

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- | | | | |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/> | Coloured covers /
Couverture de couleur | <input type="checkbox"/> | Coloured pages / Pages de couleur |
| <input type="checkbox"/> | Covers damaged /
Couverture endommagée | <input type="checkbox"/> | Pages damaged / Pages endommagées |
| <input type="checkbox"/> | Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> | Pages restored and/or laminated /
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> | Cover title missing /
Le titre de couverture manque | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> | Coloured maps /
Cartes géographiques en couleur | <input type="checkbox"/> | Pages detached / Pages détachées |
| <input type="checkbox"/> | Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> | Showthrough / Transparence |
| <input type="checkbox"/> | Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> | Quality of print varies /
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> | Bound with other material /
Relié avec d'autres documents | <input type="checkbox"/> | Includes supplementary materials /
Comprend du matériel supplémentaire |
| <input type="checkbox"/> | Only edition available /
Seule édition disponible | <input type="checkbox"/> | Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure. | | |
| <input checked="" type="checkbox"/> | Additional comments /
Commentaires supplémentaires: | | Continuous pagination. |

THE
CHRISTIAN SENTINEL,

AND

Anglo-Canadian Churchman's Magazine.

No. IV.]

JULY AND AUGUST, 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.

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

(Continued from Page 130.)

After the death of Mr. Geriché, who, as we have seen, survived his able and pious fellow-labourer, Mr. Swartz, a few years only, and to as late a period as 1812, the Society for promoting Christian Knowledge still kept up their correspondence with the University of Halle in Saxony. They continued, from among the candidates recommended by that learned body, to furnish their missions in the East Indies, with a succession of labourers, and to select those, who were deemed best qualified for the arduous work of sowing the seed of the gospel in a new quarter. Many causes had, however, of late combined to render it necessary that the Society should exercise the utmost caution in accepting the services of young men, who, having been educated in Germany, had been admitted to the sacred office in that country. A deplorable change, caused in a great measure by the effects of foreign influence, to which the issue of a long and distressing war much contributed, had taken place in the religious and political opinions of the nation. The rapid spread too of that philosophical infidelity, which was at that time so prevalent all over the continent of

No. IV.—VOL. I.

B B

Europe, had subjected the German clergy to just suspicion; while the apparent indifference with which the universities witnessed the progress of this alarming defection from purity of faith, produced a general decay of orthodox principles throughout all classes of the community. It was therefore to be expected that the Society for promoting Christian Knowledge should find it almost impossible to obtain suitable missionaries, as heretofore, from Germany, to supply the vacancies in their East India missions. They determined, notwithstanding, to maintain their ancient connexion with the University of Halle, still hoping to receive from thence candidates for their patronage, whose testimonials, and future conduct, might prove them not unworthy of their eminent predecessors. Doctor Knapp, at that time Professor of Divinity at the University, was a zealous friend and supporter of the Society. He perceived and lamented the state of religion in his native country, and resolved, upon no account, to recommend any young men unless he should previously have ascertained from personal knowledge of them, during their attendance at his lectures, and the lectures of the other professors, that they had sedulously applied themselves to the study of theology, that their views were correct, and that they were willing to devote themselves to the sacred cause of propagating the pure doctrines of Christianity among the heathen. Professor Knapp soon had the satisfaction of discovering among the students a candidate for the ministry of whom he could entirely approve, and to whom he did not hesitate to give such letters of recommendation, as might secure for the applicant speedy employment under the Society.

When Christophilus Augustinus Jacobi intimated to Doctor Knapp his disposition to engage in the Society's service as a missionary to the East Indies, the learned professor expressed a wish that his pupil might be episcopally ordained for this purpose, and that he might be introduced to the Board in London in full orders. This object, in which the Society heartily co-operated, anxious, if practicable, to avoid any further intercourse with the German clergy, whose orders were not episcopal, was easily accomplished; and in January, 1813, Jacobi produced, at a meeting of the East India Missionary Committee, his testimonials of Dr. Knapp, together with his letter of orders, bearing the episcopal seal, and under the sign manual of the Right Reverend Fredericus Memterus Bishop of Zealand, dated *Halſiæ in ædibus nostris episcopalibus*, the 11th day of November, 1812. This letter of orders is a very interesting document, and contains many particulars which are not generally noticed in those of a similar description. It states that Christophilus Augustinus Jacobi had been ordained a presbyter by the above-mentioned bishop with his assisting pastors in the Church of the Holy Spirit at Copenhagen; that the ceremony was performed *ex ritu Apostolico, precibus, manuumque impositione*; and that it was their prayer to God, that, by his

ministry, the light of the gospel might widely spread among the Gentiles; they further prayed Almighty God that the said Christophilus Augustinus Jacobi, by his piety and doctrine, by his suavity of manners, and constant labours, might so recommend himself to their brethren, the bishops and presbyters of the Church of England, to the religious Society for promoting Christian Knowledge, long engaged in spreading the salutary doctrine of Christ among the Gentiles, and lastly to the missionaries connected with the Society in the East Indies, that they, his sponsors, might have their expectations fulfilled.

Mr. Jacobi, having been thus introduced to the Committee, he was addressed by the Chairman, Archdeacon Pott, and arrangements were made for his comfortable support while he remained in England, as well as for his passage to India in one of the East India Company's ships. It was on the occasion of the departure of this missionary that the Rev. Dr. Middleton, then Archdeacon of Huntingdon, first presented himself before the public in connexion with the Society's mission to the East. He had been long known to the literary and religious world as a scholar and a divine. But it was not until he had pronounced the charge, which, by the request of the Board, he delivered to Mr. Jacobi before the Society, at a general meeting, convened for that purpose, that the extent of his information relative to the state of religion in India was fully understood. This able composition proved Dr. Middleton well qualified for the task to which he was soon afterwards called, when Government had at length determined to make an effort towards the establishment of the Church of England in our eastern colonies by the erection of the See of Calcutta. We subjoin an extract from the reply, which, according to custom, was made at the time by the Rev. C. A. Jacobi. The passage will be read with the more interest when it is remembered that this truly devoted missionary was not spared to carry his holy purposes into effect. It pleased the sovereign Disposer of the Universe to remove him, before the year had closed, to another and a better world. He was lost at sea in his voyage to India.

Having explained and accounted for the causes, which led to the almost entire extinction of the missionary spirit in the German universities, Mr. Jacobi proceeds to state the motives which induced him to adopt the course he had taken, and to deliver himself, with body and soul, up to the particular work of God.

"When a boy of seven years, my father, one of the most pious and learned ministers of the Church in Saxony, telling me something about this country, said, 'Behold, God has certainly yet great designs with England, and it is a mighty instrument in his hands to establish his kingdom on earth.' He telling me of the missions, I felt so deeply touched that I cried out, 'Father, I will go one day to England, from thence to be sent out amongst the Gentiles;' and from that time my thoughts were filled with that design. Childish as this might appear, my father

kept these words in his heart ; and when I afterwards had been for years at the college, and the hour of his death approached, he wrote me that I might tell him, before he died, what my resolution about my future state of life was. I answered, that I was determined, if it pleased the Lord, to follow, what I thought my calling to the mission. I was then seventeen years of age. My father, answering to this, exhorted me to look carefully on the ways of God with me ; not to presume to guide my own fate ; but as he had no objection to my determination, he wished me the blessing of God to it. Alas ! this was his last letter : the last words of which were—" May the Lord finish his work." He soon after died, and thus took my promise, to be a missionary with him before the Heavenly Throne."

A review of the charge, delivered by Dr. Middleton on the occasion alluded to, will best serve to exhibit to our readers the actual condition, with regard to its religious state, of the country over which he was so soon to preside as the first protestant bishop. After having dwelt, in the happiest possible strain, upon those topics of congratulation, and encouragement, which were peculiarly adapted to the circumstances of the party, to whom he more immediately addressed himself, the archdeacon proceeds to give a summary description of the field of duty on which Mr. Jacobi was about to enter.

" The remote region, which you have selected as the theatre of your exertions, does indeed loudly call for the labours of pious and disinterested men. Amidst all the darkness which still envelopes the heathen world, the superstitions of Hindostan are calculated to excite in the mind of the philosopher, as well as the christian, in a peculiar degree, emotions of pity and horror. Very far removed from a state of barbarism, retaining even the vestiges of ancient science and refinement, gifted with faculties, which culture might elevate to the proudest eminence of intellectual attainment, mild in their nature, and humane in their deportment, the Hindus present the most lamentable spectacle of religious depravation, and serve to demonstrate how weak and wretched is human nature in its most favored circumstances, unblessed with a knowledge of the true God, and of his reasonable service. You are doubtless well acquainted with the religion of Brahma ; you know the practice of exposing infants, or offering them to the Ganges ; you are not ignorant that the widow, perhaps in the prime of life, places herself on the pile of her deceased lord, or, according to the superstition of a particular caste, is buried alive with him ; you have read of the awful scenes of Juggernaut, where the country for miles round exhibits the bones of voluntary victims slain beneath the wheels of a car of an idol ; you have contemplated with disgust the variety of tortures which the deluded devotee inflicts on himself in order to merit the favor of his gods."
 You will find the Hindu possessed with inveterate prejudices in behalf of his own superstition :—he will tell you of its remote and inscrutable antiquity, of the mystic sanctity attached to his sacred books, and of the austerity and excruciating penances of Fakirs and Devotees :—you will find him imputing a high degree of merit to self-immolation, and other practices which Christianity forbids :—the appalling spectacles, and thrilling rites of his own faith have deeply impressed his imagination ; and to the almost total want of religious observances among the Christians around him, he will naturally oppose the powerful associations which his mind derives from the celebration of a hundred festivals in the year."

" Perhaps, however, the most formidable impediment to the favourable issue of your undertaking will be found in the consequences which follow upon conversion. The loss of caste is among the most alarming punishments, which social ordinances

have ever devised. To be interdicted from the ordinary intercourse of life; to be regarded as unclean and abominable in the sight of his nearest relatives; to be supposed to communicate pollution by the mere touch; and to be cut off from all the resources of industry; such is the condition of the Christianized Hindu with respect to his countrymen; and unhappily he finds but insufficient encouragement in the new society, by which he is adopted. It has rarely been the policy of our Indian government to patronise converts; and the Christian societies that have been formed, are scarcely in a condition to compensate such sacrifices, or to furnish abundant employment."

Notwithstanding all these discouragements, it was found that the word of God still prevailed. The number of native Christians was observed to increase. From returns made about the time, their number was computed at upwards of 350,000 persons. Besides these, including the civil and military officers, and the white inhabitants of the the several Presidencies, the King's troops, the Company's European troops, and the half-castes, their was a Christian population, amounting, at the lowest estimate, to 252,900 persons. These were all Protestants; neither the Roman Catholics, nor the Syrian Christians were included. From among the former, many were converted from time to time by the Protestant missionaries, some of the Syrian Christians also were received into their communion, and sentiments of good-will seem to have been entertained by the bishops of that impoverished and persecuted church, towards those members of the Church of England, who appeared desirous of maintaining an intercourse with them, and seeking their aid in the grand work, then prosecuted with renewed ardour, of translating the Scriptures into the native tongues, and of disseminating them among the people. In taking, however, a general survey of Christianity in India, the Archdeacon of Huntingdon was free to admit, that the advancement it had made was not such as might have been expected, considering at how remote a period the name of Christ was carried to its shores. This he places upon, unquestionable authority, at a very early age.

. "Whether Pantænus in the second century proceeded to India, or went no further than the happy Arabia, it is certain that the Peninsula possessed a knowledge of Christ early in the fourth century: no doubt is entertained that Frumentius, the Apostle of Abyssinia, became an Indian Bishop:— it stands upon record, that the Primate of India was present, and subscribed his name to the proceedings of the Council at Nice; and the Mahomedan writers admit, that Christianity prevailed in India before the introduction of Islamism."

In proportion as the Mahomedan religion gained ground in India, the visible Church insensibly declined. It was indeed preserved among the Syro-Indian Churches; but their members and influence were so much reduced, owing to the persecution, which they suffered, during a long course of years, from the heathen, that the attention of the Christian world seems to have been entirely withdrawn from them. The extraordinary neglect shown towards these people has called

forth a censure from Gibbon. Nor does it appear that they attracted the notice of any European colonists till the time when, unhappily for them, the Portuguese extended their commerce to the east. Iniquitous as was the mode in which the object was prosecuted, and corrupt as were the doctrines that were taught, this has been fixed as the era, when, since the decline of Christianity in Hindostan, the first attempt was made towards the more wide diffusion of it in that quarter of the world.

“ But the genius of Popery has never been favorable to the legitimate propagation of the gospel. To do evil that good may come, is a dangerous violation of Christian morality, and vainly seeks its apology in the extent and benevolence of its views; but the missionaries of Rome, while they have employed corrupt means, have not always proposed the purest ends. Not only have they had recourse to false signs, and lying wonders; not only have they pretended to miraculous gifts; and, in some instances, have imposed themselves on their converts in the acceptable character of Brahmins; but even the object sought by these artifices has been something very distinguishable from the disinterested promulgation of the gospel. The power and pomp of the See of Rome has evidently been their aim: the number of professing converts has been regarded, rather than the soundness of their faith, or the purity of their practice the splendor of ceremonies has for the moment attracted proselytes, who could not easily be reconciled to the scandal of the Cross, and the worship of God in spirit and in truth. It is asserted of Francis Xavier, that he baptized upwards of a million of infidels; of which pretended conversion, however, very small remains are now visible. Neither was the conduct of the missionaries of Rome towards their fellow Christians at all calculated to illustrate the benevolent character of the Gospel: one of their first acts was to violate the freedom and to vitiate the purity of the primitive and humble Syro-Indian Church; and the establishment of the Inquisition of Goa in all its horrors still remains to stigmatise the Christian name.*

Doctor Middleton next traces the Danish mission at Tranquebar from its commencement to the death of Mr. Geriché; and having enumerated the various impediments, which at first retarded the wider diffusion of the gospel in this, and subsequently in other places, he concludes his survey of religion in India, by pointing out in a very lucid manner the advantages under which a missionary might then, compared with any former period, enter upon his labours in that part of the Lord's vineyard, passing at the same time a just encomium upon the exemplary deportment of those zealous men, who had been in a great measure the means of thus paving the way for the more speedy march of conversion in the east. In noticing the advancement which, during the administration of Marquess Wellesley, had been made in Hindu literature, he remarks that the missionary was now enabled to employ arguments, unknown to him before, by which he could prove to the unconverted heathen, from their own sacred books, not only how inadequate the doctrines of their religion were to pro-

* We need scarcely remind our readers that the Inquisition at Goa has since been abolished.

duce purity of life, but also how clearly the best of them exhibit a corruption of divine truth as contained in the volume of the Christian Scriptures. Amongst other examples which tend to show, that much of what is really inculcated in the Hindu sacred books bears a strong, though disfigured resemblance to the leading doctrines of the gospel, we find the following:—

“ For some time it has been known that the most ancient writings maintain the unity of God in three persons; and various incarnations of these persons, especially of Vishnu, or the second in the Triad, are believed to have taken place; but more recent inquiries have brought to light further and very important particulars respecting this subject. It appears that the expectation of some mighty Deliverer prevailed long before the coming of Christ, even among the Hindus. We are told, that in the Puranas, the earth complains of her being ready to sink beneath the accumulated iniquities of mankind: while Vishnu comforts her, promising to put an end to the tyranny of the demons:—that for this purpose he would be incarnated; and the followers of Buddha unanimously declare, that this incarnation in the womb of a virgin was predicted at least a thousand years before it came to pass. The Hindus maintain, that these prophecies were fulfilled in the person of Christna, in like manner, as many of the Samaritans, to elude the prophecies respecting Christ, explained them of Joshua. It may reasonably be hoped, that as the genuine doctrines and traditions of Hinduism shall be more fully ascertained, they will furnish positive and direct arguments, by which the Hindus may be brought to know the only true God and Jesus, whom he hath sent.”

