## Poetry.

## DIRGE.

Bring tribute to the dead!

No tears! In life they had enough of weeping!
O'er the lone couch of rest where they are sleeping,
Be not a tear drop shed! Bring tribute unto death! No cypress wreath! Our days are dark with sorrow;

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To life's long storm succeeds a tranquil morrow— Claiming a brighter wreath! Bring tribute to the tomb! Roses, where summer's breath its sweetness hiveth—Roses, whose fragrance, like the soul surviveth

Earth's evanescent bloom! Bring tribute to the blest! Hopes, that, in joy's ethereal realm united,

The hearts that shared their grief, when sorrow-blighted, May share their endless rest! Bring tribute to the Lord! The incense from a contrite heart arising. In thankful prayers, devoutly solemnising His holy name and word!

Bring tribute to the dead! For they are now his own, our God, most holy! e, eternity's bright day-spring, slowly Beams o'er your lowly bed!

A SERMON,

BY THE REV. WILLIAM MACAULAY, RECTOR OF PICTON.

(Published by request of the Lord Bishop and Clergy.)

called together by the Episcopal authority, the attention of no inconsiderable portion of Christendom,let me pause a moment, my brethren, ere, with the the best exertions of either his intellect or his heart, to divest himself so far of worldly habit or the carnal

majesty; though at best we can consider these but in body, the fulness of him that filleth all in all." parts, and by glimpses, the human understanding fails beneath the magnitude of the subject, and confesses itself overpowered. And, therefore, the idea of "the grace of God," does not, at first, seem very easily received. What the obvious want,—what the felt necessity of man would make most welcome, appears at first to be repelled, when the mental view is withdrawn from the human object to be fixed on the what grace could be expected from Him, the sovereign of that system of nature, the laws of which, as exhibit. crime in conduct, with correspondent misery?

It is true that God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just of mysteries, viz., the grace of God to man.

A halo of celestial glory seems always to in the control of himself without witness among the nations of the heaven, and fruitful seasons, filling our hearts, our the grace of God;" as the something were constantly animal terrestrial life, with food and gladness. It is and Godhead," and that "in him we live, move, and into grace. For the agency of angels was constantly have our being." But these are the very things that come from the ancient, undiminishable majesty of to dare to speak) at the lowest estimate of his divine

This, then, appears to the multitude of men, in their mere worldly state, the wonderful incongruity, viz. that grace should belong to God. It made the follower of Epicurus incline rather to the belief that ary by the numerous learned and able men, who at once adorned and disgraced the æra of the French generation to generation, men are left to themselves in society, nothing seems more objectionable to the of the principle that God may be gracious, is indeed, in in general veiled under the decencies, or prudence, of inary life. But where any great criminal, or sinner, the mind unguardedly reveals its incredulity; and despair, or the refusal or inability to admit the truth case that presents itself to observation.

These two points, then,—which are the foundation, which few believe in the sense wherein they ought to

that early divine promise to Eve, "it shall bruise thy as it had been the face of an angel." head, and thou shalt bruise his heel." These begin-

"The gospel of the grace of God,"—the much desired, the inappreciable knowledge, together with the conviction brought home to the heart and mind, and that upon incontestible authority, that God is gracious unto men. The term expresses not tidings only,-not new tidings,-not good tidings merely,never fails to visit error in intellect, guilt in heart, or grace to man with such severe sublimity of essence and operation, being informed and vanquished by the Gospel, enters into a full appreciation of that mystery

A halo of celestial glory seems always to invest this earth, in that he did good and gave us rain from true that "the invisible things of him from the creation of the world are clearly seen, being understood perpetual incredulity, and habitual repugnance to the by the world are clearly seen, being understood idea of a God, who can deign to melt his providence render men conscious of his greatness and his dignity, all the main facts on which the Gospel was to become and therefore the more afraid. But how can grace a gospel indeed. There appeared unto the priest Zacharias an angel of the Lord standing on the right God, to frail and mortal man,—God being taken (so side of the altar of incense, and his gracious accost was, "Fear not, Zacharias, for thy prayer is heard." essence, and man at the height of human or heroic virtue. And man at the height of human or heroic virtue. not, Mary, for thou hast found favour with God." The angel of the Lord came upon the shepherds, and the glory of the Lord shone round about them, and when they were sore afraid, the angel said unto them, "Fear not, for behold, I bring you good tidings of the power of heaven was altogether unmindful of the things of earth. It was deemed incredible and vision-Saviour's pilgrimage, "there appeared an angel unto him from heaven, strengthening even him." When revolution. And where, by the accidents of life Jesus rose from death, the angel answered and said severing. And where, by the accidents of life unto the women "Fear not ve for I know that ve severing the chain of sacred tradition, or relaxing the unto the women, "Fear not ye, for I know that ye reins at the chain of sacred tradition, or relaxing the lovely which was a waifed." When the Lovely reins of religious discipline, on this continent, from seek Jesus which was crucified." When the Lord seen religious discipline, on this continent, from ascended, while the Apostles whom he had chosen looked stedfastly toward heaven as he went up, behold, carnal minds of such than that grace should belong two men stood by them in white apparel, which also to God. This stubborn resistance to the admission of the This stubborn resistance to the admission into heaven, shall so come in like manner as we have into heaven, shall so come in like manner as ye have seen him go into heaven." Moses and Elias appeared in glory, specimens of the saints made perfect, on the becomes suddenly aroused to a true sense of his own guilt suddenly aroused to a true sense of his own attendance upon. Jesus. And at the moment of his guilt, and anxious about the consequences thereof, attendance upon, Jesus. And at the moment of his the mind. apprehension by the officers of the temple, he said to Peter, "Thinkest thou that I cannot now pray to my fied to all, "repentance towards God." of the grace of God, is always the first feature of his twelve legions of angels?"

