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THE
CHRISTIAN SENTINEL.

AND

Anglo-Canadian Churchman's Magazine.

No. II.]

MARCH AND APRIL, 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 FROM THE ESTABLISHMENT OF THE FIRST MISSION CONNECTED WITH THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, TO THE ERECTION OF THE SEE OF CALCUTTA.

THE first attempt to extend the blessings of scriptural Christianity to the Asiatic world, through the means of Protestant Missionaries, was made under the auspices of the Danish government. This benevolent design was commenced in the year 1705, when Bartholomew Ziegenbalg, a young man of considerable learning, and eminent piety, educated at the university of Halle in Germany, and ordained by Burmannus, bishop of Zealand, sailed for India. He was accompanied by Henry Plutcho. Having reached their destination the following year, these two eminent missionaries established themselves at Tranquebar, on the coast of Coromandel, a fort and factory belonging to the Danes. Immediately after his arrival, Ziegenbalg applied himself to the study of the language of the country, and with such success, that in a few years he obtained a classical knowledge of it; and the colloquial tongue became as familiar to him as his own. The natives, who were of a disposition extremely inquisitive, and possessed

an acuteness of understanding, superior to that of any other heathen nation, except perhaps the Chinese, were speedily attracted by his fluent orations, and by the warm and affectionate manner in which he addressed himself to them. At other times, by his humble and familiar way of conversing on the doctrines which formed the substance of his discourses, he was enabled to draw from many of his hearers such pertinent remarks about the resurrection, and other points, as served to convince him that much good might be done, by the divine blessing, among a people seemingly so well disposed, and desirous of receiving instruction. But he found it hard to make any permanent impression on their minds. The first obstacle he had to contend with was their aversion to every thing European, caused entirely, or in a great measure, by the licentious habits, and loose morality of the whites who resided among them. This inspired them with a more than ordinary prejudice against the Christian religion; and it was under circumstances, peculiarly unfavorable and distressing, that the precepts of our Divine Master were shown to be holy and good, while the practice of those, who were called Christians, was so sadly at variance with their profession. Another great bar to the progress of the Danish mission arose from the violent opposition that the Romish priests began to make, as soon as they perceived that it gained ground, and met with success, in the conversion of the natives; besides which, the genius and tenets of Popery being so very opposite to the doctrines preached by Ziegenbalg and his associates, these people naturally became surprised at hearing such obviously different accounts of Christianity; and seeing that both could not be right, they were led to suspect the whole. The facility also with which the Roman Catholics were accustomed to admit the adult heathen to baptism militated much against the stricter discipline of the Protestant missionaries. The latter received none unless they had been previously instructed in the principles of the gospel; whereas the Papists did not hesitate to baptize them, if they were but able to cross themselves, to pronounce Jesus, Mary, and Joseph, and gave their silent assent to a string of doctrines proposed to them at the time. But the greatest obstacle of all that the missionaries had to encounter was that unaccountable spirit of bigotry and mad zeal entertained by the natives for their several castes; for the sake of which many of them have been known to sacrifice their lives, and every thing that can be accounted dear to human nature. To lose their caste, or be abandoned by it, which would be a necessary consequence of their conversion to Christianity, was what they reckoned the greatest evil, and most abject disgrace in the world. It is true, this bigotry did not exist to the same degree in the interior, as it was found to prevail in the sea-port towns, among the Europeans, where the castes rival one another in point of trade and business: but all over the peninsula of Hindostan it has such a hold more or less upon the minds of the people, that we cannot hope for any very extensive, or general conversion of so

large a population, until it pleases the all wise Providence of God, in His own good time, to remove this evil from the hearts of the people.

These disadvantages, under which all Protestant missionaries have laboured, and continue to this day to struggle no less than those of Tranquebar in the year 1707, did not, however, operate as fatally against the mission as might have been expected. They did not daunt the courage of the pious and ardent Ziegenbalg. He prosecuted his labors with unabated diligence; and although he encountered many disappointments, such was the effect produced by his zeal as a preacher among all classes, and by his frequent conferences with the Brahmins, which were shortly afterwards published, and form an interesting volume, that he had the satisfaction of founding a Christian church within two years from the time he embarked in his arduous undertaking.

This prosperous state of the mission encouraged Ziegenbalg, and his colleague, soon after this period, to erect charity schools for the native youth. In these establishments, the boys were not only provided with food, but were also instructed both in their own, and the German language, the chief end being, of course, to give them an early insight into the fundamental principles of the gospel. A measure so well fitted to promote the object, for which they had left their families and their homes, must have failed in consequence of the slender resources of these enterprising young men, but for the seasonable support which they subsequently received from Great Britain. They had, indeed, spared part of their own salary for the furtherance of it, and thought to venture taking up money at interest from the Malabar merchants themselves for the same purpose, yet all their exertions effected little, until, at length, they were induced, in 1709, to make their wants known to the Society for promoting Christian Knowledge. At that time, the funds of the society did not admit of any very large sum being appropriated to the use of the missionaries, but it undertook so far to assist them from time to time with money, a printing-press, paper, and other necessaries, that they were not only enabled to carry on their schools with success, but to commence the translation of parts of the Holy Scriptures into the Tamul and Malabar languages. The correspondence which Ziegenbalg had with the board, and also with the King of Great Britain, and other princes, upon this latter subject more particularly, rendered it expedient for him, in the year 1714, to return to Europe. His reception in England was very flattering, having been admitted to an audience with his majesty George I., and invited to attend the sitting of the members of the venerable society. He was shown much marked attention by several of the bishops who were assembled on the occasion. One of the members addressed him in a Latin speech, to which he replied in the Tamul language, presenting at the same time a translation of his answer

in Latin. The result of this, and other interviews with the English bishops, was, that Ziegenbalg should proceed with the grand work, which he had already partially begun, the translation of the Scriptures. With such eager attention did he pursue his studies, that before the year 1710, he produced the Tamul version of the whole sacred volume, now upon the society's list, accompanied by a grammar and dictionary which have helped much towards the gradual improvement which has since been made in that and the other eastern languages spoken in Hindostan.

The encouragement and support thus given to the Danish mission by the people of England, did not cease at the death of Ziegenbalg. The King continued to correspond with the members of it so late as the year 1727. The following letter, addressed to them, sufficiently evinces the affectionate interest which His Majesty cherished for their welfare.

REVEREND AND BELOVED,

From your letters, dated Tranquebar, the 12th September, 1725, which some time since came to hand, we received much pleasure; since by them we are informed not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it, and which hath been graciously given of God.

We return you thanks for these accounts; and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of your mission.

In the meantime we pray you may enjoy strength of body and mind for the long continuance of your labours in this good work, to the glory of God, and the promotion of Christianity among the Heathens, that its perpetuity may not fail in generations to come.

Given at our Palace at St. James's, the
23d February, 1727, in the 13th
year of our Reign.

GEORGE R.

It was in the course of the same year, that the Society for promoting Christian Knowledge determined upon extending their operations on a more enlarged scale in the East Indies, within His Majesty's dominions. Acting upon the resolution thus adopted, a proposal was forthwith made to one of the Danish missionaries to remove to Fort George, and there to establish a new mission. This the society undertook to support, and afterwards, though at an expense that did then far exceed their ability, increased it by the maintenance of two additional clergymen for the conversion of the heathen at Madras. Missions were likewise, in the course of a few years, as the condition of British India became better known, established at Cuddalore, Negapatam, Tanjore, and Trichinopoly. Several catechists were also employed. Their duty was either to remain in attendance near the persons of the missionaries, for whose assistance, and on whose recommendation, they had been nominated to that appointment, or to take

such excursions up the country, as they were directed, in order to seek for dispersed Christians, and to confer with the Heathen in general.*

The Society upon their first engaging in the important work, presently perceived that, among other difficulties, it was not the least to obtain the services of persons in holy orders, duly qualified, who would undertake the missions which had been opened. At that time, the name and character of a missionary were but little understood in England. There were then no young men educated with a view to the exercise of the ministerial function beyond the limits of a parochial charge in their native land. Christian zeal might have urged many to offer themselves for the new task; but without some more definite knowledge of what their positive duties might be on entering upon it in a scene of action so remote as India, than was then generally possessed by the members of the church in the mother country, it was hardly to be expected that any sufficient number of clergymen, so brought up, could be found, of whom the Society might fully approve, and whom they felt willing to entrust with an office which demanded much previous consideration, as well as a course of study peculiar to itself. The board very wisely, therefore, looked to the universities, which had sent forth those learned and pious young men, who were connected with the Danish missions at Tranquebar, and were still in a great measure supported by their liberality. Application was accordingly made to Professor Francke. This reverend, and excellent friend and member of the society, was then principal of the university of Halle, and had long, from the interest he took in the Danish missions, co-operated with the college at Copenhagen. Being a man of uncommon discernment, and having it in his power to make such a selection from among the numerous aspirants to the ministry in foreign parts, who became candidates for the office, as he thought fit, he soon provided the society with labourers well qualified for the work of the gospel, and whose blessed success in Hindostan has since proved the judicious care with which he made choice of them. We cannot read of the prudent zeal, and indefatigable exertions of such men as Hutteman, Swartz, and Geriché, without confessing how well the worthy professor merited the confidence that was reposed in him. When the missionaries, thus furnished to the society, presented themselves before the board, the custom

* Our catechists sometimes have disputes with the Papists, while both Mahomedans and Hindoos are present. When the Roman Catholics mention any thing about image-worship, or the invocation of Saints, the Mahomedans never fail to join with our catechists against them; nay, the Heathens themselves tell the Papists to their faces, you are no better than we, for you worship figures and images just in the same manner as we do; all the difference is, that we call them by different names.'—*Report of the Rev. Frederick Kodwitz, 1734.* No wonder that the Abbé Dubois should leave India in disgust.

was, that one of the members should, in the way of an address or charge, give each of them certain rules for their general conduct in performing the duties of their function in the missions to which they had been respectively designated. These addresses were delivered from the chair, commonly in Latin; and if they were collected and published in a more tangible form than that in which they lie at present, scattered through the reports of the society, they might find their way into the hands of many, who have now no means of obtaining access to them, and serve to show the earnest solicitude that was taken, from the very first, by our society in the spiritual affairs of the east.

In considering the nature of British influence on the coast of Coromandel, and elsewhere in the East Indies, we are not to be surprised that missions, established upon such principles, should, notwithstanding the many obstacles that were thrown in their way by persons interested in the permanence of existing institutions, besides those which have always attended the preaching of a crucified Redeemer in heathen countries, acquire, by the blessing promised to his faithful servants, both extent and stability. The work was stupendous, but in most instances it has been conspicuously successful. Throughout the various stations, some of all ranks have been conducted from the darkness of Heathenism into *the marvellous light of the gospel*; and from among those, who had professed that corrupted Christianity, which has such a baneful influence in enslaving the minds of men, many have been won over by the simplicity of *the truth as it is in Jesus*. As our limits do not admit of our descending into particulars, or of giving a distinct notice of the actual number of conversions made each year by the several missionaries, we shall content ourselves with transcribing for the satisfaction of our readers, and as an example of what has really been done, the report received by the board, in the year 1743, from the Rev. Messrs. Guisler and Fabricius, the society's missionaries at Madras. This statement may be considered the more valuable to us, since it has reference to Madras, which was the first of all the British missions established in India; and from the unaffected manner in which it is given, we must acquit the reverend writers of any disposition to exaggerate. They report, that from the 26th of September, 1728, (the first year of their ministry) till the end of 1743, there had been christened, or admitted into the congregation from Heathenism and Popery, children included, 753 souls, viz.

Into the Malabar congregation,.....736
 Into the Portuguese congregation,..... 17

753

In the year 1743, there were 62 added to these congregations, amongst whom were 34 converts from Popery; they had then also

123 communicants, and nine * catechumens; and they maintained 40 children this last year entirely at the charge of the mission!

It is of the same station that Mr Swartz, in the year 1793, gives an account peculiarly encouraging.

About a twelvemonth before the date of his letter, many Heathens had been baptized, among whom were some called Kaller. They were looked upon as the most degraded tribe, and in many points deserved the character they had been given. The missionaries, therefore, put them through a course of instruction for two months before they admitted any to holy baptism; and after they had thus permitted them to bear the name of Christians, they endeavoured to impress upon them the obligation of becoming *examples of the believers*. These people, though far from being an industrious race, possessed very good lands, which they were exhorted to cultivate. But it became necessary also to superintend this work. For this purpose Mr. Swartz and his brethren frequently visited them in their villages. On these occasions, in the presence of a crowd of the surrounding Heathens, they used to pray with the new converts, examine their moral and religious conduct, inspect the fruits of their labour, and encourage them to be honest and regular in paying the usual rent to his Majesty's government. In all this they found themselves gradually improving. The appearance was agreeable, and the prospect hopeful. And such was the increase of produce in the district that the people reaped nearly 100,000 kalams, or measures of grain, more than they had done the preceding year. A circumstance, however, soon after occurred which put the sincerity of the Kaller to a severe trial. The Heathens observing that many of their relations wished to embrace the gospel, and that those who had been already baptized refused to take a part as formerly in their plundering expeditions, assembled, and forming an encampment, threatened to extirpate Christianity. Many of the converts were encouraged by their relations, who were still Heathens, to take up arms and enter the field against the formidable band. Mr. Swartz was present at this conjuncture; but he recommended quite an opposite course. We shall let him relate his proceedings in his own words: "I exhorted the Christians to make use of other weapons, viz. prayer, humility, and patience, telling them, in strong terms, that if they became aggressors, I should disown them. This disturbance lasted four months, and became very serious, as the malcontents neglected the cultivation of their own fields; and deterred others from doing it. I wrote to these misguided

* When the church began to flourish, and its members to increase, it was thought prudent and necessary to divide Christians into two orders, distinguished by the names of *Believers* and *Catechumens*. The former were those who had been solemnly admitted into the church by baptism, &c. The latter were such as had not been dedicated to God and Christ by baptism, and were, therefore, admitted neither to the holy communion, nor to the ecclesiastical assemblies, nor to public prayers."—*Mosh*, vol 1. page 100.

people, (for they had mischievous guides,) sent catechists to them, exhorted them not to commit such horrid sins, and reminded them that my former endeavors, so beneficial to them, had not merited such treatment. At last, finding no opposition from the Christians, and not being willing to be looked upon as aggressors, all went to their homes and work, ploughing and sowing with double diligence. My heart rejoiced at the kind overruling Providence—surely He is a God that heareth prayer!”

This extensive effusion of Divine light, and the salutary effects produced by it upon the temporal and moral condition of the Hindoos, was not confined to those places alone, which were blessed with the ministrations of the unwearied Swartz. The mission of Mr. Geriché likewise attained a high state of prosperity. Wherever he went, the scriptures, and many of the society's tracts, particularly the catechism, having been, by this time, translated into several of the native languages, and having been circulated very widely by the catechists, so that his way had been in some measure prepared in the most populous parts of the country within his circuit,) this gentleman found every year an increased desire for instruction among the people. There was no district, through which he was accustomed to pass in his progress up the country, that did not contain many persons of more or less intelligence, whose understandings, and whose consciences, had been sufficiently awakened to perceive the unreasonableness of the dominant religion; and their opinions being once thus unsettled, all they seemed to require was, that the saving truths of the gospel should be proposed and explained by some individual who might have weight with them, in order to their acceptance of it. Whole villages were in this condition. Some indeed, owing to the exertions of the native * teachers and the catechists, had arrived at such a knowledge of the fundamental doctrines of our holy faith, that they anxiously looked forward to the coming of Mr. Geriché among them, according to a notice previously given, when they might be further instructed, or, if he thought them prepared for it, immediately admitted by baptism into the covenanted promises of the gospel. The first such village that he visited, in the year 1803, on his journey through

The mention of Catechumens in the above report, though the latter clause in this description of what they were in the primitive church is not applicable to the same order, as it exists in modern times, is a proof of the caution which our missionaries exercised with regard to those converts whom they admitted to baptism.

