrence of the Lord’s Prayer, when it is viewed not only as prayer in itself, but as the pattern by which *all* our prayers are to be formed, will appear valuable to a devout mind, both as bringing our other petitions frequently to trial by this Divine Standard, and as ensuring our once at least offering it with undistracted attention. We thus substitute our great Advocate again and again for ourselves at the mercy seat of our God; not merely praying in his name, but as it were, employing his person to represent us at the bar of Jehovah. Neither is it true either in philosophy or in fact, that devotion abhors repetition. Strong emotions of pain or pleasure, as is well known to a philosophical examiner, often stifle the inventive powers; and as to the fact, our Saviour himself in his agony, addressed his Father three separate times, saying, the Evangelist informs us, “*the same words.*”—The commentator, mentioned in the former article on this subject, Dr. A Clarke, has the following judicious and valuable remarks on the Lord’s prayer: “The following prayer, besides its own very important use, is a *plan* “for a more extended devotion. What satisfaction is it to learn from

“God himself, with *what words*, and in *what manner* he would have us to pray to him, so as not to pray in vain? a king who himself draws up the petition which he allows to be presented to himself, has doubtless the fullest determination to grant the request. We do not sufficiently consider the value of this prayer; the respect and attention which it requires, the *frequent use which we should make of it*, and the spirit which we should bring with it.”

A charge has been brought against the concluding sentences of the Liturgy, at which we must be content with little more than a loud expression of our *utter amazement*. Had we to select out of our whole service one passage as more sublime than the rest, one passage as reflecting more truly “the image of heaven,” and heavenly worship, where they cease not day and night crying—“*Holy, Holy, Holy*, is the Lord of Hosts,” we should select this beautiful climax; a climax in which the devout affections are upborne for a time by human language, till *that* sinking under the burden, or lingering in its flight, abruptly transfers the office to the language of inspiration. The sentences, as if to mark the struggle and the incompetence of language to keep pace with the devout mind, continually shorten, till they merge, as it were, into the prayer of our Lord:—“Lord have mercy upon us;”—“Christ have mercy upon us;”—“Lord have mercy upon us;”—“Our Father, &c. &c.”

The apathy and supineness of clergymen in the performance of the public service is not unfrequently a topic of discussion with their hearers. But do these persons ever reflect that this very apathy, of which they complain, may be in a great measure attributable to themselves—to their frequent absence from public worship—to *their own apathy* and indifference in the performance of their duty *when there?*—“As iron sharpeneth iron, so does the countenance of man his friend,” says Solomon. So, where a minister is truly devout in the discharge of the duties of his sacred office, and his congregation reciprocate that devotion in attentive regard to his part, and in solemnly and sincerely responding to it on theirs, there will be no occasion for complaints on the dulness of the service. On the other hand, however duly impressed the mind of the minister may be with the importance of his office, if his congregation is cold and lifeless, and appear dull and uninterested in the service, the natural consequence will be a tame and indiscriminate discharge of the ministerial functions. Let but our people unite fervently and devoutly in the service, repeating the responses audibly and deliberately, with an humble and chastised fervor, and there will, I am persuaded, be few instances amongst the clergy, where no natural incapacity intervenes, of deficiency of animation and devout feeling.

The psalmody of the church too, unfortunately, seldom receives that attention from our congregations which it merits. From this very circumstance, I am decidedly convinced by a minute personal

observation, that the methodists and dissenters of different denominations have frequently augmented their numbers at our expense. I have indeed known numerous instances of persons going to their chapels on the evening of the Sabbath, whose principal source of attraction, in the first instance, has been the singing; but who have ultimately cast in their lot with them, and become members of their communion. Attention to these two points, to which our present revered diocesan particularly directed our views in his primary charge, would, I am persuaded, have the most happy effect in increasing both the numbers and the devotion of our congregations.

P. C.

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

(Continued from Page 291.)

First, *Christ came into the world*, not only to save the world and to secure to us eternal happiness in his heavenly kingdom, but he purposed by becoming man to show us how men should live. He presented to our imitation an example of such heavenly temper as would invariably tend to soften the asperities of this life, and to produce an aptness and meetness in the soul for that state of exaltation and glory to which he purposed to promote us. He went about doing good—his was a life of active benevolence—his miracles were miracles of mercy and goodness—his precepts were precepts of moral excellence. If then, that religion whose prominent characteristic is morality, is to be reviled as cold, then is the christian religion cold indeed, for there exists no other which abounds with such divine moral precepts. It is indeed frequently asserted, (but the frequency of an assertion does not constitute truth,) that, if we dwell principally on the morality of the gospel, we might as well be Jews, Pagans, or Mahometans. To advance such sentiments as this is to divest the christian religion of his brightest ornament—it is to rob the tree of its most valuable part—its fruit. How totally without foundation it is, we shall briefly show.

If we turn to the Jews, at the advent of our Saviour, what do we see?—that they had corrupted the word of God, and added words of their own—they taught for doctrines the commandments of men—if they obeyed the law, it was in letter, and not in spirit—they were careful in the outward works of their hands, but little heeded the affections and choice of the heart. The law bid them to honor their father and mother, but if their parents stood in need of their assistance they would pretend “corban,” and leave them to starve. Their morality was not only imperfect in its nature, but in its degree. They looked not to an universal obedience, but exalted one duty to

the exclusion of others. They would oppress the widow and destitute, and make it up by long prayers—they would pay tithe of mint and cummin, but neglect the weightier concerns of the law—they would strain at a gnat, and swallow a camel; and having thus broken to pieces the tables of Moses, they selected that fragment which best suited their inclination to observe. It is no wonder, then, that to minds thus constituted, the pure gospel of Christ should prove so revolting; and that men, whose views were limited to such morality as this, should deprecate a religion which would expose their deeds in their true light.

