

The Church.

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—JEREMIAH, vi. 16.

VOLUME XIII, No. 9.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 27, 1849.

[WHOLE NUMBER, DCXXXIII.]

Original Poetry.

THE MOON.

BY MARTIN FARQUHAR TUPPER.

I know thee not, O Moon!—thou covered realm!
Sad satellite—a giant ash of death—
Where cold, alternate, and the sulphurous breath
Of ravine volcanoes, overblow
All chance of life like ours,—art thou not
Some fallen world, after a roasting time
Of creatures' judgment, resting in thy lot?
Or, haply, must I take thee for the blot
On God's fair firmament, the house of crime,
The prison-house of sin, where damned souls
Feed upon punishment?—O thought!—O crime!
Till and Night's black deeds, when evil prevails
Through the broad world, then, watching sinners well,
Gazes over all the watchful eye of—HILL!

CANADIAN COLLOQUIES.

NO. VI.

MINISTERIAL SUPPORT.

This village of Eckington is situated in a newly-settled township in Canada West, inhabited chiefly by Irish Church people, but with an admixture of English and Scots. Though not lying within the defined boundaries of my parish, I visited Eckington as often as lay in my power, and these occasional ministrations were eagerly, and I trust not unprofitably, attended by the settlers.

In process of time several of the leading families began to express much anxiety to have a clergyman settle amongst them, and requested me to communicate with the Bishop on the subject. His Lordship expressed his desire to comply, if possible, with their desire, and instructed me to make the necessary preliminary arrangements for carrying the measure into effect. Accordingly, at my next visit to the settlement, I sought an interview with Mr. Bromhead, one of the leading farmers in the district. He was a native of England, and was zealously attached to the Church of his fathers, hospitably entertaining such of his ministers as chanced to visit those parts, and doing all in his power to aid their usefulness and promote their comfort.

Having stated generally to my friend the object of my visit, our conversation proceeded after the following fashion:—

Mr. B.—Rejoiced am I to learn that our good Bishop has taken our case so kindly into consideration, and earnestly do I trust that ere long Eckington may be favoured with the precious services of the Church every Sunday.

Myself.—I am very happy to hear you say so, for I look upon it as the best proof that could be given that my labours have been made a blessing to you; for you know that our Lord said, "Blessed are they that hunger and thirst after righteousness."

Mr. B.—When I was at home, we regularly went to our parish church on Sundays. Master used to take us all in the morning, when the parson preached. In the afternoon he did not preach, but after the second lesson he catechised the young folks; and I do think I learnt more at catechising than I did at preaching. When I came here, however, a good many years ago, though I did feel lonely on Sundays, it soon began to wear off, and I came to spend the time idling about, and sometimes I am afraid even worse than that. But still I couldn't altogether forget old times, and have never ceased to long for a parson here as well as in the parish I lived in at home. And indeed I can see no difficulty in the matter. There are nearly as many folks in this township now as lived in the parish I was born in.

Myself.—Why, Mr. Bromhead, you must remember that in England every parish is enabled to maintain a clergyman, either from tithes or the rents of lands which have been set apart for that purpose. If the people who hold lands in this country were to do as the landlords formerly did in England, there would be no difficulty in supporting a clergyman in every settled township.

Mr. B.—Why I thought it was the Government that gave the parsons the tithes or the rents they get.

Myself.—Mr. B., you make the same mistake into which many people who ought to know better fall. The clergy in England are not paid by the Government, and the Parliament have no more right to interfere with the property of the Church than they have to meddle with yours. In ancient times, when the owners of the soil were converted to Christianity (for you know that England was once a heathen country), they, knowing that it was their duty to make provision for their tenants' religious and moral instruction, provided for that purpose duly ordained clergymen. To make a decent maintenance for these pastors, they set apart a proportion of the profits of the land; and as God had directed that the Jews should give one-tenth, they thought that Christians could not do less. It was in this way that tithes began to be paid. You must see, therefore, that in giving the parsons tithes, they gave it from their own pockets—for the simple reason, the tenant could not or would not, pay the same amount of rent if the tithes were exacted from him.