* “It seems,” says Mr. Geriché, in a letter to the Society, “that if we had faithful and discreet labourers for the vineyard of the Protestant mission on the coast of Coromandel, to send wherever a door is open to us, rapid would be the progress of the gospel. Our native teachers, though some of them may not be inferior to us, in the knowledge of the great truths of the gospel, and in the manner of communicating them, still their discourses carry not that weight with them that is felt when we speak to the natives. They never gain that confidence that is placed in an European, when he is once convinced that he is actually what he exhorts them to be.”

the Mysore country, was built entirely by catechumens, who had before lived in the neighbouring towns: they had finished their church when he arrived to preach and baptize in it. In four other villages, the inhabitants, being unanimous in their resolution to become Christians, put away their idols, and converted their temples into churches. On his departure from these places, messages were received requesting him to stay a few months longer, and to do in their villages what had been done in others. During this excursion the number baptized was above 1300. The benevolence also of Mr. Geriché towards the natives, and he never lost an opportunity of exercising it, no less than his zeal as a minister, combined, in a remarkable manner, to attach them to him. When Negapatam, that rich and populous city, fell into the deepest poverty by the unavoidable consequences of the war, he behaved like a father to the distressed inhabitants. He appeared to forget that he had a household of his own to provide for. Many impoverished families were supported entirely by him; so that when Mr. Swartz, a short time after his death, preached, and administered the sacrament in that place, he conversed with many, who, declared with tears, that they owed their own and their children's lives to his disinterested care.

The following is an account of the death, and the summary of the character of this exemplary servant of our Lord Jesus Christ, given by his fellow labourers, the Danish missionaries, in a letter addressed to the Society soon after the sad event took place:—

“ Our dear brother and senior, the Rev. Mr. Geriché, departed this life, the 2d October, 1803, at Vellore. Soon after his return from his most remarkable journey to the southern countries, his health was attacked by a fever, of which he recovered; but his increasing and incessant labors did not permit him to enjoy that rest, which his age, 61 years, and a weak frame of body, required. He was taken with a disorder in the bowels, which he thought might be removed by change of air; but, returning to Vellore, his disorder increased to that degree that he was unable to proceed. Thus ended his laborious and pious life. He had served his Divine Master in India thirty-eight years, with a zeal and sincerity which were exemplary to the public, and edifying to thousands amongst Europeans and natives of all ranks and situations. The consternation and grief among all classes at the death of so valuable a man was beyond description. His soft, mild, meek, and humble character had made him beloved by persons of distinguished stations and by every one. His conversation was every where agreeable, and instructive, as his long experience, and attentive observations † furnished him with important materials to entertain the company wherever he happened to be visiting. He spoke with so much circumspection and wisdom on religious and moral matters; on literature and political subjects, that all who heard him were pleased; and even such as differed from him in matters of religion, had a respect for his exemplary character, and revered his Christian virtues; insomuch that many

• That through the Mysore mentioned in the text.

† Our readers are requested to bear in mind that this is from the pen of a foreigner, one of the Danish missionaries;—this will account for any peculiarity of expression that may occur in it.

“ called him the *primitive Christian*. Though the propagation of the Christian religion was his chief object, and occupied his mind in preference to all other objects, he improved and encouraged, as much as he could, the cultivation of sciences, in those with whom he was connected; and he even paid a monthly salary, to an honest and skilful Brahmin, for the benefit of Indian literature. . . . His charity was boundless. Though the various concerns which were entrusted to him, as a man on whose consciousness and exactness all could rely, and some generous rewards for his good offices might have made him rich—he observed the utmost frugality that he might have to give to the needy. To go into a detail, or to mention only the various branches of his abounding charity, were impossible; many of which have come to our knowledge, since his death, only by accident. . . . He was indeed a shining light, whose gentle rays enlightened, warmed, and enlivened. His counsels and advices were naturally premeditated; and he never insisted upon his own opinions, nor was he in the least offensive in his paternal admonitions on errors, but rather silent and indulgent when the common and great cause was not injured. He never complained of personal offences.”

Mr. Geriché's attachment to our society was such, that he left by legacy to the Vepery mission 15,000 star pagodas, besides the reversion of another considerable sum, and a large house, at the demise of his widow; so that, with a very small addition, this was fully equal to the ordinary expenses of that station.

(*To be continued.*)

To the Editor of the CHRISTIAN SENTINEL.

MR. EDITOR,

In consequence of your request that some brother would furnish a family sermon as an article for the Sentinel, I take the liberty to offer you one which I have composed (though rather hastily) for the forthcoming number. Following your excellent suggestion, I have begun with the Fall of Man,—pointing out the remedy, and concluding with a few practical observations. I have endeavoured to compress this very extensive subject into as narrow a compass as possible, and to express myself in the most plain and simple language, such as may be intelligible to every description of readers, desiring to be useful rather than ornamental. It is my intention, should my professional duties, which are sufficiently onerous, permit it, to continue to furnish a similar article for the future numbers of the Sentinel. This notice will not, I trust, prevent any other brother, better qualified, from doing the same thing, since it must always be gratifying to an Editor to have a choice of matter.

I am, Mr. Editor,

Your faithful Brother,

B. M.

ST. LUKE, CHAP. XIX. V. 10.

“For the son of man is come to seek and to save that which was lost.”

This declaration of our Saviour, though applied to the individual case of Zaccheus, “a son of Abraham,” is equally applicable to the whole race of mankind. In it are involved the fundamental doctrines of the Christian faith, for it leads our thoughts back to the fall of man, and to all the consequences resulting from that event. Christ came into the world “to seek and to save that which was lost.” What is that which was lost? and by what means was it recovered? These are questions naturally arising from the text, and which I propose to answer briefly in this discourse.

“God hath made man upright.” Coming, from the hands of his Creator, pure, innocent, and undefiled, the first man was placed in the garden of Eden, to dress it, and to keep it.” “In the image of God created he him,”—not in his corporeal image, for “God is a spirit,” and is “without body, parts, or passions;” but in the image of the divine mind, “approaching to the divine likeness, in understanding, freedom of choice, spirituality, immortality, and in righteousness, and true holiness,” for so we may understand from the words of St. Paul to the Ephesians—“And that we put on the new man, which after God, is created in righteousness and true holiness.” Thus situated, man was so far perfect, that he was liable indeed to sin, but as yet without sin. He was in possession of life immortal, and of the blessing of God. What then did he lose?—He lost his innocence, his purity of mind, and his immortality. And how did he lose them? We are told, in scripture, that God allowed him to “eat freely of the fruit of every tree of the garden of Eden,” except “the tree of the knowledge of good and evil, for in the day that thou eatest thereof thou shalt surely die.” In the sequel of the history, we have the lamentable tale of his disobedience, and all its dismal consequences. The arch enemy of mankind, who, “as a roaring lion, walketh about, seeking whom he may devour,” filled with envy at the happy state of man, beguiled him of his innocence, and induced him to transgress the only commandment to which a specific penalty had been affixed. No sooner had the wretched pair eaten of the forbidden fruit, than “the eyes of both of them were opened.” Overwhelmed with shame, confusion, and remorse, when “they heard the voice of the Lord God walking in the garden, they hid themselves from the presence of the Lord God amongst the trees of the garden.” The sentence of death followed this transgression with fearful rapidity—“Dust thou art, and unto dust shalt thou return.” But this sentence was not passed on the transgressors only, but on all their posterity also—for death came “by sin, and so death passed upon all men.” But not only the death of the body was the consequence of this transgression, but spiritual death, or the alienation of the soul

from God's favour in this life, and the perpetual separation of the whole man from God's heavenly presence and glory, hereafter—For “by one man's disobedience many were made sinners.”

Thus were men lost to the favour of God, who is “of purer eyes than to behold iniquity, and who hateth all them that work wickedness.” Thus, by being the children of disobedience, they became “the children of wrath;” and, by being lost to the sanctifying influence of God's Holy Spirit, “they did not like to retain Him in their knowledge.” They were given over to, ‘vile affections and a reprobate mind,’ and were suffered “to walk according to the course of this world,—according to the prince of the power of air, the spirit that now worketh in the children of disobedience.” Thus forlorn and abandoned, they were without hope, and “without God in the world.” The gates of heaven were barred against them,—no prayers, no intertreaties, no sacrifices, could be made acceptable in the sight of an offended God. In this situation, HE was promised, who came “to save that which was lost. The seed of the woman was to bruise the head of the serpent. As by the offence of one judgment came all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life; for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

Christ came to save us that were lost by being “made sin for us, that we may be made the righteousness of God in Him.” He died to make a sufficient atonement, sacrifice, and “propitiation for our sins;” to reconcile us unto God; to make us the “children of grace;” and to make us “joint heirs” with him of the kingdom of heaven;—in a word, to place us in the situation where our prayers would be heard, and where our services would be accepted, through his righteousness; and this salvation extends to *all*. “All men have sinned,” says St. Paul, and “Christ Jesus came into the world to save sinners.” “God,” says St. John, “sent not his son into the world to condemn the world, but that the world through him might be saved.” “God our Saviour,” says St. Paul, “would have *all* men to be saved”—“the man Jesus Christ gave himself a ransom for *all*”—“God hath concluded *all* in unbelief, that he might have mercy upon *all*”—“Christ died for *all*”—and “he tasted death for *every man*.”

But let no man so fatally deceive himself as to suppose, that because “Christ died for *all*” he died for all unconditionally—or that all men will finally be saved, through Christ, let their conduct be what it may. Such a conclusion would go to render all the precepts and exhortations given us by Christ and his apostles of no value. Why should we be exhorted to be “holy as He is holy,” or to be “perfect as he is perfect,” if we must all be finally saved without any exertion on our part? We are placed in a *state* of salvation through Christ—in a state where we may “*work out* our salvation with fear and trembling.” Every person must feel the corruption of his own natural

propensities—that he is more prone to evil than good—that the thoughts of his heart are inclined “to evil continually,”—in a word, that he is a sinner; or, in the language of scripture, that “no man liveth and sinneth not.” The question then arises—how shall we escape the punishment due to the transgression of the laws of a Being of infinite justice, and who is “of purer eyes than to behold iniquity?” The answer is plain—our sins must either be pardoned, or “blotted out,” or they must be punished. For that pardon we must come to Christ, and we must come, not by such means as our own imaginations may suggest, but by such as Christ himself hath pointed out. These are comprehended in three words—repentance, faith, and obedience. Repentance “whereby we forsake sin,”—that “godly sorrow which worketh repentance to salvation,—not that “sorrow of the world which “worketh death,”—that godly sorrow which is wrought in the soul by the spirit of God, and which arises from a sense of sin. “For behold,” says St. Paul to the Corinthians, “this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge!—in all things ye have approved yourselves to be clear in this matter.” The faith required of us is that faith “whereby we believe the promises of God;”—whereby we steadfastly and firmly believe (“nothing doubting,”) that God will abundantly pardon us through the merits of our blessed Redeemer, provided our repentance be full and sincere,—provided we not only “turn away from the wickedness we have committed,” but that we afterwards “do that which is lawful and right.” The obedience required of us is, that whereby “we steadfastly promise to lead a new life,”—following the commandments of God. But are we able to do all these things? Assuredly “of ourselves we can do nothing;” but we can do all things, Christ strengthening us. With a humble conviction of our own frailty, we must pray for assistance, not only to repent, but to keep the resolutions which we form for amendment of life. God will not “bruise the broken reed, nor quench the burning flax.” On the contrary, “ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you;—“come unto me all ye that labour and are heavy laden and I will refresh you.” Who shall resist this affectionate call? Were all men to labour earnestly to acquire the habit of calling themselves to a strict account, every evening, before they retire to rest, by comparing their conduct through the preceding day, with “the rule of God’s commandments,”—of inquiring what has been the train, or the general tenor of their thoughts—have they been running after God; or have they been running after the world, the flesh, and the Devil? What has been the tenor of their conversation?—has it been pure, undefiled, and innocent; or have their mouths been full of vanity, of cursing, or of deceit?—and finally, what has been the tenor of their actions?—have they been employed in honest

labour and industry in their calling—in assisting the distressed as occasion required, and taking every opportunity of promoting the kingdom of God on earth? or, has the day passed in listless inactivity, in careless lounging negligence, or in acts of vicious indulgence? Such a practice as this would soon bring us to a true sense of our real condition—would induce sincere and godly repentance, and produce the habit of *always* watching—*always* praying—*always* fighting against the temptations which constitute the trial of our faith. Think of this all ye who have lived “without God in the world,” or who have carelessly “run the race that is before you.” Remember that you can be saved through Christ *alone*—that all who come to him shall have life, but that none shall be saved but those who “persevere unto the end.”

ON THE BAPTISMAL SERVICE—No. II.

The Services of our Church generally open with an impressive exhortation and explanatory introduction, setting forth the institution, nature and design of the duty or ceremony about to be performed.—The service now under consideration opens with this brief exhortation; which, brief as it is, nevertheless contains such a clear and forcible exposition both of the nature and also of the necessity of Baptism, that the members of our Church are without excuse if they remain ignorant either of one or the other.

Dearly beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate, and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's Holy Church, and be made a lively *member* of the same.

This fine introduction commences with the assertion of a momentous and awful truth—that “all men are conceived and born in sin,” and consequently that they all are liable to God's wrath and damnation. This doctrine is what is commonly called, in one word, the doctrine of *Original Sin*—and it pervades all the services, homilies, and articles of our Church. Two or three of the most remarkable quotations will suffice.—One of the homilies, speaking of the holy men in the Old Testament, declareth, “how well they remembered their “name and title, their all corrupt frail nature, *dust, earth and ashes*”—and again, “All men, of their evilness and natural proneness, be universally given to sin”—and again, “This our right name, calling and “title, *Earth, Earth, Earth*, pronounced by the Prophet Jeremiah, “sheweth what we be indeed”—and yet again, “St. Paul in many “places painteth us out in our colours, calling us *the children of*

"wrath, when we be born. St. John the Baptist, *being sanctified in his mother's womb*, and praised before he was born, filled even from his birth with the Holy Ghost, yet plainly granteth that he had need to be washed of Christ."—Our catechism, in like manner, declares, that we are "by nature born in sin, and the children of wrath."—So also the 9th article asserts, that "original sin is the fault and corruption of the nature of every man that naturally is engendered of Adam, and in every person born into this world it deserveth God's wrath and damnation." The same doctrine is asserted also in the 10th article.