If we look to the heathen world, a still darker scene presents itself to our eyes. Here we find every vice which can disgrace human nature, not only tolerated, but even ascribed to those whom they worshipped as their gods. It is true that some excellent sentiments embellish the pages of Greek and Roman authors, but they are blended with absurdities, and nothing like a code of morals was ever produced by them. “The world by wisdom knew not God,” and their most learned men, with their deepest researches and abstruse metaphysical disquisitions, fell into the grossest errors, so that the most illiterate christian of the present day can discourse better on moral duties than those great masters of reason. The allwise God, as if on purpose to show the imbecility of man’s wisdom, and the excellency of the gospel, “revealed to the ignorant that which he concealed from the wise and prudent.”

Lastly, *if we place the religion of our Saviour with that of Mahomet, how does the lustre of the cross overwhelm the feeble light which glitters on the crescent of the prophet!* And here, as applicable to this remark, I cannot deny myself the pleasure of introducing that brilliant apostrophe of Bishop Sherlock, at the conclusion of his ninth discourse. “Go, (says he to the deist, go,) to your natural religion—lay before her Mahomet and his disciples arrayed in armour and in blood, riding in triumph over the spoils of thousands, and tens of thousands, who fell by his victorious sword—show her the cities which he set in flames; the countries which he ravaged and destroyed; and the miserable distress of all the inhabitants of the earth. When she has viewed him, in this scene, carry her into his retirement, and shew her the prophet’s chamber, his concubines and his wives—let her see his adultery and hear him allege revelation and his divine commission to justify his lust and oppression. When she is tired with this prospect, then shew her the blessed Jesus humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and perverse—let her see him in his most retired privacies—let her follow him to the mount and hear his supplications and devotions to God—carry her to his table to view his poor fare and hear his heavenly discourse—let her see him injured, but not provoked—let her attend him to the tribunal and consider

“the patience with which he endured the scoffs and reproaches of his enemies; lead her to his cross and let her view him in the agony of death and hear his last prayer for his persecutors, ‘Father forgive them for they know not what they do.’” Such, then, is the difference between the christian and other religions, and therefore, let not him, who preaches these divine precepts, be any more stigmatized with the epithet of a cold moralist.

We proceed to shew that *the apostolic writings* all tend to inculcate the morals of the Gospel. We find the apostles, those wise master builders, diligently instilling into the minds of their disciples the necessity of adorning the doctrine of God their Saviour, in all things; and how was this to be effected—surely by living agreeably to the rules laid down in the Gospel. The establishment of the priesthood, the appointment of the sacraments, the erection of societies into churches, the stress they lay on firmness in contending for the faith delivered, and their cautions against being led away by every wind of vain doctrine, are so many indisputable indications of what they considered necessary for the promotion of sober and godly lives and the performance of good works. St. Paul, that bright pattern for all succeeding ministers, preferred preaching the plain truths of the Gospel, in plain speech, to advancing questions which engender strife though treated of in excellency of speech. His epistles to the churches, to Timothy and Titus, all abound in the words of soberness and sense; nor can we by the perusal of the Bible come to any other conclusion, concerning the excellency of our religion than that, which the Apostle himself furnishes.—that it was “given by inspiration from God, for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.”

Finally, we may observe, that the morality of the Gospel chiefly concerns us at the present day,—I have particularly mentioned the present day, because I consider the present day peculiarly obnoxious to the censure of having departed from the simplicity of the primitive church, and of having introduced speculative inquiries in the place of plain Gospel truths. Let it not, however, be imagined that we condemn the practice of preaching the peculiar tenets of our church; so far from this, we consider it to be an imperious duty; and we trust that it is the property of our church in her liturgy and offices to induce those christian dispositions which most eminently adorn the christian dispensation, and also to enforce the fundamental doctrines of atonement through Christ and Sanctification of the Holy Spirit. We still farther, are willing to allow to other denominations those privileges which we claim for ourselves. We know that it is boldly and universally remarked, that moral preaching (as it has been called by way of invidious distinction,) tends to produce in mankind a spirit of self-righteousness, highly dishonourable to the cause of Christ. But this

assertion, like many others, has obtained credit, from the boldness with which it is asserted, rather than from any truth it embraces. Whether the doctrines of love, gentleness, meekness, humility, and all other christian graces, or whether heated and ridiculous notions of conversions and the new births, the fanciful interpretation of scripture and its application to our experience—the impossibility of falling from grace, and the final perseverance of the saints, and other favourite topics of pulpit eloquence, are most likely to engender self-righteousness and spiritual pride, we leave to the candid investigation of the unprejudiced. Let then the ministers of our establishment fearlessly insist on good works as the best proof of the genuineness of their professions; and while some endeavour to gain proselytes to their cause, by imposing on the senses with the flimsy and enticing words of man's wisdom; let them rather seek, by addressing themselves to the judgment and the conscience, to convert the sinner from the error of his ways, and thus to save a soul alive.

C***.

ECONOMY AN INDISPENSABLE REQUISITE TO A USEFUL
PAROCHIAL MINISTER.

To the Editor of the Christian Sentinel.

