

has become in 1832 sufficiently strong to separate from the Eastern Diocese of which it had formed a part, and accordingly, in the same year, the Rev. Dr. Hopkins was elected and consecrated its Bishop. It is highly probable that, in the course of a short time, Massachusetts, Rhode Island, New Hampshire, and Maine, will also be provided with their respective prelates.

The General Convention of 1835 must be regarded as one of the most important events in the history of the Church. Bishop Chase was recognized as the head of the new Diocese of Illinois. The Domestic and Foreign Missionary Society, whose operations had now become extensive, ceased to exist as a separate body, and the Church, assuming its responsibilities, stood forth as one grand Missionary association. It was resolved that missionary Bishops should be provided for the states and territories destitute of Episcopal supervision, and also for the stations in heathen lands occupied by the American Church. The Rev. Dr. Hawks was accordingly appointed by the House of Bishops to the Episcopate of Louisiana, Arkansas, and Florida, and the Rev. Dr. Kemper to that of Missouri and Indiana. The former gentleman declined his appointment. The latter was consecrated at Philadelphia, and immediately proceeded to his destination.

And now with the help of Providence, the Church in the United States must advance and prosper. Her dioceses are 22 in number, under the superintendence of 17 Bishops, with the venerable Bishop White at their head. Her clergy will soon amount to 800, and are daily increasing, it is hoped, in devotion, in learning, and in zeal. Her missionaries are studying the language of China, bending their steps to Syria, and to Persia, instructing the youth of Greece, civilizing the Indian of the western forests, and traversing the prairies of Missouri and Illinois. Her revenues for the propagation of religion are constantly increasing, and, through the operations of systematic benevolence, will soon enable her to enlarge her efforts and extend her privileges to thousands who now scarcely know her name. Her numerous periodical publications are circulating religious and ecclesiastical intelligence throughout her widely spread communion, and scattering the seeds of truth where the voice of the minister of God is seldom heard. Her four Theological seminaries send forth more clergymen every three years than the whole Church possessed thirty years ago.—Let those clergymen be but faithful to their professed principles, faithful to the cause of evangelical religion, faithful to the souls of men and to their Master, and who can estimate the future extent, prosperity and usefulness of the Church at whose altars they minister! "Pray for the peace of Jerusalem, they shall prosper that love thee. For my brethren and companions' sake I will now say peace be within thee."

From the Episcopal Watchman.

TRINITY SUNDAY.

Epistle. Revelation iv. 1. Gospel. St. John iii. 1.

With the services of Whitsunday, we close our commemoration of the several circumstances, which marked the coming of God in the flesh, and have a more immediate connexion with the redemption of mankind. This day was chosen in preference to any other for the more solemn commemoration of this mystery, because after our Lord's ascension into heaven, and the descent of the Holy Ghost upon the disciples, there ensued the full knowledge of the glorious and incomprehensible doctrine of the Trinity. The Church, therefore, having devoted the foregoing solemn festivals to the honour of each several person by himself, thereby celebrating the Unity in Trinity; it was thought highly seasonable to conclude those solemnities, by adding to them one festival more, to the honour and glory of the whole Trinity together, therein celebrating the Trinity in Unity.

Throughout the Collects, this great and fundamental doctrine is either expressly or indirectly recognized. Our Church, however, very properly directs us to make more particular confession of it now; and therefore the present collect declares that the confession of a true Faith is—"to acknowledge the glory of the eternal Trinity, and in the power of the divine majesty, to worship the Unity." And faith in this doctrine is not only reasonable, but is very properly declared by our Church, to be necessary; because it is taught by

the Gospel, in which every Christian professes himself a believer.

To such an instance of piety and devotion, as the church manifests in this day's solemnity, we are excited, first, by the portion of Scripture appointed for the Epistle: wherein the angels and blessed spirits, which pay their constant attendance about the throne of the majesty on high, are represented to St. John, as with most awful and profound reverence acknowledging and worshipping the three holies, which are one eternal and Almighty God. A fit example for the Church militant on earth to follow; because, in so doing, they do not only copy after, but, as it were, anticipate the constant employment of the church triumphant in heaven.

To the contemplation of this mystery we are likewise invited by the Gospel for this day. In which is made express and distinct mention, of God the Father, by whose power and immediate presence with Jesus, the miracles attesting to his divine authority were wrought: of God the Son, who declares himself to have come down from heaven, and even to be in heaven at the instant of conversing with Nicodemus upon earth, and of that Holy Spirit, whose prolific operation upon the waters of baptism effects the new and spiritual, as of old it did the natural, creation, when moving upon the face of the yet unformed deep, and whose sanctifying graces act powerfully, though often undiscernibly, in changing the minds of men.

But, as the blessed spirits above are our pattern for acknowledging this mysterious truth, so are they for the manner of contemplating it. Like them, we should fall down before the throne, and with humble wonder adore a depth which we cannot penetrate.

Since Scripture is clear in the truth of this mystery, and reason cannot gainsay it: since this belief is the distinguishing character of Christians, and the profession of it a necessary antecedent condition of our being such: since we have devoted ourselves in baptism, and there promised constant homage, and obedience, and adoration, to the Trinity in unity: let us, in all humility and reverence, agree with 'angels,' and all the 'heavenly powers,' with 'cherubim,' and 'seraphim,' with 'apostles' and 'prophets,' and 'martyrs,' and with 'the holy church throughout all the world,' in 'praising' and 'acknowledging' this 'holy, holy, holy, Lord God of Sabaoth.' Even 'the Father of an infinite Majesty, his adorable, true and only Son,' and 'also the Holy Ghost the Comforter; living and reigning one God, world without end. Amen.