Now this doctrine of our Church, debasing as it may appear, and humiliating to the pride of human nature, is nevertheless the doctrine of God's unerring Word.—In the book of Job we find these complaints—"Who can bring a clean thing out of an unclean? No one. How then can he be clean that is born of a woman? What is man that he should be clean, and he that is born of a woman that he should be righteous?" The inspired David exclaims, "*Behold I was shapen in wickedness, and in sin hath my mother conceived me*"—and the exemplary Apostle St. Paul expresseth, "*We are all by nature the children of wrath—By one man sin entered into the world, and death by sin; and so death passed upon ALL men, for that ALL have sinned—By ONE man's disobedience MANY were made sinners; and by the offence of ONE judgment came upon all men unto condemnation.*"—This humiliating and universal statement of the Apostle must apply principally to *original sin*, because a large proportion of mankind are taken out of the world before they can have committed *actual sin*.

Our Church having thus, like a skilful and candid physician, convinced us of the existence and nature of this universal malady, next proceeds to point out the gracious and powerful remedy provided for us by the great physician of our souls, as absolutely necessary for our recovery; viz. that we should "be regenerated, and born anew of water and the Holy Ghost." Here again we find our Church adopting not only the doctrine, but also the phraseology of Sacred Scripture, for this expression is evidently borrowed from our Saviour's assertion to Nicodemus, as recorded in the third chapter of St. John's Gospel, and fifth verse, in which he unequivocally asserts the general necessity of regeneration by water and the Holy Ghost.

With what ardor doth the saint-like Jeremy Taylor* express himself when speaking of the inestimable blessings of this sacred ordinance.

Baptism is a new birth, by which we enter into the new world; the new creation; the blessings and spiritualities of the kingdom. And this is the expression which our Lord himself useth to Nicodemus: *Except a man be born of water and of the Spirit.* It is called also, by St. Paul, *the laver of regeneration.* For now we begin to be reckoned in a new account,—God is become our Father, Christ our elder Bro-

* Author of "Holy Living and Dying," and other most devotional Works.

ther, the Spirit the Earnest of our Inheritance, the Church our Mother, our food is the Body and Blood of Christ, Faith is our learning, Religion our employment, our whole life is spiritual; Heaven the object of our hopes, and the mighty prize of our high calling.

Such being the inestimable blessings and privileges annexed to the holy sacrament of Baptism, how wisely doth our Church beseech us to call upon God, our gracious and affectionate Father, through the mediation of his Blessed Son our Lord and Saviour Jesus Christ, that of his unmerited mercy he would vouchsafe to adopt this natural child of wrath into his own spiritual family; to admit him into the Church militant here on earth, as preparatory to his admission into the Church triumphant in Heaven; to grant that the outward rite of washing with water may be not only a *fit emblem or outward sign* of the inward purification of soul, but may also be *the means whereby*, through the operation of the Holy Spirit, he may receive that inward spiritual grace, and may prove to our hearts an assuring pledge that God will faithfully perform the promise made by his Son at the institution of this sacrament, *Lo! I am with you always, even unto the end of the world.* And finally and especially, she beseeches us to pray that the person about to be baptized may not only become a member, but also a *lively* member of Christ's Holy Catholic Church; i. e., that his life may be in conformity to the glorious privileges of this his high calling, that he may *not receive* that spiritual *Grace of God in vain*, that he may not only be grafted into *the true Vine*, but may also *bear much fruit*. Thus doth our excellent Church wisely exhort us to pray, and the two prayers which she had provided for this occasion are, like all her formularies, simple yet sublime, fervent yet chaste, and highly scriptural both in doctrine and phraseology.

THE FIRST PRAYER.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and, by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*, wash *him*, and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

God is "almighty and everlasting," *the same yesterday, to-day, and forever.* The same miraculous power which, amidst a universal deluge, saved the eight persons of Noah's family, can still work the miracle of regeneration in the waters of Baptism—can, amidst the universal inundation of human depravity, admit his children into the ark of his Church, against which in vain may all the waves of this tumultuous

tuous world toss their rage, or pour forth their devouring flood. Like as when the waters of the ancient deluge increased and prevailed, they only served to bear up Noah's ark, and *it was lifted up above the earth*; thus also, though the billows of temptation, temporal or spiritual, rage and swell, yet, secure in the ark of Christ's Church, the Christian is only thereby lifted up above this lower earth. He is elevated towards his bright abode. With Hope, as an anchor of the soul, sure and steadfast, and steering by *the bright and morning star*, he may reach the land of eternal felicity—*then shall he be glad because he is at rest, and is brought to the haven where he would be.*

Yes! the same miraculous Power that preserved the lives of his *covenanted* people Israel, when fleeing through the Red Sea from their cruel enemies;—the same Power can still preserve the souls of his people, elected and called into covenant with him by Baptism, amidst all the waves of temptation and sorrow, which every instant threaten to overwhelm. His Arm that caused the Red Sea to divide her mighty flood for the safe passage of his people;—his *arm is not shortened.* His word is everlasting who hath said, *Fear not thou whom I have chosen; I have called thee by my name, thou art mine. When thou passest through the waters I will be with thee, and through the floods, they shall not overflow thee.*

He who in an especial manner manifested his presence by the descent of the Holy Ghost, when Christ was baptized in the River Jordan, and by a voice from Heaven declared, *this is my beloved Son*; the same almighty and *everlasting Father* will now condescend to be present, by his Holy Spirit, in the Sacrament of Baptism, and to adopt us as his own children, *to conform us to the image of his Son*, and to make us "*partakers of his heavenly kingdom.*"—Gracious and almighty Father can it be possible? Yea! we doubt not, for THOU hast promised; *they shall be called my sons and daughters saith the LORD God ALMIGHTY.* Well then might the favoured Disciple, in a fervour of gratitude exclaim—*Beloved! behold what manner of Love the Father hath unto us, that we should be called the Sons of God—Beloved, now are we the Sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.* Never, never, may we forget this beloved Disciple's practical conclusion of this triumphant, yet pathetic passage—*Every man that hath this Hope in him purifieth himself even as Christ is pure.* But we are digressing.

The metaphorical application of the various events of Noah's ark, the Children of Israel passing through the Red Sea, &c. is fully authorised by the Sacred Scriptures. For St. Peter, in his first Epistle, writes on this wise—*Once the longsuffering of God waited in the days of Noah while the ark was preparing, wherein few, that is eight persons, were saved by water, the like figure whereunto Baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a*

good conscience toward God) by the resurrection of Jesus Christ. As if he had said, the preservation of Noah's family in the ark is a figure typifying our Salvation through admission into the ark of Christ's Church in the rite of Baptism, which becomes effectual to us, not in respect merely of the outward element water washing off the filth of the flesh, but in respect of the inward grace, whereby the conscience is quieted and assured of pardon. And this salvation and efficacy of Baptism is justly ascribed to the Resurrection of Jesus Christ, because that glorious event is the only sure evidence that the sins for which he died were fully and completely expiated.

In like manner, of the second type mentioned in this prayer, St. Paul writes on this wise—*Brethren, I would not have you ignorant that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink of the same spiritual drink, for they drank of that Rock that followed them, and that Rock was Christ. But with many of them God was not well pleased, for they were overthrown in the Wilderness. Now all these things happened unto them for examples, and they are written for our admonition, upon whom the ends of the earth are come; to the intent we should not lust after evil things as they also lusted; neither murmur as they also murmured, &c.; neither be ye idolators as were some of them, &c.* As if he had said, our fathers' passage through the Red Sea, guided by the pillar of cloud under the law of Moses, was typical of our Baptism under the Gospel of Christ. Both the act and the result were similar. The entering into, and the emersion from, the water resemble the ceremony of Baptism; and upon this event they entered into covenant with, and professed their faith in God. The rock, also, whence they miraculously drank, was typical of *Christ the Rock of Ages, the Fountain of Living Waters*, of which *he that drinketh freely shall never thirst again*. But, notwithstanding all these great, and miraculous, and covenanted privileges, many of them rebelled, and therefore God was displeased with them, and *their carcases fell in the Wilderness*, without having attained the *promised Land of Canaan*.—Now all these events and types are recorded in the sacred Scripture for the instruction of us Christians in these latter days. Whilst there are among us indulgers of those sensual lusts, followers of those "poms and vanities of this wicked world," which every Christian, in his Baptism, solemnly promised to renounce—so many murmurers against the unerring dispensations of Providence—so many idolators, who are worshippers of gold, *whose god is their belly*, or who are, in anyway, *lovers of pleasure more than lovers of God*;—whilst this is the case with too many baptized Christians, *let us fear* (to use the same Apostle's expression) *lest a promise being made us, in Baptism, of entering into His rest, of which the earthly Canaan was but a type and shadow, we, nevertheless, come short of it. Let us*

pray, and endeavour, that being thus "*called to a state of Salvation, we may continue in the same unto our life's end.*"*

On the third subject alluded to in this prayer, "*sanctifying water to the mystical washing away of sin by the Baptism of Jesus Christ in the River Jordan,*" we shall only give this simple, but clear, illustration from the inspired writings of St. Paul: *Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it by the washing of water, that he might present it to himself a glorious Church, that it might be holy and without blemish.*

Such, then, is a description of what all baptized persons ought to be, and have solemnly engaged to be. Thus instructive, thus consolatory, thus devotional, thus scriptural is this baptismal prayer of our incomparable Church. *Having therefore boldness to enter into the holiest by the Blood of Jesus, let us draw near with a true heart in full assurance of Faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our Faith without wavering, for he is faithful who hath promised.*

THE SECOND PRAYER.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; we call upon thee for this *Infant* that he coming to thy holy Baptism, may receive remission of his sins by spiritual regeneration. Receive him, O Lord, as thou hast promised, by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that this *Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

This prayer will, to any one conversant with the Sacred Writings, immediately appear remarkable for its scriptural doctrine and phraseology. David saith, that God *shall deliver the poor when he crieth, the needy also, and him that hath no helper.* And our Saviour saith, "*Come unto me all ye that labour and are heavy laden and I will refresh you—him that cometh unto me I will in no wise cast out.*" God is therefore "*the aid of all them that need, the helper of all them that flee to him for succour.*" So, likewise, with regard to the second and third title attributed to God, *Jesus saith, I am the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live, and whoso liveth and believeth in me shall never die—and again, He that believeth on me hath Everlasting Life—and St John saith, This is the true God and Eternal Life.*

All these titles are peculiarly appropriate to the petition immediately following—"We call upon thee for this child, that he, coming to thy holy Baptism, may receive remission of his sins by spiritual regeneration." This connexion of Baptism and Regeneration with our

* Church Catechism.

Saviour's Resurrection is constantly alluded to in the writings of the Apostles; wherein that glorious event is mentioned not merely as a type, but also as the *efficient cause* of our spiritual resurrection in the waters of Baptism. We recommend more especially a reference to I. Pet. i., 3, 4. compared with iii., 21—also to Rom. vi., 3, 4, 5, 8, 9, 10, 11—and to Col. ii., 11, 12, 13. We are, by nature, *dead in trespasses and sins*; by this spiritual resurrection, we emerge, as from the grave, to a new state of spiritual existence, we receive our title, to participate in the glories of Christ's Resurrection, and the promise of *forgiveness of all our sins.**

The expression "remission of sins," as applied to Baptism, is perfectly scriptural. We need scarcely remind our readers, that our creed requires us to "acknowledge one Baptism for the remission of sins." We will endeavour to illustrate the doctrine, and prove it to be consistent with the word of God.

The whole force of the nature, and necessity, and benefit of Baptism rests on this ground—that "all men are conceived and born in sin"—and consequently that all need pardon, or, in other words, "remission of their sins." Alas! what *man* could invent or effect any mode of procuring this pardon? But, blessed be God, (to use the language of St. Paul) *he hath saved us, by this washing*, or this bath, of *regeneration*, † or, in other words, by admitting us into covenant with him, through the instrumentality of Baptism. For we must always bear in mind, that the Sacrament of Baptism is every where represented as a deed of covenant between God and man, and that one essential part of the covenant, on God's part, is "forgiveness of our sins." Thus St. Paul declares in the passage from his Epistle to the Colossians above referred to. And Jeremiah, in prophetic language, declaring the blessed effects of this new covenant, thus expresses himself—*Behold the days come, saith the Lord, when I will make a NEW COVENANT.* Now, what is this new Covenant, this new Testament, or new dispensation? *This is the Covenant I will make: I will put my laws into their mind, and write them in their hearts, and I will be unto them a God, and they shall be unto me a people. For I will be merciful unto their unrighteousness, and their iniquities will I remember no more.* Now is not this a most explicit declaration, on God's part, that in this new Covenant of Baptism, he would enlighten our minds and sanctify our hearts; he would acknowledge himself as our Father, and adopt us as his children of grace; he would be merciful unto us, and forgive us our sins—nay, the expression is yet stronger, he would wipe them from his memory altogether—*he would remember them no more.* In a word, in Baptism our original or ancestral sin receives an *immediate, absolute and free* pardon, and at the same time we receive a *promise* of remission of our own *actual personal* transgressions, on condition of *repentance toward God, and Faith toward our Lord Jesus Christ.*

* See Article of Religion 27.

† Titus, iii. 5.

The prayer then continues, in the same scriptural style and language, to call to mind the merciful assurance of God, through his Son Jesus Christ, as recorded by the Evangelist St. Matthew, vii. 7, 8—*Ask and it shall be given you, &c.* And, lest this clear statement of God's readiness to hear our faithful petitions should admit of a doubt in our hearts, our Lord illustrates and demonstrates this statement by the beautiful and affecting simile of an earthly parent's readiness to hear the cries, and grant the requests, of his distressed and darling son. With such encouragement, then, how can we one moment hesitate to adopt the concluding language of this prayer, "So give now unto us that ask, let us that seek find, open to us that knock, &c."—*vide supra.* Alas! how true is it, that *the children of this world are wiser in their generation than the children of light.* For, as the devout Fénelon has acutely remarked, "If we had only to *ask* for riches in order to obtain them, what earnestness, what assiduity, what perseverance should we manifest in our prayers; if we had only to *seek* that we might find a treasure, what stone would we leave unturned; if we had only to *knock* for admittance into the King's Council, or the highest offices, what reiterated knocking should we hear."*

We have given this ample illustration of the opening exhortation, and of these two prayers, because by so doing we trust we have facilitated the exposition and application of subsequent parts of this Service; particularly of that part where the Minister reminds the parties then present, of the subject and object of their *previous* petitions, and also of our Saviour's *promise in his Gospel* "to grant all those things that they have prayed for."

Hitherto our service has led us to the consideration of Baptism in general, whether *adult or infant.* But, in order to prove the propriety of *infant* Baptism, our Church recites, in the service for this occasion, a portion of the Gospel of St. Mark, calculated to prove the propriety of admitting young children to that holy sacrament. In the office for Baptism "of such as are of riper years," she has provided a different Gospel, more appropriate to the case of adults. But of this hereafter. At present we will attend to

The words of the Gospel written by St. Mark, in the 10th chapter, at the 13th verse:—They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

* Si nous n'avions qu'à demander les richesses pour les obtenir, quel empressement, quelle assiduité, quelle persévérance! Si nous n'avions qu'à chercher pour trouver un trésor, quelle terres ne remuerait-on point! S'il n'y avoit qu'à heurter pour entrer dans le Conseil des Rois et dans les plus hautes charges, quelle coups redoublés n'entendrait-on pas!—*Réflexions de l'Archevêque Fénelon.*

Speaking of Jesus Christ as a man, perhaps there is not any one trait in his character so remarkable or so prominent as his singular fondness for young children. And there is consolation in this example, when the cold hearted philosopher, wrapt in the fancied dignity of apathy, would ridicule us for similar attachments. To listen with intense pleasure to the lisping prattle and, not unfrequently, the deeply interesting questions of innocent children, may appear beneath the dignity of *mighty man*, who prides himself on being the father of science and of letters; but, certainly, to feel high delight and deep interest in such occupations, was not inconsistent with the dignity of the MIGHTY GOD, the EVERLASTING FATHER.