REV. SIR,

A favorite maxim of the celebrated John Wesley was, "get all you can, save all you can, give all you can." In these calumnious days, when it is so much the fashion to accuse the clergy of rapacity, I dare scarcely venture to expatiate on the first clause of this maxim, although it is notorious that the clergy are generally found to be less tenacious of their pecuniary rights than laymen. Nor ought this eulogy to be confined to the clergy of our national church; for I have every reason to believe that it may with equal justice be applied to the Kirk of Scotland; and certainly, we have a proof before our eyes in this Province (especially in the Seminary in the city of Montreal,) how justly it is merited by the clergy of the Romish Church. But the two last clauses of the Wesleyan maxim must remain in full force, so long as the clergy shall be expected to take the lead in all religious and charitable contributions, and at the same time generally possess very inferior means of upholding that preeminence. Many a man have I known, Mr. Editor, after having received an expensive and brilliant education, at Oxford or Cambridge, amongst the aristocracy of the land, carry with him to the retirement of a country parish the taste of a scholar, and the spirit of a gentleman; and (as the only

means of gratifying the former, or manifesting the latter, in the dearest of all countries) an income short of £100 per annum. How can this be managed? By economy,—rigid economy,—never affecting the style of their wealthy neighbours,—and although the days are past when the country curate may be “passing rich with forty pounds a year,”—yet, certain it is, that many are *independent* and *benevolent* on a sum which a mercantile clerk, or a superior mechanic, would consider a most inadequate compensation for his labors. Yet these are the men, whom it is the fashion of the day to decry as “grasping and selfish.” In this country, the clergy are somewhat better provided for; yet even here, except in a very few instances, their incomes scarcely exceed £200 per annum—an income which imposes on its possessor either the yoke of celibacy, (*a yoke which neither we nor our fathers could bear,*) or the absolute necessity of *rigid economy*. This source of independence and comfort they possess above most men, because their incomes, though small, are not *fluctuating*; and therefore, to use a vulgar saying, they need only “cut their coats according to their cloth.” I hope the junior part of the fraternity will not feel offended by my transcribing for their perusal the following extract from Paley’s “Advice to the Young Clergy of the Diocese of Carlisle,”—a discourse which we should *all* do well to read over every new year as a guide to our future conduct.

“The first *virtue* (for so I must call it) which appears to me of importance for this purpose,* is *frugality*. If there be a situation in this world in which profusion is without excuse, it is in that of a young clergyman who has little beside his profession to depend upon for his support. It is folly—it is ruin. Folly; for whether it aim at luxury or show, it must fall miserably short of its design. In these competitions we are outdone by every rival. The provision which clergymen meet with upon their entrance into the church, is adequate in most cases to the wants and decencies of their situation, but to nothing more. To pretend to more, is to set up our poverty not only as the subject of constant observation, but as a laughingstock to every observer. Profusion is ruin; for it ends, and soon too, in debt, in injustice, and insolvency. You well know how meanly, in the country more especially, every man is thought of who cannot pay his credit;—in what terms he is spoken of—in what light he is viewed—what a deduction this is from his good qualities—what an aggravation of his bad ones—what insults he is exposed to from his creditors—what contempt from all. Nor is this judgment far amiss. Let him not speak of honesty who is daily practising deceit; for every man who is not paid is deceived. Let him not talk of liberality who finds it out of his power to perform an act of it. Let him not boast of spirit, of honor, of independence, who fears the face of his creditors, and who meets a creditor in every street. There is no meanness in frugality: the meanness is in those shifts and expedients to which extravagance is sure to bring men. Profusion is a very equivocal proof of generosity. The proper distinction is not between him who spends and him who saves; for they may be equally selfish; but between him who spends upon himself, and him who spends on others. When I extol frugality, it is not to praise that minute parsimony which serves for little but to vex ourselves and tease those about us, but

* The possession of a fair and respected character.

to persuade you to *economy upon a plan*, and that plan deliberately adjusted to your circumstances and expectations. Set out with it, and it is easy: to retrieve, out of a small income, is not impossible. Frugality, in this sense, we preach not only as an article of prudence, but as a lesson of virtue. Of this frugality it has been truly said, that it is the parent of liberty, of independence, of generosity."

Such was the opinion of the learned and dignified Paley. Let not then a clergyman blush to be thought frugal, nor let the world brand him, as mean and avaricious, because from a sense of duty he is prudent and economical.

I am,

Rev. Sir,

Yours, in sincerity,

ROMANS XIII, 8.

SELECTED PAPERS

EXTRACT FROM THE CHARGE OF THE RIGHT REV. BISHOP GRISWOLD TO THE CLERGY OF THE DIOCESE OF RHODE ISLAND.

In these visitations, during the year past, I have travelled about 3,000 miles, including one journey which was extended into Lower Canada; a journey, it is believed, not without use to the Churches in these States. A friendly intercourse between our Churches and those in the Canadas will evidently be of mutual benefit, and especially favorable to our brethren in Vermont. The kindness and cordiality with which I was received at Montreal and Quebec, especially by the honourable and very worthy Bishop of those Provinces, was an interesting proof of the politeness, and hospitality of our brethren in those cities; and also of their Christian love and their readiness to co-operate in whatever shall best promote the cause which we all have in view. The recent appointment to the episcopate there of one so justly and so universally respected and esteemed; of one so long and so very much devoted to the cause of the blessed Redeemer, and of the best good of mankind, causes the most pleasing anticipations of the future prosperity of the Protestant Episcopal Church in that part of America.

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CHURCH HISTORY.

(From the Christian Observer.)

[The following fragments of the History of the Rise of the Episcopal Church in this Continent, are an extract from an "AN INVITATION," &c. in favor of the two ancient Church of England Societies for promoting Christian Knowledge and propagating the Gospel, and will doubtless be interesting to many readers of the Sentinel.]