however, of all that is interesting in my text, are well worth. For they are even worthy of prolonged attention: That there is a God, which for the double of the control of the c believe it; and that there is a grace of God, over and above it; and that there is a grace of God, over and Indiana, who is the Gospal of the grave of God, that above, and distinct from, the rain and sun and mere material kl. instead of deriving anything out of the prescribed soling in itself the prescribed soling in instead of deriving anything out of the prescribed soling in itself, than it was solemn and important. and the Greek into new creatures in Christ Jesus, is He regarded his ministry as a ministry indeed. He every evil wrought upon himself, or his charge, as a But the tradition and the habit of the multitude of were : unstead of deriving anything out of the prescribed, is order from the heavenly messengers, it rather exalts indeed a most weighty, solemn, responsible attempt; called it "serving the Lord": a servant of servants discipline and trial unto himself; and all that he cared the multitude of t and the other being the remembrance, or effect, of that bear the face of an angel."

The conviction and joyful acknowledgment that there is a God, essential, and radiant with every pertection,—the persuasion, wrought by a thousand beart—his mere terrestrial capacity were at first unself, and a specific properties of the Lord Jesus." To the Ephesians he styles him to give account of the world; all testimony to others—of any salvation of perishing was cited to plead, he acknowledged in no other way souls. We may, my brethren, be weak, for we are children of clay, we may have been sinners, for we being more or less distorted, according to the channels through which is the conveying arguments, that there is a grace of God,—
through which is the conveying arguments, that there is a grace of God,—
the persuasion, wrought by a thousand to plead, he acknowledged in no other way conveying arguments, that there is a grace of God,—
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the persuasion, wrought by a thousand to plead, he acknowledged in no other way conveying arguments, that there is a grace of God,—
the persuasion, wrought by a thousand the influence than as the servant of the Lord. Had children of clay: we may have been sinners, for we who saw may have been sinners, for we are the conveying arguments, that there is a grace of God,—
the persuasion, wrought by a thousand the influence than as the servant of the Lord. Had children of clay: we may have been sinners, for we are the conveying arguments, that there is a grace of God,—
the persuasion of the world; fection,—the persuasion, wrought by a thousand the conveying arguments, that there is a grace of God,—
the persuasion of the world; fection,—the persuasion, wrought by a thousand the conveying arguments, that there is a grace of God,—
the persuasion of the world; fection,—the persuasion of the world of the ar Derverted are of Gospel or authoritative, irresistible, illuminative and the Gospel or authoritative, irresistible, illuminative and the Gospel or authoritative, irresistible, illuminative and the Gospel of the grace of Gods, bad a great to testify the Gospel of the grace of Gods, bad a great to testify the Gospel of the grace of Gods, bad a great to testify the Gospel of the grace of Gods, bad a great to testify the Gospel of the grace of Gods, bad a great to testify the Gospel of the grace of Gods, bad a great to testify the Gospel of the grace of Gods, bad a great to testify the Gospel of the grace of Gods, bad a great to testify the Gospel of the grace of Gods, bad a great to testify the Gospel of the grace of Gods, bad a great to testify the Gospel of the grace of Gods, bad a great to testify the Gospel of the grace of Gods, bad a great to testify the Gospel of the grace of Gods, bad a great to testify the Gospel of the grace of Gods bad a great to testify the Gospel of the grace of Gods bad a great to testify the Gospel of the grace of Gods bad a great to testify the Gospel of the grace of Gods bad a great to testify the Gospel of the grace of Gods bad a great to testify the Gospel of the grace of Gods bad a great to testify the Gospel of the grace of Gods bad a great to testify the Gospel of the grace of Gods bad a great to testify the Gospel of the grace of Gods bad a great to testify the Gospel of the grace of Gods bad a great to testify the Gospel of the grace of Gods bad a great to the grace of Gods bad a great so far perverted, as not to shew that a divine comunication by desired as not to shew that a divine comunication by d ation had once been made, that there is a God, later God had once been made, that the god had once been made, the god had once been

the law: his obedience was that of fear, and the he found the place where it was written, "The Spirit tifier?

ling, and what the riches of the glory of his inheritance of God." St. Paul, my brethren, did testify repentation with those who, coming down from Judea, authority of the Church of Christ. That humility Apostle St. Paul, I venture to pronounce the dread in the saints, and what is the exceeding greatness of adorable page of God, and faith toward our Lord Jesus ticular, "Woe is me, if I preach not the Gospel."

The fault of God, and faith toward our Lord Jesus ticular, "Woe is me, if I preach not the Gospel."

The fault online and the fact of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what the riches of the glory of his inheritance in the saints, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints, and what is the exceeding greatness of the glory of his inheritance in the saints and the saints and the glory of his inheritance in the saints and the saints and the saints are saints and the saints and the saints are saints and th man, even in his power to us-ward who believe, according to the manner of Moses, ye cannot be saved, his power to us-ward who believe, according to the cised after the manner of Moses, ye cannot be saved, himself, "the fool in glorying," as he did at other they determined that Paul and Barnahas and certain times, when he payed to reflect on his vehen her payed to reflect on his working of his mighty power: which he wrought in Christ, when he raised him from the dead, and set him house; he taught this from house to house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house; he taught also publicly; he shewed the whole to the dead, and set him house to the dead, and th at his own right hand in the heavenly places; Far Gospel; he kept back nothing that was profitable to the Church of God, which he hath purchased with his Apostles and Elders about this question. On which tension, and to bow to the decision of the apostles Being the source of the correct of t Being, the source and upholder of all other existences.