The above cited passage from St. Mark's Gospel is certainly a most striking instance of this remarkable trait in the human character of Jesus Christ, and most beautifully does our Church apply it in the exhortation immediately following, which we shall presently lay before our readers.

In the 18th of St. Matthew's Gospel, we find our Lord declaring, *Whoso shall receive one such little child in my name receiveth ME.* And he mentions it as a heinous crime to *offend*, that is, to throw any stumbling block or impediment in their way, to prevent their access to Him—*whoso shall offend one of these little ones it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea.* In the 10th verse of the same chapter, he represents children as the peculiar objects of the care of guardian angels—*Take heed that ye despise not one of these little ones, for I say unto you, that in Heaven THEIR ANGELS do always behold the face of my Father.* In the 14th verse, he declares they are the especial objects of God's parental care—*It is not the will of your Father which is in Heaven that one of these little ones should perish.*

At our blessed Redeemer's last appearance in the temple, previous to his sacrifice of himself on the cross, his gracious ear was delighted, and his benevolent heart was affected by the hosannas of lisping childhood; and when the haughty and envious Scribes and Pharisees urged him to silence these humble offerings of adoration, he reminded them that David had prophesied of this very event, when he exclaimed, in the 8th Psalm, *Out of the mouths of babes and sucklings thou hast perfected praise.*

Not did this tender regard, which so strongly marked his character throughout life, die with him on the cross, nor was it left in his grave. We find recorded, in the last chapter of St. John's Gospel, a very pathetic instance of this singular affection subsequent to his Resurrection. Addressing himself to Simon Peter, he demanded, with affectionate earnestness, *Simon, son of Jonas! lovest thou me more than these?* And when that apostle, in reply to this pathetic question, appealed to his divine Master's omniscience; our Lord, fully convinced of his sincerity, immediately pointed out a method by which he might,

when his beloved Master should be no longer personally present with him, still continue to prove the fervor of that love—*Jesus saith unto him, Feed my Lambs.* The Prophet Isaiah predicted this peculiar trait of character, under this beautiful image: *He shall feed his flock like a shepherd, he shall gather the LAMBS in his arms, and carry them in his bosom, and gently lead those that are with young.*

It is difficult to conceive how they, who so violently oppose infant Baptism as a vain, and insignificant, and useless rite, can reconcile these passages from the sacred Scripture to their principles and feelings. For our own part, we are convinced, by such authority, of the correctness of the assertion in Art. of Religion XXVII., that “the Baptism of young children is in any wise to be retained in the Church as most agreeable to the institution of Christ.”

We cannot conclude this Essay more appropriately than by the exhortation immediately following, which is in itself so beautiful and impressive a comment on the above cited portion of St. Mark’s Gospel that it requires no addition from us. Indeed, its application of “this Gospel” to the child then presented at the baptismal font, is so deeply affecting that it must needs search the very heart of every mother, and inspire it with love and gratitude towards that adorable Lord, who hath manifested such love and affection for her helpless and precious babe.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not, therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father towards *this infant*, declared by his Son Jesus Christ; and nothing doubting, but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his Holy Baptism; let us faithfully and devoutly give thanks unto him;

C. S.

(To be continued.)

ON THE LITURGY OF THE CHURCH OF ENGLAND.

“ Though a Protestant Dissenter, I cannot be insensible of its merits. I believe that the evangelical purity of its sentiments, the chastised fervour of its devotions, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.”

ROBERT HALL, Leicester.

The generally acknowledged, and, in many cases, justly appreciated, excellency of our National Liturgy, might seem to render any discussion of its claims to our veneration and regard almost superfluous. But as nothing, however excellent, is allowed to pass unassailed by those whom prejudice or party-spirit has armed against it, and the Liturgy has in this respect shared the general fate; a few remarks on the subject may not be deemed out of place in an early number of the Christian Sentinel. It is not, however, our intention to engage in any extended or laboured discussion either of its numerous excellencies, or of the objections which have at various times been raised against particular parts and expressions in its different offices. Nor would we be thought, in our endeavours to maintain the honor of the Liturgy, to be the champions of every *single word* contained in it. We are its cordial admirers, but not its blind idolaters. We do not forget that it is a *human* composition, and that *perfection* is not therefore to be expected from it. There are, perhaps, a few parts—*very few indeed*—which would admit of improvement; but we do not see into whose hand it could be safely trusted in the present day of innovation and speculation, when what is venerable and approved, too often, for that very reason, becomes suspected; and when it requires considerable firmness to stand the charge of prejudice and bigotry, with which those who hold fast *the good old way* are not unfrequently assailed. “ The creed of a nation is an awful deposit: and we greatly fear, that, if ever cast into a modern crucible to be purged of its dross, it will lose much of its pure gold in the process. We are content, therefore, to take it as it is; and remembering our infirmities, and those of our species, we are rather disposed to wonder it is so good, than to complain it is no better. Every day’s experience shows that it is perfectly competent, under the Divine blessing, to produce, to revive, and to sustain a spiritual religion.”

The object of this communication is, to furnish the members of our own communion with some general arguments for the use of a Liturgy in the public service of the Church; and to endeavour to impress their minds more deeply with a sense of their inestimable advantage, in possessing such a *form of sound words* as that provided by the National Establishment.

That Liturgies were regularly used in the *Jewish* Church, both before and at the time of our Saviour’s incarnation, is, I believe, universally admitted by those conversant with its history. That the public

prayers of the *Christian Church* were in like manner offered up according to settled forms at a very early period, is also a point too well established to admit of successful controversy. Their use was also sanctioned in the former case by our Lord's personal attendance upon the Synagogue worship, of which repeated mention is made by the Evangelists; and in the latter by the appointment of that *most excellent form* which he himself has given us, and which is thence called, by way of eminence, the *Lord's prayer*.—Nor is it at all improbable, as Calmet remarks, that the prayers of the first Christians were formed on the model of those of the Jews, “some traces of the first and chief Jewish benedictions being found in the first articles of the Lord's prayer. The public prayers celebrated in the Synagogues” (he informs us,) “were performed thrice every day. The minister began the service with a prayer called *Kadush*, because therein they asked of God to sanctify his name, after this manner :

O God, let thy name be magnified and sanctified in the world, which thou hast created according to thy good pleasure. Let thy Kingdom have dominion therein, let redemption flourish, and let the Messiah come speedily, that thy name may be glorified, &c.

From this prayer, which, from its being rehearsed in the Chaldee language, is supposed to have been composed either during or soon after the the Babylonish captivity, Calmet concludes that our Saviour borrowed these words: “Hallowed be thy name; thy Kingdom come.” The *whole*, indeed, of that admirable form, according to Lightfoot and Schoetgen, appears to have been modelled after the Jewish *Euchologies*; and Gregory, after them, has given the following as its prototype:

Our Father, who art in Heaven, be gracious unto us! O Lord our God, hallowed be thy name, and let the remembrance of thee be glorified in Heaven above, and in the Earth here below! Let thy Kingdom reign over us now and forever. The holy men of old said: remit and forgive unto all men whatsoever they have done against thee! And lead us not into the hands of temptation, but deliver us from the evil thing! For thine is the Kingdom, and thou shalt reign in glory for ever and for evermore.

Such was the respect which our blessed Saviour paid to the ancient and venerated forms of his own nation, that He, in whom all wisdom dwelt, condescended to use them as patterns of his own.—This example of adherence to antiquity our own pious reformers have closely followed in the compilation of the Liturgy of the Church of England. At the period of the Reformation, the people of England, in general, thought well of forms and liturgies; admitted the solemnity of much of the Romish Ritual; worshipped with delight in the devout prayers conveyed through many ages by the Church of Rome; and found in many of her ceremonies a charm to fix the wandering mind, to warm the fro-

zen feelings, and to inspire that harmony of soul which produces the nearest resemblance of the Church above. But they had now also become convinced of the impropriety of those corrupt and idolatrous mixtures which had been gradually introduced into their religious services, and were anxious to see them restored to their primitive purity. Our reformers had cautiously marked these modern corruptions and superstitious innovations, and gladly embraced the opportunity of effecting a change. But they were aware, that what is old is always preferable to what is new in religion, till the defects of the old can be fully proved; both because the evils of the old are already, in some measure, ascertained, whilst those of the new are not; and because, by associating antiquity with religion, the mind transfers to religion the natural homage which it pays to age. They did not, therefore, with a rude hand pull down and annihilate the whole fabric at once; in accordance with the wishes of the Puritans, who had carried their horror of Popery to such a pitch that they dreaded a surplice, as children do a ghost, and seemed to think that to bow at the name of Jesus, to make the sign of the cross in the Sacrament of Baptism, and to kneel in that of the Lord's Supper, was to desecrate the most sacred ordinances, to extinguish the fire of the altar, and to shut up the way to the mercy-seat: no—they pursued a different line of conduct. "They examined," says Downes, in his *Lives of the Compilers*, "not only the Popish forms, but likewise *all other service-books* then in use. These they compared with the *primitive* liturgies: and whatever they found in them consonant to the *Holy Scriptures*, and the doctrine and worship of the *primitive church* they retained and improved; but the modern corruptions and superstitious innovations of later ages they entirely discharged and rejected." To this we may further add, the testimony of Bishop Stillingfleet, in his *Origines Britannicæ*: "Our Church of England hath omitted none of those offices in which all the *ancient churches* were agreed: and where the (primitive) *British* or *Gallican* differed from the *Roman*, our Church hath not followed the *Roman*, but the other." The *Gallican Liturgy*, said to have been originally framed by Polycarp (the disciple of St. John) and Irenæus his disciple, was introduced, it seems, into England in the beginning of the fifth century, nearly two hundred years before Pope Gregory sent St. Austin and his Monks thither to convert the Saxons to the faith.—It must, however, still be acknowledged, that a large portion of our Liturgy was also in use in the Romish Church. "The Church of England," says Milner, "is not only indebted to Gregory (of whose *piety* Mr. M. has produced the most indisputable evidence in his *Ecclesiastical History*;) for the Litany: in his *Sacramentary* he embodied the collects of the *ancient church*, and improved old, or made new ones. Gelasius, before him, had appointed public prayers, composed by himself, or others. These were all placed in the offices by Gregory. And, by

" a comparison of our Book of Common Prayer with his Sacramentary, it is evident, that almost all the collects for Sundays and the principal Festivals in the Church of England were taken out of the latter. To me it appears to be an advantage, that our reformers followed antiquity so much in the work. The purification of the ancient services from the corrupt and idolatrous mixtures of Popery was as strong an indication of their judgment as the composition of prayers altogether new could have been."—It appears, then, that the service of the Church is far more ancient than the Roman Missal. And whoever," continues Milner, "has attended to the superlative simplicity, fervour, and energy of the prayers, will have no hesitation in concluding, that they must have been composed in a time of true Evangelical light and godliness. It is impossible, indeed, to say how early some parts of the Liturgy were written, but doubtless they are of *very high antiquity*." It would be disingenuous, therefore, not to acknowledge, that many of our prayers were in use in the Roman Catholic Church, from which the Church of England is reformed: and (to use the words of an eminent literary character of the present day, well known for his antiquarian and biblical researches, but not a member of the Establishment,) "it would betray a want of acquaintance with Ecclesiastical antiquity, to suppose, that those prayers and services *originated* in that Church, as several of them were in use from the *first ages* of Christianity, and *many* of the best of them, before the name of Pope or Popery was known in the earth."—Thus was that "*form of sound words*," which we use to this day, brought to its present state, some few modern prayers, constructed on the ancient model, being added to meet the exigencies of more modern times; and in this state it has afforded the means of Christian instruction and edification to hundreds of thousands (might we not rather have said *millions*?) of devout and spiritual worshippers who are now before the throne of God. *

* This is a truly sublime and inspiring remark; surely, to the humble, and devout, and ardent Christian, this consideration must be a source of unspeakable satisfaction and delight, and his heart must swell at the recollection that he pours forth his supplications and thanksgivings at the Throne of Grace in the very words uttered by the sweet Psalmist of Israel, by Zacharias, the blessed Virgin, devout old Simeon, by the Son of God, and the inspired Apostles; and only secondary thereto is the recollection that they are poured forth in the expressions used by such men as Polycarp, Cyprian, Chrysostom, Ridley, Latimer, *men who gave up their lives for the name of the Lord Jesus*; and tho' last, not least, the "good old Herbert," who, on his death bed, requested his attendants to offer up a prayer; and being asked what prayer, replied with animation, "give me one of the good old prayers of our excellent Church, I know none other to be compared with them."—Some visionary searchers after speculative perfection, may be led astray by a feverish thirst of innovation; (that disease which, at the present period, so sorely afflicts the political and religious world,) and cast a sneer at forms hallowed by the hand of time, and almost consecrated by the tears and blood of "the noble army of Martyrs;" but to our old-fashioned way of thinking it appears a delightful consideration, that in the collects and

The suffrage of remote antiquity, and the sanction of Jesus Christ himself as well of the Christian Church in its earliest and purest ages, being thus ascertained in favour of precomposed forms of prayers; it may not now be irrelevant to point out some of the advantages of such forms for the purposes of public worship. These may be seen first, in a *negative* point of view, by noticing some of the *disadvantages* connected with *extempore* prayer, as used by those who dissent from the Church of England. And here, without entering at large into numerous objections which might present themselves to persons of our own communion who have had an opportunity of judging for themselves, and have thought seriously on the subject; we shall content ourselves with the admissions of the dissenters themselves. For this purpose we avail ourselves of the following quotations from "A new Directory for Nonconformist Churches:"—"It is a matter of notoriety, that some
 "worthy ministers amongst us sometimes appear, at least, to be so
 "much embarrassed, as to occasion their hearers to be in pain for
 "them, lest they should be obliged to stop. In this case, the devo-
 "tion of the people will be interrupted, as that of the minister must
 "necessarily be, who cannot be considered as *praying*, so properly as
 "making a prayer. And the same, indeed, may be remarked of
 "others, who, though they do not commit any gross blunders in
 "speech, nor often recal their words, yet speak so slow, and with such
 "a degree of stiffness and formality, as to indicate that their minds
 "are more occupied in studying their language, than in exercising the
 "devout feelings of the heart.—It is also observable that the prayers of
 "many different ministers are so much alike, that they seem as if they
 "had been borrowed from some common form. The same common-
 "place phrases (and some of them very quaint ones,) perpetually oc-
 "cur; as likewise certain peculiar scripture allusions, not of the most
 "proper or intelligible kind."