"The first connexion of this country with America was at the beginning of the reign of James I. Certain sermons, preached about 1609, speak largely of 'the godly endeavours of some persons for the great and glorious work of gathering in the Gentiles.' Lord Bacon, in 1619, brought the subject before Parliament, and renewed attention was given to it in 1622. The unhappy events which followed

put a stop to all missionary designs. But in 1695, the eminently pious Dr. Bray, devoting himself to the cause, especially as connected with the West Indies, revived the christian spirit which, under the divine blessing, led to the establishment of the two societies whose cause is now pleaded. The Society for propagating the Gospel in Foreign Parts, received its charter from King William, in 1701. Its views extended to all places, whether in Europe, Asia, Africa, or America, with which the trade of this country gave us connexion. But as its annual income was not much more than £1000, such a sphere of exertion was too large for its means, and the colonies of America merited and received the first attention. At this time, 'thousands of our colonists in America were living without public worship, without the administration of the sacraments, without spiritual instruction of any kind,'—in short, both speculatively, and practically, almost 'without God in the world,' and others, though retaining the form of godliness,' were abandoned to all those manifold corruptions of christianity, which are the natural consequence of the want of a regular and duly qualified ministry. To bring back these unhappy wanderers to the fold from which they had strayed, was the primary object which the society proposed to itself,—the conversion of the Negroes, who were intermixed with them, and of the Indians, with whom they had intercourse, completed its benevolent designs.

An abstract from an appeal made to the Society from Salem, in New Jersey, in 1722, may serve to illustrate the truth of this statement, and show the value in which these endeavours were held. 'A poor unhappy people make bold to apply ourselves to God, through this pious society—that as his goodness has vouchsafed us a moderate support for our bodies, his Holy spirit may influence you to provide us with spiritual food for our souls. Our indigence is excessive, and our destitution is deplorable, having never been so blessed as to have a person settled among us to dispense the blessings of religion. How should they know, having learned so little of God, and how can they learn without a teacher? Our case is truly lamentable, and deserving christian compassion. The Lord in mercy look upon us, and excite you, according to your wonted piety, to have a compassionate regard to our cause; and we pray the great God to prosper all your pious undertakings to promote his glory and the good of his church, especially in this destitute place of the pilgrimage of your most dutiful servants,' &c.

Such pathetic appeals were not infrequent. But alas! to many of them, the society, from want of funds, was compelled to refuse or postpone the desired aid. So far as its means extended, it provided missionaries, catechists, and schoolmasters, built churches, and established missions, directly for the heathen, among the five nations of the Iroquois, Mohawk, and other Indians; while, in regard to the colonies nominally Christian, its effects may be judged of by a single fact. At the commencement of its labours it found five churches which, in a few years, under its care and assistance, were multiplied to two hundred and fifty! nor would it be just to omit the tribute of praise which is due to an individual connected with this society:—'Clement Hall, a magistrate of North Carolina, emulating its zealous and pious spirit, about the year 1732, devoted his life to the missionary cause,—visited England to be ordained, and returned to this country to a course of unremitting exertions. In the first nine months, he baptized 780 children and thirty-six adults, of whom ten were Negroes. In the course of eight years he travelled about 14,000 miles, constantly officiating, during which time he baptized nearly 6,000 white, 243 black children,—fifty-seven white, and twelve black adults, well instructed and prepared,—besides visiting the sick, and administering the communion, and other ordinances of religion to two or three hundred persons in every journey which he made. He was called to his reward, on the scene of his labours, after fifteen years of unremitting exertion.'

The separation of the United States of America unhappily put an end to their connexion with this society. But the flourishing condition and increase of their Episcopal Church, the books of piety which its press is continually sending forth, and

the eminent examples of Christian life it has given, may be fairly traced, and under God, attributed to the early and truly Christian efforts of THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL. This church is one in doctrine and discipline with ourselves, and acknowledges with gratitude and pious affection, the debt which she owes to her spiritual parent! Debarred from the scenes of its earliest labours, the society's attention, for a time, was wholly given to the vast provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Newfoundland, Prince Edward's Island, and the Bermudas. The actual number of missionaries at present supported in these parts alone, is 103, in addition to which, 113 schoolmasters are assisted from its funds. With a view to the formation of a body of native clergy, large annual grants have been made to King's College, Windsor, Nova Scotia, and scholarships permanently endowed. Frequent grants are made in aid of Churches, and the National System of Education is introduced in the capitals of Nova Scotia, Canada, and New Brunswick, and is rapidly extending throughout every part of the North American colonies."

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FEELINGS EXCITED BY WITNESSING A BAPTISM ACCORDING TO THE
CUSTOM OF THE ENGLISH CHURCH.

(From the *British Colonist*.)

MR. EDITOR,

I was this summer on a tour to the westward of Magog Lake, and putting up on Saturday night in a small village, where is an English Church, I made up my mind to tarry the next day, and attend divine service. Not liking their ceremonies before sermon, I waited till just as it was about to begin, before I went into the Church.—On returning to the Inn, an old man asked me why I came in so late. I frankly gave him the reason. He remarked, that "prayer was the chief business of a sinner in the house of God." I felt my pride wounded at it; but, added he, I beg you will go this evening—there is to be an adult baptism—it is a charming young woman—and it is her request that the rite may be performed in the afternoon, at the end of the second lesson.

I accordingly went early, and had an opportunity of witnessing the whole. The Priest read the Baptismal Service in a most feeling and impressive manner. It forcibly brought to my recollection the old man's remark; and in spite of me, I felt ashamed of having given occasion to make it. The young woman made her responses in a steady and audible tone of voice. She was handsome—and I thought I never before saw female appear so interesting. *She was dedicating herself to God her Saviour!* When he made the sign of the cross upon her forehead, "in token that hereafter she shall not be ashamed to confess the faith of Christ crucified," I felt that it was not an unmeaning ceremony. Who need blush, even if the mark of the cross should remain visibly upon him? I thought I saw tears upon her cheeks, but it was the water of baptism. The minister pronounced her regenerate and born again—of water and the Spirit. I did not like the terms—but the water I saw—and the solemn shade of deep devotion that overspread her countenance seemed to warrant the presence of the Holy Spirit also.—Why should not he be present with his own rite? for into *this* name likewise is the Christian baptized.