When we consider the source and upholder of all other existences.

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When we consider the source and upholder of all other existences.

Unity of the Church,—of the common fountain of an apostle, who received his ministry direct of the Lord authorized ministry.

For when they were come to Jesus Christ himself knew that no evil in spititual When we consider the secret and unapproachable this world, but also in that which is to come: And in such manner among those to whom he was commisting of Cod, which is able to build us all up, and to give us authorized ministry. For when they were come to Jesus Christ himself, knew that no evil in spititual dominion, and every name that is named, not only in the wind ministry. For when they were come to Jesus Christ himself, knew that no evil in spititual dominion, and every name that is named, not only in the wind ministry. For when they were come to Jesus Christ himself, knew that no evil in spititual dominion, and every name that is named, not only in the wind ministry. For when they were come to Jesus Christ himself, knew that no evil in spititual dominion, and every name that is named, not only in the wind ministry. For when they were come to Jesus Christ himself, knew that no evil in spititual dominion, and every name that is named, not only in the wind ministry. For when they were come to Jesus Christ himself, knew that no evil in spititual dominion, and every name that is named, not only in the wind ministry. this world, but also in that which is to come: And hath put all things under his feet, and gave him to be his infinity—his could invite the world, but also in that which is to come: And hath put all things under his feet, and gave him to be hath put all things under his feet, and gave him to be sometiment and of the Church, and of the Apostles and Elders; and after the exchange of mind in serving the Lord. The Lord had separated his infinity,—his equal justice,—and his sublime majestry, though at head over all things to the Church, which is his face, on finally leaving them, "I take you to record to declare not only repentance in all the Apostles and Elders; and after the exchange of him from his mother's womb amid wailing and sorrow.

but soul-concerning truth, miraculously conveyed, and Adam heard the eternal sentence, "Dust thou art, the truth from fear or dread of torture or persecution, at that earliest council of Apostolic men. nature and attributes of God. How can a Being so exalted and independent stoop to think of, or cast an eye on, man? How can He, who chargeth his high angels with folly, and in whose perfect sight the very his days of light which is derted from the pure and attributes of God. How can a Being so because of sin, the Lord said, "My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years:" and the spirit of man. The Gospel is more than a balm from Gilead; it is more than a medicament applied to one part of our nature, or one portion of our age; It is rather a spiritual and unto dust shalt thou return." In Noah's day, because of sin, the Lord said, "My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years:" and testimony, the instrument by which the Gospel declares and brings that grace,—as the grace of God is not a thing impossible, always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years:" and testimony, the instrument by which the Gospel declares and brings that grace,—as the grace of God is not a thing impossible, always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years:" and testimony, the instrument by which the Gospel declares and brings that grace,—as the grace of God is not a thing impossible, always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years:

When Peter was most enwrapt and ecstatic at the plied, cannot be dispensed with —as the food must be acknowledged in instant.

When Peter was most enwrapt and ecstatic at the plied, cannot be dispensed with —as the grace of God is not a thing impossible, always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years:

When Peter was most enwrapt and ecstatic at the plied and unto dust shalt thou return."

In Noah's day, the food is not a thing impossible, always strive w persuasively impressed upon the spirit of man. The persuasively impressed upon the spirit of man. The and unto dust shalt thou return." In Noah's day, or ridicule,—so to testify the gospel of the grace of and his ministry was never stained by insubordination; angels with folly, and in whose perfect sight the very on the children of flesh? Or, admitting that he should condescend to turn his regards at all to man, and by divine beneficence adapted and diluted should condescend to turn his regards at all to man, and by divine beneficence adapted and diluted opposite passions, and challenges the obedience of conscious to the region of our age; It is rather a spiritual at mosphere of light, which is darted from the perfect sight the very still no place was left for repentance, for the Lord still no place was left for repentance, for the Lord still no place was left for repentance, for the Lord sight of the transgured name of the face of the earth." In the Mosaic law, the principle of the face of the earth. In the face of the admiring world, which is divine before the admiring world with the proposite passions, and challenges the obedience of opposite passions, and challenges the observation of the respective to the faith. should condescend to turn his regards at all to man, what grace could be expected from Him the sovereign with that of the divine Jesus, but to suit the organs and capacity of the recipient. In the Mosaic law, the fact of the lace of t exhibited in cause and effect, never vary from a stern exactitude—or the author of that Providence which awful idea of the majesty and eternity and justice of the bounder and insulted Jesus, meek and a prisoner, and in trespasses and sins. No voice of consolation, to could not sustain, without trembling and affright, the in trespasses and sins. No voice of consolation, to could not sustain, without trembling and affright, the in trespasses and sins. When the same Peter saw Jesus to testify the Gospel of the grace of God."—