Mr. B.—Well, but we have no tithes here, which I must say, without any offence I hope, Sir, that I am very glad of.

Myself.—I should be as sorry as you could be to see tithes imposed by Act of Parliament; but if you remember what I said, you must own that it was the owners of the soil in the old country that provided for the maintenance of God's ministers; and we must in this country look to the freeholders to do the same thing.

Mr. B.—Why, Sir, you surely don't think that we in the backwoods could support our own parson! Many of us have not paid for our lands; and those who have, or had got their lands free, have only just enough to live on themselves.

Myself.—I do not suppose that you could at present give sufficient in money to maintain a clergyman, and I am glad to be able to inform you, that at present, if you will only provide a part of the clergyman's stipend, the remainder can be made up from other sources.

Mr. B.—I rejoice to hear that, for I think we can do something; and I am sure we ought. But how much do you think we shall have to pay?

Myself.—The rule is, that wherever a settled clergyman is appointed, the parish or mission must supply a house and one-half of his stipend.

Mr. B.—That seems reasonable enough.

Myself.—Well, then, in answer to your question, as to how much you would have to give, let me ask you how much you think your clergyman ought to receive?

Mr. B.—Why, I can't say that I very well know in tithes; and I were told that he used to give his curate a hundred pounds a year—so that, perhaps, if our parson were to get a hundred a year, it would do.

Myself.—Pray, Mr. Bromhead, did the curate in Derbyshire keep a horse?

Mr. B.—He had no occasion to do so. The parish was not a big one, and he could walk all three miles in a day.

Myself.—Is he still curate?

Mr. B.—No, Sir; I am glad to say that I heard from my married daughter in England, that the Bishop had given her a living, which she told me is as good as £300.

Myself.—Did your daughter tell you how it happened that he got that living?

Mr. B.—She told us that the Bishop gave it to him, because he had made such a good curate, and had done so much good in the parish.

Myself.—Well, now, you see that your curate had £100 a year in a small parish, in which he had to keep no horse, and where I dare say he boarded with some comfortable farmer at some £20 or £25 a year; and because he was diligent in his duties, he got a living worth £300 per annum. Do you honestly think that £100 a year is worth your settled clergyman would be as good as £100 a year to a curate in England?

Mr. B.—Well, I did not think of those things; but they certainly make a great difference.

Myself.—I believe, Mr. B., you have a son in one of the merchants' shops, in Toronto. Pray, what salary does he get?

Mr. B.—I am happy to say that, though he is hardly twenty-one yet, he has just got his wages raised to £75 a year.

Myself.—Does he not board with his employer?

Mr. B.—Yes, Sir; so that he can save a good deal out of his wages. His situation is quite as good as a £100 a year.

Myself.—Well, Mr. B., if your son in a merchant's shop, who is only twenty-one, receives as good as £100 a year, you must be well aware that such a sum cannot be a reasonable stipend to give to a clergyman, who must support a family—keep at least one horse—and, unless you expect his wife to cook and wash for the family, and himself to take care of his own horse and cut the wood for the house, a female servant and a boy. Now, tell me, to begin with, what does it cost to keep a horse?

Mr. B.—I don't know exactly. We don't think much about what the horses cost, as we have always both hay and oats.

Myself.—I find that my horse eats one bundle of hay (14 lbs.) and three gallons of oats each day, which I think you will find makes nearly two tons and one-half in the year, which, at 40s. per ton, will be £85; and 137 bushels of oats, which, at 1s. 6d., amounts to £10 5s. 6d.; so that the horse costs £15 5s. 6d.

Mr. B.—Well, I never thought a horse cost so much as that. But, Sir, I can't sell my oats for 1s. 6d.; they only fetch 1s. 3d. in Toronto.