"A certain popular preacher from the country, now deceased, in
 "praying before the sermon of one of his brethren, (in London,) gave
 "a long dissertation on the *evil of sin*; which he illustrated by enu-
 "merating the mischiefs it has done in the creation—expelling the
 "Angels from Heaven, turning our first parents out of paradise,
 "bringing a universal deluge on the earth, overturning cities and king-
 "doms, &c. &c. It was all ingenious and striking, but it was not *prayer*.
 "It may serve to set some people right in this matter," (i. e. the dis-
 "senting mode of prayer,) "to reflect upon the ingenuous confession,
 "made by one who had been much admired and followed for his ta-
 "lent in praying extempore. Having a prayer read to him, which had
 "been a good time before taken from his mouth in short-hand, and
 "being asked his judgment of it, he found so many absurd and inde-
 "cent expressions, that when he was told *he was the man who had*

prayers of our Church we offer up those expressions of devotion which, from the hearts and lips of holy men, have from age to age ascended like incense to the Throne of God.—*Edit.*

"used it, he begged God's pardon for his former bold presumption and folly, and resolved never more to offend in this kind, but to pen, first of all, the prayers he should use hereafter in public."

We might proceed with quotations of this nature, but, as our object is not to drag to light the defects in the system of our dissenting brethren, (some of whom in England we knew, and highly esteemed both for talents and piety,) but to evince, that we are not, on *their own showing*, without some grounds of preference for a written form of prayer. We forbear. The last quotation, indeed, speaks volumes to a reflecting mind.

In proceeding now to notice some of the *positive* advantages of a Liturgy, we are led to remark, that it supplies a remedy for the unequal abilities of those to whose lot it falls to conduct the public service of the Church. Some men, indeed, there are, who are so highly gifted with the qualifications requisite for this important office—whose judgment is so matured, whose minds are so deeply imbued with the spirit of devotion, whose memories are so well stored with scripture truth and scripture language, and who are so blessed with a ready utterance, that a congregation would seldom, perhaps, fail of being edified under their mode of conducting its devotions, unaided by forms.* The number of these, however, is comparatively small. Such attainments are *usually* the attendants of age and experience. Our Church, therefore, in the adoption of a Liturgy, acts upon a correct and philosophical view of human nature. The principle which leads her to this choice is, that ordinary men, such as in the nature of things the greater number of every body of clergy must be, are not to be intrusted with the uncontrolled conduct of the highest part of the services of a Christian Church, because it cannot be supposed that they possess the qualifications necessary for that purpose. To the young and inexperienced minister this is especially applicable. Let experience testify whether this be not a sound principle. In the present state of human nature, that Church, as well as that individual, acts wisely who puts little confidence in man.—Again, a Liturgy presents a remedy also for the fluctuating and uncertain frames of mind to which every individual minister is subject, and according to which, rather than to the diversified state of the people, his prayers will gener-

* Even in this case there is a strong objection (an objection, indeed, mentioned in the latter part of this Essay) to *social* worship and *public* prayer, unaided by precomposed forms—we mean that "the attention must be employed in listening for the words of the Minister, at the very moment when we are called upon to apply them."

We have occasionally attended places of public worship in which extempore prayers are used, and we invariably remarked that our attention was sadly distracted from the divine object of prayer, being almost entirely occupied in endeavouring to catch what the officiating minister uttered, of which we must be altogether ignorant until he have completed the sentence; and whilst we were repeating that sentence, the Minister had been uttering another, which of course was lost to us—thus we could only join with any effect in the *alternate* sentences, every alternate link of the golden chain of Prayer was broken, and the unity of the whole destroyed.—*Editt*

ally be conceived. Of the effect of these diversified feelings every one in the habit of using extempore prayer in his family and his closet, whether Minister or private Christian, must often have been painfully conscious. Ministers are still men when exalted in the desk or pulpit. Transfer then, the ideas thus called up, to the public service, and it will at once appear what an obvious advantage a written form, prescribed and drawn up by the collective wisdom of humble and holy men, has in all these respects. The very repetition of language which has often before been connected with devout feelings in our minds, may, by the blessing of God, be the means of rekindling the almost extinguished spark, and fanning it again into a holy flame. And, on the other hand, when our spirits are higher and our imaginations heated, such a form, not depending upon the caprice or feeling of the moment, will prevent our running into any extravagancies of thought or expression, and will be always applicable, and always safe. We might further dwell upon its advantages as a safe-guard against erroneous doctrine, but we have already, we fear, exceeded our limits. One point more we must notice, and that is the advantages which a Liturgy affords to the people, considered distinctly from the minister. When a Liturgical form of worship is used, the people are aware of the nature and import of every petition before it is offered up, and are prepared to accompany it with corresponding feelings of devotion; but where extempore prayer is used, the petitions which may be presented to Almighty God by the minister cannot be known till uttered by him, and consequently their import cannot be sufficiently weighed to warrant the concurrence of the congregation, without danger of their losing what may follow, and thus entering very imperfectly into the spirit of this duty. In *any* mode of conducting public worship, the intrusion of worldliness or of formality will always remain to be guarded against. But it is surely more easy to resist that intrusion, when we have an opportunity to study the expressions, and catch the spirit of the prayers we use, by previous preparation, than when the attention must be employed in listening for the words of the minister at the very moment when we are called upon to apply them.—Again—the fervency with which the soul may have accompanied an extempore prayer, can with difficulty be retraced in subsequent meditation: but a Liturgy affords facilities for embodying and recalling the impressions of our happier moments; its language is enriched to aged Christians, by being the representative of their past experience; and many delightful records are associated with it of hours when it softened and soothed their hearts.—Another advantage, and the last we shall notice at present, is, that a Liturgy affords no room for display on the one side, or criticism on the other. Few can have attended, even occasionally, at places of worship where extempore prayer is employed, without having felt themselves pained and offended by the way in which the petitions and expressions of the prayer are animadverted upon. For this, a Liturgy cuts off all opportunity.

Having been thus diffuse on the advantages of Liturgical forms in general, it remains for us to condense into a small compass, what may be advanced in favour of our own Liturgy in particular. At the head of this article, we have given the avowed sentiments of one of the most eminent Dissenting Ministers of the present day, (the Rev. Robt. Hall, M.A. Leicester,) whose name, with those who know the man, will carry with it no little weight. Such a testimony from such a quarter—from a man of Mr. Hall's mind and commanding talents—is in itself a host. We have also quoted another eminent literary character (the Rev. Adam Clarke, L.L.D. F.A.S.) in support of the antiquity of the Liturgy. To his testimony on that point, we now add the following remarks by him on the general merits of the work:—“A work almost *universally* esteemed by the devout and pious of every denomination, and the greatest effort of the Reformation, next to the translation of the Scriptures into the English language.—A work which all who are acquainted with it, deem superior to any thing of the kind produced either by ancient or modern times.” On the collect for the Second Sunday in Advent—“Blessed Lord, who has caused all Holy Scriptures, &c.”—generally made use of by the Clergy before their Sermons, he remarks, “the following *inimitable* Prayer, cannot be used in vain.”

The Liturgy of the Church of England, then, has been considered by able judges to be a composition of great excellence. It has now stood the test of examination, both by its adherents and its opponents, for several centuries; and there yet remains a numerous host of persons, endued with judgment and piety, who admire and revere the venerable structure. The *orthodoxy* of our public services will be considered by every friend to truth, to be one of their strongest recommendations, harmonizing as they do with the truth of God, as revealed in the Bible. “Our Liturgy,” a valued friend has remarked, “is not contrived, like Mr. Pope's universal Prayer, to suit the taste of infidels and heretics. But its language, on all the fundamental doctrines of Christianity, is clear and decisive.” This circumstance, indeed, will not recommend it to those who have imbibed the spirit of the present day; in which indifference to all religious truth, misnamed charity, and candour, forms a prominent feature. But our reformers sought not to please men, but God. The doctrines of the fall of man, the Trinity, the atonement and saving-merit of Christ, and the sanctifying influence of the Holy Spirit, they have asserted in pointed and energetic terms. The *variety of forms*, which occur in our Liturgy, and their judicious accommodation to all our spiritual necessities, constitute another characteristic of its excellence. The compilation proves that the authors of it, were well read in the present state of human nature. They were well acquainted with the fallen, guilty, corrupt, and helpless state of man, and with the glorious provision which the Gospel makes, for our present and eternal comfort. Is the Christian worshipper oppressed in spirit from a recollection of his sins?

Here are confessions of sin, and deprecations of the anger of God, that will adequately express his feelings; here are promises of pardon, that will approve themselves to his heart, by their exact correspondence with his wishes. Is he joyful in spirit? Here he is furnished with hymns of praise, that will describe in lively terms the grateful emotions of his breast. We shall, indeed, find it difficult to point out any situation, of a public or a private nature, relative either to our souls or bodies, which is not comprehended in our admirable forms. The *spirituality* of our Liturgy, is another of its excellencies. Nothing is there to be found to satisfy the conscience of the formalist; but, on the contrary, every thing that is calculated to awaken attention to the necessity of the worship of the heart, of communion with God, and real delight in his service. Herein, we are taught that "*God is a Spirit, and that they who worship Him aright, must worship Him in Spirit and in Truth.*" The absurdity of the language of mere compliment, when addressed to *Him who searcheth the heart*, is plainly pointed out, and the worship of our Church is adapted, exclusively, to the use of those who desire and expect to enjoy on earth, *in the Courts of the Lord's House*, that which may afford them a foretaste of, and fit them for, more refined and exalted pleasures at *God's right hand for evermore.*

Objections have been made to its alleged want of adaptation to individual cases, but certainly without just grounds. Such, indeed, is its comprehensiveness of expression, that it readily admits of application to individual feelings and wants; and often, when entering into the Church service, with a mind pre-occupied by peculiar circumstances, we have been unexpectedly touched with the unpremeditated suitability of some part of it to the subject which engaged us, and have felt it to be "meet for all hours, and every mood of man." Shall any one then be surprised at the decided attachment of pious Churchmen to their own formularies? Not only is their judgment convinced of their excellence, but their affections are also secured to them. They feel a filial veneration for those services which they have so often used with comfort and advantage: they love to pray in the words in which their forefathers prayed, and in which so many thousands of their fellow-worshippers, in every quarter of the globe, are still calling "*on the name of our Lord Jesus Christ, both theirs and ours.*" Nor is this mere bigotry, but the natural, and, in this instance, beneficial, effect of the principle of association inherent in the human mind. We will only add, at present, that we are quite sure that the preponderating attachment to the Church of England and her Liturgy, is entirely consistent with a cordial regard and esteem for all, of whatever denomination, who "*love our Lord Jesus Christ in sincerity;*" and, while we think that every member of the Church has reason to bless God for the Liturgy, and to say, "*the lines are fallen unto me in pleasant places,*" we would not forget our Saviour's words: "*other sheep I have, which are not of this fold.*"

OF CHRISTIAN UNITY.

The present state of the world, with respect to civil and religious liberty, must convey to the benevolent and pious mind sentiments of sincere delight, and must call forth expressions of gratitude and love to Him who has been pleased thus to order it. The Church of Christ is, at the present period, especially blessed in that an entrance is abundantly administered to those who would avail themselves of it, unaccompanied with the dread of bonds and imprisonment, which persecuted her devoted followers in the earlier ages of Christianity. It may truly be affirmed that she now has rest. She is presented to us, arrayed in all her beauty, and offering for our acceptance a participation of her highest privileges, with no other conditions than a compliance, on our own parts, with those very institutions which have served to raise her to that height of beauty and grandeur which excite, even in the breasts of her opponents, sentiments of reverence and admiration.

It might naturally be supposed that this happy disposition of things would lead every considerate man to embrace so favourable an opportunity to examine her excellencies, and when the mind should have been convinced, to unite himself to an establishment so eminently blessed. But as the richest blessings of our heavenly parent are neglected when freely and liberally supplied, and only *then* coveted when withheld from us, so it is the fate of the Church of Christ to be unheeded and despised, at the time she presents the strongest motives to union with her. The liberty her members enjoy has been used as a cloak of licentiousness; and instead of drawing more closely round their hearts the silken chain of union, it has led them to desert her, and join themselves either to one sect or another, as has best suited the impulse of the moment. The great and operating cause of all this mischief evidently arises from a mistaken notion [that the Church of Christ is not so exactly defined, but that any profession of Christianity will constitute us members of Christ's Church, however opposite the tenets themselves of the various professions may be. Were this indeed the case, there would then certainly exist no such thing as Christian unity, whereas it is a doctrine plainly set forth in the Scriptures, and the necessity of attending to it is frequently and strongly enjoined upon us by our blessed Saviour and his holy Apostles.

The force of prejudice imbibed in early years, and strengthened and matured by future growth, generally gains such an ascendancy over men as to keep them in bondage the rest of their lives. They take things for granted, from deference to the opinions and sentiments of those to whom they have been accustomed to look up for instruction, without taking the pains themselves to enquire whether things are so? This observation comes with two-fold force when applied to the concerns of religion, it being most unfortunately the case that this important subject is more carelessly considered than any other.—

Hence it appears, that men generally follow that form of faith and doctrine in which they have been educated; and however great allowances may be made for education, prejudice and example, still it is not a sufficient excuse for any one to forbear himself examining into a matter of such vital moment. Error as well as truth may descend from generation to generation; but it must not be allowed from this, that the example of the father does away with the error of the son. To live in separation from the Church of Christ, and plead no better excuse than the example of others, will not justify schism. The word of God, as contained in Holy Writ, is the only sure rule of our faith.—The usages of the Church, as observed in the time of the Apostles, and regularly transmitted by their successors, are the true *practical* application of it.

Amongst various other parts of Scripture treating on the unity of the Church of Christ, there is in the Epistle of St. Paul to the Ephesians, iv. 3, 4, 5, 6, strong expressions of unity. He mentions *one* body and *one* spirit, *one* hope of our calling, *one* Lord, *one* faith, *one* Baptism, *one* God and Father of all. And from these considerations, he exhorts Christians to keep the unity of the spirit in the bond of peace. To set aside the doctrine of Christian unity, or so to construe it as to make it consistent with every sect or denomination, however discordant their views may be, is to do away with the force and meaning of this and parallel texts of Scripture—as it is also the surest means of inducing a spirit of restlessness, which will be subversive of one's establishment in *any* one system of faith. The exercise of Christian liberty is the right of every man—but to unite with any religious denomination that pleases for the moment—to continue as long as that good liking may exist—to embrace another more gratifying to our present views when our former predilection ceases, or after having found some that can satisfy our *enlarged* notions, and then to build up a Church on our own principles—this surely is an excess of liberty, the spirit of which would more naturally apply to the disposition of a wayward child, than to characterize the conduct of the established disciple of Christ. In treating then on Christian unity, it is first of all, to be diligently enquired into whether or not there is delineated in the word of God a Church sufficiently marked to induce an union with her—and it will then follow for each man to reflect how far he is justified either in abstaining or in separating from her communion. The question we admit, is not altogether one of eternal salvation, nevertheless, a very important one, as relating to the visible Church of Christ here on earth, and as such, partaking of all those graces and assistances expressly promised to the Church. Adopting as a ground-work for this essay the Apostle's definition of a Church, as above referred to in the Ephesians, it will be manifest that upon the principles here laid down, no one can be thus united to Christ but through the medium of his Church—and that his Church is *one* is equally manifest from being represented as "*one* body." It is from the consideration of this oneness or unity of Christ's Church, that the necessity of Christian unity results,

and therefore it is very evident that it is *not* to be considered as a matter of *indifference* to what party or denomination of Christians we belong. Christ who is himself the head of the Church is one—the Church which is the body is also one—as it would be unnatural to suppose two bodies to one head, so is it equally inconsistent to suppose Christ the head of two Churches. It is true there are different members to the same body, but these members are constituent parts of that body—they act in subordination to the head, and are not therefore to be considered distinct or separate portions of that body—they are united to the body—they derive support and nourishment from it, and must, therefore, be considered as parts of the body itself. But this will not hold good when applied to different sects of Christians. Here are exhibited to the view jarring and contending portions—their faith—their doctrines—their practice disagreeing—whereas the Church of Christ is one united whole, fitly joined together, and compacted by that which every joint supplieth.

