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MISCELLANEOUS DEPARTMENT.

REV. EDWARD C. MCGUIRE, D. D.—SKETCH OF
HIS LIFE AND LABORS.

THE subject of this sketch deserves a more particular and permanent notice than the usual obituary, if for no other consideration, because he was one of the small band honored by God, to begin and lead on the revival of the Protestant Episcopal Church in Virginia. Its sad prostration has been so often and graphically described, that it is not necessary to reproduce the gloomy picture. There was a period when he who has been most signally instrumental in its resuscitation, seems to have relinquished the hope. By the General Convention the Church in Virginia was considered as extinct, and so recorded their opinion in their journal. But "God's thoughts are not as our thoughts." The soil had been burnt over, and blackened, yet the process was not one of abandonment; it served to consume much that only cumbered the ground, and to prepare the way for breaking up the fallow, and scattering the good seed of the word, that the earth, receiving blessing of God, might drink in the rain oft coming upon it, and bring forth fruit for those by whom it was dressed. But, for this new and productive cultivation, other laborers were required, and of different spirit and action from those, through whose indolence and irregularities the field had become overgrown with "thorns and briers." And the merciful God did, in His gracious providence, raise up and send forth the men for the work. Among others who will be held in grateful remembrance, the Rev. Edward Charles McGuire, D.D., can not soon be forgotten. If this sketch serve to extend and perpetuate the knowledge of his worth, and the influence

of his singularly excellent example, it will accomplish a good work.

Edward Charles McGuire was born in Winchester, Virginia, on the 26th of July, 1793. He was the eldest son of William and Mary McGuire. The father was an officer in the army of the Revolution. After the close of the war he engaged in the practice of the law. For some time he held the office of Chief Justice of the territory of Mississippi. He died at Harper's Ferry, the fourth of November, 1820. In the diary of the son, this dispensation is thus noticed: "This is a most afflictive event to my heart, and to all his large family, who are now deprived of their earthly support. I have a good hope that he rests in heaven. I have much reason to love him. He was to me a kind friend, an affectionate father."

Of his mother's death, which occurred in Winchester on the eighth of June, 1821, he makes the following affectionate record: "A day of sorrow and weeping. Received the sad and unexpected intelligence of the death of my dear mother, when I was hoping to hear that her health was in a fair way of being completely restored, and that an expected visit from her to me was to be realized. I have, however, a sweet consolation in the assurance of her complete happiness in the presence of God and the Lamb. She was a woman of rare excellence—the best woman in all the relations of life I ever knew. Her piety was genuine—her conduct as consistent and exemplary as that of any person in the world. Indeed, I do not know that she had a fault—that she was blamable in any thing, either towards God or man, that could be discerned by mortal eyes. She was to me (her first-born) the most indulgent and affectionate mother. I shall remember her whilst I live with the warmest gratitude and sincerest affection, and cherish the hope of meeting her in my Saviour's kingdom as one of my dearest and most precious privileges." A touching tribute of filial love and reverence for a devoted Christian mother; creditable both to the affection of the son, and the mother's excellence.

It would not be easy to exaggerate the privilege of a truly pious parentage. The promise runs "to you and to your

seed," and its verification is palpable in every age of the Church's history. Of this "large family," every child became a hopeful subject of divine grace. Three of the sons, and two sons of the eldest brother, are ministers of the Gospel, and all, till the recent death of that oldest brother, laboring in the Master's cause in the Diocese of Virginia.

Dr. McGuire received his academic education in Winchester, giving special attention to the ancient languages and mathematics. Having finished his preparatory studies, he appears to have decided without hesitation in favor of the law as a profession, and in 1811 we find him entered as a student in the office of Robert Page, Esq., of Frederick. Those who became acquainted with Mr. McGuire, after he had attained maturity, and when his temperament had been sobered by various afflictions, and chastened by the influence of religion, would scarcely be prepared to learn that in early life his natural disposition was gay, with a large infusion of the humorous. For a good anecdote, well told, he never lost his relish, and on appropriate occasions would himself indulge in amusing narrative, which was rendered more attractive by his own peculiar manner of relation. This it would be impossible to describe, unless we could paint his eye, and imitate his utterance, with its occasional hesitations, which seemed to be produced by superabundant fullness with his subject, and with its occasional brief repetitions, which, like the retouchings of an artist, improved the effect of his picture. In his younger days, the gayety of his spirit led him to seek for pleasure in worldly amusement, which, at a more advanced period of life, no one disallowed with more decision as inconsistent with Christian sobriety, and detrimental to Christian health. But though his unrenewed heart felt the attractiveness and yielded to the power of the world, he was not a stranger to strong religious impressions. This indeed is scarcely possible in one whose childhood had been blessed by the faithful instruction and example of a pious parent. The first "religious emotions" which he remembered, "were felt when he was about ten or twelve years of age." "They were," he writes, "when my beloved mother was showing me a

picture of the crucifixion of the Saviour, and was commenting on the awful event. These emotions, however, were transient."

The *emotion* subsided, but the pictorial impression, illustrated by the tender teachings of a devoted mother, was not effaced. It was received into the very texture of that living, immortal soul, in indestructible colors. The exhalations of a sinful nature dimmed it for a season, but it was not obliterated. Charmed by the fascinating objects of the outer world, the eye of the soul may have become averse to look within, but there, in the image-chamber, this sacred fresco remained, only requiring, like the drawings in the Egyptian temples, that the rubbish by which they had been obscured be removed, to reappear as distinct in line, and in color as bright, as when first inwrought. Twenty years later, when he was a delegate to the General Convention in New-York, he enters in his diary: "Purchased some engravings representing the Crucifixion, the Burial of our Lord, the Last Supper." An act very significant in the history of this impression. We may be pardoned the opinion that such impressions survive the dissolution of the earthly tabernacle—indeed, are indelible; that they go with the disembodied to their future abiding-place, to be gazed upon with agony by the lost, and contemplated with joy unspeakable by the redeemed. If so, what language can adequately express a mother's responsibility? Her plastic touches on the spiritual nature of the child at her knee, are accomplishing work for eternity. It should be done diligently and truly, with intense solicitude, and instant, earnest prayer. Between this period and his seventeenth year, Mr. McGuire experienced several marked visitations of the Spirit of God, producing serious purposes, and some kind of effort to lead a religious life. But like the first, they all proved evanescent. "In my seventeenth year," he writes, "I was again more powerfully impressed with religious sentiments. I was led to pray earnestly, and I did so for several months. I was then overcome by temptation, and relapsed into a sinful course of life. I again, however, recovered, and began to seek the Lord anew."