She retired to her seat, and the minister went into the reading desk. He turned over a leaf in the book before him, and slowly and solemnly pronounced the words—"Lord, now lettest thou thy servant depart in peace, according to thy word,"—It struck me like an electric shock—I involuntarily turned my eyes upon the baptized person—she attempted to make the response—"for mine eyes have seen thy salvation"—but she choked with emotion—the tears gushed from her eyes—and she hid her face in her handkerchief. The eyes of several others were fixed upon her—and the tremulous voice of the portly, venerable looking priest, told that his heart was

not of stone. He faltered for a moment—but an ingenuous blush flashed over his features—and I thought he assumed a collected air of awful dignity which I never before witnessed. Surely said I to myself, God invests his ministers, while in the faithful discharge of their holy office, with a portion of his own honor. Had I been an infidel, methinks that scene had at once demolished all my strong holds of unbelief. An indescribable distress fell darkly upon my spirit—I felt myself a stranger to God—a sinner—a rebel—but a golden twilight seemed to hover over my soul—and I saw that God is gracious, else he had never sent man a religion from heaven—and a Saviour from his own bosom.

Reader!—Will you call this fiction? Be it so—but may “the sword of the Spirit which is the word of God” pierce your heart, and cut down the stubborn pride and unbelief that blinds it, to the glory of Gospel things. O, ye careless ones!—how often have ye witnessed these same things without knowing they had ever happened! “Surely the Lord is in this place, and I knew it not.”

A WANDERER.

CHURCH AT PHILADELPHIA.

(From Hartley's Visit to the Seven Churches in Asia.)

After a ride of four hours we arrived at Philadelphia. As we drew near, I read with much interest the epistle (Rev. iii. 7—13) to that church. The town is situated on a rising ground, beneath the snowy mountain Tmolus. The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets.—We entered through a ruined wall; massy, but by no means of great antiquity. The tear of Christian pity must fall over modern Philadelphia. Were Christ himself to visit it, would he not weep over it, as once over Jerusalem? Alas! the generation of those who kept the word of our Lord's patience is gone by; and here, as in too many other parts of the Christian Vineyard, it is difficult to discover better fruits than those which are afforded by briars and brambles! It is, indeed, an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish Empire: there is still a numerous Christian population: they occupy 300 houses; Divine Service is performed every Sunday in five churches, and there are twenty of a smaller description, in which once a year the Liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but where is its oil? Where is now the word of our Lord's patience?—It is conveyed in sounds unintelligible to those who hear: when the very epistle to their own church is read, they understand it not! The word of legendary superstition and of multifarious will-worship is now more familiar to their ears.—And where is the bright exhibition of Christian virtues?—unhappily, the character of Christians in these countries will scarcely bear comparison with that of Mahomedans themselves! In a word, Philadelphia has had her share in that utter apostacy from true and practical Christianity, which has been the bane of the East. *Grievous wolves have entered in, not sparing the flock.* (Acts xx. 26.) There have been false teachers among them, who privily have brought in damnable heresies, even denying the Lord that bought them; and many have followed their pernicious ways, by reason of whom the way of truth is evil spoken of. (2 Peter ii. 1, 2.)

Our visit to Philadelphia was rendered the more interesting, by the circumstance of our being the Bishop's visitors. He pressed us so strongly to make his house our home, that we thought it right to comply with his wishes. This circumstance gave me an opportunity of having much conversation with Panaretos. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foundation of all religious belief; and I was astonished to hear him say, that he knew of no other

confession of Christian belief, than the Creeds of the Apostles, of Nice, and of St. Athanasius. With the design of referring to Christ, as the *only name given among men by which we can be saved*, I introduced a remark on the atoning efficacy which too many appear to attach to fasting. "It is," he replied, "the universal idea." After other remarks, distinguished for candour, and expressive of the miserable follies into which our nature has plunged us, he used these decisive words—"Abuses have entered into the church, which former ages might endure; but the present must put them down." Other topics of conversation were, Justification by Faith, Indulgences, the Prophecies concerning Popery, and the Seventh General Council. Conversing on the last mentioned subject, I was surprised to find, that he did not know that Protestants worshipped God without the use of pictures. The Christian population he considered to be on the increase at Philadelphia: in the last year there had been ten deaths and twenty marriages: the Turks, he said, were decreasing: a large number had marched for Greece, and none had ever returned. In the evening we attended the Metropolitan church; but to give a true account of the sad degradation of Christian worship exhibited on this occasion would be equally difficult and painful. We were highly pleased with the engaging manner of Panaretos; his house, also, which is termed, as usual, by the Greeks, the Metropolis, exhibited a decorum highly suited to a Christian Bishop; nor did I witness that fawning and perpetual kissing of the hand, which I have deplored in some other Episcopal residences. From the verandah, we had a view over the whole town by day; and at night, we observed the illuminated minarets spreading their light over the city, as is customary during the Fast of Ramazan.

I cannot conclude this brief account of Philadelphia, without stating, from personal observation, the remarkable fact, that while Ephesus, Laodicea, and Sardis, the three churches which called the denunciation of displeasure on the part of our Lord, are now nothing more than abandoned ruins, this church, together with Smyrna and Thyatira (and this is also the case with Pergamos, which I have not yet visited,) still contain flourishing communities of Christians.

The pen of a celebrated infidel bears witness to a circumstance which is worthy of notice in regard to Philadelphia. "Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the Emperors, encompassed on all sides by the Turks, her valiant citizens defended her religion and freedom above fourscore years: and, at length, capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect; a column in a scene of ruins." (Gibbon's Decline and Fall, vol. ix, chap. 64.) It may be added, the circumstance that Philadelphia is now called Allah-Shehr, "the city of God," when viewed in connexion with the promises made to that church, and especially with that of writing *the name of the city of God* upon its faithful members, is, to say the least, a singular occurrence.