About the time that Doctor Middleton delivered his charge, the attention of the people of England was much alive to the cause which it so ably advocated. Much had been done for some years past to awaken an interest relative to the spiritual state of our eastern dominions. The subject had been frequently, and with great effect, brought before the public in a variety of literary works, the avowed object of which was to set forth the claims of British India upon the mother country for a participation in the benefits arising from her ecclesiastical establishment. To these publications Doctor Claudius Buchanan was a successful and an unwearied contributor. The extensive acquaintance with Indian affairs, acquired during his long residence in the country as one of the Company's chaplains, added to the commanding talents, which he was known to possess, communicated such weight to his representations, that all the attempts, which were made from time to time to prejudice the government at home against his authority, and against the object of his exertions, were not only defeated, but eventually had quite an opposite effect. Few works have caused a greater sensation than his “ Christian Researches in Asia.” His “ Memoir on an Ecclesiastical Establishment in India,” “ The Star in the East,” and other writings of a similar tendency produced a very general impression as to the duty of making some effectual provision for the religious necessities of our fellow subjects in Hindostan. But it was not alone by his own pen that Dr. Buchanan strove to excite the public attention to the great design, which he so

perseveringly pursued. On more than one occasion, he made proposals to the Vice-Chancellor of the Universities of Oxford, Cambridge, and Dublin, and also to the professors in some of the Scottish colleges, by which he offered several munificent prizes to be adjudged according to the rules of those respective bodies, to the authors of the best compositions in prose and verse upon some religious subject connected with India, to be named by himself, and approved of by the Universities. These proposals were invariably accepted. In one of them the sum of £50 was offered to each of the English Universities.

In this way, through the medium of several valuable tracts, which appeared almost daily upon the same momentous topics, much information continued to be laid before the public, until at length, in the course of a debate on the renewal of the East India Company's charter, the matter was incidentally brought before the House of Commons by His Majesty's ministers. This led to a fair discussion on the subject; during which those members of the house, who were friendly to the measure of establishing an Episcopacy in India, were afforded a full opportunity for stating the grounds upon which they supported it, and upon which they deemed such a provision indispensable to the progress of Christianity in those vast regions, and to the honor of the nation at large.

Many of the arguments used on the occasion were of course similar to those which had been already urged from the press. It was shown how vain any attempt, that might be made to carry on the work of the ministry in the East Indies in connexion with the National Church, must prove, even supposing that the number of clergymen employed were adequate to meet the wants of the people, unless one or more bishops were settled amongst them to ordain young men on the spot, and to confer the blessing conveyed in the apostolic rite of Confirmation upon those persons, who, having been received into the Church of England at their Baptism, were instructed from infancy to look forward to, and prepare themselves for that office. The advantage possessed by the Roman Catholics over us was too apparent to admit of any question. But that the number of our clergy in India was altogether inadequate to the performance of the ordinary duties of the profession clearly appeared from the fact that, in Bengal, (and this is a Presidency better supplied than perhaps any other,) the number of chaplains' stations amounted to fifty only, while the estimated protestant population was 63,200 souls. Several of the stations also, it was well known, had been without the offices of religion for many years. The probability was that these vacancies would have been filled up as they occurred, had there been in the country some spiritual head whose authority might extend over the ecclesiastical affairs of the several Presidencies. Many evils resulted from the necessity of seeking a supply of clergy from the mother country. Much time was lost in awaiting a reply to the representations which were for-

warded from a quarter so distant. Much danger attended the transmission of letters in consequence of the variety of hands through which they would pass before they could reach their destination. Besides, the interval which always elapsed between the appointment of a chaplain or a missionary from home, and his arrival at his station, proved highly injurious to the interests of the church, and rendered his individual labour doubly severe. All these evils, it was affirmed, would be obviated by the erection of a bishop's see in the colony. In case the measure should be adopted, it would be found, that many desirable candidates would soon be prepared to present themselves for ordination, whose parents were deterred at present from having them educated with that object in view by the expense of sending them home. And it was submitted, that if there were not a Bishop of the Church of England to ordain young men, who were desirous of entering the immediate service of God, it was to be expected that they would seek an ordination elsewhere; and thus teachers of various denominations would pervade the country in a few years. It was further affirmed, that the same necessity, which induced Parliament to unite with his Majesty's Government in establishing the two bishoprics of Nova Scotia and Quebec, existed in the East Indies, with this additional urgency, that the field for heathen conversion was infinitely more extensive in the latter, than in either of the former colonies, and as an auxiliary consideration with reference to India, the house was reminded of the peculiar constitution of society in those countries, which rendered it imperative upon them to provide for the dignity and character of the English Religion while our temporal authority was supported with so much splendor and influence.

From the number of hostile pamphlets, which had appeared, the bill was expected to meet much opposition. This was not however the case. A few feeble remarks from one or two Anglo-Indian gentlemen, and others, which prolonged the debate rather than injured the popularity of the measure, and which went to vindicate the Hindus from the imputation of being either an immoral or a superstitious people, seem to have comprised the whole body of the reasoning of those members, who actually found themselves in the minority. Their speeches were indeed viewed, at the time, as an attempt to give an impression to the public, that Doctor Buchanan was a calumniator of the Hindus, or, at least, that he exaggerated the cruelty of their religious rites; and to show how unnecessary, in their opinion, was any further effort to promote Christianity in India, they ventured, upon their own local knowledge, to assert the excellence of the Brahminical system, and proceeded in corroboration of their testimony to quote several passages from the Hindu sacred books; but the good sense of the people of England was against them. Addresses, to the amount of nine hundred, from the cities and towns of the united

kingdom, praying the interference of the legislature in behalf of the moral and religious improvement of India, were presented, and placed upon the tables of both houses. After the measure had been fully discussed, two very important resolutions passed the Imperial Parliament. By the first it was enacted, that the East India Company should be made chargeable with certain salaries to be paid to a Bishop and three Archdeacons, if it should please His Majesty by his Letters Patent to constitute and appoint the same. The other resolution was as follows:—

“ That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement. That in the furtherance of the above objects sufficient facilities shall be afforded by law to persons desirous of going to, and remaining in India, for the purpose of accomplishing these benevolent designs.”

Thus was accomplished, though not to the extent anticipated by the friends of the establishment of Christianity in the East Indies, the grand object, which many wise and good men foresaw would best tend to advance the pious work in which the Society for promoting Christian Knowledge had been the first to engage, and which had been supported by its liberality for upwards of a century.

The preliminary arrangements for the erection of the new see, according to the regular forms prescribed by law, having been made, Doctor Middleton was selected for the appointment. In the autumn of the year, 1813, he received an order to wait upon the Earl of Buckinghamshire, who was the President of the Board of Control. By this nobleman, in his lordship's official character, Doctor Middleton was recommended to the Prince Regent. His Royal Highness having approved of the selection, letters patent were forthwith made out to that effect, and on the 8th of May, 1814, Doctor Middleton was duly consecrated Bishop of Calcutta in the archiepiscopal chapel at Lambeth palace. The consecration sermon was preached by the venerable the Archdeacon of Winchester. On the 17th of the same month, the new bishop of Calcutta attended a special meeting of the Society for promoting Christian Knowledge, when his Lordship received their valedictory address, which was delivered by the Bishop of Chester, and, on the 8th of June, took his departure for Bengal.

FAMILY SERMON—II Cor. v. 21.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

No one of the infinitely numerous and benevolent dispensations of the Almighty Father of the Universe, so forcibly marks the extent of his love to his fallen and sinful creatures, as the atonement made by the shedding of Christ's blood. Whether we view the cost of the sacrifice, the mighty preparations for its consummation, or the unbounded extent of its beneficial effects, we are equally impressed with the truth of the Apostle's observation—"Hereby perceive we the love of God, because he laid down his life for us."

When man fell from the state of innocence in which he was created, an offence was committed against the laws of a Being of infinite justice. Of the same nature are all our sins. Infinite justice, to obtain full satisfaction of the offender, must require infinite punishment. But happily for fallen and degraded man, the same Being who is infinitely just is also infinitely merciful, and the one attribute is as powerful as the other. But how were they, in the case of fallen man, to be reconciled? There was but one possible mode, viz. by atoning to infinite justice for the transgression. But who could make this atonement? Could frail and sinful man, who forms the lowest link in the chain of intellectual beings, could he, who was himself laden with sin, presume to offer himself as a sacrifice for the sins of others? or could an angel of light, who, though he be a ministering spirit in the presence of God, is yet imperfect and liable to fall, be considered a sufficient sacrifice, satisfaction, and atonement for the sins of a whole world? No. An infinite and perfect being alone could atone to infinite justice. The only begotten Son, therefore, of the Father, "the mighty God, the everlasting Father, the Prince of Peace," He, "who knew no sin," was the only person who, "by his one oblation of himself once offered, could make "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Such was the cost of the sacrifice.

We come next to consider the preparations for its final consummation.

The prophet Isaiah, who has been emphatically styled the evangelical prophet, describes a vision in which he "saw the Lord sitting upon a throne," surrounded by seraphim who perpetually chanted forth the praises of the Lord of Hosts; and that he heard also "the voice of the Lord saying, whom shall I send, and who will go for us? Then said I, here am I, send me." From this passage we may suppose, the almost inspired author of "Paradise Lost" borrowed the sublime conception of the Lord assembling the Host of Heaven around his throne, and asking who shall go and redeem fallen man, when

"THE WORD" which "was in the beginning with God," and "was God," voluntarily undertook the office. Now, although this be a poetical license, yet we must allow that the mission of the prophet Isaiah to the Jews bears a striking resemblance to the mission of the Messiah; and it must also be allowed that the conception of the poet is powerfully sustained by the expression of the Royal Psalmist, when he says, "Burnt offerings and sin offerings hast thou not required— Then, said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God;" or, as it is more pointedly expressed by St. Paul—"Then said I, Lo I come, (in the volume of the book it is written of me,) *to do thy will O God.*" The promise is made to Adam "of the seed of the woman." It is renewed successively to Abraham, Isaac, and Jacob—their posterity are chosen "to be a special people unto himself," not because they "were more in number than any people," but "because he would keep the oath which he had sworn unto their fathers." They are put into possession of the temporal Canaan, "not for their righteousness, or the uprightness of their hearts," but for the wickedness of the Canaanites, and that he might "perform the word which the Lord sware unto their fathers, Abraham, Isaac, and Jacob." And a ceremonial law is given to them of which the sacrificial part is typical of the sacrifice of Christ. The coming of the Messiah is foretold by the prophets from Isaiah to Malachi. His forerunner, who was to "prepare the way before him," appears among the Jews preaching the doctrine of repentance, and declaring the kingdom of God to be at hand, and finally the incarnate God himself descends on earth, takes upon him the form of a servant, goes about "doing good," and sets us an example in all things, until the hour of his offering up "for us men, and for our salvation." Such were the mighty preparations for this all-atoning sacrifice.

With regard to the extent of its beneficial effects, it will be sufficient to remark here, that they extend to all on condition of repentance, faith, and obedience.

Such is the love of God to us manifested in our redemption from the "wages of sin."

What manner of persons "therefore ought we to be in all holy conversation, and godliness." "By being justified by the blood of Christ," we shall be saved from wrath through him in whom alone there is salvation. For "there is no other name under heaven given among men whereby we can be saved, but that of Jesus Christ." He is made unto us wisdom, and righteousness, and sanctification, and redemption. We could not be redeemed with corruptible things, but only with the precious "blood of Christ." He only could disarm death of his sting—he only could render us acceptable to God. Words cannot express how interesting this doctrine is to us. It teaches us the value of our souls, and that we are redeemed for the purpose of being made

"inheritors of the kingdom of heaven." Should we then live unmindful of this inheritance? God forbid. In all our thoughts, words, and actions, we should remember that we are the redeemed of God; and feeling that we are adopted to this peculiar inheritance, we should heartily pray unto God that he would, by the assistance of his Holy Spirit, qualify us for the great and glorious end of our redemption—the happiness of heaven. We should offer up our most devout thanksgivings for all his mercies vouchsafed unto us, more especially for the fountain and foundation of them all—"His inestimable love in the redemption of the world by our Lord Jesus Christ."

Since this is the basis of the Christian revelation, the foundation of our intercourse with God, the means by which we are entitled to call upon him as "our Father," how earnest, how assiduous should be our endeavours to obtain a just and clear conception of it! What can be so noble an employment of our thoughts as the stupendous method of our redemption through Jesus Christ? What consideration can so powerfully plead with us to "renounce the pomps and vanities of this wicked world, and all the sinful lusts of the flesh," as the reflection that we "are not our own," but that God has purchased us for himself? What consideration can so powerfully induce us, "if riches increase" to consider them the gift of God, the talent which we are bound not to hide in a napkin, or bury in the earth, but to render an account of at the great day of judgment? What consideration can so powerfully induce us to resign ourselves cheerfully to the crosses of adverse fortune, the hardship of a life of poverty and distress, or the pangs of sorrow, as the sure and certain hope of the resurrection to eternal life, "when we shall reign with Christ in those blessed mansions, where tears are wiped from every face," where there is no more envying, neither sorrow nor pain?

Were our minds perfectly affected with this most interesting event, how vain, how fleeting, how comparatively unworthy of our regards would appear all the things of this world. The wise man would cease to glory in the wisdom of the world—the rich man would cease to trust in his uncertain riches, and the voluptuary in his fleeting pleasures. The minds of all would be elevated with that holy fervour which induced the great Apostle of the Gentiles to exclaim "God forbid that I should glory save in the cross of our Lord Jesus Christ." All men would learn to feel, that as the objects of God's mercy, they should testify their sense of his goodness by always acting with that uprightness and piety which the visible presence of God would enforce. Let us lay our hands on our hearts, and dispassionately ask ourselves the question, whether this be our conduct? What alas! shall he who seldom frequents the courts of God's house, and who habitually turns his back upon the Supper of our Lord, the commemoration of his dying love; or what shall the careless liver, or the profane blasphemer of God's holy name, or the drunkard, or the reviler, or the extortioner,

or the whole catalogue of wilful and habitual sinners answer to this question? or what shall we suppose that God will say to them? "Judge, I pray you, between me and my vineyard,"—between the equity of my laws, and the impropriety, the folly, the madness of your conduct. "What could have been done more to my vineyard that I have not done to it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" What answer can be made to this affectionate expostulation? With real and heartfelt contrition, for their past offences, let them humble themselves under the mighty hand of God, with mourning, fasting, weeping, and lamentation; with a hearty resolution, not to lengthen the catalogue, but to forsake the wickedness that they have committed: and with supplication to the God of all mercy, in the pathetic language of the prophet—"Be not wrath very sore O Lord, neither remember iniquity for ever; though we have done wickedly, behold, see, we beseech thee, we are thy people." Thus would they learn "to love him, because he first loved us," and to express their love by keeping his commandments, living like men who do not place their happiness in the fleeting, perishing things of this life, but who "look forward to the coming of our Saviour, that he may not blot their names out of the book of life, but may confess them before his Father and before his Angels." May the name of every individual of the human family be thus written:—From this day then, for the sake of him who died for you, and for the sake of your own immortal souls, begin to lead a Christian life. Remember that "now is the accepted time—now is the day of salvation." Ask yourselves the question, has this blessed day dawned on my soul? It is a question too interesting to be carelessly disregarded, or industriously avoided. Do the Holy Scriptures and your own hearts assure you that you may obtain the blessings of redemption, and, were you now leaving the world, could you say with good old Simeon—"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Those who wish to die a happy death will be anxiously solicitous to possess themselves of this assurance—an assurance warranted by the gospel, to strengthen our faith, to animate our hopes, and to invigorate our resolution. May God, of his mercy, grant that all to whom the gospel is preached, may so lead their lives on earth that they may walk without fear "through the valley of the shadow of death," through our Lord Jesus Christ."

R. M.

ON THE BAPTISMAL SERVICE—NO. IV.

(Continued from Page 149.)

The Minister having baptised the child, according to our Saviour's institution, *in the name of the Father, and of the Son, and of the Holy Ghost*, pronounces that he receives him into the congregation of Christ's flock, and in token of his baptismal vow, signs him on the forehead with the sign of the cross, uttering these words:—

We receive this Child into the congregation of Christ's flock; and do *sign him with the sign of the Cross; in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

This part of the ceremony has been objected to as a *corrupt remnant* of Popery. That it is a *remnant* of Popery we readily admit. That it is a *corrupt* remnant we deny. It was a custom in the primitive Church long before Popery was ever heard of. The rite of Baptism itself is a remnant of Popery. The Christian Sabbath is a remnant of Popery. So that if we carry our zeal for reform to a morbid dread of Popery, or a furious love of innovation, we may by and by abolish *Christianity altogether*. If there be one quality in the Reformers of our Church which we admire more than another, it is their *MODERATION*. They did not endeavour to *subvert* the Church, nor even to strip it of any *chaste ornament*, but only to *cleans*e and *purify* it from the accumulated filth of dark ages, and from *meretricious* decorations which evinced neither taste nor piety. Accordingly they rejected whatever was *contrary* to Scripture, or sound sense, or utility or convenience; but they retained not only all for which they found express warrant in Scripture, or whatever was consistent with the customs of the primitive Church, but also any custom or ceremony, or form, which they conceived *useful to edifying*, or calculated to *administer grace to the hearers* and spectators.