Pending these successive but ineffectual struggles, what

advantage he would have derived from free conference with some experienced Christian, to whom he could communicate his conflicts, and who from his own history could explain to him their nature and design, the right manner of managing them, and the way of "victory through Jesus Christ our Lord." But in those days professors of this spirit and capability did not abound within our borders. Such an earnest application for sympathy and guidance would have been misapprehended and discountenanced by not a few of those who wore the badge of Christianity; and even among its ministers it would not have been difficult to find some who would regard the inquiries of the awakened sinner as the incoherent utterances of a morbid mind, and either have advised diversified recreation, as to one mentally diseased, or have directed him to "take the sacrament, and do the best he knew how." To this sad scarceness of competent counsellors Mr. McGuire affectingly alludes: "I experienced great inconvenience during this, (renewed effort to seek the Lord,) from the want of religious society. There was no person to instruct, or in any way assist me in my religious career. I therefore fell often." These strugglings under the action of a roused conscience, and frequent relapses through the prevailing power of temptation, were painful and discouraging, especially with no man to guide him. The dispensation, however, was no doubt wisely ordered to bring him to a deeper acquaintance with the workings of the natural heart, under the influence of pungent conviction; its utter destitution of resources of its own at all adequate to its relief; and to teach him most impressively, through his own experience, that by "grace ye are saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." He was thus under pupilage designed to prepare him in the most effectual way for ministering to others who might waver and lapse from the pressure of like temptations.

The decisive call which determined him to obedience, despite of the difficulties by which he had heretofore been beset and hindered, was received in his nineteenth year, not long after he had entered on the study of law. He shall describe it himself:

“It pleased a gracious God to visit me again with the powerful influence of His Holy Spirit. It was instantaneous and sudden as a flash of lightning from the clouds. It was unsought, the free and unmerited gift of a gracious God. Praise the Lord, O my soul, and all that is within me, praise His holy name, and forget not this benefit.”

We have received from a reliable source, the account of an awakening occurrence which took place about the date of the change just related, and with which there is reason to suppose it was coincident. There was to be a large “assembly” in Winchester, which presented attractions for Mr. McGuire too strong to be resisted. There were difficulties in the way, but these were resolutely put aside, and closing his books, and mounting his horse, he started for the scene of pleasure in fine spirits, and full of expectation. A cloud rose rapidly, overspreading the heavens, and pouring down its rain so violently that our traveller was obliged to seek shelter under a tree by the roadside. In an instant a descending stroke shivered the tree, and that, strange to say, without even stunning him. Instead of passing on to Winchester, he immediately turned his face homeward. From that hour, his fondness for the frivolous amusements of the world was *extinct*. What his reflections were on this solemn occasion, we have no means of determining with positiveness. But the words in which he described his change, so resemble what the awakening occurrence would have suggested, if the change had taken place at the same moment, that we can scarcely avoid the conclusion that they were simultaneous. The alarming occurrence he does not record—the change he does, as so engrossed by the great result, as to be oblivious of the means in connection with which it was effected, and yet so unconsciously, under the impression of that event, that he uses language literally descriptive of it, to express and characterize the *change* which he experienced: “It was instantaneous, sudden as a flash from the clouds.” Omit the particle of comparison, and we have a brief statement of the lightning-riven tree. Insert that particle, and we have, in the form of a comparison, a vivid representation of his consciousness of the rapid, powerful action of the Spirit in rending his heart, and accomplishing his conversion. In the case of the

jailer at Philippi, the earthquake which shook the foundations of the prison, was attended by a gracious power which made the obdurate sinner tremble, in the very deep of his heart—sundered its bars, and threw open its doors to the admission of the Gospel—and so we think in the case under consideration, the flash which shattered the tree, and the sudden illumination which sent conviction to his soul, and prostrated it in contrite submission at the foot of the cross, were alike simultaneous. The Spirit of God is a sovereign, and although the result in His new-creating process is always the same, He diversifies the manner of His operation according to the good pleasure of His will. Like the wind, which “bloweth as it listeth,” so He moves in the roar of the tempest, or in the gentle whispers of the zephyr. Lydia’s heart is gained by the “small, still voice,” unperceived by the fellow-worshipper at her side. The jailer’s conversion is in an earthquake which shakes the prison, and terrifies its inmates. Our concern is not with the *circumstances*, but the *reality* of the great change. Not *how* it occurred, but *has* it been effected? And this, in Mr. McGuire’s case, was involved in no uncertainty. From this period, “old things,” with him, had “passed away, and all things became new.” A protracted life of exemplary piety, has made manifest his new creation in Christ Jesus.

When Andrew and Philip each found the Messiah, neither could rest till he sought “his own brother, and brought him to Jesus.” A sincere and generous desire that others may become acquainted with the Saviour is one of the earliest longings of the new-born soul.

“Oh! that all the world might know
Of living, Lord, to Thee.”

Where no personal peculiarities or external circumstances forbid, this desire, under the guidance of the Holy Ghost, seeks its gratification in the exercise of the Christian ministry, the grand instrumentality which God has ordained, and which He blesses for the salvation of men. The thought of this service had on former occasions of religious concern, fitted through the mind of Mr. McGuire, only to disappear with the transient seriousness in which it originated. Now after a thorough and

abiding change had passed upon him, and he realized that, having been bought with a price, and quickened by the Spirit, he was not his own, but belonged to Christ, the fitting thoughts became a fixed purpose, and he enters it in his diary :

" Oct. 1811.—Assisted by the Holy Spirit, I firmly resolved to devote myself to God in the Gospel ministry."

At this date, neither the General nor any Diocesan Seminary had been established. Candidates for orders were obliged to study in private, under the direction of some parochial clergyman. With this view, Mr. McGuire removed to Alexandria on the first of January, 1812, and commenced his theological reading "with the Rev. Mr. (now Bishop) Meade, then minister of Christ Church."

The lamentable destitution of religious privileges which then existed in many sections of the Diocese may be seen by a fact which Mr. McGuire records :

"In April, 1812, I first communed, *not having had an opportunity before.*"

He expresses his great gratitude for the benefits he received from this participation in a more distinct discernment of his sins; deliverance from the sorrows which this discovery produced, increase of precious faith, and peace through Jesus Christ. "I now began," he adds, "to rejoice greatly in the Lord."