Elias,) but, hear him." When the same Peter saw the bounder and insulted Jesus, meek and a prisoner, Paul indeed was a divinely and directly chosen miniscould not sustain, without trembling and affright, the could not sustain, without trembling and affright not could not sustain, which is not considered not con exactitude,—or the author of that Providence which never fails to visit error in intellect guilt in heart or never fails to visit error in intellect guilt in heart or never fails to visit error in intellect guilt in heart or never fails to visit error in intellect guilt in heart or never wary from a stern awful idea of the majesty and eternity and justice of message or mercy had ever been heard below to the majesty and eternity and justice of message or mercy had ever been heard below to the majesty and eternity and justice of message or mercy had ever been heard below to the bounden and insulted Jesus, meek and a prisoner, and the accumulated was a divinely and directly chosen ministrated the bounden and insulted Jesus, meek and a prisoner, and the accumulated was a divinely and directly chosen ministrated the bounden and insulted Jesus, meek and a prisoner, and the accumulated was a divinely and directly chosen ministrated the bounden and insulted Jesus, meek and a prisoner, and the accumulated was a divinely and directly chosen ministrated the bounden and insulted Jesus, meek and a prisoner, and the accumulated was a divinely and directly chosen ministrated the bounden and insulted Jesus, meek and a prisoner, and the accumulated was a divinely and directly chosen ministrated the bounden and insulted Jesus, meek and a prisoner, and the accumulated was a divinely and directly chosen ministrated the bounden and insulted Jesus, meek and a prisoner, and the accumulated was a divinely and directly chosen ministrated the bounden and insulted Jesus, meek and a prisoner, and the accumulated was a divinely and directly chosen ministrated the bounden and insulted Jesus, meek and a prisoner, and the accumulated was a divinely and directly chosen ministrated the bounden and insulted Jesus and the accumulated was a divinely and directly chosen ministrated the accumulated was a divinely and the accumulated was a divinel clean thing, all knew, could not come out of an unthan that which bound him to return blood for blood. truction." When the judge had pronounced from the bench the

of the wisdom and providence of God, viz., the law of jealous eye of hatred, the faithful martyr into the digact of singular dignity and responsibility. The wit- received, and received from none less than the Lord. The Lord whom he served, was the Lord though still harmonizing, parts. For an absolute Much there has been, in appearance, so deeply ness is always in danger of derogating by his inherent The High Priest of the Jews could not confer that Jesus Christ, from whom he had received, in mercy, perfection of obedience to that law, which purporteth ingrained in the human mind, as to seem almost writ- defect, or by his voluntary remissness and fault, from ministry. The court of the Areopagus could not his ministry; and who, having died to satisfy the justo be the law of the most high God, and which raised ten there. The sense of Justice, an estimate of the the claims of the subject. Is there indeed a God confer it. No Jewish privilege; no Grecian wisdom tice of the Almighty for the sins of men, could tolerate its tone accordingly, was exacted; and yet the law relations of life, arts also and inventions, the capacious above? Doth that God hold communion, from the could impart this ministry. Nor could the testimony in his servants no evil; and who, having died for all, was not as wide as were the capacity and circumstan- and active nature of men, may teem with, or work out, inconceivable fountain of his grace, with mortal men? of such a gospel as that of the grace of God, be looked upon all the household of faith as equally dear ces of man, and was accordingly in itself imperfect. or fancy for itself. But, at the first indication to a Hath he suffered the gospel of his grace to descend borne by any but chosen witnesses. When the Lord unto him. He served the Lord before his obedience And where the obedience was faulty, provision was portion of our race, that God might resolve on grace, from the compassion and wisdom of heaven? Are had risen, by almighty energy, from the dead, he in the ministry would be not only diligent, but sincere, made by instituted sacrifices, and a prescribed cere- "the Lord SPAKE unto the children of Israel out of the there indeed such awful realities? And when that charged the eleven to be witnesses of him: "who unaffected, capable of passing with praise from the semonial, under levitical ministrations and an Aaron- midst of a fire: they heard the voice of the words, but gospel message is opened, does it reveal to human apitish high-priesthood, for a corrective thereto. In saw no similitude; only they heard a voice." And prehensions and the depths of the heart's sensibilities, with one accord in prayer and supplication, with the

of this parish to sacred services, but in their renewal concentrations to Concentration to Concentrating the Christian sympathies of an extended his prayers; "That the God (he says) of our Lord from darkness to light, and from the power of Satan to solitude, after the first days of the resurrection, we have a strong from darkness to light, and from the power of Satan to solitude, after the first days of the resurrection, we have a strong from darkness to light, and from the power of Satan to solitude, after the first days of the resurrection, we have a strong from darkness to light, and from the power of Satan to solitude, after the first days of the resurrection, we have a strong from darkness to light, and from the power of Satan to solitude, after the first days of the resurrection, we have a strong from darkness to light, and from the power of Satan to solitude, after the first days of the resurrection, we have a strong from darkness to light, and from the power of Satan to solitude, after the first days of the resurrection, we have a strong from darkness to light, and from the power of Satan to solitude, after the first days of the resurrection, we have a strong from darkness to light, and from the power of Satan to solitude, after the first days of the resurrection, we have a strong from darkness to light, and from the power of Satan to solitude, after the first days of the resurrection, we have a strong from darkness to light, and from the power of Satan to solitude, after the first days of the resurrection, we have a strong from darkness to light, and from the power of Satan to solitude, after the first days of the resurrection, we have a strong from darkness to light, and from the power of Satan to solitude, after the first days of the resurrection, we have a strong from darkness to light the solitude and the solitude and the solitude are th which tend to find the first any solution and amid circumstances of religious bearing, which tend to find the first appeared unto the first appeared unto the first appeared unto the first appeared unto the in the way as thou and in the first appeared unto the first appeared unto the in the way as thou and in the first appeared unto the in the way as thou appeared unto the in the way as thou appeared unto the in the way as thou appeared unto the power of parts. The first appeared unto the in the way as thou appeared unto the power of parts and amid circumstances of religious bearing, and from the power of parts and amid circumstances of religious bearing, and from the power of parts and amid circumstances of religious bearing, and from the power of parts and amid circumstances of religious bearing, and from the power of parts are the first appeared unto the power of parts and amid circumstances of religious bearing, and from the power of parts are the first appeared unto the power of parts are the parts are which tend to fasten on this reverend assemblage, called together best of the spirit of wisdom and revelation in the knowledge and inheritance among them which are sanctified by about returning on mere secular pursuits and aims, camest, hath sent me that thou mightest receive thy any spurious authority of man, his humility of mind rendered the ardent, the diligent pious hely and lefty had not the risen Jesus miraculously re-assured and sight, and be filled with the Holy Ghost." And rendered the ardent, the diligent, pious, holy and lofty ened; that ye may know what is the hope of his cal
In other words, "to testify the gospel of the grace invigorated them for the work of witnesses. St. when Paul and Barnabas afterwards had no small dis
Apostle, the veriest child to the true discipline and