Thus, with regard to the present ceremony, the sign of the cross in Baptism is borrowed from the ancient custom of masters and military chieftains marking their servants and soldiers in their foreheads, to distinguish what they were and to whom they belong. For among Christians, Baptism being the seal of the covenant between God and man, is therefore, by ancient writers, called the *SEAL*, the *SIGN*, the *MARK*, and the *CHARACTER* of the Lord; and it was the practice in *early* times as it is at present, to make the sign of the cross on the forehead of the persons baptized, as a token that in after life they were

* Here the Priest shall make a Cross upon the Child's forehead.

not to be ashamed of the cross of Christ, of the doctrine of the cross ;—that they were to be ready to take up their cross and follow the great Captain of their Salvation through scenes of conflict and suffering, and to be obedient to the commands of him, under whose banner they were thus enlisted, and whose mark they bore in their foreheads. Some learned commentators have thought that the remarkable expression, Rev. vii. 3, has some reference to this ceremony.

We must, however, observe, that the Church does not any where represent it as an essential part of the outward sign of Baptism ;—quite the contrary. The Baptism has already taken place, the Sacrament is already complete. The minister has previously declared, “ We receive this child, &c. ; ”—then, and not till then, he signs him with the sign of the cross in token of what he shall *hereafter* be expected to perform. So that she considers it not as founded on Scriptural authority and consequently essential to the efficacy of Baptism ; but she retains it, because finding *no divine command against it, and very high human authority in its favor*, she considers it as tending to edification, containing at once a sublime emblem, and at the same time conveying a beautiful moral signification and sentiment.

Anxious, however, to guard against real corruption and any mal-interpretation of this significant and edifying ceremony, our Church has made use of the following note at the conclusion of the Baptismal Service.

“ *To take away all scruple concerning the use of the sign of the Cross in Baptism ; the true explication thereof and the just reasons for retaining it, may be seen in the 30th Canon, first published in the year 1604.* ”

As the canons of our church are seldom read by any of her members except her ministers, and as this canon is so exceedingly full and perspicuous in the explanation of the sign of the Cross in Baptism ; we think it advisable to present our readers with copious extracts therefrom, in lieu of any further original comment.

“ For the further declaration of the true use of this ceremony, and for the removal of all such scruple as might any ways trouble the consciences of them who are indeed truly religious, following the royal steps of our most worthy king, because he therein followeth the rules of scripture, and the practice of the primitive church, we do command to all the true members of the Church of England these our directions and observations ensuing :—

First. It is to be observed, that although the Jews and the Ethnicks derided the Apostles and the rest of the Christians for preaching and believing in him who was crucified on the Cross, yet all, both Apostles and Christians, were so far from being discouraged from their profession by the ignominy of the Cross, that they rather rejoiced and triumphed in it : yea ! the Holy Ghost, by the mouth of the Apostles, did honor the name of the Cross, so far that under it he comprehended not only Christ

crucified, but also the force, effects, and merits of his Death and Passion, with all the comforts, fruits, and promises which we receive or expect thereby.

Secondly, The honor and dignity of the name of the Cross begat a reverend estimation of the sign of the Cross even in the Apostles' times, which the Christians shortly after used in all their actions, thereby making an outward show and profession (even to the astonishment of the Jews) that they were not ashamed to acknowledge him for their Lord and Saviour, who died for them so disgraceful a death as the Cross; and this sign they did not only use themselves with a kind of glory when they met with any Jews, but signed therewith their *children* when they were *christened*, to dedicate them by that badge to his service, whose benefits to be bestowed on them in Baptism, the name of the Cross did represent; and this use of the sign of the Cross in Baptism was held in the primitive church, as well by the *Greeks* as the *Latins*, with one consent and great applause. At which time, if any had opposed themselves against it, they would certainly have been censured as *enemies* of the name of the Cross, and consequently of Christ's merits, the sign whereof they could no better endure. This continual and general use of the sign of the Cross is evident by many of the ancient fathers.

Thirdly, It must be confessed, that in process of time the sign of the Cross was greatly abused in the Church of Rome, especially after that the corruption of Popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like churches, in all things which they held and practised, that, as the apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which do neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches which were their first founders. In which respect, amongst some very ancient ceremonies, the sign of the Cross in Baptism hath been retained in this church, both by the judgment and practice of those reverend fathers, and great divines in the days of King Edward VI.; of whom some constantly suffered for the profession of the truth; and others being exiled in the time of Queen Mary, did, after their return, in the beginning of the reign of our late dread sovereign, continually defend and use the same. This resolution and practice of our church hath been allowed and approved by the censure of the Communion-book in King Edward VI.'s days, and by the harmony of confessions of later years; because, indeed, the use of this sign in Baptism was ever accompanied here with such sufficient cautions and exceptions against all Popish superstition and error, as in like cases are either fit or convenient.

First, The Church of England, since the abolishing of Popery, hath ever held and taught, and so doth hold and teach still, that the sign of the Cross used in Baptism is no part of the substance of that sacrament: for when the minister, dipping the infant in water, or laying water upon the face of it, (as the manner also is,) hath pronounced these words—*I baptize thee in the name of the Father, of the Son, and of the Holy Ghost*, the infant is fully and perfectly baptized. So as the sign of the Cross being afterwards used, doth neither add any thing to the virtue and perfection of Baptism, nor being omitted doth detract any thing from the effect and substance of it.

Secondly, It is apparent in the Communion-book, that the infant baptized is, by virtue of Baptism, before it be signed by the sign of the Cross, received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed unto the sign of the Cross. So that for the very remembrance of the Cross, which is very precious to all them that rightly believe in Jesus Christ, the Church of England hath retained still the sign of it in Baptism; following therein the primitive and apostolical churches, and accounting it a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the service of him that

died upon the Cross, as by the words used by the book of Common-Prayer it may appear.

Lastly, The use of the sign of the Cross in Baptism, being thus purged from all Popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which are consonant to the word of God, and the judgment of all the ancient Fathers; we hold it the part of every *private* man, both minister and other, reverently to retain the true use of it prescribed by *public authority*; considering that things of themselves *indifferent*, do in some sort *alter their natures*, when they are either *commanded or forbidden* by a *lawful magistrate*; and may not be *omitted at every man's pleasure*, contrary to the law, when they are *commanded*, nor used when they are *prohibited*."

It is remarkable, that the "most worthy king," here alluded to, was no other than James I., who, whatever may have been his errors as a man and a sovereign, has been universally admitted, as a theologian, to have possessed profound erudition, and who *certainly was no friend to Popery*. It is also worthy of further remark, that this canon appeared so perfectly satisfactory to the great champion of the opposite party, (Dr. Reynolds,) that, after a single perusal, he candidly declared he "would never gainsay that ceremony any more." May it, in the present instance, prove as satisfactory to any reader, who may oppose this ceremony of our apostolical church; which we consider it our duty on all occasions to defend with zeal tempered with charity.

We beg permission to trespass somewhat further on the attention of our readers, with a few *practical* remarks on this part of our Baptismal Service.

This sign of the Cross in Baptism is not intended as a superstitious, nor yet as an unmeaning ceremony, without sanction or without signification. The Cross is the banner of our leader, of *the great Captain of our Salvation*. And if the imperial convert adopted it as the *labarum* or standard of his physical army, and as his motto—"sub hoc signo vinces,"—how ought the spiritual army of our anointed king, Messiah,—how ought the church militant to glory in the holy badge, and continue to fight manfully under it against sin, the world, and the devil,—how ought christians to *endure hardness* (i. e. every species of self-denial) *as good soldiers of Jesus Christ; casting down every imagination which is exalted against God, and bringing every thought into captivity to the obedience of Christ*.

" A Christian is the highest style of man!
 " And is there who the holy Cross wipes off
 " As a foul blot from his dishonor'd brow?
 " If angels weep, it is at such a sight."

God forbid that I should glory save in the Cross of Christ, was the exultation of the bold champion who, as the termination of his conflict drew nigh, exclaimed, *I have fought the good fight, I have*

finished my course, I have kept the faith, henceforth there is laid up for me a crown of glory, which the Lord the righteous judge shall give me at that day, and not to me only, but also to all those who love his appearing.

The ministers of God's word should determine *not to know any thing save Jesus Christ and him crucified*. And their hearers should examine themselves whether they are willing to receive this doctrine of salvation by the Cross. Are they willing to receive Christ in his threefold capacity of *prophet, priest, and king*?—as their *prophet*;—to teach and instruct, to pour the light of the revelation of the glorious gospel on their benighted souls, renouncing the delusive guidance of human imagination?—as their *priest*;—to make atonement for them, offering up his most precious life *on the Cross* as “a full and perfect and sufficient sacrifice and oblation for the sins of the whole world?” Do they trust entirely and solely to that all sufficient sacrifice for pardon here, and salvation hereafter, rejecting all deluding self-righteousness, all vain and fatal reliance on any fancied merits of their own, and receiving in its full and most comprehensive sense the *humbling doctrine of the Cross*? If they will not consent to this, then they are *ashamed of the Cross of Christ*, and he hath declared, *whoso is ashamed of me before MEN, of him will I be ashamed before my Father and the holy Angels*. Furthermore, are they willing to receive Christ as *their king*;—to reign over them?—not merely to assume his cross as a badge, but, as well disciplined soldiers, to obey his commands, cheerfully to *take up their cross and follow him in the regeneration*;—to persevere, and, not after they are *harnessed*, like the revolting Ephraimites, *turn themselves back in the day of battle*? are they ready to *wrestle against principalities, against powers, against spiritual wickedness in high places*?—patiently to submit to all their king sees fit to impose, and to execute all he sees fit to command;—to be sober, chaste, true and just, meek, kind, charitable, forgiving, self-denying, and resigned;—to fulfil, and to *adorn the doctrine of God in all things*? If not, vain is the holy badge of the Cross on their foreheads,—vain is all their enthusiastic admiration of the doctrine of the Cross,—vain are all their violent professions of sanctity;—they are *enemies of the Cross of Christ*, and St. Paul declareth, *their end will be destruction*.

Such are the sentiments and heads of self-examination which should arise in the mind of every christian when beholding or meditating on this very significant and edifying sign of the Cross in Baptism. They should resolve, by God's grace, to *contend earnestly for the faith once delivered to the saints, and in all things to show themselves PATTERNS OF GOOD WORKS, that they which are of the contrary part may be ashamed*, when they find *no evil thing to say of them*. Thus may they indeed hope to be found among *the servants of our God*, who have

been sealed in their foreheads. Without shrinking they may look down into the bottomless pit of Abaddon—for his license of destruction only extends to those who *have not the seal*; but they are sealed with that holy spirit of PROMISE which is THE EARNEST of their inheritance until THE REDEMPTION of the purchased possession.

C. S.

PROTESTANT CONGREGATION IN THE SEIGNIORIES OF NOYAN
AND FOUCAULT.

To the Editor of the CHRISTIAN SENTINEL.

REV. SIR,

In compliance with your request to the Clergy of the Episcopal Church in the Canadas, contained in the second No. of the Christian Sentinel, I have the honour to transmit to you an account of the present state and prospects of the Church under my charge.

The Seigniories of Noyan and Foucault contain each a neat and commodious Church, and are erected into two distinct Parishes, St. George and St. Thomas, though they are at present united in one cure. There is no other house of public worship in either of the Parishes, the common School-houses being used for that purpose by those itinerant preachers, who occasionally come among us. The Methodists are the only class of Dissenters who have any claim to be called a religious society; their numbers are not great, nor have they increased since the establishment of the Church here. By the census taken in 1825 by order of the Government, these Parishes contained 2336 souls, comprised in 495 families; about one fifth part of this number are Roman Catholics.

In 1815, the standard of the cross was planted here by the Church of England, at which time, not more than half a dozen persons had ever united in her excellent services, and not one of them had received the holy Eucharist through her ministrations; on the contrary, there was a strong and deep-rooted prejudice against her doctrines and formularies which had been infused by the various sectaries that had visited them, and which, in her infant struggles for existence, was sedulously fostered for the purpose of impeding her progress and influence. But, *magna est veritas, et prævalebit*. The great head of the Church has shielded her from the shafts of her enemies, and blessed the feeble exertions of her friends; by meeting the secret malice of her opposers with an open candour and Christian liberality, accompanied by zealous and persevering exertions to return good for evil to them and their families, they have disarmed them of their enmity,

harmony is restored, and she now numbers many of them among her friends.

The number which compose our congregation at each Church, varies from one to two hundred, according to the state of the weather, roads, and other circumstances which affect a scattered population.

Since the establishment of the Church here, 657 persons, mostly children, have been admitted to the distinguished privilege of membership in the Christian Church by the Sacrament of Baptism—171 have ratified their Baptismal Covenant in the solemn rite of Confirmation—and 55 are admitted to the table of our common Lord, to celebrate the memory of a Saviour's death.

There are 5 Sunday-schools in operation, 4 of which are in connection with our Church: from 3 of these I have received a report for the last year. The number of verses committed to memory from the New Testament, and recited, has been 42,832: in addition to this, the Church Catechism is recited, and two chapters in the Bible read every Sunday, and short prayers, &c. are learnt; and in one school the children are instructed in the use of our incomparable Liturgy, in which they join with the teacher every Sunday. Who will pretend to say that the portion of holy time, which is thus redeemed from idleness, sloth, or sinful diversions is unimportant in its results on their character in future life, on the general happiness of society, and on the final destiny of their souls? We look for the blessing of God on the seed we sow in hope, and already have desirable fruits begun to appear in an almost entire change in the habits and pursuits of the Sunday pupils. I make this statement of facts, to correct, as far as they go, the erroneous impression which has gone abroad, and to disprove the groundless assertions so frequently made, that the Clergy of our Church are opposed to this branch of Christian benevolence, and to every other mode of religious instruction than what is comprised in the ordinary duties of the desk and the pulpit. On the contrary, I trust that you will be in possession of facts from every Episcopal Congregation in the Diocese, to prove, that though our Clergy are disposed to "*hold fast the form of sound words,*" they anxiously avail themselves of those facilities which are so abundantly developed in this age of light and expedients, to disseminate the Word of God, and to encourage sound doctrine and vital piety.

Some extra parochial places which I have visited in this vicinity, might be worthy of your notice, though my present limits will allow me to mention but one. In the Township of Sherrington there is a settlement of Protestant Irish, whose destitute condition as to the means of religious worship and instruction, has excited my warmest sympathy. Four years since, they were driven from their native Isle by the pressure of want, to seek a scanty and hard-earned subsistence in the wilds of Canada. During this period, their hearts had never been cheered by the holy ministrations of the Church which had received

their plighted vows; they had their bibles and their prayers, it is true, and these have preserved their attachment for her institutions warm and constant. With a notice of only about twelve hours. I was surprised to find men, women, and children, pouring in through the winding paths of the forest from every direction, to the number of nearly one hundred, many of whom had come on foot the distance of three or four miles at the first summons of their own dear church. My gratification was still increased with the fervent devotion which seemed to animate them in every part of the service; and if my heart has ever obeyed that injunction of Christ to his disciples—"Little children, love one another," it acknowledged that fraternal feeling towards these destitute lambs of the christian fold. They have now a Sunday school, and expect ere long to commence the erection of a church; and such are the materials to compose the congregation who are to worship in it.

Accept the assurance, that I am,

Rev. Sir,

Your obedient servant,

CLERICUS.

DIALOGUE ON PRECOMPOSED FORMS OF PUBLIC PRAYER.

To the Editor of the CHRISTIAN SENTINEL.

SIR,

If the following dialogue suit the purpose of your magazine, the insertion of it will confer a favor on,

Sir,

Your obedient servant,

F— H.