It is probable that the Rev. Mr. Meade dissolved his connection with "Christ Church" not long after Mr. McGuire became a resident of Alexandria. Deprived of his direction, Mr. McGuire placed himself under the guidance of the Rev. W. Wilmer, Rector of St. Paul's Church. In September, 1812, he removed to Baltimore, and remained there pursuing his studies for a year, "where (Sept. 1813) I received," he writes, "a call to the Episcopal church in Fredericksburg," to which place he removed immediately. The "call" was of course to officiate as a lay reader, with the understanding that on his admission to orders, he was to be the minister of the parish. This did not take place until August 4th, 1814, when he was ordained a deacon, by the Rt. Rev. Richard Channing Moore, D.D., who had been consecrated at the General Convention

at Philadelphia in the preceding May. Mr. McGuire was the first person ordained by the new Bishop.

The state of the Church in Fredericksburg was any thing but attractive, and to accept the invitation tendered to him, must have required great moral courage, and an unusual devotion to his work. By a respectable gentleman, who engaged to do all he could to sustain him if he came, he was at the same time frankly advised not to make the attempt, as the congregation had gone down, beyond any reasonable hope of recovery. Mr. McGuire's account of his entrance upon his field of labor, sustains the representation of his friend :

"I was received by the people with very little cordiality, in consequence, I suppose, of the shameful conduct of several ministers who had preceded me in this place. The Church was in a state of complete prostration. Many persons had been driven away, and those who remained were much discouraged. Under these disastrous circumstances, I commenced a career most unpromising in the estimation of men."

Unpromising indeed ! The field devastated and defiled, popular prejudice strong against any attempt for its restoration, the enterprise regarded with indifference by the few who ought to have been most interested and active, he to whom the undertaking was proposed, a youth just turned of twenty, without experience in the work of the ministry, and without the advantages of ministerial position and influence ! Under these circumstances, nothing could justify the slightest expectation of success without a stout heart, a discreet head, a hand ready for hard work, in season and out of season, and all these because of that faith which makes strong in the Lord, and in the power of His might. Now let us listen for a moment to the language of this young and unpretending servant of Christ :

"I commenced a career most unpromising in the estimation of men. But the God of my salvation was with me, and my poor labors, recommended by His secret influences, were soon felt. A work of grace quickly commenced in the Church. Souls were converted to God, and aided by their prayers, we began to lift up our heads, and pursue our work, with increased diligence and strength."

Such was the commencement of a ministry, and of a parochial connection of unusual interest. They were not indeed characterized by the brilliancies which dazzle the eye without

edifying the mind, or warming the heart, or by any of those popular experiments which may serve to assemble and electrify a crowd, but are powerless to impart vitality and vigor to the soul. Mr. McGuire affected neither flights of eloquence, nor exquisite polish, nor profundity in his pulpit services; and all supposititious means of excitement he studiously eschewed. He knew that in the warfare in which he had enlisted, victory was to be achieved, "not by might, nor by power, but by my Spirit, saith the Lord of Hosts," and with God as his helper, the shepherd's sling and smooth stones of the brook were sufficient.

His relation to the church in Fredericksburg is remarkable for its *duration* and *usefulness*. It was formed, as we have seen, in Sept. 1813, when he went there as a lay reader; and it continued until Oct. 1858, when it was terminated by his death. Forty-five years in the same parish! There are few such instances on record. It is, we believe, alone in the annals of the Church in Virginia. Others have attained to a greater longevity, but no one, so far as we know, has passed an equal period in the service of one congregation.

In times when transition from parish to parish, and from one diocese to another, is so frequent, that a space in our religious papers is reserved for their notice, with the stereotyped heading, "Clerical Changes," it is surprisingly pleasant to meet with an instance of permanent residence, for almost *half a century*. It is a salutary sight to look upon the venerable incumbent, who has faithfully served those at whose call he came, till he rendered for them the last office they needed here—"earth to earth, ashes to ashes, dust to dust"—with few exceptions, has joined in holy matrimony the heads of the families now forming the congregation, applied the seal of the covenant to the brow of the baptized, introduced to the communion and given the consecrated elements to those who are accustomed to kneel at the chancel, who is thus sacredly connected with the generation which he has laid in their graves, with their successors now blessed with his instructions and care, and with the young who are training to take their place. We can not adequately express our appreciation of the advantages

which a capable minister finds in an extended connection with a parish. The opportunity for acquiring intimate and accurate knowledge of his people, gaining more and more their confidence in his friendship and competence, and, by sincere sympathy in their joys and sorrows, gathering around him their true and tender love; these are among the advantages to be obtained by long residence. They form a power for good, which no mere natural gifts can impart. And as, when one moves, he can not carry them with him for use in his new sphere, or leave them for the benefit of his successor, he should be sure of an equivalent before he consents to a change which renders their loss unavoidable.

If the usefulness of Mr. McGuire's ministry was not as uncommon as its duration, it was nevertheless very remarkable. The fruits of his labors were too palpable and plentiful to be overlooked or mistaken. It may be said with truth, that during the long period of his rectorship, there was scarcely a time when some of his congregation were not becoming anxious on the subject of religion, and beginning to inquire: "What must I do to be saved?" His ministry was attended by the almost unintermitting influences of the Holy Spirit, sometimes more, sometimes less copious and extensive. Whilst he was constantly engaged in "building up believers in the most holy faith," "that he might present every one perfect in Christ Jesus," he was often gladdened by individuals, and occasionally by many at the same time, seeking to be guided into "the way of life." To the special work of grace, which appeared soon after he commenced his services in Fredericksburg, we have already alluded. The following memoranda, indicating its continuance, occur in his diary:

Oct. 16, 1815.—"The work of grace during this period was progressive; souls were continually added to us by the Lord, in testimony of His approbation."

April 17, 1816.—"The work of religion under my poor ministry, has progressed, and is progressing. Our once degraded church begins to raise her drooping head. I suppose there are now attached to her communion in this town fifty souls converted savingly to God. This number I calculate as having been converted since my ministrations commenced. Some of these persons are signal monuments of Divine grace perhaps seldom surpassed."

Similar entries occur through successive years :

Christmas, 1822.—"A large congregation. A growing interest about religion."

Jan. 1823.—"The people still anxious about their souls."

Jan. 19.—"This day baptized three adults in the church. A solemn occasion. The people much impressed by the ceremony. Many affected to tears. Every prospect that the Lord designs to visit us in mercy."

Feb.—"The interest still increases. Many inquiring 'what they must do to be saved.'"

March.—"The work of grace begins to assume every appearance of a general revival. The concern of many is becoming deeper, and their anxiety about their spiritual state more intense and painful. Increased the occasions for assembling my people for prayer and exhortation. The first night of holding an additional meeting, the house was crowded, and much sensibility was manifested."

April.—"Our meetings still greatly crowded, many crying out: 'What shall we do to be saved?' My heart is enlarged; praise God, O my soul!"