There is one Faith. As Christ the head of the Church is acknowledged to be “one Lord,” it will naturally follow that there would be one faith in that Lord to whom all his followers would look for direction as their head. If the members of the body follow the impulse of the will communicated to them by the head, so also is faith that principle which by uniting men to the Church constitute them members of her. It is therefore erroneous to affirm that different denominations of Christians holding different forms of faith can lay equal claims to being the true Church of Christ. There may be various articles of faith, but this variety must exist without contradiction—they must be one in nature—they must be one in object—because they depend on the same thing for their support and authenticity—the word of God. This is abundantly insisted upon in the writings of the Apostles, where we find a unity of the faith as well as a knowledge of the Son of God. We are exhorted earnestly to contend for the faith once delivered to the Saints, and a variety of other places in Scripture may be adduced all tending to substantiate this point. Now if these passages of Scripture do not refer to the Church as established by Christ and his Apostles, it will be difficult to say to what they do refer—and if it be granted that they are designed to point out some visible Church, it will be no less the part of wisdom to ascertain where that Church does exist, than it will be a matter of conscience to live within her communion.

There is one Baptism. Those who feel disposed to favour the opinion that the Church of Christ is altogether of a spiritual nature and possesses no visible token or sign of its existence here on earth, are willing to avail themselves of this sentiment by abstaining from uniting themselves to the Church, or by saying that if they do so *for example's sake*, it matters but little to what congregation they belong. But this assertion of the Apostle destroys both these conclusions. If there be but one Baptism appointed, (and what is here signified by Baptism can be no difficult matter to ascertain, if we consider the com-

mand of Him who instituted it as the form of admission into his Church,) it will follow that here does exist an outward and visible sign of the establishment of a Church—and if we pursue our enquiries, and see to whom the commission was given, and by whom transmitted, it will equally appear that this one Baptism is not left to be administered by every one who chooses to assume the right of doing so.

There is one God and Father of all. This consideration of the first article of the Christian's creed—the belief in one God the Father Almighty, Maker of Heaven and Earth—should serve as a bond to unite us in Christian unity—*He is above all.* We then who are the creatures of his hand should shew him all possible reverence and adoration—and can we render him a more acceptable service than by obeying the commands of his Son, and by following the rules which he hath laid down for us in his holy Church.—*He is through all*—He pervades all nature—He considers all our actions—He penetrates all our thoughts—and the knowledge of this should teach us obedience to his commands.—*He is in all.* He is ever present with the members of his Church—His promise from of old still remaining sure and stedfast—that He will never desert or forsake his people.

There is one Spirit. This is another consideration for the unity of the Church. Christ when he left her promised to be with her even to the end of the world; and after his ascent into Heaven the Holy Spirit was poured out upon the Apostles, and enabled them to perform miracles for the furtherance of their commission. But when God saw that the Church was so firmly established that the gates of hell could not prevail against it, he thought fit to withdraw this miraculous power. But though *this* mark is done away, God's Holy Spirit has never forsaken her from that time to the present moment—nor shall she ever want the aid and comfort of the promised blessing while she continues firm and established in the true faith of Christ and his Apostles.

There is one hope of our calling. As we all hope for eternal life in the world to come, and to be united to the Church of the first-born in Heaven, so should we endeavour, while in this preparatory state, to live in the unity of the spirit. As the hope is one, and common to all, so also is the Church one which furnishes this hope.

To sum up then the different points which constitute the unity of the Church, we find she is one body, having one head, who is over her, even Christ the Lord—that she is established in one faith—that she is washed by one Baptism—that she is supported by one God—that she is sanctified by one spirit—that she is animated by one hope.

C***

(To be continued.)

To the Editor of the CHRISTIAN SENTINEL.

REV. SIR,

It has often surprised me, that persons, whose minds have received the greatest polish that education can bestow, and who are so ready to acknowledge and applaud the productions of the classic writers of antiquity, affect to treat the Sacred Volume as if it were unworthy their notice. For viewing the Bible as a human composition, its indisputable claims to literary excellence entitle it to our attention and approbation, as has been acknowledged by some of the most competent judges, among whom is the celebrated Mr. Pope, who, speaking of the book of Job, says, "the whole of the book of Job, with regard both to sublimity of thought and morality, exceeds beyond all comparison the most noble parts of Homer." When we consider the influence that prejudice frequently exercises over our judgment, even when we are not aware of its existence in the mind, we may reasonably suppose, that this is one cause why many men, endowed with the most splendid literary qualifications, form such erroneous opinions of the character of the Sacred Writings, and speak of them with so much disrespect. Another reason, probably, is, their ignorance of the original language of the Old Testament, and of Eastern manners and customs; for, without a knowledge of the Hebrew, a man is as unfit to judge of the literary beauties of the Jewish Scriptures, as one, ignorant of Greek, is to judge of the literary merits of Homer. However faithfully a work may be translated, it is well known to you, Sir, that it is difficult, if not impossible, to convey, into a translation, the spirit and beauties of the original. This is particularly the case with the Hebrew, owing to the peculiar construction of that ancient language, and the various and sometimes opposite meaning of words formed from the same root.

The one hundred and fourth Psalm is a most sublime composition. While the important truths, which it contains, instruct the mind, the spirit of gratitude and devotion which it breathes, warms the heart; so that it is hardly possible for us to read it with the attention which it deserves, without uniting with its author in praising Jehovah. It contains such thoughts on the creative energy, and universal government of the Deity, clothed in such language as we should look for in vain any where else.

If you are of opinion that the following translation of this inimitable Psalm comes nearer the meaning of the divine original than our excellent authorised version; or that it may contribute towards the improvement of your readers, its insertion will oblige,

Yours respectfully,

AMICUS.

Montreal, April 2d, 1827.

TRANSLATION OF THE CIV PSALM.

O! my soul, bless thou Jehovah.
 Jehovah, my God, thou art exceedingly great ;
 Thou art arrayed with glory, even the majesty of glory.
 Spreading the light, like a garment ;
 Stretching forth the heavens like a curtain.
 Uniting his elevated places with the waters :
 He maketh the clouds his chariot ;
 And moveth on the wings of the wind.
 Making the swift winds his messengers,
 And the flaming fire his ministers.
 He laid the earth on her foundations,
 So that she shall not be moved for ages and ages.
 Thou didst permit the deep as a garment to cover it,
 And the waters stood above the mountains ;
 But from thy rebuke they hastened away ;
 At the sound of thy thunder they fled with fear : (1)
 From the high places to which they had gone up ;
 And the depths to which they had descended,
 To that place which thou didst prepare for them.
 The boundary thou hast appointed they shall not pass ;
 They shall not return to overspread the earth.
 He indeed sends the fountains of water,
 With the torrents that flow between the mountains :
 That all the living creatures of the field may drink :
 And all the wild asses (2) may quench their thirst.
 Near them the birds of heaven may dwell,
 And utter their voice between the branches.
 He watereth the mountains from the high places :
 With the fruit of thy works the earth is satisfied.
 He maketh the grass to grow for the use of cattle,
 And herbs for the service of man :
 For he bringeth forth food from the earth ;
 And wine that the heart of the feeble may rejoice,
 And their countenance be made to shine more than oil ;
 Even bread also that the heart of the faint may be sustained.
 The trees of Jehovah are saturated ;
 The cedars of Lebanon which he hath planted,
 That in them the birds may nestle ;
 And the stork have her nest among the fir trees.
 As the great mountains are the abode of the wild goats, (3)
 And the rocks are the shelter of the conies. (4)
 The moon he made for Seasons ;
 And the solar light to know the place of its going off.
 The darkness is set, and the night prevails :
 Then all the wild beasts of the wood creep forth :
 The young lions roar for prey,
 And seek their food from God.
 The solar light is diffused, and they withdraw,
 And crouch within their dens ;
 But man goeth forth to devise his plans,
 And to perform his labour until the evening.
 O, Jehovah, how numerous are thy works !
 In wisdom hast thou formed them all :
 With thy possessions the earth is filled ;

So also is this great sea, with its extended arms;
 In it are creeping things whose number cannot be computed,
 And living creatures, as well small as great.
 There ships can sail;
 And that leviathan swim, which Thou hast made to sport in it.
 Every one of its inhabitants earnestly look to thee,
 To give them food in due season:
 Thou givest to them food, and they pick it up;
 Thou openest thy hand, and they are well satisfied;
 Thou hidest thy face, and they hasten away;
 Thou takest away their breath, and they die;
 And return again to their original state.
 Thou sendest forth thy spirit, that they be created;
 And thou renewest the face of the ground.
 Glory shall be ascribed to Jehovah for ever;
 And Jehovah shall rejoice in his works.
 When he looketh to the earth, it trembleth;
 And when he toucheth the mountains, they vanish as smoke.
 I will sing to Jehovah while I exist;
 And I will praise him during my eternity!
 My meditation of him shall be agreeable to my mind,
 For I; I will rejoice in Jehovah!
 Let sin be finished in the earth, and injustice cease to be. (5)
 O my soul, bless Jehovah, praise Jah!

Notes on some parts of the preceding Psalm.

(1) In this and the preceding verse, the Psalmist evidently refers to the general deluge, and to the agent which God employed to dry up the waters; which appears to have been the electric fluid, or lightning. Hence in Gen. viii. 13, the inspired writer speaking of the drying up of the waters, *haumangim haur boe*, "the waters were diminished," that is, as with heat or fire; for the word *harab* signifies violent heat. How rapidly the waters decreased before this powerful instrument. They hastened away as with fear! What a sublime description. There is a similar form of speech in Homer—*Iliad*, xvii. line 594.

— "A rolling cloud
 Involv'd the mount; the thunder roar'd aloud,
 Th' affrighted hills from their foundation nod,
 And blaze beneath the light'nings of the God."

POPE.

(2) *Paranym*.—The wild asses, which are not to be confounded with the zebra. They are more strong and nimble; more courageous and lively than tame asses; but do not differ much from them in other respects.

(3) *Yanaleym*, from *gnaulah* to ascend. The ibex, or rock goat, so called from the wonderful manner in which they mount to the top of the highest rocks; for, says Buffon, "there is no crag of the mountain so high, prominent, or steep, but this animal will mount it in a number of leaps, provided only it be rough, and has protuberances large enough to receive its hoofs in leaping."

(4) *Shaphancym*. These are gregarious animals that live in houses made in the rock, and are distinguished for their feebleness, which they supply by superior wisdom. They are much of the same size and quality as the rabbit; but of a browner colour and smaller size.—See Prov. xxx. 26.

(5) What a benevolent wish; and what a happy world will this be when it is realised

"All crimes shall cease, and ancient frauds shall fail,
 "Returning Justice raise aloft her scale."

I cannot conclude this communication better than by quoting the words of the amiable Bishop Horne.....“ And who,” says the prelate, “ will not sing, O divine Psalmist, with thee, that hath an understanding to apprehend, and a tongue to celebrate, the works of his Maker and Redeemer? To whom will not thy heavenly meditations be sweet as honey, fragrant as the breath of spring, pleasant and cheering as the fruit of the vine? Who doth not long to partake of thy spiritual joy and holy gladness?” May this desire influence the mind of every reader of these pages; and of all who do profess and call themselves Christians. *Amen.*

Quebec, March 7th, 1827.

To the Editor of the CHRISTIAN SENTINEL.

REV. SIR,

I send you an account of a conversation which passed between that most amiable and excellent prelate Bishop Porteus and his present Majesty, then Prince of Wales, *five* days before the Bishop's death; as related by the latter to Dr. Owen, Rector of Fulham, who had formerly been his Lordship's chaplain. I can vouch for the *authenticity* of the anecdote,* but not for its *originality*; as though I have never seen it except in manuscript, it is most probable that it has long since appeared in print. At all events, I consider it as peculiarly striking and impressive, and I shall feel obliged by your giving it a place in “The Christian Sentinel,” in the hope that it may be of service to those, (and there are unfortunately not a few amongst us,) by whom the sanctity of the Sabbath is too often profanely, or inconsiderately violated.

I am,

Rev. Sir,

Your obedient Servant,

WAYNFLETE.

* We can also vouch for its authenticity. It was related in our hearing a few days subsequent to the death of that venerable Prelate; but we have never seen it in print.—EDITOR.

ANECDOTE OF BISHOP PORTEUS AND HIS PRESENT MAJESTY
WHEN PRINCE OF WALES.

It was published that the Prince was about to give a great military dinner on a *Sunday*. The Bishop had been some time confined, but, upon hearing this, was lifted into his carriage, and was driven to Carlton House. He was carried into the presence of the Prince; when they were left alone, the Bishop said to him, "I hear, with great concern, that your Royal Highness is about to do a thing which will give a pernicious example to others, and break down the very small limits remaining of respect to a day, guarded by laws human and divine; and those laws your Royal Highness was born to enforce. You have an awful responsibility upon you. Human favor or displeasure is nothing to me, now on the verge of eternity; a very few days, and I shall be beyond the reach of praise or censure; but I could not enter into the presence of my Maker without thus disturbing my conscience. You, Sir, have much more to account for than your father; your talents are far superior to his, and you have had a much better example before you; yet with a capacity far inferior to yours, and struggling with many public and private calamities, such is the purity of piety and virtue, and their influence, that at this day there is not on the whole earth an individual so much beloved, and so honored in every part of the globe. If you see the advantage of the divine favor, and turn for aid where alone you can find it to support you in good resolutions, you will be a beloved and glorious monarch. Your happy manner, and acknowledged talents, will aid your influence in bringing many to righteousness. If, on the contrary, you abandon the path chosen by your good father, and strengthen vice by your example, millions will follow you in the paths of destruction, and accuse you in the hour of judgment." This and more he said till his strength was exhausted, being all the while most respectful, though impressive; finally, he said, "now I must conclude with leaving my solemn dying blessing with your Royal Highness." The Prince knelt down before him, and the Bishop gave him his benediction with great solemnity. The Prince then assisted him to his carriage; the military dinner was given up; there was an inquiry made every day for the Bishop, and, for three days after his death, the Prince shut himself up, and would not see any person.

ON THE DUTIES AND AWFUL RESPONSIBILITY OF PARENTS.

It is scarcely possible to imagine a more important duty than that which is allotted to parents; whether we consider the consequences of its neglect or the rewards which generally await its fulfilment.

A failure in this important obligation may lay the foundation of degradation and misery for generations to come, not in this world only, but in an endless eternity. How little do many parents consider this startling probability; how few are they who learn to look with anxious eyes on their children as the heirs of immortality, or who are ready to bestow one tenth part of that attention to their eternal destination which they willingly devote to their transitory and uncertain sojourn in this, the first stage of an existence which shall never know a close.