die." And all without the Jewish pale were "dead he was rebuked by the voice from heaven, saying, every generation and of every country to the faith. plishments, might have presumed too much thereon, ance, nor could any believe that God, once offended, amid the accumulated wrath of unresisted enemies, ter. He laid his hands on Timothy, Titus, many at the grace of God,—the terrestrial garden of a sublime would renew his favour on such gracious terms. A he feared for himself, and denied his master. In pros- Ephesus, many in Asia, for the commission of Bishops. and heaven-derived love. clean; nor could the Eternal, who had ordained death him, who would fain "testify" the gospel of the grace care of all the Churches. And none can doubt that only? in many tears and temptations, which befel me, and punishment upon human sin, either lie or repent. of God. Even in one's happiest success, we may be he had prophetic wisdom, which looked into the future, said he, "by the lying in wait of the Jews." These All human practice, and all received principles of in- exposed to the censure wherewith that same Peter who said thereof with confidence, "I know this, that precious tears have been numbered in that book of tercourse between man and man seemed hostile to the animadverted on the writings of St. Paul; in which, after my departing shall grievous wolves enter in among remembrance, in which there is no sparrow that falls adoption by God of so gracious a declaration. In said he, are some things, "hard to be understood, you, not sparing the flock. Also of your own selves to the ground, that is not noted. For they were the every nation the avenger of blood seemed to have on which they that are unlearned and unstable wrest, as shall men arise, speaking perverse things, to draw away tears of an iron frame, and an undaunted heart, and a

was a novel sound for guilty man to hear. To tes- would testify the gospel of God's grace? They are to "testify the gospel of the grace of God."

men were, it must be confessed, apparently at variance with the above his master, nor the servant of servant o with the above position. And this apparent diversity was owing the solution of the servent was not above his Lord. Therefore he served not his own was not above his Lord. Therefore he served not his own was not above his Lord. Therefore he served not his own was not above his Lord. The "ministry to testify the gospel of the grace of God." was owing to two circumstances in the first generation of our race of our race. And this affect it her wrought of the grace of our passions—the dictates of his own p of our race;—the one being the institution of vicarious sacrif.—the one being the institution of vicarious sacrif.—the one being the institution of vicainto angelic privilege. And this effect it has wrought
meanour? And, with what shining, convincing, holy,
a mere human enterprise, not mortal ambition, nor a
interest—his own passions—the dictates of his own
from the very hoginalize.

The private into an impulse of our own, nor a
interest—his own passions—the dictates of his own
from the very hoginalize.

The private interest into an impulse of our own, nor a
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The private interest into an impulse of our own, nor a
interest—his own passions—the dictates of his own
from the very hoginalize.

The private interest into an impulse of our own, nor a
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The private interest into an impulse of our own, nor a
interest—his own passions—the dictates of his own
from the very hoginalize into a private interest into a private rious sacrifices, when "unto Adam, and to his wife, did the Lord Roll of faith and to his wife, that it be, in the strict sense of it "a Munistrat."

Into angelic privilege. And this effect it has wrought meanour? And, with what shining, convincing, holy, a mere numan enterprise, not mortal amount, nor a desire to lord it over that heritage which is God's, but that it be, in the strict sense of it "a Munistrat."

Into angelic privilege. And this effect it has wrought meanour? And, with what shining, convincing, holy, a mere numan enterprise, not mortal amount, nor a desire to lord it over that heritage which is God's, but that it be, in the strict sense of it "a Munistrat."