SUMMARY OF ECCLESIASTICAL AND RELIGIOUS INTELLIGENCE, DOMESTIC AND FOREIGN.

ORDINATIONS.

QUEBEC, 31st Dec. 1827.

On Thursday last, being the festival of St. John the Evangelist, the following Gentlemen were admitted to Holy Orders in the Cathedral Church of this City by the Lord Bishop of the Diocese, assisted by the Archdeacon of Quebec and the Revd. Dr. Mills;

Priests—The Revd. E. W. Sewell, Minister of the Chapel of the Holy Trinity at Quebec; and the Revd. R. Short, heretofore stationed at Sandwich, U. C. and lately employed on a special mission to Drummond Island in Lake Huron. This

Gentleman succeeds for the present to the situation of Assistant Minister at Quebec, and Preacher to Protestant Settlers in parts adjacent, held lately by the Revd. Geo. Archbold, who is now the visiting Missionary of the Diocese.

Deacon — Mr. David Robertson, who proceeds to Matilda, U. C. to be Curate to the Revd. F. Myers in that Township, (that Gentleman having become infirm,) and to serve parts adjacent.

NEW P. E. CHURCH AT KINGSTON, U. C.

Divine service was performed in this elegant and commodious Church, for the first time, on Sunday, the 25th June. Prayers were read by the Rev. William Macauley, the Rev. Mr. Tunny, Chaplain to the Forces, officiated at the Communion Table, and the Rev. Dr. Stuart, Archdeacon of Kingston and Rector of the Parish of St. George, preached an appropriate sermon from 1 Sam. 12 Chap. 24 ver. — "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you."

WOLFE AND MONTCALM'S MONUMENT.

The following beautiful Prayer was composed by the Rev. Dr. Mills, and offered up during the ceremony of laying the Foundation Stone of Generals Wolfe and Montcalm's Monument.]

O Almighty Lord of Heaven and Earth! without whose blessing no work of man can prosper, look down we beseech Thee, with an eye of favour upon this our undertaking. We know, O Lord! that unless thou build the fabric, their labour is but lost that build it; and therefore we humbly pray, that this Column which we are about to erect in honour of those two distinguished Warriors, whose names it is destined to bear, may transmit their Fame to distant ages uninjured by flood or by flame, unscathed by the Thunder's rending bolt, or the mining shock of the Earthquake. May no assault of foreign foe, no dangerous division within our walls, loosen one stone from the structure; but may it long—long rear its head in simple majesty, the brightest gem and ornament of our city.

It hath pleased Thee, O Lord! in thy good Providence, in a great degree to tranquilize the world: There is a great calm in the Universe: Thou hast said to the desolating tide of human Warfare,—"Peace, be still; hitherto shalt thou come, but no further, and here shall thy proud waves be stayed!" We pray, O Lord! most humbly and heartily do we pray, that this happy state of things may continue and abound more and more, till every source of discord be dried up, every jarring interest harmonized, the Heavenly influence of the glorious Gospel, that Charter of Love and Mercy to the whole human race, be universally felt and acknowledged; and till the glad strain of "Peace on earth, good will toward men," which ushered in the Nativity of the Saviour, find a ready echo in every bosom; and the blessed time at length arrive, when the sword shall be turned into the plowshare, and the spear into the pruning hook, when nation shall not lift up sword against nation, neither shall they learn war any more. But of this hour, now seen afar off only in distant vision, knoweth no man: in the mean time, O Lord! the wrath of man shall praise Thee, while the remainder of wrath it is, and will be thy province to restrain.

Meanwhile also, O Lord! we humbly hope and trust, that we are not forbidden to pray, even amidst all the pomp and glitter of military parade, by which we are surrounded, in behalf of these our Brethren, with an anxious concern for their honour as *Soldiers*, while we feel for their salvation as *Men*, that the great examples of the illustrious dead, whom we this day hold out as patterns for their imitation, may now and ever be regarded by them with an ardent desire to emulate their worth. Yes! *Soldiers*, *Friends* and *Brethren*! we implore the God of Armies, that should the battle once more be set in array against you, you may each of

you buckle on your harness, in humble yet well grounded confidence in the Divine protection, with no terrors of an evil conscience to appal you in the hour of peril—no besetting sin to unnerve your arm, and render it powerless in the conflict. Thus prepared—thus strengthened with might by the spirit in the inner man—should you fall, my Brethren! you will fall in glory; you will look forward with the eye of faith, beyond the grave, to a brighter crown—a fairer wreath, than Monarchs can bestow; and this Faith, triumphant over death and all its agonies will enable you, more than any thing else, to evince, even amidst the severest struggles of expiring nature, the same heroic resignation, the same loyal devotedness to your King, and glowing attachment to your Country, which blazed forth—like the Sun's last flash before its setting—with unextinguishable lustre, in the breasts of these departing warriors.

Grant, O Lord! of Thine infinite Mercy, Grant, that such, wherever duty calls them, may be the genuine feelings of British Soldiers;—that their patriotism, their loyalty and their valour, may be founded upon Religion as the best and surest basis; and, with these feelings deeply rooted in our own breasts, let us pray for our country—all great and glorious as she is—assured that they that love her shall prosper. Peace be within her walls, plenteousness within her palaces. For our brethren and companions' sakes, we will wish her prosperity. And seeking—and not seeking only, but striving to do her good and to advance her glory by every means in our power, do Thou O God! prosper the work of our hands upon us: O prosper Thou our handywork! Amen and Amen.