April.—"The people meet six or seven times a week. They take pleasure in assembling themselves together. The power and grace of God are signally displayed in some of our meetings. I have never heard of more remarkable evidences of the Divine presence. Some He enables to rejoice with joy unspeakable, in the assurance of His pardoning love; others are painfully convinced of sin and danger, and suffer acute distress of mind."

May.—"The people still continue greatly interested."

These quotations will serve to indicate the state of religion under the ministry of Mr. Mc Guire. Others could be added at pleasure, but we must content ourselves with his account of the great awakening in 1831 :

May 17.—"Left home for Norfolk."

May 23.—"Returned home. Death in that short time had entered two families. Whilst at Norfolk, four young females of my flock became more deeply impressed with divine truth, and were confirmed. They had been seriously impressed before. This occasion deepened their convictions, and brought them out on the Lord's side. On our return to Fredericksburg, the change in these girls excited much interest among their young companions. Many seemed to be concerned for their salvation, and evinced desires after a life of devotion to the pursuit of eternal things. Thus it continued until the last Sunday in June, when the Lord's Supper was administered. There were two of our brethren assisting, the Rev. C. Mann and the Rev. J. P. McGuire. The services of this occasion were profitable, and the good work began to spread. One and another showed signs of concern about their salvation. Our meetings became crowded. There was every appearance of deep interest. The old members began to wake up, and evince great sensibility. Many persons young and old, began to cry out, 'What must we do to be saved?' Whilst some continued to mourn, others were suddenly enabled to rejoice in the hope of divine mercy. The number increased, till from three or four, they amounted to about sixty, who were seemingly concerned for their salvation.

"The persons thus graciously visited were of all ages, from twelve to seventy-three. At this time there are about forty expressing a hope of forgiveness. The number of males is very considerable, and they are of all professions and callings. This good work has not been marked by any extravagance. A few have been deeply distressed, so much so as to grow pale, and tremble when spoken to about their souls. All have been greatly engrossed by the work, and have given themselves up to its advancement in their own hearts, and then in those around them.

"It is the most remarkable work of the kind that I have ever seen, and I desire to bless God for so distinguished a privilege and honor. May it still progress, and may precious souls be gathered into the fold of the Redeemer."

We have no means of becoming further acquainted with the history of this signal visitation, for here the diary, commenced January 1st, 1819, terminates. We regret this, and all the more, because it leaves us without an account, by the same hand, of the glorious work of the Holy Spirit in the same congregation in the spring of 1858. There were, we know, not only no special means used with a view to such a blessing, but owing to the great and growing infirmities of their beloved minister, the congregation was often necessarily deprived of their ordinary religious services. Under these unpropitious circumstances, when no one expected it, the windows of heaven were opened and a shower of grace descended even more abundantly than the former effusion, and causing a harvest greater than the now aged and enfeebled servant was able to garner.

The result of this revival, so far as its effect was manifested by an open profession of religion, was the presentation of eighty-eight persons to receive the rite of confirmation. This number, as was said in reference to those who were converted during the previous visitation, included persons of both sexes, various ages and occupations. Among others, an unusual number of gentlemen of standing and influence. These all on the first opportunity, completed their profession, by partaking of the sacrament of the Lord's Supper. This occurred on the twenty-seventh of June last. It was indeed an affecting scene—as one remarked, "The most glorious day ever witnessed in St. George's Church." Other ministers were there to relieve the honored patriarch from those services for which he might not feel himself adequate. He officiated only in consecrating

the elements, and in their distribution to the first two or three groups which gathered around the chancel. His manner, though feeble and somewhat bewildered, was very solemn, and marked by strong, and at times irrepressible emotion. As he stood within that rail, remembering his journey five and forty years ago, when he came from Baltimore an almost unheeded stranger, to labor among the desolations of the church in Fredericksburg—when he thought of it, and of himself, as they were in that day, and then looked at the numerous spiritual children around him, “which God had graciously given to His servant,” and the spacious beautiful building in which they were assembled, he might well feel, and truly speak as Jacob did: “O Lord, which saidst unto me, Return unto thine own country, and to thy kindred, and I will deal well with thee, I am not worthy of the least of all Thy mercies, and of all the truth which Thou hast showed unto Thy servant; for with my staff I passed over this river, and now I am become two bands.”

The whole scene was so overpowering to him, that he was obliged to withdraw to the vestry-room. One of the clergy, who, as soon as he could, followed him out, found him standing with his person bowed, and slowly swaying from side to side, the big tears on his cheeks, and his quivering lips giving utterance to *all he could say*: “O God! this is too much, this is too much.” It was more than the *foretaste* of the “*unspeakable*” which is in reversion. It was the “fullness of joy” itself breaking in, as it were, prematurely, in streams more abundant than there was yet room to receive, or strength to bear. It seemed to be kindred to the experience of the devoted missionary in the midst of his self-sacrificing labor in the east, when he received such revelations of the grace and glory of God, that overpowered by the view, he cried out: “Hold, Lord, hold, I can bear no more.”

The ministry of Mr. McGuire was eminently productive. Its regular annual yield was gratifying, and in some seasons specially abundant—the last the largest. “Planted in the house of the Lord,” he “flourished in the courts of our God, still bringing forth fruit in old age.” How may we explain

this exemplary usefulness? God, it is true, and He alone, "giveth the increase," but He is pleased to do so in connection with certain instrumentalities; and these He graciously adapts to the accomplishment of His merciful purposes. We may therefore expect, generally to discern in the character and course of the servant, something by which, to human view, he is fitted for the work which he is honored in performing. What of such suitableness is discoverable in the ministry of Mr. McGuire?

1. His intellectual endowments it is unnecessary to note, except that he possessed a sound mind, susceptible of solid improvement, and a courageous spirit, neither deterred nor dismayed by difficulties. But it is important to observe in this connection that he was truly of "good report." So the recommendation for his admission to orders testified, and such, after a ministry of five and forty years in the same parish, was the testimony of the whole community in which he lived and died. They were proud of his virtuous example, and when it was withdrawn from before their eyes, lamented as a public loss. At the close of nearly half a century, the integrity and purity of his moral character were without reproach or suspicion. His daily deportment, instead of negating his teachings in the pulpit, furnished a fine illustration of the precepts of religion, and a happy persuasive to their practice. This was indeed a power in the line of the Christian ministry. A French infidel, who was for a few days the guest of the excellent Archbishop of Cambrai, though not once personally addressed by him on the subject of religion, was so impressed by his beautifully consistent life that he exclaimed: "I must leave this house, or I shall become a Christian." Few who had the privilege of intercourse with Mr. McGuire failed to feel the silent eloquence of his walk and conversation.