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Into angelic privilege. And this effect it has wrought meanour? And, with what shining, convincing, holy, a mere numan enterprise, not mortal amount. The fashion of the day—the inferior principles in the strict sense of it. "a Munistrat." did the Lord God make coats of skins and clothed them," is a serifices, when "unto Adam, and to his wife, Stephen, full of faith and power, confronted the with what a heart of love, and a soul of persuasiveness, A ministry implies a command from a higher power of the coats of t the Lord God make coats of skins and clothed them," i.e., their bodies,—their souls the meanwhile having been their bodies,—their souls the meanwhile have a speedy marterdom "all that sat the meanwhile having been their bodies,—their souls the meanwhile have a speedy marterdom "all that sat the meanwhile have a speedy marterdom "all that sat the meanwhile have a speedy marterdom "all that sat the meanwhile have a speedy marterdom to the conviction, ration—the conviction is the conviction, ration—the conviction is the conviction, ration—the conviction is the conviction in the conviction in the conviction is the conviction in the conviction in the conviction is the conviction in the conviction in the conviction is the conviction in the conviction in the conviction in the conviction is the conviction in the conviction for a service and task to be performed, because of that Lord." It was not the service of a party, or of a more essential to success, than the conviction, ration-"Faith towards our Lord Jesus Christ," was that command, and in virtue thereof, to equals or inferiors Church so called, but he served the Lord. So that ally cherished, which actuated St. Paul, of a true deribetter thing in the sublime and gracious testimony, of our own race. St. Paul magnifies his office. He whether a High Priest, or a Sanhedrim, summoned vation from the divine Head of the Church. This quishing every rebellious principle there, and enthronit needed testimony,—strong, repeated, varied testiof God." To the Romans, "a servant of Jesus hierarchy; had a multitude, however numerous, and effects of our ministerial labours: these causes may Intermediate also, between the general race of man ing the faith thereof, unshaken on the soul, thus exalts the early indeed to be an Apostle, separated unto the carry way re-inforced by all the energies of the control of the contr Intermediate also, between the general race of man ing the faith thereof, unshaken on the soul, thus exalts the feeble and corrupted nature of men, and raises and blessed dispension of the Construction of t

this, however, God could hardly be called gracious, when at first there was delivered unto Jesus, in the such dear and dread truths, as repentance, and Mary the mother of Jesus; and with his ter, knew that "where the Spirit of the Lord is there." since an Israelitish man was required to do with synagogue at Nazareth, on the Sabbath day, the book Are these things so? Who then is to testify them, brethren, until they were endued with power from on is liberty"; though St. Paul would receive his minispractical perfection every thing that was written in of the prophet Esaias; when he had opened the book, and what must be the manner and agency of the tes- high." When that promise of the Father came, their terial rule from no other than the Lord, who, in his victims were made but a restricted and shadowy atone- of the Lord is upon me, because he hath anointed me When Jonah was bidden to go to Nineveh, that of the world, then assembled at the sacred feast of ments, conferred the ministry upon him; yet to the to preach the Gospel to the poor. And closing the great city, and cry against it, Jonah rose up to flee "Pentecost,"—Repent and be baptized every one of Lord he served, his service was one of perfect humi-The grace of God was never fully known, till our book, he began to say unto them, this day is this to Tarshish—even to the extremity of the known you in the name of Jesus Christ for the remission of lity,—a humility not of the body only, but of the mind; Lord Jesus Christ came into the world. "The law scripture fulfilled in your ear." In conformity with world,—from the presence of the Lord; if, possibly sins." "He-commanded us," says St. Peter on another —not consisting in genuflexion, or external worship; was given by Moses, but grace and truth came by the same law of Grace, Jesus came and spake unto he might escape the charge of delivering so solemn a occasion, "to preach unto the people, and to testify so much as in the deepest devoirs of the heart. He Jesus Christ." "No man hath seen God at any time: his disciples, in those words of everlasting interest, message. When Moses was summoned to do the that it is he which was ordained of God to be the felt ever, that, as an apositle, he was as one born out the only begotten Son, which is in the bosom of the Father, he hath declared him." And this declaration for the last is given unto me in heaven and in earth; Go ye, therefore, and teach all nations, baptiz"Who am I, that I should go unto Pharaoh and that testified, under the blessing of him who had all power himself, fit to be called an apostle, because he perseof a gracious God, by the infallibility of his Son, is called, in my text, "the Gospel of the grace of God."

I should bring forth the children of Israel out of baptized were added unto them) "continued stedfastly and most familiarly to Timothy, his own con in the large out of baptized were added unto them) "continued stedfastly and most familiarly to Timothy, his own con in the large out of baptized were added unto them) "continued stedfastly and most familiarly to Timothy, his own con in the The heavens declare the glory of God, and the firmament sheweth his handy-work: but whatever is addressed to the bodily eye suggests only the solemn Now the Gospel of the grace of God involved this addressed to the bodily eye suggests only the solemn near the firmament sheweth his handy-work: but whatever is an with you alway, even unto the end of the world." Now the Gospel of the grace of God involved this Lord took me as I followed the flock, and the Lord took me as I followed the flock, and the Lord took me as I followed the flock, and the Lord took me as I followed the flock, and the Lord took me as I followed the flock, and the Lord took me as I followed the flock, and the Lord took me as I followed the flock, and the Lord took me as I followed the flock and the Lord took me as I followed the flock, and the Lord took me as I followed the flock and in prayers." St. Paul seemed to be an exception, for it was his boast that he built to be an exception, for it was his boast that he built to be an exception, for it was his boast that he built to be an exception, for it was his boast that he built to be an exception, for it was his boast that he built to be an exception, for it was his boast that he built to be an exception, for it was his boast that he built to be an exception. PREACHED IN THE CATHEDRAL CHURCH OF ST. idea to which the psalmist gives expression, "When I principle, that "whosoever shall call on the name of said unto me, Go prophesy unto my people Israel." on no other man's foundation. And yet, if there phemer, and a persecutor and injurious, but I obtained bear divided. JAMES, TORONTO, ON THURSDAY, JUNE, 6TH, 1844, consider thy heavens, the work of thy fingers, the had been any clashing,—if Christ had been any clashing,—if Christ had been any clashing,—if Christ had been divided,—mercy, because I did it ignorantly in unbelief." He ON OCCASION OF THE VISITATION OF THE LORD moon and the stars which thou hast ordained; what Paul, "shall they call on him in whom they have not flew one of the seraphim unto me, having a live coal or there had been any source of sacred ministry but was "in infirmities; in reproaches, in necessities, int is man that thou art mindful of him, and the son of believed? and how shall they believe in him of whom in his hand, which he had taken with the tongs from one, even the Lord, that would have happened be-persecution, in distresses; for Christ's sake"; and yet man that thou visitest him?" But, as it is written, they have not heard? and how shall they hear without off the altar, and laid it upon my mouth, and said, tween Paul and the prior Apostles, which did actually his humility led him to take pleasure therein. Some-"Eye hath not seen, nor ear heard, neither have a preacher? and how shall they preach except they be Lo! this hath touched thy lips, and thine iniquity is happen with the sons of Sceva, a Jew, and chief of times the true signs of an apostle were wrought by entered into the heart of man, the things which God sent?" "So then," the Apostle affirms, "faith cometh taken away, and thy sin purged, when also I heard the the priests, who adjured and exorcised evil spirits" him before men, in all patience, in signs, and wonders, hath prepared for them that love him." "The natu- by hearing, and hearing by the word of God." And as voice of the Lord, saying, Whom shall I send, and by Jesus whom Paul preacheth, when the evil spirit and mighty deeds; and though he confessed that to "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Lord Jesus, to testify the Gospel of the grace of God."