ILLINOIS.

The following is from the Journal of a Methodist missionary in Illinois, published in Zion's Herald.

Attacked by Wolves—Jan. 7.—I was on my horse before I could see ten rods of the road, and in twenty rods from the fence, being enveloped in fog and rain, I could see no tree or timber, having to travel eight miles to the next house. Here I made a breakfast of corn bread, meat and milk, (quite good, however, of the kind,) and put out for another ten mile stage. Just before I reached the north-east fork of the Vermillion of the Wabash, where the Vincennes and Chicago road crosses it, two prairie wolves passed me within ten rods, apparently regardless of me, only when they looked as if they would like to feast on me or my horse. After passing three branches of this river, all deep enough to swim a small horse, (mine being very tall) I entered a 16 mile prairie. My watch deceived me one hour, or I would not have attempted it so late; nor did the road prove so plain as I expected. I got sight of the timber four or five miles ahead, but night and a thick fog setting in, it being cloudy, and my road running entirely out, I was left in the dark without knowing which way to go. After travelling some time, I hallooed several times, in hopes to make some one hear, but in vain. The prairie under me was burnt as black as a coal, which combined with fog and clouds rendered it difficult to discern my horse's head. Thus situated, I heard wolves howl, which was soon answered, and in a few minutes I was attacked by them! One seized my horse by the neck which caused him to run back, and had like to have thrown me, when I struck him with my whip, which made him let go! Having no weapon to defend with, and having heard and read that singing would drive them off, I set to as loud as possible. They gave back at this, and in a few moments I moved off and left them. My hair stiffened, and my flesh crawled, though I had perfect command of my thoughts. I thought of Dr. Clarke's doc-

trine, that a man is immortal till his work is done; and believing my work not yet done, I felt confident I should not yet be eaten by wolves. But still I knew I must use means for my preservation, and having no carnal ones at hand, I looked to God, who delivered me. As near as I could judge, in the thick darkness with which I was enveloped, there was as many as eight of them. I continued wandering about until I found grass, and on it my horse fed for two hours. The moon then rising, and the wind blowing up from the west, cleared off the fog, and I soon after came to a road. My compass told me it went north and south; but I could not tell which was north, till I had tested that end of the needle with my knife; and then taking the south end, reached a house some time after midnight. I never was so thankful to see a house before; nor did I ever know how to appreciate the difference between daylight and dark, as I did next morning, when I took the road.

THE TWO SUNDAY SCHOOL TEACHERS.

The following, from the Sunday School Visiter, is worthy of serious notice. We have omitted some sentences which might be regarded as somewhat overstating—a prevailing error—the nature of the office.

We invite all our readers, who hold the office, to "look on this picture and on that."

I have seen some teachers who would always have a full class. I have seen others, who, with a full class on their books, would scarcely ever have more than two or three to instruct. What makes the difference? Ask the latter class of teachers, and they will probably complain of their scholars as stupid, careless, and indifferent; and tell you that they are discouraged about doing them any good.—But this is not the real difficulty. Compare their scholars with those of the class first mentioned, and you will see very little difference in them, but a very marked difference in the teachers. The truth is, these unsuccessful teachers do not feel interested in the work themselves. They never see their children, and perhaps never pray for their scholars; or, if from a sense of duty, they include them in their daily petitions, they do not feel deeply concerned for the salvation of their souls. Their instructions are therefore dry and uninteresting. Their own affections are not drawn towards their scholars; and therefore they fail to enlist their affections for themselves. Hence, all the exercises of the class are dull and uninteresting; and the scholars feel it to be a task to be there. This is doubtless the true explanation of the failure of multitudes of teachers, in keeping up and benefiting their classes.

But let us turn to the other teacher. He always has a full class. What is the secret of his success? This is an important inquiry. In the first place, he feels deeply interested in the work himself. His heart is in it. He feels for his children, and loves them. He visits them at their homes, and shows that he feels interested in them. He secures their affection and their confidence. He comes before them well prepared. He has sought all the helps in his power, and studied his lesson thoroughly. They meet him as their common friend. They hear from his lips the voice of kindness and affection. They see that he loves their souls. Thus he makes the Sunday school a place of deep interest to them. They would not be absent if they could. But they know, if they stay away, another Sunday will not dawn upon them, before the well known footsteps of their beloved teacher will be heard upon the threshold of their dwellings. Is it difficult to see why one of these teachers should have a full class, while the other dwindles away?—*Missionary.*

Some profess to be converted by the Gospel, but if they did not tell us so, we should never know it. There is no appearance of a change in the heart from any change of life. they remain as light-minded, as ill-tempered, as full of the world, as frothy in their conversation, and as loose in their walk as ever. Be not deceived. Bring forth fruits meet for repentance, for by such fruits only can it be known. The convictions which are not strong enough to subdue the dominion of sin, and deep enough to penetrate to the bottom of the heart, are of no real use. Has the fornicator become chaste, and the drunkard sober? Has the swearer learned to fear an oath, and the Sabbath-breaker to honor the sacred day? Has the careless become thoughtful, the proud humble, the passionate meek? Is the vulture turned into a dove, and the lion into a lamb?—Thornton on Repentance.