2. This attractive rectitude was not the result of mere virtuous training. It was not the effect of any mere philosophical principles or considerations of worldly prudence, but the outward genuine expression of an "inward and spiritual grace—a death unto sin, and a new birth unto righteousness." "Not of blood, nor of the will of the flesh, nor of the will of man, but

of God." This he insisted upon as indispensable to a life of true holiness. This he professed to have himself experienced, having the witness of it in his own consciousness of repentance towards God, and a living faith in the Lord Jesus Christ—and evidencing it to others, not by a formal morality, or mere outward profession, but by the excellent fruits of the Spirit. He was not one of those unapt teachers, who, when this new birth is named, ask, "How can these things be?" or resolve the whole matter into the reception of baptism, and are satisfied with such proof as the parish record affords. He knew from personal experience what he testified, and could say to inquirers: "Come and hear, and I will declare what God hath done for my soul." His clear consciousness, and consequent distinct instructions, in connection with this great change, contributed largely to his ministerial usefulness.

3. He was an humble man, but this did not prevent him from aspiring to elevated attainments in the divine life. Growth in grace, increasing conformity to the image of Christ, closer communion with God, affections more set upon things above, a brighter perception of their excellence, and a better preparation for their possession—these were attainments for which he ardently longed and diligently sought, in the faithful use of those means which God has ordained and promised to bless. These thirstings of his soul, in connection with devout meditations, thorough self-searching, and earnest prayer are every where apparent in his spiritual diary. His conviction of the necessity of practical piety to promote personal improvement and spiritual enjoyment, he expressed in the following lines: "Happiness, I feel deeply convinced, is intimately connected with the faithful and active discharge of every duty. It is the wise advice of Bishop Wilson, that the Christian cultivate the piety which is *active*, rather than that which is *only contemplative*. It is with the soul as with the body, health can only be enjoyed by exercise."

A few extracts bearing different dates, will serve to show the state and action of his mind in reference to his personal piety.

March 9, 1819.—“Much engaged in examining the state of my heart, and considering my condition in the sight of God.”

March 11.—“My soul stirred up to seek the Lord afresh, and make my calling and election sure. Oh! for grace to help me on my way, to revive my heart, and kindle the flame of love into a holy ardor and renovated zeal for the glory of God, and for the salvation of my own soul.”

March 22.—“A comfortable meeting with my people to-night. My mind much enlightened on divine subjects during the past week. More fixed in love and admiration of God in Christ. How slow my progress in divine knowledge! God must teach, or I remain ignorant, stupid, and benighted. Lord, vouchsafe Thy gracious aid yet more and more. Be Thou my teacher and I shall learn well.”

April 9. *Good Friday*.—“Find it good to fast and pray. The Lord manifesting Himself to me in a gracious manner. My soul filled with wonder and gratitude for the love which sacrificed the adorable Redeemer for poor wretched men.”

April 11.—“A glorious day. (Easter.) Found peace in waiting on God—nothing but peace, joy, and assurance.”

April 12.—“Still peace of mind—sweet peace.”

April 13.—“Loving to have fellowship with God, and entering into His presence with joy.”

April 19.—“My mind peaceful and happy. Rejoicing in the hope of resting with God after a few more days of toil and pain. My bodily health bad. May my inward man be renewed day by day, as my outward man decays. Lord, help Thy servant.”

April 27.—“Made a more complete surrender of myself to God. Find joy in giving myself up to be used for the Lord's glory. No peace in holding back any part. God will not have a divided heart. Our joy is in proportion to our devotion to the Lord. My heart much drawn out to God in prayer to-day. Find it good to draw nigh to God.”

April 29.—“My chief delight in the pursuit of holiness.”

May 2.—“My mind unusually serene and happy to-night. My delight in the Lord great and unalloyed. Oh! how precious His favor to the soul! How delightful His word and ordinances! They impart the purest joy.”

June 7.—“Much engaged to-day in trying my state, in ‘proving’ myself whether I be ‘in the faith,’ whether I am making the progress in holiness necessary to see God. May the Lord help me to make my calling and election sure.”

That Mr. McGuire was not without the usual vicissitudes in his religious experience, it is scarcely necessary to state. One instance may be introduced with the happy relief which ensued:

June 6, 1821.—“I had long labored under deadness and leanness of soul, though I had groaned under it, and sought the Lord for deliverance. Lately on my return from the convention in Norfolk, I received the sweet persuasion of the divine favor, accompanied by a powerful impression of His continual presence. Under this delightful influence I have continued ever since. This delightful impression of the

presence and love of God gives a constant tranquillity and sober composure to my mind, with a sweet peace and joy in His service equal to any thing I ever felt. I consider it a step of advancement in the divine life, which will make religion more and more delightful to me, and which I hope and believe will abide with me for my sanctification and preparation for the immediate and blissful presence of my God in heaven. Oh! the bliss which is found in the love of Christ! How sweet to the soul the smiles, 'how unsearchable the riches of Christ.' "

Mr. McGuire had no occasion to say: "They made me a keeper of the vineyards, but mine own vineyard have I not kept." Few have watched their heart with more jealous care, or cultivated it with greater diligence and happier result. And here we find another element in the cause of his ministerial success. He wrote and spoke not as from the hearing of the ear, but with a vivid view and deep feeling of the realities to which he testified with a heart under the power of the constraining love of Christ, and throbbing with the hope of glory. This gave to his discourses their unction, and secured for them success, which no oratory nor erudition can command.

4. Mr. McGuire's heart, like his Master's, was in his work. He did not seek the ministry from considerations of worldly policy—as a living—with a view to elevate his social position, to obtain influence, or as affording leisure to indulge a taste for literary pursuits. All these might have been equally or better secured in the secular profession for which he had been preparing, but because he realized most deeply the value of redemption, ardently loved the Redeemer, who effected it through His own bloodshedding and death, sympathized intensely with perishing sinners, and craved their salvation through Jesus Christ, to the glory of His name. These were the views which possessed his mind, fired his soul with zeal for the conversion of his fellow-men, and determined him to forsake all, and follow Jesus in His own appointed ministry of reconciliation. He loved the work for the Master's sake, and the sake of those whose souls it was ordained to save. It had his heart, and to it his energies were freely given. It was not task and toil, but "meat and drink." Though he felt the pressure of its responsibilities, he did not shrink from its labors, they were his business and delight, and instead of an anxiety to spare himself by substituting others, he was ready, and re

joined in every way, to "spend and be spent for Christ," if by any means he might save some.