We toil for our children that they may receive an education which shall fit them to hold a high station in this world; we are never weary of watching over their earthly interests; and we cheerfully deny ourselves even the comforts of life, that we may leave them wherewithal to support the station here which our ambition covets for them; but did we look forward a little farther into that eternal world which the gospel enables us to view with prophetic vision, and consider that those beloved ones depend greatly on us for their portion there, how vain, how trifling, how valueless, would the honors and rewards of this world appear in the comparison, even were the highest dreams of parental ambition certain to be realised. There is no compromising in this duty, for who would willingly be responsible for the consequences of its neglect. We may satisfy our own consciences by taking our children to church, and we may teach them many formal observances of religion, and we may occasionally labour to impress on their young minds, by good precepts, the importance of the subject; but children are acute observers even in their infancy, and they are in a great degree the creatures of habit and of imitation. If they discover that their parents' conduct belies their instructions; if they see that those to whom they look for patterns serve Mammon rather than serve God—that they attach more importance to the things of this world than to the things of eternity, they will naturally imbibe with their earliest impressions the same fatal indifferences to religion, and scarcely be awakened to a true sense of its necessity in their after lives. It is thus that the sins of the fathers are visited on the third and fourth generation, and when parental duty has been faithfully fulfilled, and the love and the fear of God carefully inculcated, then it is that He shows mercy unto thousands of those who keep his commandments. The sentiments, and principles, and habits of parents, particularly in religious matters, are an inheritance to their descendants, and no one can say in what generation the pollution shall cease from bad example, or the blessing be lost which is the fruit of a good one. Can the fond father who looks proudly upon his rising offspring,—can the mother, who has nourished them at her bosom, who has watched early and late for their sakes, with unwearied tenderness and care, endure the thought that, for their neglect, those beloved children may be the heirs of eternal misery rather than the sharers of eternal happiness; and that

their children's children, for generations to come, may suffer from their cruel and guilty remissness. Nature shudders at the contemplation of so awful a responsibility; and yet, awful as it is, every parent must be a sharer in its danger who does not strictly and conscientiously attend to the moral and religious instruction of his children, and by both example and precept enforce upon them from their earliest infancy the important contrasts of their destination hereafter. It is a common and a fatal error in parents, to suppose that precept, unaided by example, is sufficient to discharge their duty to their offspring, but the inconsistency of such conduct is easily detected by children. If they hear from their parents an injunction to "honor the Sabbath day and keep it holy," and are obliged by them to learn the commandment which enforces this duty, and yet see the Sabbath day profaned either by business or pleasure by those who are so careful to instruct them in its observance, is it reasonable to suppose that they will grow up with any very strong impressions of its importance or necessity? No man will teach his son to swear, and to take the name of God in vain; on the contrary, most fathers would punish their children, or at least reprehend them severely for such a fault, and yet those very fathers will, on the smallest excitement of anger or surprise, (or it may be without even this flimsy apology,) utter oaths and curses in the presence of their families—thus leaving them no choice but to condemn and despise their parent, or to approve and follow his profane and wicked example.

It is mere mockery to address to our children the precepts of religion, of honesty, or of morality, if we do not, by our examples, inculcate a rigid adherence to them. Our responsibility is an awful one, but we cannot escape by any middle way. We must either fulfil this all important duty faithfully, or we must take the consequences (for ourselves and our descendants) of our neglect. If we discharge it conscientiously, and frequently call upon the Giver of all good to bless our endeavours, and to crown them with success, by the aid of that support and guidance, without which our best efforts are fruitless and vain, we may confidently look forward to the day when we may meet in a better world with those precious charges entrusted to our keeping here, and we may humbly trust that our children's children shall for generations yet unborn reap the fruits of our labours of love. The reverse of this picture is tremendous—it ought to be contemplated steadily and frequently by every parent; but who is there amongst us who dares look on such a prospect, or who does not shrink from the possibility of sharing in it, and humbly deprecate divine justice, and implore divine mercy,—that it may please the Lord to deal not with us after our sins, neither to reward us after our iniquities.

C. H. H.—d.

To the Editor of the CHRISTIAN SENTINEL.

REV. SIR,

You may perhaps consider it as an event not unworthy of publication in your valuable Magazine, that on the 1st of April, 1827, Divine Service was performed at the vicarage of Beauharnois, by the Rev. Mr. Townsend.

From the best information that I have been able to obtain, and from every probability, this was the first time since the creation that a *Protestant* congregation bowed the knee to God in this place. The number was small indeed—not exceeding twenty; but when it is considered that, not three years ago, only one Protestant family was to be found here, the increase is sufficiently cheering. Mr. Townsend, who was sent on a mission by the Bishop of Quebec for the purpose of inquiring into the means of religious instruction on the River Chateauguay, afterwards proceeded up that river, and after Divine Service, at two appointed places, explained to the settlers the benevolent intentions of his Lordship in their behalf. At one of these there is every probability that an Episcopal Church will be planted. The earnest and very impressive manner with which that gentleman read the beautiful Church Service produced a powerful effect, particularly in those who never heard it before.

It is but justice to add, that the unaffected piety, and gentle and unassuming manners of Mr. Townsend particularly fit him for such a mission, and the selection is highly creditable to the Bishop.

I am, Sir,

Your obedient Servant,

A SUBSCRIBER.

Village of Beauharnois, April 21, 1827.

To the Editor of the CHRISTIAN SENTINEL.

REV. SIR,

In looking over the debates in the British House of Commons, on the bill introduced by Mr. W. Horton for authorising the sale of Clergy Reserves in this country, I was forcibly struck with the observations made by Mr. Baring on the subject of the ecclesiastical state of the Canadas. In support of his observations, ridiculing the idea of attempting to *force* the establishment of the Church of England in these colonies, he has asserted that the Attorney General of Upper Canada, in his examination, two or three years ago, before the House

of Commons, stated, that in the House of Assembly of Upper Canada, there were but two members of the Church of England, including himself. I beg leave to state, that I have before me a list of the members of the present Parliament of Upper Canada, (and they are the same who were members at the period alluded to by Mr. Baring.) and that *nineteen* of them are, to my own personal knowledge, members of the Church of England. I am not sufficiently acquainted with *all* the members to be able to state how many *more* than the number I have mentioned are of the Church of England, but I have little doubt the majority are of that persuasion. It is impossible to suppose that the Attorney-General of Upper Canada made the assertion imputed to him by Mr. Baring. We may therefore conclude that the honorable gentleman ventured upon a thoughtless and rash assertion, and that no member present had given the subject sufficient attention to enable him to contradict it. But be this as it may, the assertion is evidently unfounded. Equally unfounded do I conceive the insinuation conveyed in his comparison of the state of the Church of England in Canada with the establishment in Ireland. By this comparison the honorable member evidently intends to induce the belief that a very small proportion of Protestants, in the Canadas, are members of the Church of England. This has also been the constant language of some members of the Assembly of Upper Canada. I look upon these assertions as being made without any data, and consequently are as likely to be *wrong* as *right*.

The like assertions have been made in certain periodicals hostile to the Church of England, of the cities of Quebec and Montreal. Now, in the last of these cities, it is accurately ascertained that there are something more than 2300 members of the Church of England, of whom 576 are communicants. The whole population of Montreal, according to the last census, is 22,357, of whom two-thirds are Roman Catholics. The remaining third gives us 7,452, from which, if we deduct 2,300 for members of the Church of England, we have 5,152 to be divided by four, the number of churches of the other persuasions in Montreal, giving 1,288 for each of the Dissenting congregations. The members of the Church of England in Quebec are, I believe, in a greater proportion than this to the Protestant population of that city. I have no means of ascertaining the proportion of Upper Canada, but I infer that *there* it is much greater in favor of the Church of England. If this be not the case, how does it happen that the number of the clergy of the Church of England is more than three times the number of any other settled ministry in that province? and how does it happen that the demands of the people of U. C. for clergymen of the Church of England are so constant and pressing that, if the Bishop had the means at his disposal, I have no doubt their number might be doubled in a very short time?

We have, Mr. Editor, too long allowed assertions such as those I have been combatting, to pass unnoticed. I hope the period will soon arrive when we shall be enabled to give more satisfactory statements founded on *certain* data. With this view, I would beg leave to suggest, that the clergy of the establishment (especially in Upper Canada where the population is chiefly Protestant,) would forward to you an accurate statement of the number of their respective congregations, and give their opinion of the probable number of those in their respective neighbourhoods who are unprovided. Such a statement, though it would not be completely satisfactory, would enable us to decide, with more certainty, on the subject in question, than any other data now in our possession.

I am, Mr. Editor,

Your faithful Brother,

R. M.

We have been particularly gratified by the two preceding communications. Our own opinion, always has been, that a clergyman of conciliatory deportment, pious character, and professional zeal, might plant the English Church in any Protestant settlement in the Province not preoccupied by a minister of a different persuasion and possessing similar endowments. Many such settlements may be found, and without arrogating to ourselves the abovementioned qualities, we may venture to affirm that we have repeatedly, in such situations, hoisted the standard of our national church, and Protestants of various denominations have gladly rallied round it. The ignorance of many members of the Imperial Parliament with regard to *this*, one of Great Britain's most valuable colonies, is truly marvellous. A few years since, a sum of money was voted towards the erection of a church at Montreal in *Upper* Canada, and, in consequence of this error, the English church in this city narrowly escaped losing the money. Mr. Baring's speech is a specimen of this kind of ignorance.— Part of its weakness has been ably exposed by our correspondent R. M. But there is another particular in which the analogy, which Mr. B. endeavoured to establish, between the English churches in Canada and in Ireland, completely fails. In Ireland the Romanists form a preponderating majority, and yet they are compelled to pay tithes to Protestant clergymen; but, in this Province, the English church does not take one farthing out of the pockets of the people, except in a very few instances, and then only in the shape of voluntary donation; whilst the clergy of the church of Rome are authorised to exact tithes.

We sincerely wish all our reverend Brethren in Canada would adopt the suggestion of R. M., take a correct census of their respective congregations and communicants, and transmit the same to us at their earliest convenience.

CATHOLIC EMANCIPATION.

This measure, in our humble opinion, has always appeared a question rather of *civil policy* than of *religious doctrine*. For the question is not, whether the church of Rome hath *corrupted the Simplicity of*

the Gospel, but whether those, who acknowledge the Supremacy of a foreign Potentate, and hold, as a part of their creed, an imperative duty not to keep faith with heretics, (i. e. Protestants,) should be admitted to the same civil privileges already enjoyed by Socinians, sceptics, and freethinkers. As for the absurdities and superstitions of that church, we conceive they can never gain any important proselytes in the present enlightened age. The mists which the malaria of Rome has spread over a large portion of Christendom are gradually clearing away before the bright sunshine of Truth, which the general system of education is shedding forth in the most benighted corners of His Majesty's dominions; and personal experience in various parts of the world has convinced us that of the numerous adversaries by which our church is beset, Romanists are by no means the most rancorous or bigotted. We do not, therefore, feel any morbid dread of our glorious constitution in Church and State sustaining any injury from half a dozen, or half a score, Popish aristocrats being admitted into the British senate, and merely *qualified* to hold a few other offices of influence. But older and wiser heads have thought otherwise. It is a subject on which not only "much *may* be said on both sides;" but much *has* been said by advocates pro and con, whose solid judgment, and patriotic integrity it would be rank calumny to call in question. We rejoice, therefore, that it forms not any part of our duty to give a decisive opinion on the subject. But on *one* point we will venture to decide, viz. that many advocates for the measure have treated the opinions and petitions of the clergy of the establishment in a manner that does no credit to either their hearts or their heads; and indisputably such men as Mr. O'Connell, Shiel, Hume, Brougham, &c. are not calculated to render that measure popular with the British nation. Supposing the clergy to be actuated by no higher motive than a fear of diminution of their *secular emoluments*, even in this case their petitions are entitled to the same respect as that of any other body under similar circumstances; yet, have they received the respect which common decency demands? But our own personal knowledge of many petitioners induces us to believe that they are in general prompted by a higher and holier motive, viz. a cordial affection for that established and pure religion of which they know themselves to be the legitimate guardians, and which they consider to be seriously endangered.

We have read the speeches on both sides with considerable interest. Without doubt the Oxonians are proud of their representative, Mr. Peel; and we are not a little so of our representative, Sir John Copley. We regret, as the measure has been rejected, that the majority against it was not more triumphant, as we feel assured that it is high time the question should be *decidedly set at rest* either one way or the other; for as long as the question continues to be agitated, so long will a large mass of the Irish also continue in agitation.

H. R. H. THE DUKE OF YORK.

The death of His Royal Highness the Duke of York has produced a deeper and more extensive sensation throughout His Majesty's dominions than any instance of human mortality that has occurred within the last half century, save only the premature departure of the young, the highly-gifted, the ever-lamented Princess Charlotte.

Our late revered monarch, venerable at once for his protracted years and exalted virtues, (for ever blessed be his memory!) *was gathered to his fathers in a good old age, being well stricken in years*; and long previous to that event which called him from an earthly crown to a heavenly one, he had been dead to his country, to the world, and almost to himself. His exemplary consort, whose name will be held in veneration as long as Englishmen continue to place their chief earthly happiness in conjugal virtue, also gradually resigned her life at a very advanced period, when according to the course of nature she could not have been expected much longer to have retained the fragile gift. Her sphere of action also during life was very properly private rather than public. These events therefore produced a slighter sensation; and the survivors were less affected, because they were less surprised. But, the urbane, the intrepid, the warm-hearted, the robust, the comely, the cheerful, Frederick, we beheld moving in all the vigour and vivacity of undecayed manhood; as a companion, the centre and soul of the social circle; as brother and heir to the most popular and splendid monarch of the world, the object of universal attraction and homage;—as a brave soldier, an upright patron, and a benevolent protector—the idol of the British army, and the supreme earthly hope of their fatherless children and widows;—as an affable Prince, and amiable man,—the darling of all who moved within the magic circle of his personal acquaintance. Yet a little while, and the mansion of mirth and royalty is transformed into the abode of lamentation and mortality; and the handsome, the active, the heroic, the idolized Prince is laid low in the dark place where all those things are forgotten.

Whilst then *every* instance of human mortality should affect our hearts like the solemn yet awakening tones of a passing bell, *this peculiar* instance was calculated to send forth the general knell with an intonation remarkably deep and impressive.

The exalted and powerful may here read an impressive lecture on the transitory nature of human grandeur—here they may witness an illustration of the lesson taught by Royal David many ages since, *that when the mightiest man dieth he carrieth nothing with him, neither can his pomp follow him*; that the KING OF TERRORS, the most impartial of despotic monarchs, tramples with the same triumphant crush

on the palaces of Royalty, and the hovels of mendicity;* and that in the heavenly court the only distinction will be *between those who have served God and those who have served him not.*

He who exults in the possession of a masculine mind, a vigorous constitution, and a comely person, is hereby taught how uncertain and frail is all human strength either of body or mind; and that a stronger than he, one whom the sons of Anak would defy in vain, may in a few fleeting days prostrate him into the same loathsome dust, with imbecile decrepitude, or sickly deformity.

The laurel-crowned high-minded hero is here taught how transient and fading are all sublunary honors; and that the eye from which flashes the vivid fire of martial ardor, or beams forth the milder ray of affectionate benevolence, must alas! ere long, be closed in the same darkness with the inexpressive organ of idiocy.