Myself.—That is very true. Oats will only sell for 1s. 3d. in Toronto; but I can never buy them here at as low a price as they can be had in town; and in putting them down at 1s. 6d., I have reckoned that at the price which I have given on the average. But even the sum which I have named does not cover all the expenses of the horse, for he must be shod, which will make the total cost at least £17 10s. per year. To this, also, must be added something for wear and tear; clergymen's horses do not improve in value as they grow old any more than yours do.

Mr. B.—If you go on at this rate, you will make it appear that the parson must have a deal more than £100 a year; for you have not mentioned all the expenses belonging to the horse; for I can testify that my blacksmith's bill for mending sleighs and waggons comes to a good big sum every year; and I know that you broke your cutter all to pieces last winter, in the new clearing, when you came to see me when I had such a bad cut, which I got while chopping in that clearing.

Myself.—Well, we will not for the present take into account such incidental expenses; but tell me, what wages will the clergyman have to pay to his servants?

Mr. B.—As we have to pay servants' wages in money, when we have them, I can answer that question. My wife paid a girl who lived with her last summer \$4 a month, and I have given the same wages to a good useful lad which I had.

Myself.—Well, that will add £24 more to the clergyman's annual expenses; and now, what do you suppose the food for the house will cost?

Mr. B.—I don't know what food would cost for the folks; but we reckon that if we board a labourer, it's worth \$6 a month.

Myself.—Well, we will suppose, then, that gentle folks and labourers cost all alike, and take your reckoning. The clergyman, his wife, female servant, and the boy, are four grown-up persons. If there are children (which is likely enough), we will reckon two of them for an adult, and supposing that there are four of them, this will increase the family to six. The cost alone of food to the clergyman will be £108 per annum.

Mr. B.—Why, Sir, you have made the expense of the family to be £150 a year, all but 10s. I am sure I don't spend anything like that.

Myself.—If you would reckon all you consume at the same price which the clergyman will have to pay for it, you will be surprised to find that it will come to quite as much as what I have stated, and probably more.

Mr. B.—Well, perhaps, it is because we don't think much about those things; but I have always reckoned a £100 a year a good deal.

Myself.—I hope you now see that £100 is not sufficient to support a clergyman's family. You have yourself made it come to £150, and remember you have not reckoned anything for dress or fire-wood, or for the education of the children, to say nothing of blacksmith's bills, doctor's bills, and so forth. Now, tell me, what should you suppose should be the lowest stipend which a clergyman ought to have?

Mr. B.—I am afraid if you were to make me reckon up what clothing and firewood, and schooling, would come to, it would make me think so much was wanted to pay the parson, that we should never get one.

Myself.—But, mayhap, if he had a careful wife and a good garden, which you know the boy could take care of (thus saving him a good deal of money in the year for garden-stuff), he could make £200 a year do.

Myself.—I agree with you, that, supposing there was the careful wife and the good garden, and the faithful lad, £200 a year would be a bare sufficiency.

Mr. B.—I beg your pardon, Sir, but here is the old woman telling us that supper is ready, and you must needs require refreshment and rest after your long rough ride.

Myself.—Indeed, I do, Mr. Bromhead; so we shall postpone the remainder of our conversation till to-morrow morning. You had better call your family together for prayers.

THE GRASPING CLERGY.

(From the Halifax Church Times.)

"Their robes lie with the Most High."

We this day gladly publish a letter from the Bishop of Colombo, over which every pious Churchman will have occasion to exult, and to be assured, that in this eventful period when the Newmans on the one hand, and the Noels on the other, have grieved the Church by their defection, there are thousands of hearts "true as steel and firm as a rock," to appreciate "the principles of the doctrine of Christ," and who are prepared therewith to impregnate the world. At such a time we heartily thank God that the extension of the Church is not entrusted to doubtful means; and

that the mantle of the Apostles has fallen upon men who are worthy to wear it; men who have shown that they are not only ready to expatriate themselves; to leave all that is dear and hopeful in the land of their nativity, and in the scenes of their early distinction; but, to surrender themselves to an unreserved obedience to their Saviour, and to consecrate their affections, their talents and their wealth to His paramount demand, "Follow me."