E. Have I indeed caught you in the very act of reading an episcopal publication?

M. That is surely not very surprising, if you still remember that I was once a member of your church, and, but for one thing, should have continued so to this day.

E. Now, I am glad that I happened to call on you, as it has frequently been a question with me what your reasons were, for departing from the communion of the church. Will you therefore have the goodness to favour me with the reason of your leaving the church in which you were baptized?

M. Most willingly. I do not like the prescribed form of public prayer, which the minister and people must use, without the least variation or change, through their whole life time. When I became a communicant, I endeavoured as faithfully and as diligently as I could to like it, but the task was above my power. For the very idea of a form appeared to me utterly inconsistent with the nature of worshiping that God who is a spirit, and who requires men to worship him in spirit and in truth, and not by set forms. I do not object to the subject matter of the prayers, which are in a very high degree unexceptionable, but only to the form. Being a form it banishes the inspiration of the spirit, it represses the devout breathing of the pious soul, and is a thick cloud betwixt us and that blessed spirit who helpeth our infirmities with groans that cannot be uttered. I have just been reading an essay, in your magazine, "on the Liturgy of the Church of England," and though it has some things in favour of precomposed prayers which I am not able to refute, I am not yet convinced, that either learning or talents, can make any thing more of a written service, than a mere body without the spirit.

E. I thank you heartily for this account you have given me of your feelings toward the divine service of our church. We differ, in our opinions, very widely, but if we keep within the bounds of charity, and use gentleness and candour in our language, we may discuss our differences to mutual comfort and edification. When you have time, I beg you will re-peruse that article on the Liturgy. The writer, equally unknown to me, as he is to yourself, has produced unquestionable authorities, which, to my mind, at least, prove that the Jews and the primitive church used forms of prayer. He has shown you the advantages of set forms, and the disadvantages of the contrary practice, which, as he reasons justly and forcibly, and with a christian spirit, should induce you to bring your prejudices and dislike to a most strict account. I will now, with your permission, observe, in addition to what he has said, that it may very justly be doubted, whether there ever was a regularly organized society of God's people, from the time the law was given by Moses, until the period of the Reformation, Jewish or Christian, that ever presumed to perform the public worship of God, without the use of precomposed form or liturgy. The very high priest, whom God himself appointed, was not permitted to perform such a simple act, as blessing the people, except by the use of a prescribed form. Indeed, every single act, connected with the Old Testament worship, was formally and particularly prescribed. Many examples and precepts of the Old Testament, especially the book of Psalms, show what the approved practice of the Jewish Church was. Our Saviour was a constant attendant of the temple and synagogue worship where opportunity served; where the service, as the writer before you clearly proves, was precomposed and formal. Was he there, think you, as a spectator, or as a worshipper? If, in the lat-

ter capacity, which you will hardly deny, then, it will necessarily appear, that he was not an enemy to forms, for the service, in which he joined, was of that sort. We also know, that, when he heard by his disciples, of the practice of John the Baptist, who taught his followers a form, he did not condemn it, but gave a similar one to his own, called, by way of eminence, *the Lord's Prayer*, and commanded them to use it. Would he have done this, had he thought that precomposed prayers were inconsistent with spiritual worship? In his great agony, when his sweat was as large drops of blood falling to the ground, he prayed *three different times, using the same words*. Would you not call this a form? On the cross, he used that solemn prayer of the XXII Psalm. Therefore the example of our divine Saviour, "who spake as never man spake," sanctifies the use of precomposed prayers. That any man, or bodies of men, should run in the face of his example is, to me, a matter of regret and astonishment. They have much to say in defence of their practice, I know; but in opposition to every argument that can be devised by the wit of man to establish extempore public prayer, I will observe to you, that, if you worship God at all, as an individual of a congregation, it is impossible, from the nature of the thing, that you ever did, or ever will do it, but by a form.

M. I am not willing, at present, to interrupt you, but your last assertion, for it is no argument, really confounds me. I do not understand you.

E. Your minister, I very well know, has no written prayer before him; and, for argument's sake, I will grant that he does not commit one to memory; that every time he stands before the congregation, he speaks unto God, as the spirit pleases to give him utterance.

M. You need not suppose that. We believe it to be a matter of fact.

E. What then? Does he not in the spontaneous language of the moment, offer unto God the petitions, supplications, and thanksgivings of the congregation for himself and them? If he does this in your name, and you follow him by your amen, or by any other token of assent, then you worship God as much by form, as if that form had been composed a thousand years ago—for his prayer is, to all intents, a form to you. If you do not join in his prayer, you do not worship God at all. This conclusion is fairly unavoidable, and if you will narrowly scrutinize your own experience, you will, I think, find that a great part of your time, especially in hearing a new minister, must necessarily be occupied in judging and determining, as the speaker goes on, whether or not his language represents or misrepresents your principles and desires. This I consider neither prayer nor devotion. The question then is, not between *precomposed forms and no forms*, which, to a congregation are impossible; but between *good and bad forms*,—between what is, or may be perfectly, known to every

worshipper, and what is new, strange, and fluctuating,—between knowing what you are about, and a state of perfect ignorance, of what the person, who is the mouth of your congregation, is going to ask for you next,—between entering on the public worship of God with a pious composure of mind without distraction, and the unavoidable exercise of criticising, comparing, and determining. While you are thus engaged, permit me to remind you, that, should there be expressions or requests in your public prayers with which you cannot agree, yet they have been already, as soon as uttered, presented to God as *your* prayers, and you cannot recal them. Thus you may, by the mouth of your congregation, send up to the throne of grace, in the short space of one day, contradictory petitions and desires, as your speakers may change. Now this is treating that God who made us in a way that has no parallel in the dealings of men with one another. If you have cause to petition your temporal governor, you will carefully prepare, and weigh every word and expression, before you present your memorial as the signification of your desires. Is it not fully as reasonable that we should bring the same caution to the throne of grace, in matters of infinitely more importance? If I have not already exhausted your patience, I would add, that there is not one objection that can be brought against the use of precomposed forms of prayer in public worship which do not lie with equal force against the use of psalms and hymns. Psalms and hymns, like prayers, embrace petitions, supplications, and thanksgiving. If therefore the objection against one is good, it must be equally good against the other; yet I never heard of people undertaking to sing the instantaneous productions of the moment. Had I thought that a system of devotion which must necessarily have in its composition the elements of confusion, forgetfulness, and self-contradiction were acceptable to the supreme Being, I would certainly think that the measured verse and the harmony of sounds were perfectly useless and unnecessary. But since poetry and music, which cannot be the production of the moment, are universally summoned to the service of God, does it not appear that we are more anxious to gratify a native taste of our own than to please God? For if the irregularities, to say no worse, of prayer be acceptable to God, I can see no reason why irregularities in poetry and music should be unacceptable. If you then persevere in your dislike to precomposed forms of prayer, consistency requires you to reject psalms and hymns, except such as the mouth of the minister shall pronounce off hand as he does your public prayers.

[Here the parties were obliged to break off, each being summoned to his respective business, but should I be present, when they meet again, I shall not fail to take notes of their conversation. I hold them both in great respect, and feel quite impatient till I hear the defence of M. They are both endowed with good temper which forbids me to expect railing accusations on either side.]

Montreal, June, 1827.

F—H.

No. IV.—VOL. I.

E R

To the Editor of the CHRISTIAN SENTINEL.

REV. SIR,

If you deem the following illustrations of Holy Writ worthy a place in your magazine, the insertion of them will oblige,

Yours respectfully,

Montreal, June 7th, 1827.

AMICUS.

SCRIPTURAL ILLUSTRATIONS, ORIGINAL AND SELECTED, FOR
THE CHRISTIAN SENTINEL.

GENESIS, XXIV. 55.

The form of speech in this verse is very obscure, and has been variously translated. The following is a literal translation of the original : " And her brother and her mother said, the damsel shall dwell with us, days or ten ; after, thou shalt proceed." In the text of our authorised version, we read, " a few days, at the least ten ;" and in the margin, a full year or ten months. But, though it must be acknowledged, that *yaumim* is sometimes used to denote a year, the marginal reading is certainly incorrect, as it is very improbable that Rebekah's friends could desire, or expect, that the steward of Abraham would remain with them so long, considering how anxious he was to return immediately. Houbigant contends, that instead of *yaumim au gnausor*, day or ten," we should read, "*chodesh yaumim*, a month of days," that is a full month. It is so serious a thing to alter the words of the sacred text, that it should never be done, except when it is necessary in order to the right understanding of it, and can be justified by satisfactory reasons. In the present instance, it does not appear to me to be necessary, and I know of no sufficient reason to justify it. Instead of changing the words in the original, I would translate *yaumim*, a week of days, that is seven ; and read the passage—" Let the damsel remain with us a week, or ten days." It is well known that the Hebrews called the period from one sabbatic year to another, that is seven years, weeks of years, or years ; and the period of seven weeks, and of seven days, weeks and days by way of distinction. Hence the feast of harvest, or Pentecost, was called " the feast of weeks," because it commenced seven weeks after the Passover. Speaking of this feast in Deut. xvi, 10. it is said,— " And thou shalt celebrate the feast of weeks to Jehovah thy God." In Gen. iv, 3, we read, that Cain and Abel brought their offerings "*mekats yaumim*, at the end of the days," that is, on the seventh or last day of the week, which was at the beginning sanctified by the Deity for religious purposes.—See Gen. ii, 3. In Numbers ix, 22, *yaumim* is again used to

denote a week, as it is evident from the scope of the passage. As in the places to which we have referred, as well as in others, *yaumim* signifies a week, may we not justly infer, that in the verse under our consideration, it has the same meaning; and that the family of Rebekah did not wish unnecessarily to delay her departure, but merely wished her to tarry seven or ten days, the usual period devoted to festivity and mirth on marriage occasions in the east, that they might rejoice with her at home, as they could not accompany her to the residence of her intended husband. It has been justly observed, that "in matters of simple phraseology, or in those which concern peculiar customs, the Septuagint translation, especially in the Pentateuch, where it is most pure, may be considered a legitimate judge;" and this translation renders the Hebrew words '*hameras hosei deka*, about ten days.' The view which I have taken of this passage, and which is supported by the Septuagint, furnishes a striking proof of the integrity of Abraham's servant; and of the deep interest he felt in every thing connected with the happiness of his master. When he arrived at the house of Laban, he would not even take necessary refreshment, until he had delivered his master's message, and ascertained whether his embassy would prove successful, and having succeeded in accomplishing the object of his journey, he refused to remain even a few days to refresh himself after his toilsome journey from Canaan to Mesopotamia. "Hinder me not," said this pious man, "seeing Jehovah hath prospered my way; send me away that I may go to my master."

Let Christians learn, from this example, to serve "their master who is in heaven," diligently and faithfully. He hath committed to us a far more important trust than that which Abraham committed to his steward, and we are to "occupy till he shall come." Happy will it be for us, if neither the importunities of friends,—the hurry of business,—nor the allurements of pleasure divert our attention from the great work which we have to perform. "Blessed is that servant whom his Lord when he cometh shall find watching."

Remarks on the word SELAH.

"The Hebrew word *Selah* has occasioned much criticism and speculation; and after all the true meaning is perhaps not yet fully understood! It is used seventy-three times in the book of Psalms, and no where else in scripture, except in the song of Habakkuk, never appearing except in metrical composition or songs set to music: hence it has been a general opinion that it is a musical note or sign—a pause to raise attention; or a raising of the voice in music, as *forte* is used in modern times.

It is surprising that among all the writers on this subject, none of them have ventured a conjecture, which seems highly probable, and, I think, accounts better for the use and propriety of the term than any supposition that has hitherto been formed.

The root of the word appears evidently to lie in the two first letters *SEL*, which is a contraction of *SELL* to raise, to exhalt, to magnify. The *AH* at the end, I would consider as an abbreviation for *VEJAH*, so that the word *Selah* is a contracted form of *SELUJAH*, exalt ye the Lord: viz. in songs of praise, accompanied with musical instruments, and is nearly of the import, Hallelujah, praise ye the Lord.

It is highly probable that the meaning here assigned to *Selah* is the true one, as it corresponds to the dignity and chief end of devotional music, in which the singers and players were frequently reminded of the sacred-intention of their solemn prayers, praises, and adorations. All were designed to magnify the name, the nature, perfections, excellencies, and works of Jehovah, the only true God. In this sublime exercise, the church on earth are fellow worshippers, in perfect concord with the church in heaven. Rev. xix, 1, 3.—“And after these things, I heard a great voice of much people in heaven, saying, Alleluia; salvation and glory, and honour and power, unto the Lord our God: for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia, and her smoke rose up for ever and ever.” Thus far our judicious author. In addition to what he has stated, I would observe that the word *SELUJAH*, literally signifies, extol or praise Jah. Hence in the latter clause of the fourth verse of the LXVIII Psalm, we read, “Extol (*selu*) him that rideth upon the heavens,” (*vejah shemu*) “by his name Jah.” We learn from the preceding observations, that the exaltation of Jehovah is the grand object which we should keep in view, when we unite in singing “psalms and hymns, and spiritual songs.” What a sublime, what a blessed employment; and how much are those persons to be pitied, who never felt that glow of holy feeling, which animates the sincere believing worshipper of God, when he unites, not only with his fellow christians on earth, but with the various orders of the heavenly hierarchy, “seraphim and cherubim; archangels and angels; the goodly fellowship of the prophets; the whole army of martyrs,” and all the righteous dead, in saying, “We praise thee, O God; we acknowledge thee to be the Lord. The Holy Church throughout all the world doth acknowledge thee; the Father of an infinite majesty; thine honourable, true, and only Son; also the Holy Ghost, the comforter.”

“Lord, how delightful, 'tis to see,
“A whole assembly worship Thee.”

JOHN VI, 27.—“*Him hath God the Father sealed.*”

This assertion appears difficult to be understood, and many explanations have been given of it. The following interpretation of it carries with it an air of probability, and deserves attention.

"It was a custom among nations contiguous to Judea, to set a seal upon the victim deemed proper for sacrifice. Thus we find Herodotus in his account of the sacrifice to the idol, Apis, saying, if even one *black hair* is found on the animal, it is deemed unclean. If after diligent search the animal is found to be without blemish, the priest signifies it by binding a label to his horns, and applying wax, seals it with his ring, on which the beast is let away. And indeed to sacrifice a creature not thus examined and sealed, is a punishment to which death is decreed.

Thus, then, God, infinite in holiness and justice, found Jesus Christ to be a lamb without spot or imperfection, and therefore sealed him as "a proper sacrifice for the sins of mankind." Collate this passage with Heb. ix, 13, 14. Eph. v. 27. I Pet. iii, 18. "The Rabbies talk much of the seal of God which they suppose to be *emeth* or truth; and that this is a representation of the unoriginated and endless perfections of God, which sentiment they endeavour to establish in a very ingenious, though by no means satisfactory manner. *Aleph*, say they, is the first letter of the Alphabet; *mem* the middle; and *tau* the last: these three letters make *emeth*, truth; because God is the first, there was none before him; he is the middle, none mingles with him; and he is the last, there can be none after him."

In some future communication, I shall furnish a few additional proofs of the ingenuity displayed by the Jewish Rabbies in interpreting many parts of the divine oracles.

AMICUS.

THE PROGRESS OF THE REFORMED RELIGION IN IRELAND.

We are no admirers of the spirit of proselytism, in the ordinary acceptance of the expression. We at least disclaim it for ourselves. We do more. In these days, we distrust hasty changes of religion. We think that, *ceteris paribus*, a man ought to prefer the religion of his fathers. Assuredly, to say the least, he ought not to turn away from it without *very weighty reasons*, and after *most mature deliberation*, accompanied by earnest prayer to the *Spirit of all wisdom and knowledge*. Among every denomination of christians, a vast proportion possess not the opportunity or abilities to undertake a minute investigation of all the differences and shades of difference, or of the comparative excellencies and defects of various churches; and among those gifted few, who *do* possess such opportunity and ability, coupled also with inclination and resolution to undertake the arduous though deeply interesting task, we should entertain some slight doubts of the filial character of that man who did not enter upon that investigation with a *predilection* (we will not say a *prejudice*) in favour of that religious persuasion in which he had been nurtured and

educated by a justly revered and exemplary father. Such a predilection is interwoven with the best as well as the strongest feelings of our nature. Moreover we would listen with especial caution and reserve to the overtures of a proselyte, 'did there appear any emolument, honor, comfort, or any other secular advantage probable to accrue to him from a change of his religion.