The mind of Mr. McGuire on the subject may be gathered from his own memoranda. Alluding to the event of his conversion, he writes :

"The first operation of the Spirit, at this period, was to direct my thoughts to the Gospel ministry. Thus assisted, I firmly resolved to devote myself to God in this way."

And about five years afterwards :

"My mind at peace with God and man, and satisfied that I am where God placed me, and fulfilling the purpose of my mission in preaching the Gospel."

March 20, 1819.—"There is great delight in serving God, and promoting the best interests of man."

May 27.—"Anxious for the promotion of the Redeemer's cause. Much to be done, and little doing. My power of rendering service extremely limited; know not what to do that I may render service in the beloved cause of my Master."

July 26.—"Oh! that I may serve Him better in future than I have ever yet done. I thank Him that I feel so strong a love for His service, and as warm a concern for the advancement of His glory as I have ever felt. May this desire grow as I increase in years! Received delightful evidence that the Lord blessed my labors at P. R. to the conversion of two females. I have seen them since, and find the Lord has indeed adopted them into His own family. Whilst I live may He thus own my poor efforts to advance His cause! No other honor will I seek; no other joy desire. What encouragement to be diligent in the work of the Lord."

Aug. 29, 1825.—"The work of the ministry, I can truly say, is my chief joy. May the Lord continue to me this spirit of entire devotion to the interests of His Church."

Oct. 25, 1830, *Monday*.—"I desire to set out anew in the good work of the Lord. Oh! may He give me strength for this week's work! I have been seventeen years engaged in the work of the ministry, and have no desire to intermit my labors. I feel myself wonderfully honored by the Master in being continued so long to testify among the people the Gospel of the grace of God."

Such whole-heartedness, joy, and devotion in the service of Christ throw great light upon the success which attended Mr. McGuire's ministry.

5. His reliance for the accomplishment of the end which he proposed to himself was, under God, on the Gospel preached plainly, earnestly, and with frequency and perseverance. After he had read the Rev. Mr. Jarratt's account of the astonishing revival which took place under his ministry, in Bath

parish, Dinwiddle county, Virginia, between the year 1763, and that of 1776, he writes: "How obvious it is that nothing will advance the cause of the Redeemer but the sincere and faithful preaching of the plain doctrine of the cross, the depravity of the human heart, the necessity of being 'born again' by the influence of the Holy Spirit, the atonement in all its fullness and extent as necessary to satisfy the violated law of God, and to bring in an everlasting righteousness for the justification of sinners. This only proves the power of God, and the wisdom of God, to the salvation of sinners." So he preached—the ruin and its consequences, the gracious remedy and its blessed effects, formed the burden of his discourse; "and the word of God increased, and the number of the disciples multiplied greatly."

6. Though he delighted in his work, and deemed it no privilege to devolve it upon any and every transient minister who might be willing to take his place, yet for the work's sake, he was glad to avail himself of the labor of any brother whose preaching promised to be for the furtherance of the Gospel. And no one could be more gratified than he was, when from time to time he was able to gather around him his clerical brethren from other parishes, and thus provide more frequent services for his people, and for himself the profit and pleasure of professional conference. His own regular labors were not confined to the two public services in the church on the Lord's day. He did not think the apostolic injunction, "Not forsaking the assembling of ourselves together," was necessarily exhausted by the meetings on the first day of the week, and in a consecrated building. To meet his parishioners on other days, and in other places, in smaller groups, such as a private house could accommodate, and more recently in the lecture-room erected for this purpose, and so to conduct worship and dispense the word in a briefer and less formal way—these were ministrations which he enjoyed, and found very happy in their influence on his congregation. His testimony immediately after returning from a meeting of this description is entitled to consideration: "Comfortable meeting this even-

ing at Mr. I. P.'s. Much liberty in speaking on the 51st Psalm. *Find good advantage arising to the Church from this method of promoting the cause of Jesus.* It admits of so much familiar and plain exposition of the word, with such pointed and direct application to the consciences of men, as can not be practised with equal success in larger and more mixed assemblages. It is also more social, and operates through our sympathy to produce a more powerful influence upon our affections." This testimony from such a man, indorsed by scores of faithful ministers living and dead, should not be overlooked or disregarded. It identifies a mode of usefulness of which he successfully availed himself, and which others may employ with similar advantages.

7. The public services of the sanctuary, and these assemblages during the week, did not engage him to the exclusion of other forms of ministerial activity. A due portion of his time was devoted to pastoral visiting, in which he excelled. With him this was no mere ceremonious call—a brisk bowing into some drawing-room, the rapid interchange of a few compliments and commonplaces, and then a bowing out again, in haste to repeat the flourish at as many other places as possible, and at last home to register the performances among other parochial statistics. For these, indeed, he had neither time nor taste. He was not insensible to the rational enjoyment afforded by the social intercourse of friends, but when he went forth on his ministerial round, it was to visit the poor, the afflicted, "the sick as well as the whole within his cure," to address to them "such private monitions and exhortations as need might require, and occasion be given." It was in these communings, joined with appropriate devotions, that he not only strengthened and comforted the weak and sorrowful, but also gained that knowledge of the wants of his congregation, and cultivated that lively interest for their welfare which furnished suitable materials for his sermons and earnestness in their delivery. His diary abounds with notices of these visits, many of them deeply affecting. No one could read the record without the conviction that a large measure of his great

usefulness is to be ascribed to his diligence, and judicious fidelity in pastoral visitation.

8. Another particular is worthy of remark—Mr. McGuire's constant and careful observation of the spiritual condition of his people, and the minuteness with which he records the vicissitudes which occurred. No husbandman watched with more solicitude the seasons and the elements in their effects on his crop, than he the various influences to which his field was exposed. This is in a measure exhibited by the extracts already given from his diary, though they were adduced for other purposes. Its pages look as if they were the daily report of the spiritual health-officer of the parish. No phase is unnoticed; no symptom escapes observation. The existence of healthful agencies and their salutary operation is described, and the presence of such as produce disease and death is quickly desiered, and promptly and fearlessly published. Witness the following entries:

July 1, 1825.—"Iniquity seems to abound in our town to a greater extent than usual. New sources of moral pollution are coming in among us. Horse-racing, attended as usual by excessive gambling, has been brought back, after having been unknown among us for several years. A great and overwhelming flood of iniquity has been introduced by this vile amusement, and vice stalks abroad with more than its wonted effrontery. May the Lord help me to be faithful in warning and crying aloud."

July 15.—"The play-house is about to be opened—that synagogue of Satan—that porch of hell. We have reason to mourn and weep for the desolation of the enemy. This fountain of corruption will pour its bitter waters among us, to the contamination and ruin of many, especially of the young. May the Lord lift up a standard against the enemy."