The present venerable Bishop of Calcutta, did all this, when he tore himself away from a thousand friends, in whose hearts he was almost enshrined; and the name of Wilson will be for ever identified with the Church of India. One of his first acts was to carry out the great design, which Middleton had the mind to conceive, and Heber to foster; but, which neither had the time or wealth to accomplish; the formation of a Cathedral and Collegiate establishment to be the nucleus of Christianity in the Indian world; and for that great work, he paid at one time and from his own private fortune, the sum of twenty thousand pounds; and although at an advanced age, he is anxiously watching the development of the plan; and we trust he will live to see its unequivocal effects upon the benighted idolaters of Hindostan and all the East.

We cannot read the Bishop of Colombo's letter to the "Society for the Propagation of the Gospel" without feeling that a worthy compeer for our Indian metropolitan has been selected in the person of James Chapman;—there is a wisdom and piety in the project of the Bishop, only to be equalled by the generosity with which it is crowned; it anticipates a progressive and permanent good, rather than immediate and admirable effect. He goes out as a Missionary Bishop, and contemplates a work, which is to last until the end of time—a work, grand indeed in its ultimate success, but which in his own episcopate must meet with difficulty, and struggle for its very existence. In an extensive country like Ceylon, he is the Chief Pastor, with twelve hundred and fifty pounds a year; and yet he gives the tone to Christian liberality throughout his diocese—throughout the world! He pays two thousand pounds for the site of his Church and College; he provides for two scholarships at his own cost; he makes his own Library the property of the Institution; and he cheerfully pays out of his own small stipend the sum of two hundred pounds a year for the support of the College. What Clergy but must be stimulated by such an example? What Church but must flourish with such a Bishop! May God raise up to His Church many men of the same stamp; men "who count all things but loss for the excellency of the knowledge of our Lord Jesus Christ."

We hail this letter from the Bishop of Colombo, as one of the distinct evidences that the recuperative spirit of the Church is kindling up, and will go forth "like a lamp that burneth," the earnest of greater things to come. We glory in the extension of the Episcopate, for with it, throughout the world, and until the end of the world, we claim the promise of the Almighty Saviour—and expect its fulfilment, "I will be with you always;" and we fear no failure in our evangelic work, while the best blood of England is given to the outworks of our Zion; and they are pervaded and watched by the chivalric and devoted spirit of Chapman, Wilson, and Field!

We do not place the Bishop of Newfoundland in this category without a cause; for we could weep over his scrupulous devotion, when in his charge to the Clergy, he claims nothing more than sufficient for the support of the most frugal Missionary, and declares that he should almost account it criminal, if he should receive from the Society in England, more than he freely bestowed upon his impoverished Church. We had a description of this Missionary Bishop from a friend of our own residing in St. John's, and which with a change of tense, would not be an unworthy inscription upon his tomb—

"HE LIVES LIKE A BEGGAR AND GIVES LIKE A PRINCE."

We live in days of great manifestation, and even the very things over which we grieve, prove to us that the energies of the Church are aroused, that the pulse of the Church is beating high, that the career of the Church is sure, that her warfare is drawing nigh to its accomplishment, and that "the earth will be filled with the knowledge of the Lord, as the waters cover the sea."

We may lament that here and there we find a trait spirit; that among our Clergy and Laity there may be some few perverts to Romanism or Dissent, but this is inseparable from a state of development of truth and purity; it is in "the folds of divine predilection" that offences must come, that the elect may be saved—that heresies must prevail, "that they who are approved should be made manifest."