And the low and poor may here read a lesson of contentment, when they perceive that the most exalted ranks, (on which they are too apt to gaze with absurd and unjustifiable envy,) share, in common with themselves, the sad lot of fallen man;—pain, disease, bereavement, anguish, and dissolution.

We, from our peculiar situation, may be allowed to dwell on the merits of the mighty dead with more than ordinary interest and emotion. Our near relatives have partaken of his guardian benevolence—our military commission entitles us to hope, that should it please the all-wise Disposer of events to render *our own* precious babes fatherless, *they* too will partake of his royal posthumous bounty. It also enables us every day to witness the moral effects of his fatherly care in establishing schools in every regiment, and contributing every effort in his power to realize the wish of his own royal and pious Father—"that every poor child in the British empire might be able to read his bible;" and, with reference to our sacred profession, we shall ever regard, with affection and gratitude, the memory of the uniform and zealous champion of our national church.

This event has naturally called forth effusions from every quarter, and the poet, the senator, and the preacher, have vied with each other in paying a just tribute to the memory of the illustrious deceased.

We presume to take especial notice of one discourse which has been put into our hands: because, considering the quarter whence it emanated, the ardent spirit of loyalty which pervades the whole, afforded us delight almost bordering on surprise. It led us to exclaim, as we have often before exclaimed, "What could induce the Wesleyan Society in England to withdraw *their* missionaries from U. C.

* Pallida mors æquo pulsat pede pauperum tabernas
Regumque Turres.—HOR. OD.

and leave the field open for the democratic politics, and wild camp-meetings of *American* methodists?" We think no one will accuse us of a want of love to our own excellent church, or of an undue partiality to methodism; but certainly we do wish, that in every township in U. C., where the ministry of a regular clergyman cannot be procured, the inhabitants were blessed with a methodist preacher possessing the commanding talents, loyal principles, and rational piety of Mr. A——.

EXTRACTS FROM THE MEDITATIONS OF ARCHBISHOP FENELON.

De la vraie Connoissance de l'Evangile.

Seigneur, à qui irons-nous, sinon à vous qui avez les paroles de la Vie Eternelle ?
ST. JEAN, vi. 69.

Nous ne connoissons pas assez l'Evangile; et ce qui nous empêche de l'apprendre c'est que nous croyons le savoir. Nous en ignorons les maximes, nous n'en pénétrons point l'Esprit: nous recherchons curieusement les paroles des hommes, et nous négligeons celles de Dieu. Une parole de l'Evangile est plus précieuse que tous les autres livres du monde ensemble; c'est la source de toute vérité. Avec quel amour, avec quelle foi, avec quelle adoration devrions-nous y écouter Jésus Christ! Disons-lui donc désormais avec Saint Pierre: *Seigneur, à qui irons-nous?* Un moment de recueillement, d'amour et de présence de Dieu, fait plus voir et entendre la vérité que tous les raisonnements des hommes.

Concerning the true Knowledge of the Gospel.

Lord, to whom shall we go, thou hast the words of Eternal Life?—ST. JOHN vi. 69.

We are not sufficiently acquainted with the Gospel; and we are prevented from learning it, by imagining that we already know it. We are ignorant of its maxims; we do not enter into its spirit; we earnestly inquire into the words of men, and we neglect those of God. One word of the Gospel* is more precious than all the other books in the world put together; for that is the source of all truth. With what love, with what confidence, with what adoration ought we to listen to Jesus Christ. Henceforth let us say to him with St. Peter: *Lord, to whom shall we go?* One moment of remembrance, of love, and of communion of God, does more towards our seeing and hearing the truth than all the arguments of man.

* Who would think it possible that the heavenly sage who uttered such a sentence could be a prelate in that Church which withholds the Scriptures from the Laity.

Extracts from the Meditations of Archbishop Fenelon.

Sur l'amour que nous devons avoir pour Dieu.

Qu'ai-je à désirer dans le Ciel, et que puis-je aimer sur la terre, si ce n'est vous, O mon Dieu ?—PSEAUME lxxiii. 24.

Souvent, quand nous disons à Dieu que nous l'aimons de tout notre cœur, c'est un langage, c'est un discours sans réalité : on nous a appris à parler ainsi dans notre enfance, et nous continuons quand nous sommes grands, sans savoir ce que nous disons. Aimer Dieu, c'est n'avoir point d'autre volonté que la sienne, c'est observer fidèlement sa sainte loi, c'est avoir horreur du péché. Aimer Dieu, c'est aimer ce que Jésus Christ a aimé, la pauvreté, les humiliations, les souffrances; c'est haïr ce que Jésus Christ a haï, le monde, la vanité, nos passions. Peut-on croire qu'on aime un objet auquel on ne voudroit pas ressembler ? Aimer Dieu, c'est s'entretenir volontiers avec lui, c'est désirer d'aller à lui, c'est soupirer et languir après lui. O le faux amour que celui qui ne se soucie pas de voir ce qu'il aime !

On the love which we ought to have for God.

Whom have I in Heaven but thee, and there is none upon earth that I desire in comparison of thee—Psalms lxxiii. 24.

Oftentimes, when we say to God that we love him with all our heart, it is a language, it is a discourse without any reality : we have been taught to speak thus in our infancy, and we continue so to express ourselves after we have reached manhood, without knowing what we are saying. To love God is to have no other will but his ; it is inviolably to keep his holy law ; it is to have a horror of sin. To love God is to love what Jesus Christ hath loved, poverty, humiliations, sufferings ; it is to hate what Jesus Christ hath hated, the world, vanity, our depraved passions. Can we believe that any one loves an object which he has no wish to resemble ? To love God is to converse willingly with him ; it is to desire to go to him. O what a false love is that which feels no anxiety to behold the object beloved !

Que Dieu doit être l'unique portion du cœur de l'homme.

O Dieu de mon cœur ! O mon éternelle portion—PSEAUME lxxiii. 25.

Seigneur, vous êtes le Dieu de toute la nature ; tout obéit à votre voix : vous êtes l'âme de tout ce qui vit. Vous êtes plus mon âme que celle même que vous avez donnée à mon corps : vous êtes plus près de moi que moi-même. Tout est à vous : mon cœur n'y sera-t-il pas, ce cœur que vous avez fait, que vous animez ? Il est à vous et non à moi.

Mais, ô mon Dieu ! vous êtes aussi à moi ; car je vous aime. Vous êtes tout pour moi. Je n'ai nul autre bien, ô mon éternelle portion ! Ce n'est point les consolations d'ici-bas, ni les goûts intérieures, ni les lumières extraordinaires que je souhaite ; je ne demande que vous et ce qui me conduit à vous. C'est de vous-même et de vous seul que j'ai faim et soif. Je m'oublie pour ne penser qu'à vous. Faites ici-bas de moi ce qu'il vous plaira, n'importe ; je vous aime

God ought to be the only portion of the heart of man.

God is the strength of my heart, and my portion for ever—PSALM lxxiii. 25.

O Lord ! thou art the God of all nature : every thing obeys thy voice ; thou art the soul of all that liveth. Thou art my soul, more than that very soul which thou hast united to my body ; thou art nearer to me than myself. Every thing is thine : shall I refuse thee my heart, that heart which thou first madest, and which thou still causest to beat ? It is thine, and not mine.

But, O my God ! thou art also mine, because I love thee. Thou art all in all to me. I have not one other possession, O my eternal portion. It is not the comforts here below, nor inward delights, nor extraordinary knowledge that I desire. I ask only for *thee*, and that which will conduct me to thee. It is for *thyself*, and for thee only that I hunger and thirst. I forget myself that I may think on nothing but thee. Do with me here below whatsoever may please thee ; it matters not ; I love thee.

ORDINATIONS.

On Sunday, the 10th day of March last, Mr. George M'Leod Ross and Mr. — Burwell were admitted to the holy order of Deacon in the Cathedral Church of Quebec. The former of these gentlemen is stationed at Drummondville, and the latter at Lennoxville, in the Province of Lower Canada.

DEATH.

On Saturday night, at his lodge All Souls' College, after a long illness, the Hon. and Right Rev. Edward Legge, Lord Bishop of Oxford, and Warden of all Souls' College in that University. His Lordship was first of Christ's Church, whence he was elected Fellow of All Souls. In 1815, on the death of Dr. Jackson, he was promoted to the See at Oxford : and, in 1817, succeeded Dr. Isham as Warden of All Souls. His Lordship took the degree of B. C. L., in 1791, and of D. C. L., in 1805. He was the seventh son of William, the second Earl of Dartmouth, and was born in December, 1767.

ORIGINAL POETRY

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

“ *Quem quer aprender a orar, entra no mar.*”

“ He who goes to sea knows how to pray to God.”

SPANISH PROV.

LINES WRITTEN AT SEA ON A SABBATH MORNING.

The Sabbath dawns upon the deep,
But not, as wont, from tranquil sleep,
 To pay my vows, I rise :
'Mid raging seas, my prayers I pour,
 That seem more fervent than before,
 And nearer to the skies.

Yes ! mid the wild waves' heaving roll,
I hear a voice within my soul,
 In tones not often heard ;
When duty, on this sacred day,
With crowds, who formal worship pay,
 My lips their prayer preferred.

Alas ! our thankless hearts too soon
Forget that mercies are a boon,
 And sleep in sluggish pride ;
When summer smiles on ocean's breast,
And the blue halcyon builds her nest
 Upon the unruffled tide.

But when the wintry waters roll
An awful horror o'er the soul,
 In billowy pride, as now,—
Our humbled hearts confess the God,—
We own that justice lifts the rod,
 And at his footstool bow.

WAYNFLETE.

THE YOUTHFUL PENITENT'S PRAYER.

God of my fathers, listen to my prayer,
 Receive the sighings of a contrite heart ;—
 Great God ! with mercy, hear what I declare,
 While I assume a self-accuser's part.

Thou who declarest, that the heavens rejoice,
 When from his crimes the sinner turns away—
 Inspire with heavenly strains my trembling voice,
 And listen, while with grief sincere, I pray.

Wayward and petulant to youth I grew,
 Laugh'd at instruction, and defy'd control ;
 From virtuous counsels early I withdrew,
 And with the scorners did myself enrol.

Travelling towards manhood as my strength increas'd,
 Unruly passions o'er my mind held sway—
 I wish'd from discipline to be releas'd,
 And pride of reason led my steps astray.

Now, though inmers'd in sin, though deep in guilt,
 Sometimes I feel a transient spark of shame—
 Oh ! by that blood that for mankind was spilt,
 Fan the dull embers to a saving flame.

Spirit of God ! thy choicest influence shed,
 Sooth my wild passions into peaceful rest—
 May I despise the former life I led,
 And purer feelings occupy my breast.

Oh ! may that Holy Spirit gently pour
 His gifts of grace upon my alter'd heart,
 May they fall o'er me like a fertile shower,
 And pious, righteous sentiments impart.

For thou hast said, "that those who do thy will
 " Shall live in peace, enjoying length of days ;"—
 Then, Lord ! my mind with holy raptures fill,
 And from his ruin'd state the prostrate sinner raise !

METRICAL PARAPHRASES OF THE COLLECTS.

Collect for the Circumcision of Christ.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

METRICAL PARAPHRASE.

Almighty God! thy blessed Son,
Whose will was one with thine,
Was circumcised for sinful man,
And kept each law divine.

No more that legal rite hath force
Our outward man to bind;
But still we must be circumcised,
And pure in heart and mind.

That better circumcision, Lord!
Thy grace alone imparts,
To slay each worldly carnal lust
That would enslave our hearts.

Hence let us all our passions curb,
Each rebel heart subdue,
And all thy blessed will. O God!
With steadfast zeal pursue.

Collect for the first Sunday after the Epiphany.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

METRICAL PARAPHRASE.

Unworthy, Lord, we sinners are,
To offer incense at thy throne;
Yet deign to hear thy people's prayer,
And make thy loving mercy known.

Thro' passion, or thro' ign'rance blind,
We oft discern not good from ill;
And when discerning oft we find,
That reason cannot rule the will.

Though all thy sacred laws we knew,
Yet would that knowledge all be vain,
Without the will and power to do
Whate'er thy wisdom shall ordain.

But, Lord, that knowledge, will and power,
Are offerings of thy grace alone,
O grant us these to life's last hour,
And all thy will be henceforth done.

Collect for the second Sunday after the Epiphany.

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

METRICAL PARAPHRASE.

O God! at whose supreme command,
All nature's wond'rous frame first rose,
And still to thy supporting hand
Its daily preservation owes;

'Tis thine to rule with sov'reign sway
O'er all below and all above:
Angels and saints thy will obey,
And own thy might conjoin'd with love.

From Thee, enthron'd above the skies,
May we this favor, Lord, obtain—
That thou wilt hear, and not despise,
Thy people's supplicating strain.

O let thy peace—thy *heav'nly* peace,
Be with us to our latest breath,
That bids the storms of life to cease,
And draws the sharpest sting of death.

Collect for the third Sunday after the Epiphany.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

METRICAL PARAPHRASE.

Eternal source of life and power!
In Thee we live and move;
No strength we have, and none we hope,
But from thy boundless love.

Like lepers, Lord, diseas'd and weak,
To thee for help we fly;
As thou alone canst make us clean,
O, hear our suppliant cry.

Oft as we tread those paths of life
Which dangerous snares attend,
Stretch forth, O Saviour! thy right arm
To succour and defend.

Behold we're poor, and various wants
Our anxious souls distress;
Lord, open wide thy bounteous hand
And all our wants redress.

TO OUR COTEMPORARIES.

We gratefully acknowledge the receipt of the following Publications, from various quarters:—"Speech of Lord Faruham at the Reformation Meeting held in Cavan;"—of this we shall take especial notice in our next. That society appears to open a better prospect for the benefit of unfortunate Ireland, than all the visionary schemes of Catholic associations:—"A Sermon on the Death of H. R. H. the Duke of York," by our Brother Chaplain, at York, U. C. Another, on the same subject, by Mr. Alder, a methodist preacher of great celebrity, to which we have already slightly adverted.—The Churchman's Remembrancer," from Upper Canada.—Proceedings of the Protestant Episcopal Church in the U. S.;" and regular files of two periodical publications:—"The Gospel Messenger," edited by the Rev. Dr. Rudd, Auburn, N. Y.; and "The Church Register," by the Rev. C. Weller, Philadelphia: the last publications we peruse with peculiar interest. If the celebrated Lord Shaftsbury, when adverting to the Calvinistic Reformed Church in France, asked the astonished House of Peers, *what shall we do for our sister in the day that she shall be spoken for?* what ought to be our feelings towards our Sister Church in the U. S. which speaks the same language as ourselves; is governed by the same constitution; subscribes to the same doctrines; and worships according to the same ritual? If an urbane, talented, pious, and zealous ministry can, under God, ensure the prosperity of a church, theirs must go on and prosper. We speak from some little personal observation. An English clergyman's heart must swell with exultation and affection, when he reflects on that vigorous and beautiful branch of his parent church, and the cordial hospitality he every where receives from his professional brethren in the U. S.—"*For my brethren and companions' sake I will wish thee prosperity; yea, because of the house of the Lord our God, I will seek to do thee good.*"