

shall see Heaven open, and the angels of God ascending and descending upon the Son of Man. He had written his sermon, and committed it all to memory, as he supposed, to a word; but unfortunately, had left his manuscript behind him. When he had read his text, he found it impossible to recall the first sentence. He hesitated and hemmed and began thus: 'You perceive my brethren—you perceive—that the angels of God are—here represented—as ascending—and descending.' He then set up a good, stout cough, in hope that his memory might get to work in the mean time; but the cough was as unproductive as it was artificial, and he could do nothing but go right over again with the absurd sentences with which he had started. He coughed again and again, but his memory was in too profound a slumber to be awakened by it. After three or four minutes, during which he was a spectacle to the congregation, and especially to Matthew, who was all the time watching and listening, according to his promise, he shut up his Bible in perfect consternation, and abruptly closed the service. Of course he came out of the pulpit with a very different air from that with which he entered it. But the worst was yet to come. He had to meet Matthew, and hear his scathing comments.

'Well, said he to the young man, you've preached—you've preached in London—hav'nt you? You heard you; I've heard every word you said; and I've only just one comment to make. If you had ascended as you descended, then you might have descended as you ascended.'

It is needless to say that the young man was, by this time, cured of his ambition to preach in the Tabernacle.

Another young minister, of a similar character, paid him a visit, and Matthew observed that he sported what he thought a very innocent number of watch-seals. He eyed them for some time, as if he were scrutinizing the material of which they were made, and then said, with a terrible sarcastic air, 'It seems to me that you've a good many seals to your ministry, considering how young you are.'

It may seem strange that, with such eccentricity, operating, too, sometimes, in a way that seemed actually irreverent, he should still have been one of the eminently useful men of his day. But that such was the case admits of no question. His preaching, though abounding with anecdote, and never rising above the most colloquial style, and often producing something much above a smile on the countenances of his audience, was nevertheless strongly evangelical, and admirably fitted to reach the conscience. He was also one of the most benevolent of men. Numerous anecdotes are related of him that show how literally he imitated his Master's example in going about doing good. Few ministers, it is believed, have, at any period, been instrumental in the salvation of so many souls, or contributed so much to further the cause of evangelical truth and piety.

REASONS FOR LEAVING THE CHURCH OF ROME

The following admirable letter is from the pen of Mr P. Tully. It is addressed to the Rev Colman Magrath, P.P., Spiddish, and deals in a scriptural and argumentative style with the errors of Popery:—

Rev. Sir.—You ask me what are my reasons for leaving the Church of Rome "the true church," and becoming a Protestant?

The question which every man anxious for the cause of truth and his soul's salvation ought to put to himself is this—what are the marks of the true church?—or whether the Church of England or the Church of Rome is the church to which he ought to belong, and in which he ought to live and die? It is a well known fact, and one with which you are well acquainted, that a spirit of anxious inquiry on the part of Roman Catholics, on the subject of their religion, exists among them in no small degree. The result of this inquiry, on my part, has been, under the gracious and merciful providence of God, and through the power of the Holy Spirit, the cause of my conversion from the errors of Romanism to the truth of the gospel of our Lord Jesus Christ. In the holy Bible, that book that you, sir, as well as all other Roman Catholic clergymen, make it your chief study to withhold from your people, I find the word church made use of, where it very frequently occurs. It is applied to the whole collective body of true Christians, who have existed, or who ever shall exist, in the world. There we read that Christ loved the church and gave himself for it, that he might present to himself a glorious church, not having spot or wrinkle or any such thing. (Eph. v. 25.) and St. Paul speaks of the general assembly and church of the first-born, which are written in the heavens. (Heb. xii. 23.) It is applied to a particular congregation of professing Christians, assembling in one place for the purpose of Christian worship. Thus, St. Paul, in his epistle, salutes Nymphas, and the congregation or church in his house—(Col. iv. 15)—Archippus, and the church in his house—(Philem. 2)—Priscilla and

Aquila, and the church that is in their house. (Rom. xvi. 5.) He speaks also of the Church of the Gentiles—(Rom. xvi.)—the churches of God which in Judea are in Christ Jesus—(1 Thes. ii. 14.)—the churches of Macedonia. (vii. 1)

Truly, sir, your assertion that the Church of Rome is exclusively the true Church of Christ, is inconsistent with the above; and the power which her head (the Pope) assumes over the Church of Christ is inconsistent with Scripture. It is a direct violation of the prerogative of the Lord Jesus Christ, who is the head over all things to his church. (Eph. i. 22; iv. 15; v. 23;) (Col. xviii. 11—19.)