Again we repeat we live in days of great manifestation, when the blessed religion of Jesus Christ is fast overspreading the habitable Globe, and the light of the Gospel is irradiating its darkest recesses, and the spirit of the Gospel is humanizing its most cruel habits, and the Church is reviving at home and expanding abroad, stretching out the curtains of her tent, "lengthening her cords and strengthening her stakes." On every side, our eyes are rejoiced with her multiplied sanctuaries; and every post brings tidings of gladness from the wilderness and solitary place. Every where the most rooted prejudices are yielding to the force of truth, and thousands are returning to "their own border." The world to the Antipodes is awakened by the good tidings of them whose feet are beautiful on the mountains, and enquiring with a voice only half-credulous, "can any good thing come out of Nazareth?" and the Church with the confidence of Evangelical truth, is responding "Come and see." Our voice is feeble, but our heart is full, as we echo the response, "Come and see." Aye come and behold her as in the beginning, pure, unchanged and unchangeable. At times her turrets have been shaken by the violence of her open foes; at times her interior decoration has been soiled by her pretended friends; but, neither the one nor the other has stirred her foundations or deteriorated her glorious superstructure. "Her foundations are upon the holy hills, the Lord loveth the gates of Zion more than all the dwellings of Jacob."

THE FIRST OBJECT TO BE AIMED AT BY THE CATECHIST.

(From Baxter's Hints on the Art of Catechising.)

In discoursing upon a text, whatever be the method used, the matter to be aimed at is to possess the hearers with a clear view of its contents, and to bring them to deduce the right inferences from them.

The preacher sets about this by lecturing, the catechist by questioning. The preacher will clear his way by expounding hard words or unusual phrases; he will endeavour to fix the minds of his hearers on the main subject treated of, and then lead them to see the particular points one by one; so that they may understand one before they go to another: they will then know what they are talking about. He will next deduce the proper inferences, whether for doctrine, practice, or consolation; and when he has done this, his pupils will have heard what the text has to tell them. What he does by lecturing, the catechist has to do by questioning. The preacher tells his hearers what he knows; but the catechist's aim is, by means of leading questions, to make the pupils tell him

something which they did not know before, but which he has led them to by his questions.

A short illustration will explain the whole of this matter.—Christ is tempted.—"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Matt. iv. 1, 2, &c. There are few hard words or phrases here, but we may get a hint. "Then was Jesus." What do you mean by "then was Jesus?" (hesitates.)—"Then took Mary a pound of ointment." What do you mean by "then took Mary?" Then Mary took.—What do you mean by "then was Jesus?" Then Jesus was.—You say, He was tempted of the devil, and led up of the spirit: what do you mean by of? By.—Now read the first verse by clauses. "Then—was Jesus—led up—of the Spirit—into the wilderness—to be tempted—of the devil."—How many clauses have you here? Seven.—And how many things are you told in them Seven.—To what general subject do they all relate?—To Christ's temptation.—Then every clause tells something about that? Yes.—Let us go through them again, and see whether it be not so. I think you have got in each clause an answer to a question which may be put concerning it; and that the very words of each may be given as the full and proper answer.—Now you shall question me. Put me a question to which the words of the first clause shall be a reply.—When was Jesus led up to be tempted? "Then." So here you are taught—what? The time when these things took place.—Put me a question to which the words "led up" shall be an answer. What was done to Jesus? He was "led up." Here you learn another thing—that Jesus was passive in this transaction, He did not go of Himself.—Put me a question to which the word "Spirit" shall be an answer. Who "led Him up?" The Spirit. Here you learn by whom He was influenced and placed in the circumstances afterwards related.—Put me a question, to which the word "wilderness" shall be an answer.—Whither did the Spirit lead Him? "Into the wilderness." Here you have the scene of action.—Put me a question to which the words "to be tempted" shall be an answer. For what purpose did he lead Him up into the wilderness? "To be tempted." Here you have an intimation of the main business to be done.—Put me a question to which the words "of the devil" shall be an answer. Of or by whom was He to be tempted? "Of the devil." Here you learn who actually did the work. As the Spirit put Him in a way to be tempted, the devil actually tempted Him.

And now this matter may be carried still further, to draw from each clause lessons for practice.