But to say that the religion of a father must necessarily be right, is to make that father infallible; and to assert that at *no* period, under *no* circumstances, and on *no* grounds ought *any* man to change from that religion, or to dare to investigate and to decide for himself,—so to assert, is to oppose ourselves to the precepts and examples recorded in the unerring word of God;—it is to oppose *all* spirit of inquiry,—the principle of *all* moral and religious reformation and improvement;—it is to oppose that powerful principle by which, under God, the glorious light of the gospel was poured forth on the darkness of Paganism, and rose with meridian splendor on the dim twilight of Judaism.

Even during the days of Christ and his Apostles, when the preaching of the word was accompanied by a *MIRACULOUS demonstration of the spirit*, we found first the disciples long labouring under strong hereditary prejudices, concerning the nature of the Messiah's person and kingdom; and though our Lord finally removed, and occasionally condemned those prejudices, yet he removed them *gradually by powerful reasoning* and application of the Old Testament prophecies, and by exhortations to *patient investigation and searching the scriptures*. Nor did he ever condemn the *person and character* of those whom he sought to turn away from the erroneous opinions of their forefathers which they held in *simplicity and godly sincerity*. When, inflated by hypocritical self-righteousness, or fired by the spirit of ambition, they blasphemously opposed the Holy Ghost, then indeed he hurled forth his anathemas with the wrath and power of an offended and omnipotent God. But on other occasions he appears to have respected scruples, though erroneous scruples of conscience. In like manner, we find St. Paul in his labours to convert unbelieving souls, *reasoning mightily*, and endeavouring on all occasions to adapt his reasoning to the peculiar prejudices and situations and capacities of the various classes of hearers with whom at various periods he was called on to argue, addressing himself to their judgments as well as to their *passions*. With the Athenians and other heathen audiences, he borrowed his arguments from their own writers, or pursuits, or customs. But with the Jews, who believed in the ancient scriptures, he *reasoned mightily, proving from those scriptures that Jesus was Christ*. And of the Bereians, it is recorded, as a notice conferring especial honor, that they were more noble than some other hearers,—for why?—because they not only received the word with all gladness, but also searched the scriptures daily to see whether these things were so. Here then we find recorded, (even in the days of *miraculous conversions*, recorded)

with especial honor, those who would not change the religion of their fathers without mature deliberation and patient investigation of the declarations, and precepts, and doctrines of the infallible oracles of God. And verily we do believe in this our day, that every humble, patient, and supplicating searcher after *the truth as it is in Jesus*, shall, by the grace of God, come to the knowledge of that truth; or if an inscrutable and all-wise Providence see fit to ordain otherwise, such a one will be judged *according to that he hath, and not according to that he hath not.*

When therefore it becomes evident that a change from paternal views of religion is not the result of caprice, ignorance, fanaticism, or interestedness, but, on the contrary, of mature deliberation, patient investigation, and sound conviction that the new religion about to be embraced is more in consonance with the word of God than the hereditary religion about to be abjured; when to this may be added that such a change, so far from advancing worldly interests, or increasing worldly comforts, will, on the contrary, draw down contempt, hatred, persecution, from an infuriated party, or a vindictive hierarchy,—may perhaps expose to be *wounded in the houses of friends*, involving a sacrifice of some of the strongest and dearest feelings of our nature;—then we can no longer doubt the sincerity or judgment of the convert; we are bound to believe that he *loveth not parents or children, or brethren, or lands, or houses, or his own life in comparison of Christ*; and we throw open our arms to embrace him as a brother, and to hail his reception into the bosom of that church which both from hereditary attachment, and also from personal conviction, we conceive to be *all glorious within*, without any fanatical rejection of the outward *clothing of wrought gold.*

We have naturally been led into this train of reflections, from the consideration of the very remarkable subject which forms the title of this article.

Poor Ireland! some of our earliest and warmest friendships were formed with thy high-minded sons. Thy genius—thy spirit hath supplied our libraries with authors, our army with heroes, our senate with orators, and our cabinet with statesmen! Thou alone of the fair and smiling dominions of Great Britain appearest by some unaccountable fatality to be excluded from participating in the general happiness towards the security of which thyself hast so amply contributed. We shall ever feel an affectionate and lively interest in all that concerns thy welfare! Would to God it were in our humble power to promote it! Theorising politicians imagine that catholic emancipation (as it is styled in their misnaming vocabulary) would prove a panacea for all thy maladies! What care the inhabitants of a cabin, contented with buttermilk and potatoes, concerning the golden dreams of ambition? Will the total removal of all religious disqualification to a seat in the cabinet-council of the king, or the grand council of

the nation, affect *his* humble lot? Will it give more freedom to the motion of his athletic limbs, or call forth the latent energies of his natural genius? Will catholic emancipation increase the crop he requires to eat, or decrease the rent he is required to pay? Will it recal his absent landlord from a sister isle or a foreign continent, and compel him to reside on his own estate, to exhibit himself there as an example and encourager of agricultural and moral improvement, to come into personal, and social, and sympathising contact with his tenants, and to spend his ample revenues among those from whom he receives them! We are by no means violently opposed to this same catholic emancipation. We feel no morbid dread of its consequences to the church, while we behold seated in parliament other enemies, more bigoted and rancorous than papists, *anxious* but *unable* to injure her. We consider it as altogether a political question with which it is neither our duty or inclination to interfere, although we would speak with humility, as we are aware that older and wiser heads have thought otherwise. But we are decidedly of opinion that the Irish *peasant* is not in the least degree interested in the result; and consequently that the measure has no tendency whatever to tranquilize that unhappy country, except indeed so far as, by removing one pretended cause of discontent, it would wrest from the hands of factious demagogues a weapon which they now so frequently and but too successfully wield against the peace of the Empire. Yet there is an emancipation which, we are sufficiently sanguine to believe, could it be effected, would produce the most beneficial and splendid results to the poorest and most obscure of that naturally gifted race; would call forth their fine intellectual energies; —an emancipation which would pour a flood of light through the windowless apertures of their wretched cabins, would teach them that they were men and not puppets, capable of worshipping with a *reasonable service*, Jehovah, *in spirit and in truth*, instead of bowing in ignorant and degrading abasement before the shrine of a priest-created idol. This emancipation consists in emancipating them from the thralldom of ignorance, the bondage of superstition, the yoke of priestly oppression.* It consists in convincing them that it is very possible to find a Church deriving her authority in uninterrupted succession from the Apostles, maintaining their form of Church-government, and at the same time holding their pure doctrines, and referring her votaries to the Sacred Scriptures; throwing open those pages written by the finger of God, for their investigation and satisfaction, as to the princi-

* We implore our readers of the Romish Church not to construe this into a *general* attack upon their Clergy, some of whom we hold in high and just esteem, and shall ever remember their society with pleasure and gratitude. The fraternal urbanity which we received not only in this country, but also in various parts of the Continent of Europe, made us *predisposed* to think well of those whom a subsequent increased acquaintance taught us to respect, for their exemplary personal and professional character.

ples promulgated by man. It is to encourage them, to acquire the art of reading, to employ this art in a constant, and careful, and pious perusal of the Word of God; to dare to investigate matters for themselves, and to examine the dogmas of their Church by the sure rule of inspiration. Though all this might not be effected to the extent every zealous Protestant and sincere lover of civil and religious liberty must earnestly desire, still *much might* be done—aye, and much has been done. We are not disposed to espouse the cause of fanaticism, nor to use that ominous word *revival* in a canting or party sense; but, in truth, sometimes we cannot avoid thinking that *the Lord is declaring himself openly*, that a new era is dawning on benighted Ireland, and that they who may be spared half or a quarter of a century longer may live to witness the triumph of *this emancipation*, so “devoutly to be wished.”

An interesting pamphlet is now before us containing the speech of the Earl of Farnham, at the Reformation Meeting, held in Cavan, in the month of January last.” Lord Farnham, we are informed, is *one of the few Irish landlords who reside on their estates*. He is beloved and respected by his tenants and dependants, to whom he recommends, by his own example, the precepts and principles of pure Christianity; and instead of inflaming their minds with the idea of imaginary evils, or the anticipation of visionary advantages, he endeavours to save them from real calamity, and to promote their permanent welfare. This pious and eloquent nobleman candidly avows:—

“Until very lately, I was of opinion that the superstitious attachment of the Roman Catholic people to their Priests was so strong, and the sway of the Clergy over the minds of their flocks so absolute, that any idea of the possibility of detaching the people from them, appeared to me to be visionary. But a fair and full experiment has been made, and the result now satisfactorily proves that this opinion was founded in ignorance of the actual state of Ireland; and that the conversion of thousands of its inhabitants to Protestantism, is no matter of Utopian speculation.”

In corroboration of this opinion, his Lordship stated, that WITHIN “THE SPACE OF FOUR MONTHS, and WITHIN THE SINGLE COUNTY OF CAVAN, NO LESS THAN 450 PERSONS HAD PUBLICLY RENOUNCED THE ERRORS OF THE CHURCH OF ROME, AND HAD BECOME MEMBERS OF THE CHURCH OF ENGLAND.” These conversions were not the result of hasty decision or capricious love of change, or hope of secular advantage. On the contrary, Lord Farnham declares:—

“They inquired for my Chaplain, the Rev. Mr. M’Creight, and informed him that *from reading the Scriptures* they were convinced of the errors of the creed they had hitherto professed, and were desirous of conforming to the Established Church, and only wanted the *countenance and protection* of Protestants in order to fix their determination.”

It is clear, therefore, they *dreaded persecution from the Papists*, if they avowed their change of religious opinion. His Lordship adds:—

"They were told to consider well what they were about to do, and not to form any expectations of deriving the least temporal advantage from a change of religion; and that all they were to look for was countenance and protection, if they evinced by their conduct the sincerity and purity of their motives. They were discouraged from reading a public recantation, but were admonished to attend regularly at their Parish Church, and diligently to seek all other means of grace. A Bible and Prayer-book and a few Tracts were given to each of them, and they were sent away to their respective homes. In about three weeks they returned, repeating their wish to read a public recantation, as the best means of putting an end to the importunities of friends who still entertained hopes of bringing them back. . . . The 6th October was appointed for assembling at Farnham, in order that inquiries might be made as to their character, motives, and information. The result being perfectly satisfactory, on the 8th of October seventeen persons formally renounced the errors of Popery in the Church of Cavan. Such was the commencement of this great work."

His Lordship then proceeds :—

"It is but repeating what is personally known to a vast number present, that every succeeding Sunday, down to this day, has brought an accession, on an average, of about thirty to the Established Church. . . . The greatest attention has have been paid to prevent any persons but such as bear irreproachable characters from coming forward; and a very considerable number, amounting to nearly one hundred, have been discouraged from reading their recantation, on account of their having neglected, or not having been able, to produce sufficient favorable testimonies of good conduct from the neighbourhood whence they came. . . . Scarcely a post arrives but brings us intelligence from the North and from the South, from the East and from the West, of Roman Catholics who have joined our Church. I consider it a matter of peculiar congratulation to be able to state to the meeting, that the influence of Jesuitism, in its strongest entrenchment, is unable to resist the progress of the Spirit which is abroad; as is evidenced by the fact, that no fewer than seven persons conformed last Sunday in the Church of the Parish where Conglowes Wood College is situate. . . . We cannot rely with perfect security on all the accounts we find in the Daily Press of such occurrences; but I believe, from private communications that I have received corroborative of the published statements, that we shall not over-rate the conversions which have already occurred, by stating them at three hundred, which together with those of Cavan, amount to a total of about seven hundred and fifty in a few months. . . . At night-fall they assemble, invite the reader to each others houses, and receive the Bible with the utmost avidity. Thus is the influence of the Priest undermined, and wherever the Bible has been freely circulated, the majority hang very loosely to the system of Popery."

We think these quotations, from the speech of a Nobleman of distinguished rank and character, sufficiently prove that these converts have turned away from the religion of their fathers upon such grounds and from such motives as must satisfy every reasonable and candid Protestant of their mature judgment and disinterested sincerity. Patient investigation, and comparing the dogmas of their native Church with the infallible rules of God have induced them to renounce the errors of Popery, notwithstanding they are discouraged from any hasty decision, and are warned by the voice of Protestant advisers, as well as by their own experience, that such a step so far from procuring them any temporal advantage, will, on the contrary, expose them to

persecution, vexation, ridicule, yea, and to coolness or contempt even from their relatives or friends. But we will add from this eloquent speech, two or three more quotations of the same tendency, to which we are disposed to give implicit credit; not merely on account of Lord Farnham's veracity, as a well known public character, but also on the corroboration of some facts which have come to our own private knowledge through the most authentic channels, and which we will also presume to lay before our readers:—

“Morrow swears that having met William Reilly on the road, and having heard that he had returned to the Roman Catholic Religion, he (Morrow) asked Reilly the reason he did so, to which Reilly replied, that *he could not live in the country unless he returned; that he could not be allowed to dig his potatoes unless he did so; and that he would soon leave the country and go where he would have no hindrance, but might follow the conviction of his mind.* I would entreat you to put yourselves in the place of the poor man, who for conscience sake, desires to abandon the Roman Catholic Church—subject to the malediction of the Priest—exposed to the persecution of his foes, he contemplates the opposition of his family at home, and the sneers of his neighbours abroad;—and if in addition to all this, he expects to meet with coldness and neglect from those whose communion he joins, the discouragement becomes too powerful for ordinary fortitude to bear; and it is most probable that he will continue apparently to acquiesce in those errors, and submit to that servitude which his secret soul abhors. We can entertain no reasonable doubt of the sincerity of the great body of the conformists. On the most accurate inquiry which I have been able to make, it does not appear that out of the vast numbers who have joined our Church, more than twelve or fourteen persons have reverted to Popery. We know not whether these persons have relapsed through want of a sincere conviction previous to their conforming, or from the dangers and persecutions to which they have been subsequently exposed—but though we regret the fact, it furnishes no ground for our being disheartened. It now fully appears that vast numbers of the population are held to their Church, not by an attachment to her doctrines and discipline, but by fear and shame. They are afraid of having their houses burned, of being assaulted in fairs, markets, and other places of public resort in the country, by Carmelites, Scapularians, Devotees, and Priest's-men, as they are called. They are ashamed of being upbraided as turn-coats, ashamed of the imputation of unworthy motives. These things deter and will deter them, until Protestants unite in their defence, and welcome them into the bosom of their community.”

In corroboration of these statements of Lord Farnham, we beg leave to observe, that we have ourselves lately conversed with an elderly gentleman of first rate respectability, who has recently emigrated from Ireland, and who informed us that on the Sunday previous to his departure, two Roman Catholic Priests had intended to have read their recantation publicly in the Cathedral Church of the City where he resided; but that one of them absconded through fear, and the other persevered in his conscientious determination at the imminent risk of his life. We have moreover been favoured with the perusal of a letter (which a lady, whose character we know and honor, received a few months since from her nephew, an exemplary young clergyman in Ireland,) containing the following statement:—

“ I must tell you of an event which has excited great interest in this neighbourhood, in which I have been a party concerned. On Sunday last after divine service, my friend O—— and myself walked over to a cabin not far distant from this, to talk with a poor man who is confined by a severe accident. Whilst we were sitting beside him, and reading to him out of a Douay Bible, which we had brought with us, a number of people collected in the room, till by degrees our congregation amounted to about 20. We of course soon began to talk of the errors of Popery, and though some of them were very angry at first, by calm and quiet reasoning we soon got a patient hearing. I had an opportunity of speaking to them for more than half an hour on the one grand subject, viz. : *Salvation by Christ alone* ; and whilst I was reading some passages in the Bible to them, the poor people found them so inconsistent with the doctrines of their Church, that they began at last to doubt whether I was really quoting to them the true word of God. You are to observe that scarcely any of them had ever seen a Bible before. We proposed going to the Priest, and getting him to decide whether he acknowledged the book which I held in my hand to be the Holy Scriptures. Most of the people declined coming, and gave as their reason, “ *that his Reverence was a devil of a passionate man, and would make a public example of them before all the parish !* ” Two, however, agreed to come with us, though really their friends could not have used more dissuasives if they had been rushing to certain death, such was the dread of the Priest’s vengeance. By the time we had reached the Priest’s house, a few more had joined us, and indeed his Reverence gave us a most unceremonious reception. When I stepped forward very politely and begged of him to say, for the information of those individuals of his flock, who were present, whether he acknowledged the Douay Bible, which I shewed him, to be really the Word of God ? He answered with great indignation : “ I will have nothing to say to you or your Bibles ”—and then shut the door in my face. He afterwards put his head out, and, in a menacing attitude, warned the poor people at their peril, not to hold any communication with us again. You never saw persons more disappointed or struck with shame than our companions were at the Priest’s conduct. They went home and told their friends what had occurred ; a great sensation has been raised ; the poor people are anxious to hear the Word of God read ; and are beginning to suspect that we are right and that the Priest is wrong. I am told his Reverence hurled a regular anathema against me, and in consequence I have written him a long letter respecting his conduct—and telling him that I will be ready at any time either in public or private, to discuss our differences ; and to let the people judge on which side truth lies. You may be assured I did not venture on this step trusting in my own strength ; but with earnest prayer to God that he might cause his Holy Word to be known and practised in this dark country, by means of any sensation which may be excited by this transaction. Indeed the Lord seems to be “ *making bare his holy arm,* ” and to be pouring on our country an effusion of his heavenly grace ; and I trust that the work will go on. It makes a person look into *his own heart*, and try whether there is an improvement in religious feeling there, proportionate to the Spirit which seems to be moving on the face of our land.”