DIocese OF JAMAICA.

The Church Missionary Society have placed £2000 at the disposal of the Bishop of Jamaica, for the furtherance of religious instruction among the slaves.

BRITISH PRAYER BOOK AND HOMILY SOCIETY.

Chinese Prayer Book.—On his return to Canton, Dr. Morrisson addressed a letter to the committee of the British Prayer-Book and Homily Society, of which the following is a part:

To assist the little flock who forsake the worship of idols, in their devotions addressed to the God of Christians, I purpose, during the ensuing season, to translate all the Collects, Prayers, and Thanksgivings of the English Prayer-Book into Chinese. Should you think it right to contribute to the printing of them, they will form a useful Christian Tract, or Prayer-Book, for the illumination and spiritual instruction of new converts. There are those around us who are half convinced, and almost Christians. An increase of the means of Instruction is highly important: China is agitated with insurrection and rebellion: perhaps the time to favour her with emancipation from idols and atheism is about to come.

In answer to this communication, the committee have authorised Dr. Morrisson to print 2000 copies of the translation so proposed, at the Society's expense.

IMPORTANT LITERARY INSTITUTION.

It may not be generally known to our readers, that there has lately been established in London, an institution for giving a regular course of instruction in various languages of the East. It is styled the "Language Institution in aid of the Propagation of Christianity," and holds its meetings in Bartlet's buildings, the former location of the venerable "Society for Promoting Christian Knowledge." Its President is Lord Bexley, and among its Vice-Presidents are Sir George Staunton,

Bart. and Sir T. R. Raffles, well known for their acquirements in oriental literature. The great object of the Institution is to give a regular course of instruction by Lectures, in many of the most extensively spoken languages, of the East, and among them, the Chinese. Christian Missionaries may partake of the benefits of the institution, free of expence. It need scarcely be added, that so important an institution is deserving the patronage of a people, who are so zealously engaged in sending Missionaries into heathen lands.

THE VAUDOIS.

We hear, with much pleasure, that the allowance made by our Government to the poor Ministers of the Vaudois, after a discontinuance of about thirty years, has been lately resumed. It is also expected that the sum raised by *Private Subscription*, thus augmented, will suffice for the purposes contemplated by its benevolent Promoters.

DEATH OF THE LATE BISHOP OF WINCHESTER.

Lately at Kingston-hall, near Winborne, Dorset, at the seat of H. Bankes, Esq. M. P. Dr. George Prettyman Tomline, D. D. Lord Bishop of Winchester, and Prelate of the Order of the Garter. His Lordship, previous to his paralytic attack, was of a remarkable hale and vigorous appearance for his age, which was nearly 80. Dr. Tomline was the son of a tradesman at Bury St. Edmonds, and was with his brother Joha, educated at the grammar school there; from whence they were removed to Pembroke-hall, Cambridge. There George was distinguished as a good classical scholar and mathematician. In 1772 he came out as Senior Wrangler, and being elected a Fellow in 1784, he served the office of Moderator. By good fortune Mr. William Pitt was sent to that College, and Mr. Prettyman was selected to be his tutor. On the pupil being appointed Chancellor of the Exchequer, he chose his former tutor to be secretary, a place for which his great talents admirably qualified him. In the year 1787, Doctor Prettyman was appointed Bishop of Lincoln, soon after Dean of St. Paul's, and in 1820 was translated to the See of Winchester. A few years ago, a person to whom he was almost unknown, left him a very handsome fortune, on condition of his taking the name of Tomline, which was of course complied with. His Lordship was the author of "A Refutation of the Charge of Calvinism, against the Church of England," and an introduction to the Study of the Bible. He was the cotemporary and intimate friend of the late excellent and ever honored Bishop of this Diocese. His Lordship affords one among many more splendid instances of humbly-born merit, forcing its way to the Episcopal Bench of England. Long may our Zion be thus supported and adorned!

ANOTHER INSTANCE OF THE *RAPACITY* AND *SELFISHNESS* OF THE ENGLISH CLERGY.

A splendid example, of liberality has been recently manifested in the parish of Sturminster, Dorset, by the Rector, the Rev. Thomas Lane Fox, who is nephew to Lord Rivers. He became the proprietor of the rectorial tithes by purchase, and his interest in the vicarage is only contingent on the death of the present incumbent, who is a healthy man and in the prime of life. The produce of the tithes does not exceed £70 a year to Mr. Fox, for which he is understood to have given above £1,400. He supports schools in the parish at his own expence, to the extent of £200 a year, and has lately rebuilt the church at a cost of about £10,000!

ORIGINAL POETRY.

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

The following Hymns were *designedly* composed with much plainness and simplicity, for the purpose of domestic worship, nearly half a century since, by the Rev. THOMAS STEVENS, D. D., Rector of Pantfield, and Vicar of Bumpsted, Essex.

MORNING HYMN.

Once more the morning's cheering ray
Salutes our waking eyes ;
Once more with angels let us pay
Our morning sacrifice.

Our praise accept, thou God ! whose arm
Hath kept us all the night ;
And still shall we be kept from harm,
Whilst thou art in our sight.

Let us with thee each day begin,
With thee each day conclude ;
Thy grace alone secures from sin,
And grants us every good.

Let us with zeal thy will pursue,
Each stage of duty run ;
And keep the promised crown in view,
To bless our setting sun.

EVENING HYMN.

The mercies of our God,
We every day enjoy,
Should all our hearts with praise inspire,
And all our tongues employ.

At each return of night,
His favor still we need,
To pardon all our daily sins,
In thought, in word, and deed.

O God ! for Jesus' sake,
On us thy mercy pour ;
That we may sleep in peace with thee,
Nor dread our latest hour.