You said, Jesus was led up then; when was that? Immediately after things related in the foregoing chapter.—What were they? Christ's baptism, and the acknowledgment of Him both by the Father and the Holy Ghost.—Then he was led up to be tempted. Then, if God has been bestowing unusual mercies upon his people, is it likely that He will excuse them from trial? Quite the contrary.—When did God tempt Abraham? Then, after those things, did God tempt Abraham.—What things? After he had shown himself particularly gracious to him by bestowing upon him many kindnesses. So after great favours it is reasonable to look for great trials.—You said, it was Jesus that was tempted; who was He? The son of God.—Then can it be any proof of indifference on the part of God that "the righteous falleth into trouble?" "No.—Whom the Lord loveth?" "He chasteneth." And made the Captain of our salvation perfect—how? "Through suffering."—You said Jesus was led up; then He did not go of Himself?—No.—What did He wait for? Orders from his proper Master.—For what form had He taken upon Him? The form of a servant; and a servant must not run when he is not sent.—He went when the Spirit bade Him go; and suppose the same Spirit had bid Him throw himself down from the pinnacle of the temple would He have done it? Yes.—Why? Because it would have been obedience to lawful authority.—You said "the Spirit" led Him up; who is He? The third person of the Trinity, God the Holy Ghost.—We will come back to that presently.

You said, the Spirit led Him up into the wilderness: what is a wilderness? A desert where there is nothing to eat or drink.—Why do you call it a wilderness? Because it is a wild place.—As Christ was to be tempted among other things to relieve his hunger, did He stand at an advantage or at a disadvantage here? At a disadvantage.—You have heard of some people that were tempted to eat once before, when they should have abstained: who were they? Adam and Eve.—Did they stand at an advantage or at a disadvantage? At a great advantage.—Were they in a wilderness? No; in a paradise.—If they had really been hungry, was there not plenty of food without eating of that particular tree? "Of all the trees in the garden they might freely eat."—You said next, He was led up into the wilderness to be tempted: what do you mean by tempted? Tried.—We will come to that presently. You said, He was tempted by the devil, who was he? One whom God made an angel.—But who made himself what? A devil.—By what? By sin; and so he is become now contrary to God, tries to thwart Him in every way, and hates his people.—What does St. Peter say he is to us? "Our adversary."—What does he say he is like? "A roaring lion."—And for what purpose does he say he goes about? "Seeking whom he may devour." (1 Pet. v. 8)—What does St. Paul compare him to, when speaking of him to the Corinthians? The serpent.—And what does he say in the way of warning to them upon that? "I fear, lest by any means, as the serpent beguiled Eve by his subtilty," &c. 2 Cor. xi. 3.

Now we will return to some points hitherto omitted. You said, Jesus was led up of the Spirit to be tempted of the devil: then, in one sense or another, how many tempters were there? Two; the Spirit and the devil.—Had both the same end in view? No; one had a good end, the other a bad one.—Why did the Spirit tempt Him? That his grace might be strengthened by exercise or drawn out into action, and that he might be put in the way of "leaving us an example, that we should follow his steps."—Why did the devil tempt Him? That he might make Him a sinner if he could, and so defeat his purpose of saving him.—What did the Spirit tell Him, that He might keep Him right? The truth.—What Satan, that he might lead Him wrong? Lies.—Can people ever be tempted without lies? No.—Why? Because the truth cannot lead us wrong.—Then, when Satan would tempt us, what must he have recourse to? Lies.—What is the first instance we have of this? Eve's temptation.—Who was tried or tempted of God in a remarkable manner? Abraham.—Let us contrast these two temptations.

When Abraham was tempted, what did he hold fast? The truth, or God's word or promise which had been made to him.—Though he might not understand God's dealings, could he go wrong if he held fast by his commands? No; hard as it was he believed to obey; so he got up early in the morning thus showing his readiness to do so, and when he was come to the place he stretched forth his knee to slay his son.—Did he gain anything by his ready obedience and trust in God's truth? Yes; a great blessing.—And was the trial profitable in any other way? Yes; he proved that he loved God best by giving him his

best, exercised his love in the act, and so strengthened it, and is become an example to all succeeding ages.