We may naturally suppose that the novel and extensive secession from the Romish Church, (as stated in Lord Farnham’s speech,) excited powerful sensations of alarm and jealousy among the Popish Hierarchy and “ *the Catholic Association.* ”—Mr. O’Connell, a personage well known to our readers as a turbulent and distinguished leader of the latter body of soi-disant patriots, has stated that every convert costs Lord Farnham 40 pounds ; and the titular Primate and four suffragan Roman Catholic Bishops made similar statements, declaring that Lord F. offered various “ *species of bribery to the poor Catholics for the*

sake of betraying them into a temporary and hypocritical abandonment of their faith." To all these calumnies as preposterous as they are false, the Noble Lord most triumphantly replies—not only by proving the absurdity and impossibility of such a proceeding on his part, but also by the affidavit of several respectable witnesses, directly contradicting these slanderous falsehoods. We will let his Lordship plead for himself:—

"Can any man suppose the possibility of such an offer? Were I so wicked, so lost to all sense of duty as a man, and as a christian, as to use the illicit and unhallowed means of conversion here imputed to me, could I be so *absurd* as to imagine my fortune or the fortune of any man adequate thus to purchase the Popish population of Ireland? Mr. O'Connel has stated that every convert costs Lord Farnham forty pounds! Now there are already four hundred and fifty-nine converts in this county, which according to the rule of simple multiplication must have stood his Lordship in the sum of from eighteen to twenty thousand pounds! But anxious as his Lordship may be for the Reformation, I trust I may venture to acquit him of such egregious folly. To be serious, I think my character is sufficiently known to guarantee me from the imputation of such *childish infatuation* as is implied in this supposition, that I should purchase, *to the ruin of my own fortune and that of my successors, a hollow conformity*, which, from its very nature, must vanish with the means that first produced it. I shall not however rely upon the *prima facie absurdity* of the allegation. The affidavits of &c. &c. fully rebut the calumnious imputation."

We feel assured that our readers will not complain of these copious extracts from this interesting and convincing speech. We anticipate that every reflecting unprejudiced Protestant will open his eyes to gaze on the cheering prospect, and become satisfied of the soundness, and wisdom, and justness of the concluding remarks of this pious and eloquent nobleman.

"There is no thinking man who does not perceive in the preponderance of the Roman Catholic religion of this country the fruitful source of most of the calamities and agitations with which it is afflicted. The remedies proposed for these evils have hitherto been confined to palliatives. No attempt has been made to effect a radical cure by striking at the root of the disease. This has probably arisen from the supposed impossibility of breaking up the connexion between the Romish priests and the Irish people. But the facts we have recently witnessed clearly prove that no invincible obstacle exists, were there sufficient courage, decision, and perseverance employed to overcome the difficulties. . . . I am certain that every man who looks at the state of things in Ireland, must be convinced that there is no other alternative which can produce peace in this land. We must either abandon the establishments which have given us civil and religious liberty to that insolent and overbearing faction, which, through the Roman Catholic Association, is preying on the miseries of the country; or we must, with the divine blessing, infuse the principles of genuine Christianity into the moral constitution of our population: and the experiment, which has now been made, proves that it is not impossible. The united efforts of the British empire, applied to the conversion of the Roman Catholic people, would, in a few years, make such an impression as to alter materially the relative proportion of Romanists and Protestants. If something be not effected in

this way, and we are obliged to abandon our church establishment, which now stands in such manifest jeopardy, it requires not much foresight, and still less of the spirit of prophecy, to foretel, that many years will not elapse until a separation takes place between the two countries. The present means of enlightening our Roman Catholic brethren to any great extent, are entirely inadequate. It appears to me that the only effectual method of accomplishing this important end would be the formation of societies similar to that which it is now proposed to constitute

. . . Events which have taken place plainly demonstrate how little capable the Roman Catholic hierarchy would be of resisting the efforts of the Protestants of the empire to enlighten the Roman Catholic population of this country. All that is wanting is union of purpose and unity of action. Let the landed proprietors, both resident and absent, lay aside for a short season their petty local interests and electioneering objects, which have so narrowed and crippled their patriotic and protestant feelings, as nearly to extinguish them. Let the hierarchy of the established church take the lead, let every denomination of protestants cordially unite in this labour of love; and let every hand be simultaneously stretched forth, to rescue our Roman Catholic fellow subjects from the *degrading bondage of ignorance and superstition*, and the glorious work will be accomplished. The people already feel their chains, and only wait for protection and encouragement to break them, and to bless the instruments by which their *emancipation* has been effected."

Would to God, poor Ireland^r were blessed with many such patriotic noblemen!

"Serus in cœlum redeas, diuque
"Lætus intersis populo" Hiberniæ.

July, 1827.

C. S.

[We gratefully acknowledge the receipt of the following communication from a friend (personally unknown) whose kind exertions in procuring subscribers, &c. have deeply obliged The Christian Sentinel. His modesty led him to doubt whether his contribution would be acceptable. We beg to assure him it is highly so to us, and we doubt not will prove equally so to our readers. We have seldom met with any production so abundant in fervent devotion to God, yet so perfectly free from fanaticism;— so expressive of that *love, joy unspeakable and full of glory* which the Apostle couples with exhortation to *sobriety of mind*. We shall esteem it an increase of our present weighty obligations, should this kind friend continue his favors as a contributor.]—EDITOR.

EXTRACT OF A LETTER FROM A LATE VENERABLE CLERGYMAN
TO A NEAR RELATIVE.

"If you do not experience that degree of warmth and satisfaction in the performance of your devotions, or in thinking on religious subjects, and in endeavouring to act upon religious principles, which you wish to do, you must not be discouraged. This is the case with many good christians; nor can it be otherwise, till the person thus affected has attained to a high degree of perfection in the christian character. A just notion of the infinite perfections of God, will naturally fill our minds with awe when we think of him; and an equally just sense of

our own imperfections, follies, and sins, will as naturally make us in some degree disposed to shrink from his observation; and it is impossible that we can look up to such a Being with *entire* satisfaction, while we are conscious that we are perpetually doing something which merits his disapprobation: and thus it is that people, because they cannot, or will not live so as to have reason justly to hope for their Maker's approbation, first begin to think of him with apprehension, then with pain, and then they endeavour to withdraw their thoughts from him as much as they can. This is a dangerous situation, and, if it be not in time corrected, a destructive indulgence of our own weakness, leading gradually to a dislike of all religion, and a consequent life of impiety, and of devotion to this world.

To enable us to surmount this excess of *awe*, when in the full consciousness of our imperfections we look up to a being of infinite wisdom and holiness, and in pity to that weakness which renders it so difficult for us to *raise ourselves to him*, our blessed Saviour, by taking our nature upon him, by living with, and instructing us, has, as it were, *brought him down to us*; has taught us to address ourselves to him as his children, and authorised us to expect from him all a father's tenderness and love.

To correct that dulness of feeling upon religious subjects of which so many well disposed persons complain, you should accustom yourself to think frequently of the infinite goodness and love of God in the redemption of the world, and of that admirable wisdom and power which are so conspicuous in his works in the heavens and in the earth. Not that you are to endeavour to withdraw your thoughts entirely from the proper employments, and the innocent enjoyments of this life, (for that would be inconsistent with our situation in this world, and with the nature which God hath given us;) nor that you should be always talking, nor always thinking of religion; but that you should fix in your heart, the precepts of your Saviour, as the *rule* by which you are to act and live; as the secret, real, and invariable *guide* of ALL your conduct; that you should regularly and resolutely, (asking assistance in prayer,) endeavour to subdue all those feelings, dispositions, and habits, which are not consistent with the *spirit* of his religion.

You know that the first and great commandment is, "that we should love God with all our heart," and that the second is like unto it, viz, "that we should love our neighbour as ourselves." Now in order to love God, you should dwell, at proper seasons, on his perfections, and his mercies: you should recollect that you receive your being, and every means, and every power of enjoyment, solely from his bounty: that every thing that you can *wish* for in this world, (if it be good for you,) or the next, he is entirely disposed to give you, if you place your trust in him:—that every thing that you fear, he is entirely disposed to avert from you, unless he sees it *necessary* to procure your higher happiness. You should therefore look to him with entire con-

vidence, as your greatest benefactor, as the author of all that is good, and beautiful, and happy in the universe; and as inflicting occasional pain, only to bring his children into the paths that lead to *infinite* and *endless* pleasures. With respect to loving your neighbour, you are to reflect that God created of *one blood* all the nations of the earth; that we descended from the same parents, and all depend upon the *same God and Saviour*:—that the *same God* who is *our Father* is the Father of *all*; and consequently that “all we are brethren;” that for the faults and imperfections of which we are so impatient in each other, God exercises infinite patience and long-suffering; and that for all these, and much worse than these, Christ suffered death upon the cross. “We ought also therefore to bear with one another,” we should cheerfully sacrifice our own humours, our own fancies, our own convenience, whenever by so doing we can promote the well being, or comfort, or contribute to the innocent pleasure, or innocent amusement of others; we should cultivate *really sociable feelings*, and practising self-denial ourselves, endeavour to draw enjoyment from promoting the ease and satisfaction of others; we should not only *appear* to take an interest in doing so: (and this is a duty of courtesy and benevolence,) but we should also *really feel* that interest. “Love as brethren,” says St. Paul, “be pitiful, be courteous;” so that, you see, good breeding and a pleasing address, are a part of the duty of a christian. The christian duties are best exercised by a proper intercourse with the world. We are not to love the world in a worldly sense, i. e. not to be *devoted* to its wealth, or pomp, or pleasures, but we are to love our fellow creatures; and our doing so is made the test of our really loving *him* who created and *redeemed* them. The world, in *this last sense*, is to have its share of us: it is our school in which we are to learn self-denial, and the practice of every relative and social duty: it is our *education* for heaven. We are to endeavour to raise our hearts and affections to God, but by no means to withdraw them from our fellow-creatures; and hence to obtain such knowledge as may make us useful, and such manners and accomplishments as may make us agreeable, is the undeniable duty of all those who are blessed with the means of attaining them.

ABSOLUTE DECREES.

A certain Bishop, of excellent understanding, disputing against St. Augustin on this subject, makes this observation—*If one is predestinated to life, and another to perdition, we are not born to be judged, but judged before we were born.* The remark is just, says the celebrated Dr. Jortin, and ten Augustins and Calvins cannot alter it.

Gospel Messenger.

LETTER FROM A FATHER ON THE DEATH OF A DAUGHTER AGED
ONLY TEN YEARS.

[This letter was not intended for publication, but we requested permission of the writer, (an old and amiable friend,) thinking that this development of the feelings of a devoted father, and, at the same time, of a resigned Christian, might prove useful to our elder readers, whilst this record of precocious piety might interest our juvenile readers, and excite them to "remember their Creator in the days of their youth."]

MY DEAR S——,

We are in much affliction for the loss of our affectionate, mild, and interesting little Julia, the circumstances attending whose death are so remarkable, and her behaviour throughout the trying scene so far surpassing all former precedents, that it is impossible to believe otherwise than that she was sustained in her severe struggle by the immediate hand of God. Knowing no individual better qualified than yourself to duly appreciate the true inferences deducible from the fortitude, patient endurance of agonizing pain, considerate conduct towards her attendants, affectionate inquiries, and gentle admonitions to her brothers and sisters, with the perfect resignation of this child of ten years, to die, should it be God's will; I proceed to give you particulars, first assuring you, that whatever omission there may be, nothing, no expression shall be set down but what was really uttered within my hearing. And oh! could you have heard the heavenly tone and manner of this spotless girl, your soul would have been lifted to God to whom, as she frequently observed, "all things were possible." She was in rude health on arriving here, and attended church the following Sunday, 24th of June, saying, as usual, the collect of the day and extempore prayers to her mother, who remarked the child as growing up stout and pretty. On Monday, she complained of her throat, which continuing to be troublesome the two following days, recourse was had to strong purgatives. Obtaining relief therefrom, I went over to ——— on Thursday. Returning on Saturday, I found she had been in spirits on Friday, insisting on her mother's going to Mrs. ——— to tea, or she would accompany her rather than she should stay at home on her account. On Saturday, her complaint returned, but on the doctor's assurance that not the least cause of apprehension existed, my mind was more at ease though not satisfied. Her mother and myself now watched her with intense anxiety, and the symptoms growing more alarming, she was blistered, and again took aperient medicines. She passed a restless night, but her anxiety not to distress her mother concealed from us the extent of her sufferings, and consequently that of the disease. Inflammation had now made rapid advances, and on Monday morning, being much agitated, we called in further assistance, when, to our

grief, the child was pronounced to be in imminent danger. It was now, for the first time, apparent to us that the child was herself sensible of her critical situation. Dr. W——, who was much struck with her intelligence and firmness, asked her if she would like to be bled? Replying she was ready, and at the same moment, lifting the sleeve of her dress, and presenting her arm for the operation, she drew a remark from the doctor that he had never met with so interesting and extraordinary a child. The bleeding and periodical doses of calomel had but little effect, but she murmured not, though evidently distressed at seeing how much her mother, and indeed all of us, were affected by her sufferings and perilous situation. Her mother and myself, aware of her composure and fortitude, and now convinced of her very dangerous state, were debating the propriety of bringing to her recollection the death of her sister Charlotte, (four years ago,) and her supposed present happy state; when she herself brought on the subject, by saying, "Mamma, was it not that I do not wish to leave you, I am not afraid to die. I have every assurance that God will take me." At this moment she was in agony. Her mother said, "yes, my dear, you are so good." She replied, "that is I *hope* so, but you know, Mamma, God must be the judge of that." "Pray to him, dear, then," said her mother. "That, mamma, I have never neglected to do." So affected was her mother at the child's spontaneous ejaculation of "Lord, have mercy upon me!" after her repeating the Lord's Prayer, that it was impossible to repress her feelings; the child, on observing which, said, "Mamma, don't cry, I did not intend to hurt you, I will not say that again, for if you cry, you will make me do so." It was the only time she shed a tear. On her mother's assurance that she was only affected by the propriety of her conduct, and on our all kneeling and joining her in prayer, she seemed evidently gratified, and continued in the same fervent strain, talking quite composedly of the happiness of God's kingdom, always concluding, "but, mamma, I don't like to leave you behind me." Soon after, she called her sister Harriet, and said, mamma must not sit up with me to night again, it will be too much for her, and will make her sick." To those attending on her, she endeared herself by her gentle considerate manner, thanking them, and saying, "you sate up with me last night, you must be tired." During the night, she gradually grew worse, suffering prodigiously from pain, and difficulty of respiration, but never for a moment lost her self-possession and patient composure. About two o'clock on Tuesday morning, a second bleeding was deemed indispensable, and blistering entirely round the neck was repeated. She bore all this with calmness, and in the same uncomplaining manner, asking, "which arm will you have, doctor, and baring it as before." From inability to take nourishment, she became greatly reduced; still her equanimity furnished her with such singular strength that, a quarter of an hour before her death, she stood up