But shouldst thou bid us wake
In other worlds than this ;
O let us wake with thee to live
In endless praise and bliss.

Collect for the First Sunday in Lent.

O Lord, who for our sake, didst fast forty days and forty nights ; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

METRICAL PARAPHRASE.

O Lord ! who, in thy wond'rous plan,
Of suffering for the sake of man,
Didst more than human strength display--
In fasting through the fortieth day.

To us thy powerful grace impart,
And purify each sinful heart,
May we, with heav'nly joys in view,
Our flesh by abstinence subduc.

VOL. I.—NO. VI.

May we each rising lust repel
That would against thy law rebel,
And love each thought, each act as best,
Which thy good spirit shall suggest.

Do thou, O Lord ! thy grace bestow,
We ask no greater bliss below—
Be ours this change, and joy divine ;
Be all the praise and glory thine !

A A

Collect for the Second Sunday in Lent.

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

METRICAL PARAPHRASE.

Almighty God ! to thee is known
Our want of strength and power,
To guard ourselves from various ills
That threaten every hour.

'Midst outward force and latent snares,
O shield us with thine arm !
And keep our bodies and our souls
Secure from every harm.

If dire disease with sudden stroke
Our mortal frame invade,
Lord ! let thy sovereign power to save
Be instantly display'd.

When evil thoughts like gathering storms
Would rob our souls of peace,
Drive fast away each threat'ning cloud,
And bid the storm to cease.

Collect for the Third Sunday in Lent.

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

METRICAL PARAPHRASE.

Though all thy servants, gracious God !
Thy power and truth confess,
Yet oft our faith too weak is found
When wants and fears oppress.

To thee, in each distressful hour,
We make our weak complaint ;

O raise and cheer our drooping souls,
Nor suffer them to faint.

Be thou our shield, when danger's nigh
Thy sov'reign arm extend,
And from each proud malicious foe
Thy servants, Lord, defend.

Collect for the fourth Sunday in Lent.

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

METRICAL PARAPHRASE.

Full oft regardless of thy laws,
Our feet the paths of sin have trod ;
And hence, O Lord ! we feel just cause
To tremble at thy rod.

Yet, though oppress'd by shame and grief,
With humble hope we seek thy face,

Imploring as our sole relief
The various comforts of thy grace.

O grant the grace of Gilead's Balm.
Which heals the fest'ring wounds of sin ;
Protect us from each outward harm,
And give us joy and peace within.

Collect for the fifth Sunday in Lent.

We beseech thee, Almighty God, mercifully look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

METRICAL PARAPHRASE.

Thou, God! enthron'd above the sky!
Behold us with a gracious eye—
And let thy faithful people share
The proofs of thy paternal care.

A thousand dang'rous ills we know
Both from our souls and bodies flow;

And we should suffer every hour
Without thy kind o'erruling pow'r.

O let thy goodness, Lord! avert
Those ills that would our bodies hurt;
And let thy sovereign grace controul
Each sinful passion of the soul.

Collect for the Sunday next before Easter.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

METRICAL PARAPHRASE.

O God! thy tender love to man
Ten thousand gifts display;
But thro' redemption's wond'rous plan,
It shines with brightest ray.

For *this* thy only Son was sent,
Clothed in our mortal frame; *
This made him on the cross content
To suffer death and shame.

But all sufferings were designed
Sure moral to impart;

And first of all to teach mankind
Humility of heart.

May we, through him, those morals learn,
Grow humble, patient, mild;
Like him, no railing words return,
Tho' injured and reviled.

That we his true disciples are,
Thus may we ever prove—
And in his Resurrection share
The fruits of Faith and Love.

Collect for Easter Sunday.

Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

METRICAL PARAPHRASE.

When from the grave thy only Son,
O God! triumphant rose,
How glorious was the conquest gain'd
O'er man's inveterate foes.

O'er all the pow'rs of sin and death
May we victorious prove,
Since Christ hath opened wide the gate
To endless life above.

O let thy special grace, O God!
Our hearts with faith inspire,
And in the place of sinful lusts,
Implant each good desire.

Nor let these good desires decay
Before their fruits mature;
But with thy constant fost'ring care
Their perfect growth secure.

Collect for the first Sunday after Easter.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

METRICAL PARAPHRASE.

The depths of thy mysterious love,
Almighty Father! who can trace?—
That love which gave thy only Son
To die for Adam's guilty race?

Or who that pow'r can comprehend
By which he triumph'd o'er the grave?
And prov'd an all-sufficient friend,
Prepar'd to justify and save?

These wonders of thy love and pow'r,
Teach us with gratitude to view;
And hence, O God! our lusts restrain,
And each malignant thought subdue.

May we in purity and truth,
Thy will pursue to life's last breath—
And in our blest Redeemer trust
To draw the envenomed sting of death.

Collect for the second Sunday after Easter.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord.
Amen.

METRICAL PARAPHRASE.

O heav'nly Father! thou didst send
Thy Son to be the sinner's friend; *
Amazing Love! behold he dies,
A guilty world's full Sacrifice.

A spotless life on earth he led
To shew the path that we should tread;
In every virtue he design'd
Some useful lesson to mankind.

May we O Lord! inspired by grace,
With grateful hearts thy gifts embrace;
But teach us most of all to prize
The blessings of that sacrifice.

His bright example full in view,
And we his blessed steps pursue!
May daily with each other vie,
Who most like him may live and die.

ERRATA.

Page 21, line 9, for the *Law* of Christ, read *Gospel*.

82, — 8, — Baptism *is* justly, — *are*.

147, — 2 — from bottom, need *we* fear, read *doubt*.

199, — 6, from bottom, whom *they* belong, read *belonged*.

261, — (year 260) read (year 360.)