Now take the case of Eve. Had God given her a commandment? Yes.—And what had He told her would be the consequence of breaking it? "Thou shalt surely die."—Did she hold fast this truth? No.—What did she listen to? Satan's lie, "Thou shalt not surely die." So she took of the fruit and did eat and gave to her husband also, and he did eat.—And what was the consequence? They lost God's image, and ruined the whole body of which the first man was head, so that neither they nor we could ever have recovered from the damage, had not God constituted another head, and given us his only-begotten Son, that we might live through Him.

THE CHRISTIAN COVENANT.

Had man remained in a state of innocence, he would always have been in favour with his heavenly Father, and always happy, because he would have been full of love towards Him, and have been loved by Him. "God is love" (John iv.), as St. John tells us; and to love Him more and more must always be the highest happiness to His creatures. But, as you know, man fell from this happy state, and by learning to please himself lost his love to God, and became from henceforth at enmity with Him, because God is holy, and His holy laws contradict the evil inclinations of the sinner. By this, of course, man lost the favour of Heaven, and as a punishment for disobedience became subject to all the evils his unrestrained passions must cause him here; to death, and not only to perpetual banishment from the presence of God after death, but to eternal torments with wicked and wretched spirits in hell.

And this miserable state must have been his for ever, had not God in His infinite mercy resolved to redeem him from it, and to restore him again to that state of love and favour with Himself, which is the only sure ground of goodness and happiness.

For this purpose, God, in His own good time, sent His eternal Son, our Lord and Saviour Jesus Christ, to take upon Him our flesh, and to dwell among them that He might restore us to a state of friendship and acceptance with God, by suffering, in His death upon the Cross, the punishment which God's justice required for our sins; as St. Peter tells us, "Who His own self bare our sins in His own body on the tree" (1 Pet. ii.) and also to leave us a rule of life (a moral law, as it is called), by which to guide our thoughts, words, and actions, so that, being justified from sin, we might hereafter walk in newness of life, pleasing God.

Now the way of entering into the privilege gained for us by our Lord's sacrifice of Himself, that of having our sins pardoned, is by baptism; being, as St. Peter also says, "baptized for the remission of sins" (Acts ii.). All who are baptized enter into the same privileges, and are all bound to live holy lives, (for these are the terms of the agreement God has made with man, and it is on purpose to enable them to do this, that they are freed from the dominion of sin. Now you see that all the baptized form a sort of society, or body, all possessing the same privileges, and all bound by the same laws; just like a club with many members or a nation governed by one king; and this body is called the Church, or sometimes the Catholic Church, as in the Creed, where you say, "I believe in the holy Catholic Church," (Catholic meaning universal,) because the benefits of our blessed Lord's death are meant for the whole world; and there is no one, no Jew nor heathen, nor any one else, who may not, if he will believe, be baptized into this society or Church, and possess all its privileges. It is already spread over a great part of the world, and we have the promise of God that it shall increase more and more. Now, of this body you, as well as I, are members, for we have both been baptized; and this is it which now makes me address you so earnestly; for, although I hope I should be willing to do good to any fellow creature, I cannot feel feeling a double interest in you, and a double fellowship with you, because we have not only been created but likewise redeemed by the same God, and are inheritors together of all His blessed promises; and I am constrained by love to you in Christ, to declare to you, if you do not already know them, what privileges and what promises are yours; and how you may prove yourself worthy of, and grateful for them, and be in the end accepted by God.

Now, consider what are your privileges as a member of the Church of God. The Catechism gives you the answer when it bids you say, in speaking of your Christian name, that was given you in your baptism, "wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

All these, then, you were made, and mark well the terms; first, a member or limb of Christ; that is implied in your being admitted a member of the Church, (or whole number of the baptized,) for that is often in Scripture called the body of Christ, of which he is the head; and as such He is always watching over it, and caring for it; and it is this being a member of Christ which gives you a share in all the benefits of His death, and the certainty of resurrection after death, because He is risen.