alone for some time to our amazement. About noon on Tuesday, the doctor, anxious for her preservation, came to the resolution, (with the parents' consent, and the poor girl's submission) of opening the windpipe. What heroism did this child of God display! "Gentlemen, said she, I'm ready," and not wishing her mother to be privy to an operation she was told might involve her immediate death, she said, "Harriet, have you courage to stay with me?" On a reply in the affirmative, she said, "then take my hand, and hold it," and she was instantler laid on the table for the operation. On scraping the skin from the neck, they discovered the disease too low seated for removal by the knife, and consequently abandoned their intention. This was an evident disappointment, for she said to her mother on entering the room, "they have done nothing effectual, only having scraped some skin from my poor neck." On questioning the doctor, if it was in his power to do any thing for her relief, and receiving a reluctant and feeling reply in the negative, "then, doctor," said she, "pray that God may release and take me," and to her mother, "although the doctor can do nothing for me, God can if he pleases, but should he not please to do so, I feel he will have compassion on me, and release me from pain, taking me to himself, but don't cry, mamma, if I must leave you." From this period, her conduct and sayings partook more of an angel's nature than any thing human. She called the girls by name, desired they would "kneel, and pray for her soul," and instead of resigning herself to despair, or thinking further of worldly concerns, appeared delighted in the interest taken by all of us in her eternal salvation, spoke calmly of meeting her brother and sister, saying, "but mamma, you will soon join us." On Mary discarding a fly from her face, she observed, "I do not think a fly would hurt me for I never would harm a fly." She prayed much and fervently, but in quiet, during the day, and, twice or thrice, from extreme agony, the perspiration standing on her brow, exclaimed, "O Lord, I am in misery, help, and deliver me, for to thee every thing is possible;" and again, "O, mamma, what pain I am in, I am in misery, how am I to bear it?" On her mother commending her patience and fortitude under affliction, and recommending a continuance as most acceptable to God, the little angel said, "I'll try,—I know, mamma, God for good reasons, afflicts with pain and sickness those he loves as well as those who do not obey him." In this strain she continued till evening, frequently consoling her mother and sisters, telling the latter "they should not cry on her account, as it would distress their mamma." And to her mother, the angelic creature continued, "Mama, you know I shall soon be happier than I could be here, my only sorrow is in leaving you." She now inquired for, and expressed a desire to see Mrs. K —, and those from whom she had received kindness, all of whom were struck with astonishment at her heroism and patient manner, praying, and entertaining them with moral sayings. Towards

night, it was signified to her, that Ann, (formerly our nurse when poor Julia was born) was going to sit up with her, at which intelligence her countenance brightened, she seemed quite pleased, and on her arrival, held out her hand and thanked her. During the night, her sufferings increased and were most acute. She requested her mother not to leave her during the short time she had to stay, desiring Ann, who had first dressed her for the world, should alone perform that kind of office for her on quitting it; begging she might be dressed in her usual night dress. Towards Wednesday morning, difficulty of respiration, and fear of suffocating, induced her to request, that I would move her from place to place, which, as it appeared to divert or assuage her pain, I did. About ten minutes before breathing her last, she asked her mother, if she might have the cradle brought down, which when arrived, she said, "Papa, please put me into the cradle." On laying her gently down, she thanked me, adding, "I am better, Mamma, don't cry after I am gone, but I am about leaving you for ever; God is going to take me, and I shall be happy." Her mother, from the child's earnest manner, believing she was no longer an earthly inhabitant, cried out, "My dear Julia! I believe your spirit is already in heaven! my little angel!" The child not replying, her sister Harriet said, "Mamma, she does not know you," on which she audibly said, "I do." The next instant, she faintly articulated the words "*going, gone, go—Mamma.*"—her eyes brightening and opening to the full extent, but not a tremor or motion by which to denote that her spirit was fled!—the pulse and respiration suspended,—the countenance, before depressed with grief, resumed a most benignant placidity, wearing a smile of serenity which endured without change till carried to her grave.

Thus, my dear S., closed the mortal career of this matchless girl, who, I am sure you will think with me, has entered into an heavenly inheritance; and her parents and friends, when worldly selfishness shall cease, will see abundant cause to bless God, to adore his Providence, and pray for a perfect resignation to his will.

As a minister of our church, I shall make no apology for troubling you with this narrative, but with all our assurances of esteem and regard, subscribe myself,

My dear S——,

Ever faithfully and affectionately yours,

T. E.

{The following Epitaph may perhaps be considered no improper accompaniment to the preceding Epistle. It was written many years since by an intimate and esteemed academic friend of our own sainted Father. We now publish from memory, and we believe it has never appeared in print.}]—EDITOR.

EPITAPH ON FOUR INFANTS.

By the late Rev. Thomas Robinson, Fellow of Trinity College, Cambridge, and Rector of St. Mary's, Leicester.

Bold infidelity ! turn pale and die !
Beneath this stone four Infants' ashes lie ;
Say, are they lost or saved ?
If Death's by Sin, they sinn'd, because they're here ;
If Heaven's by works, in Heaven they can't appear ;
Reason ! ah how depraved !—
Revere the Bible's sacred page,—the knot's untied ;
They died for *Adam sinn'd*,—they live for *Jesus died*.

REFLECTIONS ON A SUMMER'S DAY IN THE COUNTRY.

“Stand still and consider the wondrous works of God.”—JOB XXXVII, 14.

With the “wondrous works of God” before us—with such a variety of glorious scenes every where meeting the eye, all exhibiting the most perfect beauty, harmony, and wisdom—with the present matured bounties of nature obtruding themselves upon our contemplation—is it possible for human beings, gifted with knowledge, and endued with sensibility, to incur the rebuke of the prophet upon those who “regard not the works of the Lord, neither consider the operations of his hands?” Who is there, alive to such sensibilities, and with such present motives to their highest excitement, that will not unite in gratitude to Him who “maketh the outgoings of the morning and evening to rejoice—who crowneth the year with his goodness,—who maketh the little hills rejoice on every side,—who clothes the pastures with flocks, and covers over the vallies with corn?”

In “the morning,” when the spirit is fresh as the scenes which move its sweetest sensibilities, it is delightful to mark the abundance and the beauty of the works of God. Its incensed breath, diffusing health and gladness, accompanies the animating brightness of its early smile. It spreads a cheerfulness over every tenant of the world ; and whilst the dewy grass sparkles in the first beams of the day, and the foliage of the trees quivers joyously in the early breezes of the morning, the “beasts of the field” significantly declare their joy, and the “fowls of the air” warble their delight. Whilst, then, all the rest of the creation is plain and loud in the language of thankfulness, shall the tongue of man alone be dumb and tuneless ? shall his heart be dead

amid the life which reigns around *him*? shall *his* spirit alone be languid and dormant, when even the echoing low of the cattle, and the musical carol of the birds invite him to adoration and praise? No; let him be “as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.”

And when “the day goeth away, and the shadows of the evening are stretched out,”—when a sober stillness reigns upon the scenes of nature, and every thing partakes of the tranquillity which seems to drop from heaven, it is a most favorable period for the legitimate exercises of the mind and heart. Though the sun hath sunk, he leaves a twilight radiance behind him—he shows the traces of his splendor and his power in the unnumbered hues which dye the fantastic clouds of heaven, and in the beauteous, though diminished, brightness which still lingers upon the variegated world. The songs of the birds hath died away, but an unchanging music still greets the listening ear. The low murmur of the brook, and the soft whisper of the breeze, can rivet for awhile the attention of the listener—whilst the cooling stillness of declining day is peculiarly congenial to the heart which also seeks *its* repose from the tumults and agitations of the world.

At such times does all nature present us with a temple of the Deity—where there is every thing around us to awaken the deepest impressions of his power, and the liveliest sense of his goodness—where we may at all times breathe the acknowledgments of our thankfulness, and pour forth the plaint of our unworthiness. In the *morning*, then, let us lift up our grateful orisons to that good and gracious God—in the *evening*, let us raise our vesper hymn to the same adorable Being.

We see that He “visits the earth and waters it,”—that the summer sun is not permitted to blight and wither the herbage of the fields, and with them all the hopes and dependencies of those who have cultivated them with faith and confidence in His indulgence—but that they who have sown in hope have reaped in abundance. He never deserts the children who rest on him for subsistence and comfort, but through the course of favoring months he “greatly enriches the earth; waters the ridges thereof abundantly; he settles the furrows thereof; he maketh it soft with showers—he blesseth the springing thereof.” In viewing the progress of this his tender and unceasing care, we witness, as now, the full maturity of its influence, and readily acknowledge—“thou crownest the year with thy goodness, and thy clouds drop fatness: thy pastures are clothed with flocks; the vallies also are covered over with corn; they shout for joy; they also sing.”

But what reflections and feelings should the present aspect of nature excite in us? What sentiments and acknowledgments should it call forth from those who have so recently experienced the peculiar goodness and unfailling bounty of their Maker? Let them turn an attentive

eye on the creation of God as it now smiles before them; and shall not the heart catch the admiration effected by its wonders, and spontaneously raise itself to the heaven from whence these bounties flow? Shall it not give force and liveliness to the impression that we are favoured, peculiarly favoured? Shall it not bid us look to our own demerits and unworthiness, and make us ask ourselves whether we have made any progress correspondent to the perfection at which the vegetable world hath now arrived? whether when all nature is decked in its costliest array, and the harvest crowns the year, we have made the due approaches to that general harvest of humanity, when the "fruits" shall be gathered together, and the "tares" shall be severed from them and everlastingly destroyed.

Though many are now in their youth—bright as the sunbeam and reckless as the breezes of the morning—there are many, too, who have reached their meridian, and are fast approaching the limits of an eternal world. But have such persons fulfilled all the promises of early days? have they matured those graces of the mind and virtues of the heart which broke forth so auspiciously in the dawn of their career—and have they proceeded on, with a steady and undeviating course, to the perfection of those principles which were grafted in their youthful breasts? Have the high claims of christian duty been so regarded, and its spirit so cherished, that the firmness of their faith, and the ardor of their hopes have been quickened in proportion to the progress of their years? Can they so look back upon the past as to anticipate the future without dismay? If alas! the good seed which had been implanted in the spring-time of life hath produced no fruit in its summer: if those beautiful blossoms which had expanded with so much promise have drooped and withered away in spring, and can exhibit no traces of their former existence, in the autumn: if useless tares and noxious weeds alone manifest themselves when we would look for the matured fruits of the christian heart—then let them not any longer neglect its due culture—let them, even now, eradicate every obstacle to the increase of virtue and religion ere the furnace of the inflamed world consume them as "cast aways," and "unprofitable." Alas! while the inanimate creation smiles in its glory, and exhibits around us the evidences of its perfection—shall the human heart alone present a fruitless solitude? shall that alone present a sandy desert without fruit or flower to cheer the eye of the beholder? shall it alone exhibit a mass of ruin—early virtues crushed and overwhelmed—upright principles warped and debased—honest propensities perverted and degraded? But ah! it were fruitless merely to gaze upon that waste and make no effort to apply its legitimate culture to that soil! It is not yet too late. The roots—some seeds of goodness are still within us—the spirit of God will aid the endeavour to recreate and revive them—the dew of heaven's blessing will descend upon them—and that "desert may yet rejoice and blossom as the rose."

Another obvious reflection to be awakened by the present aspect of nature is a sense of thankfulness and contentedness that our dependence is such and so sure. It should more especially incite to gratitude and contentment those who are more immediately dependent on the soil of nature and on the gifts of Providence. There is something imposing in the consideration that the tiller of the soil obtains his subsistence *immediately* from the productions of nature, and by none of those secondary and as it were reflected modes through which the majority are doomed to acquire it. And there is something gladdening as well as magnificent in the idea—that the stay and dependence of such is not on the *caprice of man*, but on the *unfailing bounty of God*. Whilst some are tossed upon the fluctuating sea of business and commerce, and sail on proudly to-day, when to-morrow may find them a wreck and a ruin—the hope of him who is a heritor of the soil is fixed where it will not be disappointed. It rests on him who never fails to “give us rain from heaven, and fruitful seasons, filling “our hearts with food and gladness.”

Unstable are the powerful on their proudest elevation—and wealth and dignity are appendages which every gust of fortune may sweep away:—fashion and prejudice, whim and caprice may change, in an instant, the condition of the most prosperous—but amid the fluctuations which mingle distress and ruin round him, the proprietor of land remembers and confides in this promise from above—“while the earth “remaineth, seed-time and harvest, cold and heat, and summer and “winter, and day and night shall not cease.”

And what though that independence, security, and comfort be purchased by the “sweat of the brow,”—by the unintermitted fatigue of daily toil! Is that to be compared with the labour and weariness of a harrassed mind? Can we rank the momentary langour of the body a misery equal to the distress of mental anxiety, or to the agony of a care-worn soul? Whilst the one is renovated by the repose of a night, and rises in the morning fresh as the landscape of nature—the other has no experience of that soothing balm; but harrassed and disquieted itself, it communicates its consuming woes to its material companion. And is there aught in the indulgence of morbid sensibilities—in the gratification of the refinements of artificial taste comparable with the pure and rational delight which *he* feels who participates, with a lively interest, in all the magnificence and loveliness of the creation? He can trace a friend more sincere and permanent perhaps than the proudest ties of artificial alliance, in the cattle which bleat about him—and discover more, in their sportive gambols and unfeigned caresses, to win him to contentment with the world, and to gratitude to God, than all the pomp of dignity, and all the riot of luxury. He indeed is enviable in his lot who thus pursues his pilgrimage—who lives secure of the bounty of his heavenly Father, and strives to merit that indulgence by living to his service. Free from

the oppressive vanities and afflicting turmoils of ambition—enwrapped in the joys of domestic life—with every endearment to scatter roses in his walks—an unclouded conscience, a tranquil mind, and a pious heart—he can pursue, as none others can better pursue, the way that leads to heaven.

Let him, then,—let us all, with such striking motives around us—turn occasionally from the pursuits of self-interest to the service of our heavenly Benefactor—forget the hurry and excitations of business, and breathe from the toil of labour in the aspirations of a devout and thankful heart—that when “time shall be no more,” and the ministering angel shall rouse us from the thralldom of death, we may “come unto the city of the living God, to the heavenly Jerusalem—to an innumerable company of angels—to God the judge of all, and to the spirits of just men made perfect.”

EUSEBES.

August, 1827.

PORTRAIT OF A HIGH CHURCH CLERGYMAN,

WELL KNOWN BY HIS CHARACTER AND WRITINGS TO THE GENERALITY OF OUR CLERICAL READERS.

(From the *Living and the Dead*, just published.)

“We will now look at him in another light, as a parish priest. The peasant of sixty years ago would hardly recognise in its present state the village of North Bradley. It was once a poor, straggling, miserable hamlet—had a church half in ruins, and surrounded with a few stunted shrubs—a vicarage, apparently in a state of delapidation:—it is now the very picture of thriving industry. Its church and church-yard, in admirable order, tell the passing stranger that there is a watchful eye over both; while the vicarage, embosomed with trees, with its verdant lawn and sweeping shrubbery, says as plainly that both taste and generosity have been held here. In the centre of the village, the heart of the philanthropist is gladdened by a noble structure, entitled “The Vicar’s Alms-house;” it is built of Bath free-stone, in a style at once handsome and substantial, and is devoted to the reception of twelve poor people, who, from the experience of better days, and the education of former years, are far too good for the pollution of the common poor-house, and yet are obliged by sorrow and misfortune, to seek any shelter, however dreary, where they may hide their heads and die.

A little further on is the asylum, endowed in the same liberal manner as the former, built in the same handsome style, and furnished with the same comforts.—Here four blind and aged people pass the remnant of their life in continual prayer and praise;—prayer, that God would shower down his choicest blessings upon their generous benefactor; and praise, for having their lot cast in a parish where there is one who has the means and the inclination to cherish and protect the helpless blind.

Nor has the rising generation been forgotten. The Vicar’s School, a room well designed and admirably adapted for its object, is filled with healthy and happy faces; while a schoolmaster and schoolmistress are paid, and a comfortable residence afforded them from the same ever-open hand.