9. When Mr. McGuire entered upon his special field, the surrounding region was in a lamentable state of spiritual desolation. The Church was prostrated, and there were none whose labors were available for its restoration. His large heart was deeply affected by the spectacle, and he did what he could to effect a change. He was often out among the people in the performance of the offices of religion, visiting the sick, burying the dead, baptizing households, and preaching the word in their decaying churches, and from house to house. Not only his own county of Spottsylvania, but Stafford, with seven-

ral counties in the northern neck, Essex, Caroline, Culpepper, and even Orange, were from time to time visited by him, and received the benefit of his labors of love. When the increasing demands of his own parish left him little time for these excursions, he devised a plan for supplying his lack of service. He formed a society in his congregation to aid in sustaining young men who should officiate in such places as seemed most promising. Among others thus employed were the Rev. Leonard H. Johns, the Rev. (now Doctor) John T. Brooke, and the Rev. John P. McGuire. By the blessing of God on their ministrations, "the things which remained, and were ready to die, were strengthened," and saved to our communion. That whole region is now blessed with regularly organized congregations, which are not only self-sustaining, but able to aid in extending to others the privileges which they enjoy. Of the Church in this section of the Diocese, Mr. McG. may be regarded as the spiritual father.

His brief account of one of those excursions will be read with interest:

"July 28, (182--).—Went this day to Caroline with my brother, for the purpose of fulfilling with him, and the Rev. Mr. Cooke, of Hanover, an appointment to preach at St. Margaret's Church, three days—Friday, Saturday, and Sunday."

"29th.—I preached to a considerable congregation—very attentive. Spent the day with Mr. Robert Quarles, a respectable friend of the Episcopal Church in this destitute county."

"30th.—Rev. Mr. Cooke preached. My brother followed with an exhortation. Both sermon and exhortation impressive and awakening. The congregation large and attentive. Divine service in the afternoon, at the residence of Mr. Baily Tompkins, a very warm friend of the Church in this county. Brother Cooke lectured."

"31st.—An amazing concourse of people at the church this morning; the number of carriages and horses exceeding any thing I have ever seen. The people convened said to amount to fourteen hundred. After the church had been crowded to overflowing, there were three or four hundred people in the yard, about the windows, etc. The oldest inhabitants say they have seen nothing like this crowd in the county for forty years. My brother and myself preached. The effect was very great—great attention, patience, and feeling discovered by the people. I have seldom seen so many tears shed on one occasion. The people in a most anxious state about the ministry, and institutions of religion among them.

"The parish has been in a most destitute and disorganized state. They have seen nothing of the Church in its purity, and have been in a fainting and starving condition for many years. They have heard of the Church being revived elsewhere; but it has never been brought near them in this improved character, till some

recent services held among them. Hence the unusual excitement to which allusion has just been made. May the merciful Saviour have compassion on them, and bless them with a faithful minister."

10. In the Diocesan and general institutions of the Church, Mr. McGuire felt a lively interest, and took an active part. Of the Education Society, formed to assist pious but indigent youth, in their preparation for the ministry, and in the Theological Seminary of Virginia, designed to provide competent instructors for candidates for orders, he was the early and steadfast friend. His allusion to the origin and purpose of those institutions shows his interest :

"Received the constitution and address of the Society for the Education of Pious Young Men for the Ministry. Much interested for the welfare and prosperity of this Institution. Shall make considerable exertion to assist its funds. Pray God to prosper it. Made one of its directors."

July 1st, 1823.—"Left home for Georgetown, to attend a meeting of the Education Society. Met on the second of the month, and located in Alexandria. Rev. Mr. Keith as a teacher of Theology, to instruct such young men, students of divinity, as the Society might be able to provide, or such as might come under any other circumstances. Dr. Wilmer is also to render his services, in the Seminary, as occasion may require. This is a foundation, I trust, of a flourishing 'School of the Prophets,' in the South. May the Lord bless it, and cause it to send forth many laborers into His vineyard, who, by their zeal and wisdom in the service of God, shall prove the favored instruments of turning many to righteousness, causing the wilderness to be glad, and the desert to rejoice and blossom as the rose."

He lived to see the answer to his prayer, and to receive largely the gratification of his pious desire, in the prosperity and usefulness of these kindred and harmonious institutions.

11. Mr. McGuire's religious sympathies and efforts were not confined to his own parish or diocese. They began there, but had expansiveness enough to recognize the entire field designated by the Master, "the world." As early in his ministry as April 22d, 1819, he writes :

"My mind much exercised about the forlorn and miserable state of the heathen world. Six hundred millions of the human family never have heard the name of the precious Jesus. Thousands of these are crowding every moment into eternity from amidst their crimes. The Christian world begins to awake from its apathy on this subject. Something is done for these wretched creatures, but nothing compared with the vast demand."

With these views no one could be more gratified than he was by the declaration of the General Convention, that the

Church is a missionary society, and all her baptized children bound to coöperate, according to their ability and opportunity, in sending the Gospel to all mankind. He promptly organized an auxiliary in his congregation, which at its first meeting took action worthy of imitation.

Jan. 12th, 1830.—At night, a meeting in the lecture-room, after divine service, for the purpose of forming a society auxiliary to the Domestic and Foreign Missionary Society of our Church. The Society was organized, and one hundred and five dollars subscribed annually. May the merciful Lord prosper this good cause, to the advancement of His glory, and the salvation of immortal souls."

12. With regard to ecclesiastical polity, Mr. McGuire's views accorded with the language of the Prayer-Book, in the preface to the form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons. That, "from the apostles' times, there have been these orders of ministers in Christ's Church." Convinced of this, he held that the primitive organization ought to be maintained and none other recognized within our borders. The importance he attached to its preservation, is expressed very decidedly in a sermon delivered in St. George's Church, Fredericksburg, on Sunday morning, Oct. 4th, 1835, on the occasion of the hundredth anniversary of said church :

"The importance of the outward order of the Christian Church, can not well, in our view, be too highly estimated. That this is every thing, however, we do not by any means maintain—with this divinely ordained form of government, we know that she may sadly decline, and become exceedingly corrupt, through the infirmity and depravity of human nature. Freely admitting this, we yet conceive it certain, that without a due external ecclesiastical polity, there would not only be a sad declension in religion, but Christianity would, in all probability, cease to exist in our world."