You are, secondly, "the child of God," (even though you may be a careless or rebellious one, not only by creation, but by the adoption in Christ, who bought you with His own blood; and if you are His child, God loves you, even though you love him not; He is waiting to be gracious to you; and whatever pangs of conscience, or faint desires to be good, you may have felt, were but so many calls from Him to repent and turn to Him, that He may have mercy upon you, as a good father has upon his children. O, what glorious thoughts are these! Dwell upon them, and think how wonderful it is that you, who are now perhaps in a low station in this world, should yet be a beloved child and member of Him who is "King of kings, and Lord of lords" (Rev. xix.), of Him "by whom kings reign and princes decree justice;" that He, who dwelleth in heaven, mightier than the mightiest, yet beholds you upon earth; and as He called you into life, and received you into His Church, He still watches over you, and is ever near you: as St. Paul says, "He is not far from every one of us, for in Him we live, and move, and have our being" (Acts xvii.). O, to the mind that is filled with the love of the almighty and most merciful God, what glorious, what cheering thoughts are these! How should we ever feel the want of any thing to raise our spirits, or drive away discontent, when we know that whatever be our rank or circumstances, we are living here as children of an almighty God, who, joined to Him and to one another in Christ—by whom we are also made, as the Catechism says, in the third place, "inheritors of the kingdom of heaven."

Being a member of Christ, and the child of God, you are therefore an inheritor of the kingdom of heaven, as a son is the heir of his father's estate. It hath not pleased God in His wisdom to reveal to us what are the joys of heaven; but we are told that they are both great and everlasting; indeed, it must be the greatest happiness to dwell for ever with the Lord.

* The word "Church" is also used for the building where we meet to pray—as, St. George's Church—St. James's Church,—because it is the place where the baptized people, or Church, assemble to worship God.

"the Author of all Good." May we both one day meet in His presence!

This happiness is promised to you by God, "who cannot lie," unless you refuse to walk in His ways; a bad, disobedient son will be disinherited by his father, and "without holiness no man shall see the Lord" (Heb. xii.). You have, as I told you, by admission into the Church, been freed from the dominion of sin, and from the curse of God's displeasure upon the rebellious nature with which we are born. "Christ has been made a curse for you" (Gal. iii.); God is reconciled to you, so that you may be able to do those things which please Him, and be accepted by Him, which could not have been the case if His wrath had still been against you; for all the good things you could have done, could never have done away your sins in the sight of a God, who is as just as He is merciful, and so pure that even "His angels He charged with folly" (Job. iv.). What you have to do, then, is "to keep God's holy will and commandments, and walk in the same all the days of your life." What His will is, you may easily learn from reading the Bible, especially the Lord's sermon on the mount (Matt. v. vi. vii.); and hearing it declared by His ministers from the pulpit. Every one may know it; none in this land can be excused for not knowing it.

But now you will say, and say very truly, "How can I, who have so many infirmities, and, besides, a spiritual enemy, keep this perfect law?"

And this leads me to speak of another blessed privilege which our Lord's death obtained for us. In Holy Baptism, God, for Christ's sake, gives the grace of the Holy Spirit to guide and to support all who are then made His children; and this blessed and Almighty assistance will be continued to all who seek and call upon Him, throughout their whole lives. This is told us over and over again in the Bible, so that you need have no doubt about it; all you must do when sin and temptation beset you, and you feel that you are giving way, is to pray for the aid of the Holy Spirit; for God, who is "always more ready to hear than we to pray," will assuredly grant you His help, if you sincerely desire it; "Ask and it shall be given unto you" (Matt. vi.); "whatever things ye desire, when ye pray, believe that ye receive them, and ye shall have them," (Mark xi.). So that you need not fear, if you from your heart desire to fulfil God's law; for our Lord Christ has overcome "the world, the flesh, and the devil;" and He has promised that they who "do hunger and thirst after righteousness shall be filled" (Matt. v.). Then,