Acrs, xx. 24.

That then I said, Here am I, who will go for us? That then I said, Here am I, the Lord Jesus had said in particular "Rise and stand upon thy feet, for I have appeared unto thee for this purpose to make thee a minister and a witness both of themselves to testify the Gospel of the grace of God."

Therefore, we are to consider here a pecular contemption of the Spirit this was the general rule, so to that Apostle himself, the Lord Jesus had said in particular "Rise and stand upon thy feet, for I have appeared unto thee for this but who are ye?"

Alas! for man—all, all are in reality unfit in themselves to testify the Gospel of the grace of God.

Therefore, we are to consider here a pecular contemption of some, and I am I know, and I am I kno liar force and comprehension in the term, Gospel. these things which thou hast seen, and of those things By what miraculous energy it was caused that when received it of man, neither was I taught it, but by ble," yet such was the true bumility of mind of this On this occasion of solemn interest, and within "The Gospel of the grace of God," which is paraphrain the which I will appear unto thee; delivering thee

Jesus passed saying, "Follow me," Peter and the sons the revelation of Jesus Christ."

But though Paul servant of the Lord, that his answer ever was, "I will spead and received his ministry direct from the Lord, that his answer ever was, "I will spead and received his ministry direct from the Lord, that his answer ever was, "I will spead and received his ministry direct from the Lord, that his answer ever was, "I will spead and received his ministry direct from the Lord, that his answer ever was, "I will spead and received his ministry direct from the Lord, that his answer ever was, "I will spead and received his ministry direct from the Lord, that his answer ever was, "I will spead and received his ministry direct from the Lord, that his answer ever was, "I will spead and received his ministry direct from the Lord, that his answer ever was, "I will spead and received his ministry direct from the Lord, that his answer ever was, "I will spead and received his ministry direct from the Lord, that his answer ever was, "I will spead and received his ministry direct from the Lord, that his answer ever was, "I will spead and received his ministry direct from the Lord, that his answer ever was, "I will be a constant." walls dedicated at first by the piety of the inhabitants of this pariet by the piety of the inhabitants of this pariet by the piety of the inhabitants and the Epistle to of this pariet by the same Apostolic hand in the Epistle to from the Dord in a vision, and "putting" were left.

Apanias warned by the Lord in a vision, and "putting" more abundantly I love you the less I be loved."

> this day that I am pure from the blood of all men." its branches; to preach up not only faith, but faith conference, and mutual respect, and grave considera- him from his mother's womb, amid wailing and sorrow; He was able then to bid them remember that by the towards our Lord Jesus Christ; to declare unto every tion in council, Paul deferring to their authority, the denounced in the first anger which man provoked from space of three years he ceased not to "warn every one man not only the counsel, but the whole counsel of Apostles and Elders and brethren called Paul "belov- the Lord God. The Lord had separated him from God; to do this with integrity of heart and purpose, ed." Nothing but the voice from heaven could have Gamaliel, his patron,—from the High-Priest, who What wonderful mercy and grace was there in the \_\_with solemnity, faithfulness and zeal, \_\_not to dero- broken the fierce and flinty ignorance and unbelief of gave him letters, \_\_from his equals in age, his compasubstance of his doctrine, viz. the proclamation of re- gate from the full gospel, from favour, shame, or the Paul; but that being once broken, the common foun- nions in study, his rivals in profession,—his parents pentance towards God. Because of one transgression, loving respects to man,—not to suppress or conceal tain of the ministry was signalized and acknowledged and his friends. These cost him many a pang, and