But though clear and conservative in his Church principles, he was careful to maintain and set forward quietness, peace, and love among all Christian people. Witness the following record :

March 21st, 1819.—My soul engaged in shaking off prejudices and bigotry, and in endeavoring to promote harmony and unanimity among Christians. Oh! that the Spirit of love would descend upon the Church, and bind our hearts in a perpetual union! Lord, help Thy poor servant to please Thee in this respect."

With this spirit he was ready, when it could be effected without compromising his own principles, to confederate with the members of other denominations, in advancing the cause of the Gospel. He was from first to last a zealous patron of the American Bible and Tract Societies, and of the Sunday-School Union. With this representation of the mind and action of Mr. McGuire, in the exercise of his ministry—and for it, all we have, without any design of his, the vouching in his own hand-writing—no one need be at a loss for the secret of his success; and there are few, especially among the younger clergy, who may not profit by his excellent example.

In Bishop Meade's "Old Churches, Ministers, and Families of Virginia," the following allusion to Mr. McGuire may be found. The reference is, for the reason assigned, restrained, but therefore all the more expressive:

"As it has been a rule observed by me in these notices, to avoid all praises or censures of the living, and in the fewest possible words refer to the acts and successes of my oldest friends, therefore to Mr. Slaughter's account of the revival of the church in this parish, during the thirty-three years of Mr. McGuire's ministry, to which must now be added twelve more, I refer my readers for a full view of the subject. Suffice it to say that, from that time, a succession of revivals, or rather a continued one, under faithful evangelical preaching, has added great numbers to the church; that two new churches, each increasing in size and expense, have been called for; that several young ministers have issued from the parish. Among them the Rev. Launcelot Minor, whose remains are on the African shore, along side of those of Mrs. Susan Savage, the devoted missionary whose spiritual birth-place was St. George's Church, as Fredericksburg was her native city."

Mr. McGuire was too actively engaged in ministerial work to contribute much to the press. He did, however, publish a volume on "The Religious Opinions and Character of Washington," and occasional sermons. He had on hand, but never completed, a work on the religious opinions of the prominent men of the American Revolution. Many of the reports on the state of the Church, as they appear in the journals of his Diocese, were drafted by him. In the conventions he did not speak often or long, but his opinions were always received with deference on account of his great experience, established integrity, and careful judgement.

The honorary degree of Doctor of Divinity was conferred on him by the authorities of Kenyon College in 1889.

On the sixteenth of April, 1816, he was married to Miss Judith C. Lewis, "one of the first of those who were added to the church by the Lord," after the commencement of his ministry. She was indeed a helpmeet to him in his arduous and responsible duties, and after animating him in his services, and sustaining and solacing him in his trials, she survived to mourn, but in blessed hope, her sore bereavement. Eight children were given to them, four of them now living, two of whom are in the ministry to which their father was devoted.

Dr. McGuire's feebleness during the services in his church in June last has been mentioned. His state of health was regarded with such anxiety by his physicians, that they insisted on an immediate intermission of his duties, and a tour to the mountains, in which he reluctantly acquiesced. To relieve him both in mind and body, his congregation obtained for him the assistance of an estimable young gentleman, one of the graduates of the Theological Seminary of Virginia.

On Dr. McGuire's return from his excursion, it was supposed he would be able to resume his duties in part, and that his valuable life might be prolonged. On Sunday, October 3d, he preached, as was his custom, the anniversary sermon, and administered the communion. He and his people were much affected, and both seemed impressed with the thought that it was, in all probability, his last public service. From the church he went to the residence of an honored and beloved parishioner, who had been long confined to her house, that he might afford to her in her chamber, the sacramental privileges which her health prevented her from receiving in the sanctuary. That afternoon he passed much exhausted, lying on the sofa, silent, meditative, calm, the tears at times on his cheek—not tears of distress—no, but holy, happy tears, which none who knew and loved him could wish to wipe away.

The week passed on, with nothing in his case to attract particular notice. During the night he was occasionally sleepless, and then his speech was not of his infirmities and languor, but of the heavenly family, and their blessedness. On Friday, October 8th, after breakfasting with his family, he expressed his intention to visit some of his parishioners, and retired to a

room to arrange his dress. A noise as if something had fallen, arrested the attention of a domestic. On opening the door, he was found lying on the floor speechless. He had just shaved, adjusted his dress, and was turning to go forth on his purposed mission of mercy, when the voice he had long waited for with desire fell on his ear: "Come up hither," "Your work on earth is done, receive the crown of righteousness, and rest for ever with the Lord." And so he finished his course in the sixty-fifth year of his age, and just after he had entered the forty-sixth of his ministry.

That he had long desired this call is apparent from the following record, which is given entire, with two of the stanzas which he had annexed:

July 3, 1841.—"Have a realizing sense of the brevity of human life. Feel that it is rapidly hastening to a close with me. Very joyful am I, in the glorious prospect of that eternal weight of glory, which I believe awaits me in my Father's kingdom.

'Oh! when shall I wake, and find me there?'

"The hour draws near.

"What joy while thus I view the day,
That warns my thirsting soul away,
What transports fill my breast!
For lo, my great Redeemer's power
Unfolds the everlasting door,
And leads me to His rest.

"The festal morn, my God, is come,
That calls me to the hallowed dome,
Thy presence to adore;
My feet the summons shall attend,
With willing steps Thy courts ascend,
And tread the ethereal floor."

On the eleventh of October the funeral procession, formed by a vast concourse, moved from the parsonage to St. George's Church. The bier was carried by the vestrymen, and the pall was supported by the clergy. After the customary services in the church, and an address by Bishop Johns, the mortal remains of our beloved brother were committed to the ground in the adjacent yard—"earth to earth, ashes to ashes, dust

to dust, looking for the general resurrection, and the life of the world to come, through Jesus Christ our Lord."

"They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

COMMUNICATIONS.

[For articles falling under this head, and which appear under the name of the writers, the Editors are not responsible.]

THE MISSOURI VALLEY, AND HOW TO CHRISTIANIZE IT.

BY FRANCIS WHARTON.

THE Missouri valley is in many respects the most important missionary field to which American Christians can now turn. Its rivers, its towns, and its prairies have each a population at once marked with strongly distinguished peculiarities, and impressed with elements of specific activity and influence. It is the diversity of these peculiarities which leads to the great variety in the reports of travellers by whom that valley has been visited. The mere excursionist views and judges from the steamboat and its passengers, and from the trains of emigrants by whom the ferries are crossed. The business man, and perhaps the more pertinacious tourist, visits and speaks of the towns. The pioneer farmer, the hunter, the itinerant minister, and the rural colporteur, draw their opinion from the prairies. These several classes I now propose to consider, first in reference to their social relations, and then to their religious wants.