It is hardly possible for a person to pass through North Bradley without having his curiosity excited by the appearance of one or the other of these striking buildings, and it is still more impossible, on becoming acquainted with its object, to check the inquiry, "Who built it?" The same answer will apply to all—the Archdeacon! or as a farmer's wife, with her bright good-humoured face, answered my incredulous query on the subject—"Ay, you may stare; but 'tis all the good old gentleman's doing—all his doing. Ah! it was a fine day for the parish when Parson Daubeny came to Bradley."

It has been calculated that the sum of 15,000*l.* would barely cover the past and present charities of its venerable incumbent; nor do I think this by any means an extravagant computation. I well know in what an overflowing stream his winter charity annually flows. And the liberality with which it is distributed does not disgrace the donor. His own chaplain—whom I believe I may safely term his almoner, told me, "the Archdeacon's directions to me are, ask no questions of the applicant whether he goes to church or chapel; if he can look you in the face, as an honest man, and say 'I am in want,' and you have no reason, *prima facie*, to disbelieve his statement, give without inquiry and at once." These are the actions, pursuits, and plans of a man who "is in his second childhood!" These are the circumscribed charities of "a bigot!" This is the manner in which month after month, and year after year, the fortune, time, and talents of that man are employed whom the Catholic Bishop, Dr. Baines, has the hardihood to insinuate is a hypocrite.

In conversation, the Archdeacon is reserved, and there may be some truth in the remark, "that he does not possess the knack of talking;" but the few observations which fall from him are those of a man who has read much and thought more. He is cautious, and rather unwilling to form fresh acquaintances, and is accused, I think most unjustly, of hanging back from the younger clergy.—I say unjustly, because I heard those whom distance had placed beyond the sphere of his action, and others whom fanaticism had blinded to his worth, term him a "haughty dignitary," and a "high priest, &c.;" but during a residence in his own immediate neighbourhood, I had reiterated proofs of the kindness and courtesy of his manner to his younger brethren in the ministry; how ready he was at all times to afford them not only his able and unwearied assistance, but, if circumstances required it, his personal support. His circle of private friends is small. I remember his once saying to me, "there is not in England a great deal of society in which a clergyman, that is, I mean, a clergyman alive to the duties of his holy calling, and mindful of the sacredness and separation of his profession, can with propriety mingle." He holds in dignified and just contempt that vilest of all expedients for killing time—taking up and laying down scraps of painted paper; but is particularly fond of sacred music.

Such is the venerable Dr. Daubeny, archdeacon of Sarum—the "hypocrite" and the "bigot." How far the portrait is correct, let those who know him best determine. I have sketched him as he is—in a light far more subdued than my own respect for his worth, and admiration for his talents would prompt me. If the portrait then appear highly coloured, blame not the painter but the original."

Such is a genuine high church clergyman of our national establishment. We doubt not many more such may be found among the orthodox and calumniated dignitaries of our church.

CHURCH MISSIONARY SOCIETY.

The twenty-sixth Anniversary of this Society was held in Freemason's Hall, May the first.—Right Honorable Lord Gambier in the chair.

The Rev. Edward Bickersteth read the report which stated that TEN new associations had been formed during the past year. The number of students in the institution at Islington was thirty-one. There were fifty-six missionary stations, and nine missions in various parts of the world. Thirty-four English clergymen and fourteen Lutherans were engaged in the work. About five hundred native teachers were employed in the different missions. The number of schools was three hundred and fourteen; and of scholars, children, youths, and adults, fourteen thousand two hundred and eighty-four.

The treasurer presented a statement of the accounts, and said, that it would appear from them, that the funds had increased about £550; indeed, the Society had never retrograded from its commencement. The receipt was no less than £43,088, the expenditure must be within that sum.

The speakers were Lord Bexley, the Rev. C. J. Hoare, the Hon. and Rev. Gerard Noel, Sir Robert Harry Inglis, James Strachan, Esq., of Madras, the Rev. Mr. Cunningham, Vicar of Harrow, the Rev. Charles Simeon, and others.

Mr. Cunningham said the blessings of this institution reached the most distant parts of the earth, and affected the most disorderly and guilty of men. The gospel was strong enough to subdue the stoutest hearts. In the very place from which the public had heard of cannibalism, the Society had been permitted to unfurl the banners of the cross, and that cross would even there triumph. His illustrious friend had alluded to Schwartz. He would recal to their recollection the labours and the prayers of the excellent Brainerd. The missionaries of the Society were treading in his steps, and probably reaping the benefits of his prayers, that the country in which he laboured with zeal so extraordinary, and piety so fervent, might never want the Word of Life, and a faithful missionary to proclaim it to the people. If Christians now would succeed, they must tread in the footsteps of that excellent man. In the history of his life, which he had lately been reading, at least five hundred passages would be found in which he said, "Before I attempted this, or that, I retired into the woods to pray." It was in that strength derived from heaven in answer to prayer—that strength which made the feeble strong, that he triumphed.

In respect to the mission at Sierra Leone, "the only part of the Society's operations which was shaded by doubt, darkness, and difficulty," Mr. Raymond said, the labours of the Society there were principally directed to the liberated Africans. The congregation was composed of three thousand on the Sabbath, and about half the number on the week days; only here and there one of them consisted of white persons. The attention and serious deportment of these congregations was truly delightful.

Mr. Strachan contrasted the present state of India with what it had been twenty-five years ago. Then the work of missions was either treated with contempt or looked upon with dread. The public feeling was all against them. There were only four Protestant Missionaries sent out from this kingdom, and there was scarcely any thing in India which, if it had broken off its connexion with, or been wrested from our Government, would have testified that it had ever belonged to a Christian nation. Since 1813, affairs had assumed a new aspect—churches had been built—missions from different societies had united in the common cause of Christianity—the Sabbath had become the object of veneration—public worship was every where established—and when the regular missionaries and chaplains could not go, pious laymen kept up the public worship of Almighty God. Time had been when it was considered a reproach to a man to belong to any of these Christian Societies, or to pay serious regard to the Sabbath; but now this blessed symbol of our religion was

reverenced by the great bulk of the people, and thus the reproach of this country has been wiped away. According to the predictions of those who valued property more than the discharge of their duty, and by whom the claims of millions to Christian instruction were regarded as a thing of nought, the introduction of Christian missionaries would lead to rebellion, and occasion the loss of India to England. Such predictions had failed, and no instance had yet occurred of the public peace having been disturbed in consequence of the introduction or labours of the missionaries. They were found the examplars, as well as the dispensers of Christian charity, the instructors of youth, and the consolers of the afflicted. Wherever they went they were treated with respect, and, when intimately known, beloved.

The meeting was most numerously attended, and a delightful Christian feeling seemed to pervade the assembly. *There was no lavishing compliments on the living.*

SOCIETY FOR PROPAGATING THE GOSPEL.

Annual Meeting, May 25th, at Freemason's Hall.—Archbishop of Canterbury in the chair. This we believe is the oldest Protestant Missionary Society in existence, having been established in 1701. It is supported and managed principally by high churchmen.

Sir T. Ackland said, "For one hundred and twenty years the Christian church in our North American colonies had been entirely dependent on that society for support, and in that respect the Society had discharged its duty well. From the report that they had just heard, that the Bishop of Nova Scotia had consecrated forty-four churches in the course of his late progress, and he trusted that as many would spring up when he next travelled through his diocese. The report drew a melancholy picture of the state in which our colonies had once been, but now he was happy in being able to contemplate the likelihood of all their villages resembling our once native hamlets in comforts and neatness, and, above all, in presenting the village spires rising to the skies."

Rev. Dr. Phillpots, complaining of the stinted efforts of the British government in former years in favor of a "religious establishment" among her colonies, *attributed to this cause the American revolution!*

"The natural consequence of her inertness," he says, "had been, that the colonies, left to themselves, had severed themselves from their mother country, Thirteen States had detached themselves, and were irretrievably lost; and thus was the greatest link of England for ever dismembered. (*Cheers.*) And the proof of the curse brought upon her by her neglect was that during the rebellion that preceded the final separation, it was the (Episcopal) clergy that had remained faithful to the cause of England. If, therefore, nothing more than mere earthly policy were weighed in the balance, it would be found that to neglect the religious information of the colonies, was an unwise and unsafe course."

ORIGINAL POETRY.

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

[The following Hymn was never in print. It was written many years since by a venerable and venerated relative,* when blind, and on the verge of fourscore years. He greatly admired and evidently imitated the peculiar style of "good old Herbert." "*Being dead he yet speaketh*," and we doubt not that the devout Prayer contained in the last stanza was realized to him in his death, as the petitions in the former stanzas had been granted to him during life.]

"And the Lord God called unto Adam, and said unto him, "where art thou?"
GENESIS III. 9.

Moved with compassion, thou O Lord!
To see fall'n man the heavens did bow;
With voice of pity, mercy, love,
Calling to Adam—"Where art thou?"

To till the ground of my hard heart,
I set my hand to gospel plough;
If I look back, with friendly call,
Say wav'ring Christian! "where art thou?"

Within thy temple, gracious Lord!
Whene'er my knees in prayer I bow;
If my thoughts wander, O! awake
My careless soul with—"where art thou?"

When I before thy altar kneel,
My soul with every grace endow;
If I forget thy bleeding love,
My dulness rouse, with—"where art thou?"

When nature fails at my last hour,
And death's cold hand o'ershades my brow;
O cheer my 'mas'd and mounting soul,
With, Child of Heaven!—Lo! where art thou?"

* The Rev. Brooke Bridges, formerly Rector of Orlingbury and Wadenhoe, Northamptonshire, and subsequently Rector of Danbury, Woodham Ferrers, and Birdbroke, Essex.

Collect for the Fourth Sunday after the Epiphany.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

METRICAL PARAPHRASE.

O God look down on our distress,
With pity from thy throne,
For all our dangers and our fears,
To Thee are fully known.

Whilst numerous foes, to work our fall,
Their force and art unite;
We cannot keep ourselves secure,
Nor always stand upright.

Be thou, O Lord! our sure defence,
Our want of strength supply;
Around us throw thy guardian arm,
Whenever danger's nigh.

Our souls thus cheer'd by thy support
Shall suffer no dismay;
Nor in temptation's trying hour
Shall fall from thee away.

Collect for the Fifth Sunday after the Epiphany.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

METRICAL PARAPHRASE.

Lord, let the church, thy household prove
Thy guardian care, thy ceaseless love,
Whilst Satan and his host combine
To make it from thy truth decline.

Though thousands with malignant aim
Revile and scorn the Christian name;
Still let thy Church to Thee adhere,
In morals pure—in faith sincere.

Whilst others boast, misled by pride,
Reason their all sufficient guide;
Their hope and trust thy people place
In nothing but thy heavenly grace.

Lord! grant that these may ever find
The blessings of an humble mind,
And be, in each distressful hour,
Secure in thy protecting power.

Collect for the Sixth Sunday after the Epiphany.

O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

METRICAL PARAPHRASE.

How wond'rous was thy love, O Lord,
To sinful man display'd,
Whom Satan had by treacherous wiles
His wretched captives made.

For this thy blessed Son from heaven
Came down, with power and grace,
From Satan's bondage, sin, and death,
To rescue Adam's race.

He came to banish all such works
As would our souls destroy,

To make believers sons of God,
And heirs of endless joy.

May this enlivening hope, O God,
To us such zeal impart
That we may strive to be like Christ
In purity of heart.

When he shall come with awful pomp,
And splendor from the skies,
May we, in his blest image found,
With him to glory rise.

Collect for Septuagesima Sunday, or the Third Sunday before Lent.

O Lord, we beseech thee favourably to hear the prayers of thy people; that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

METRICAL PARAPHRASE.

A thousand fears our peace molest,
And oft we sigh with woes oppress;
But Lord from thee we seek relief,
O hear our prayers and soothe our grief.

The fruits, the bitter fruits of sin,
We see without, and feel within,
And, though we smart beneath the rod,
We own the justice of our God.

Thy rod, which fools alone despise,
Is used to make thy children wise;
May we thy chastisements improve,
And see thine anger turned to love.

Thus let us, Lord, thy grace obtain,
And mercy over judgment reign;
Hence make our grateful hearts proclaim
The glory of thy sacred name.

Collect for Sexagesima Sunday, or the Second Sunday before Lent.

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

METRICAL PARAPHRASE.

Whenever, Lord, ourselves we view,
Convinc'd we are but dust,
In ought we can devise or do,
We dare not place our trust,

Our weakness and our fears are known
To thy discerning eye,

And whither, Lord, but to thy throne,
Can we for refuge fly?

Whatever ills our peace invade,
Or low'ring storms alarm,
O let thy mercy be display'd,
And guard us with thine arm.

Collect for Quinquagesima Sunday, or the Sunday next before Lent.

O Lord, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only son Jesus Christ's sake. *Amen.*

METRICAL PARAPHRASE.

O God, thy word affords us light
To set our erring judgment right,
And shows—how void of worth will prove
Our brightest deeds—if void of love.

Tho' all our goods the poor should feed,
Except from love those alms proceed,
Whatever human praise they gain,
Thou wilt pronounce them false and vain.

Or if, through zeal, we should expire,
As martyrs firm, 'midst pangs of fire,
Worthless and vain that zeal would be,
Except it flow from love to Thee.

O! send thy spirit from above,
And through our hearts diffuse this love;
For this all virtues far outshines,
And all with peace in one combines.

Whoever lives, devoid of this,
Aspires in vain to heavenly bliss;
Though worldly honours crown his head,
In thy esteem, O God, he's dead.

O may we act, through life's short span,
From love to Thee,—and love to man;
And then to brighter scenes remove—
Where all is perfect peace and love.

ERRATA

IN THE DIALOGUE ON PREACHING WITH OR WITHOUT WRITTEN SERMONS, PRINTED
IN NUMBER III.

- N. B. It is recommended, if any of the readers of the work should chance to turn again to this article, that the corrections, upon some of which the sense happens materially to depend, should be previously made with the pen.
- Page 154, near the top, for—*I do not know that I can assert*, read—*I do not know that I can assent*.
- Same page, about the middle, for—*and I am sure involve no violation of Christian charity*, read—*and which I am sure involve no violation of Christian charity*; and after charity, substitute a comma for a period.
- Page 156, after the first extract, for—*I have some where read*, read—*I have somewhere read*.
- Page 157, towards the close of the extract, after *subsequent*, substitute a comma for a semicolon.
- Page 158, about one third from the top, for—*adapted to other religious denominations*, read—*adopted by other religious denominations*.
- Page 159, about two-thirds from the top, for—*so like to be pardoned*, read—*so little to be pardoned*.
- Same page, three lines farther, for—*i. e. his immediate preparation*, read—*in his immediate preparation*.
- Same page, towards the bottom, for—*carefully adopted*, read—*carefully adapted*.
—— last line but two, for—*is the most improving*, read—*is also the most improving*.
- Page 160, third line from the top, for—*full of what is ill-digested and ready, &c.*
read—*full of what is ill-digested, and ready, &c.*
- Page 161, near the bottom, for—*speak in a state of excellence*, read—*speak in a style of excellenc*.
- Page 162, about one fourth from the top, insert a comma after—*one who labours*.
- Same page, a little farther down, for—*prepared discourse on hand*, read—*prepared discourse in hand*.
- Same page, two lines farther, for—*to guide against*, read—*to guard against*.
—— about two-thirds from the top, for—*to work upon the hearers*, read—*to work upon their hearers*.
- Page 164, sixth line from the bottom, for—*must speak in pulpit*, read—*must speak in the pulpit*.
- Same page, last line, for—*to know preachers*, read—*to know instances where preachers*.
- Page 165, fourth line, for—*in this way as in any other*, read—*in this way as in the other*.
- Same page, last line, for—*slightly written notes*, read—*slight written notes*.
- Page 166, second line, for—*Sir Rodger*, read—*Sir Roger*.
- Same page, about one fourth from the top, for—*usages or professions*, read—*usages or prepossessions*.
- Same page, about half way down, for—*useful to both*, read—*useful to do both*: and in the same line, for—*I warmly approved*, read—*I warmly approve*.
- Same page, about one fourth from the bottom, for—*delivered with a book or manuscript*, read—*delivered without a book or manuscript*.
- Page 167, near the top, for—*unfettered in countenance and action by his look*, read—*unfettered in countenance and action by his book*.