his perverted conscience, no obligation more strong they do also the other scriptures, unto their own desders of the Church, and there was a lofty and persua- to testify the Gospel of the grace of God. Alas! In consideration of the substance, viz., to testify sive authority, accompanying always his injunction, that some individuals, who abound in so many social sentence of the law upon the offender, against social the gospel of the grace of God,—to testify repentance when he bade them to "watch." But it is not so and valuable qualities, should harden their hearts to relations, how little did sorrow, or hatred of the crime, towards God, and faith towards our Lord Jesus Christ, much as Apostle, or as holy Bishop, that he mentions no other form of beauty—no other element of happior renunciation of the criminal dispositions in the \_\_the heart of the most enterprising and assured will his "ministry." He singles out the lowliest form in \_\_ness, than the Gospel of the grace of God. Alas criminal, avail to restore to society the doomed and justly quail before the solemn importance of the task. which he may express the sacred office, so that when that the indulgent fathers of earthly children should once guilty wretch. Sin in its nature,—that grave of But when the mind turns from the matter handled to his heart was melting with the unbounded overflow of prove hardened and reckless sons to one who would sin,—the desolateness of the sinful state,—the filth the persons addressed, and called on to repent and love, he might speak as brother and as parent unto all. be a heavenly parent and loving Saviour unto themof sin, were such, that the capacity of the sinner to believe, all the fire of zeal re-kindles,—all the sym- Though he reverted to the authority of the Lord Je- selves. Alas! that the promises of the most forturepent,—the motive to repentance, was a thing appa- pathies of Christian love awaken into motion; and sus, he looks to the essential point for which that aunate youth should be so often blighted—that mildness, rently unthought of. Instead of repentance came that heavy task and fearful charge, which from condespair: instead of mercy from God on the aroused sideration of the majesty of God we would fain evade, of dignity, and of government, which it behoved those before any other shrine than that of God. They were conscience and wounded spirit of the sinner, there we rush emulously into, when we consider, and our who heard it to respect, but he styles it the "ministry," the sad and witnessed realities of such melancholy came suicide, and recklessness of an existence found hearts melt at, the wants and spiritual necessities of \_\_the labour whereof was one of love; the blessed cases of voluntary ruin and irreclaimable perdition; to be intolerable. Repentance then towards God our brother men. For who are they, to whom we ministry, by which souls are to be saved,—the ministry that wrung the tears at Ephesus from the ministering tify repentance,—to bring that gospel of grace,—to classed by St. Paul as Jews and Greeks, and the "Ye know," says he, "from the first day that I the sacred memorial of the historic page. The tears bear the message from God unto his brother men,— classification embraces generally all to whom our came into Asia, after what manner I have been with that were shed then by a sorrowing minister for backs to testify, I say, the joyful gospel of the grace of God address as testifiers and witnesses even in this age, can you at all seasons." Diligence, a treasuring of time sliders, and weak disciples, who ran upon this ruin; in this particular, viz. of repentance towards God, was apply. "Brethren," says St. Paul, "my heart's desire and opportunity, the improving of every season, the are remembered even now, not only in Asia, but in the exalted and enviate privilege of St. Paul. No and prayer to God for Israel is, that they might be loss of no soul by negligence, the fanning into life of China, then unvisited, and in America, which, for mild and beaming angel ever brought a more welcome saved. For I bear them record that they have a zeal of all the seeds of good,—was the very first point to aught we know, had not in St. Paul's day felt the spimessage to man than this. No lofty seraph, or choir God, but not according to knowledge." "Ye men of which the sage and zealous Apostle adverted. The rit of God moving upon the surface of the waters, to of the angelic host, though they bade individuals, Fear Athens," said the same Apostle, "I perceive that in flaming sword that turned every way to guard the way bid it rise into the sublimity of Andes, and to the not, and accompanied the gracious preface by an in- all things ye are too superstitious. For as I passed of the tree of life, was the fit emblem of such a minis- measureless magnificence of plains. The tears remain stance of particular benefaction, ever found their way by, and beheld your devotions, I found an altar with ter. In him the unwearied sun shone upon one who, in the evangelical narrative, a tender and moving meto the heart of man with such moving and grateful this inscription-To the unknown God. Whom in a greater and more important labour of enlightening morial of the Christian ministry in its earlier day; persuasion as did the preacher of repentance, not the therefore ye ignorantly worship, him clare I unto the world, found himself still more indefatigable. The but where are the faulty disciples, who drew these preacher merely, but the witness, the authoritative you." "The Jews," said he, "require a sign, and stars which set their watches in the domain of night; evidences of ministerial agony from the depths of his testifier, the speaking and living St. Paul, who told the Greeks seek after wisdom. But we preach Christ witnessed no intermission in the ministerial care of that heart to the service of the eyes? The traveller who the things which he had seen, when both publicly and crucified, unto the Jews a stumbling-block, and unto Apostle. Every season of sorrow or of joy, every part visits Ephesus itself, wonders almost where that city from house to house, he taught; and shewed and testi- the Greeks foolishness; but unto them which are of Asia, every inhabitant of Ephesus, knew the Apos- of Diana stood, and most lost perhaps among its ruing called, both Jews and Greeks, Christ, the power of tle's "ministry." They were reminded by him of it are the remains of those, who made a God of this "Repentance towards God, and faith toward our God, and the wisdom of God." "In Christ Jesus," when he left them, but they had seen it from the very world, and refused to hear the voice of the Christian Lord Jesus Christ:" To testify, to bear witness, to said that sublime witness, looking abroad on the first day. Before the fane of the great name of Diana, charmer, charm, though he did, with a divine wisdom. And yet the agency of angels, while it gives dignity, preach up "faith toward our Lord Jesus Christ." world, and surveying all the intelligent race of mortal in the market-place, and from house to house, diligence The "temptations" were a different thing. They from the very first was hot within him; the fire burned, St. Paul served the Lord in humility of mind, not venerable appellatives as Jesus and as Christ; this To testify the Gospel of the grace of God, in such —he spake with his tongue; he testified to all "the withstanding these temptations. He looked to the