Permit me, sir, to ask you, why do you not allow your people to read the Bible? The riches of this word are vast, and the honours manifold, and yet the whole world, with all its distinctions and treasures, are nothing compared to the preciousness of the soul. What is needful for a man to know—what lesson so urgent for a man to learn, as the plan of salvation revealed in the Bible; and yet, you proclaim that it is unfit to read God's Word, contrary to the advice of our blessed Lord, who tells us to search the Scriptures. (John. v. 39.)

But, sir, you not only prevent the reading of the Scriptures, but you pervert and darken the pure, the clear, and direct saving truth of the gospel, by attempting to enjoin as matters of faith, essential to salvation, what is wholly unscriptural, and what I find is false; and this you do to the ruin of the souls committed to your care, and who seek instruction at your mouth. "Woe unto you" that "call evil good, and good evil; that put darkness for light and light for darkness."—(Isaiah v. 20.)

Among other errors of the Church of Rome, I protest against transubstantiation. You assert that in the sacrament of the eucharist there is really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that this is effected by a miraculous conversion of the whole substance of wine into his blood. Now, I find this doctrine was not known until the eighth century, and was briefly asserted by the second Council of Nice, in the year 787; it was more fully defined by the fourth Council of Lateran, in the year 1215, and at length completely laid down by the Council of Trent, in the middle of the sixteenth century. The words which Christ employed at the institution of the communion, in Matt. xvi. 26—28, "Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, "Take, eat, this is my body." And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it, this is my blood of the New Testament, which is shed for many for the remission of sins;" Now, sir, it is evident these words are only a figurative mode of saying "this bread represents my body," and "this wine represents my blood." It was a common mode of speaking among the Jews, as in Genesis xii. 26. "The seven good kind are seven good years"—(Isaiah xi. 6.)—and in the New Testament—(Luke viii. 11.)—"I am the door"—(John xvi.)—"I am the true vine," &c., &c.

They who profess to believe in transubstantiation receive it in opposition to that very evidence on which the entire system of Christianity, of which they allege that it forms a part, is founded. Is it not absurd, sir, to imagine, that you, or any other earthly being, has the power to make Saviours? Is it not ridiculous to think that you, by mixing flour and water, and thus pressing the mixture between two smoothing irons, can have therein Christ really as he is!—that that paste is Christ! What a falsehood!! Away with your false gods, your image worship, your invocation of saints, your purgatory, your sacrifices of masses, your absolutions, &c. I leave the Romish Church, because I believe her to be an idolatrous one.

STATISTICS OF THE EPISCOPAL CHURCH IN THE UNITED STATES.—I have carefully prepared from the Journal of the General Convention and other authentic sources the following table of the statistics of the Protestant Episcopal Church, commencing with the year 1832, and terminating with the year 1850, when the last report on the state of the Church was made to the last General Convention. In many cases the statistics as reported in the Journals were found to be very imperfect; but the deficiencies have been supplied in various ways, so as to approach as nearly as possible to general accuracy.

Years.	Dioc's.	Clergy.	Parishes.	Com.	Orders*
1832	21	592	673	32,278	134
1835	25	763	807	36,416	165
1838	25	751	859	46,394	188
1841	27	1087	1059	55,593	155
1844	27	1221	1222	72,699	203
1847	28	1401	1459	86,806	146
1850	29	1538	1500	93,258	120

*The present number may be estimated as follows: 1852 29 1859 1600 100,008 180

From the above it appears that the number of clergymen and that of the Parishes is about equal.—How does it happen, then, that there are so many vacant parishes? The answer to this question is found in the fact that there are about 300 clergymen without parochial care—nearly one-fifth of the whole number.

Some of this 300 are superannuated, and above 100 are engaged in teaching, either as instructors in Theological seminaries and colleges, or in charge of private schools.

How it happens that so large a number of the Clergy are not engaged in parochial work may be ex-

*Candidates for Orders.

plained in a great degree by the inadequate support rendered by a great number of our parishes to their ministers. Other causes operate no doubt in many cases, such as unfitness for parochial labour, unwillingness to endure the peculiar trials connected with the exercise of the ministry in many parishes, &c. But the chief cause is believed to be that first mentioned, and this is evidently a growing evil, which is not only inducing many already in the ministry to withdraw from the active duties of their office and engage in some other pursuit for a competent support; but is also deterring pious young men from adopting the clerical profession.—From the above table it appears that in 1837, when the number of parishes in the United States did not exceed 1000, and the number of communicants 47,000 the number of candidates for Holy Orders was as great as it is now, when we have over 1600 parishes and 100,000 communicants.

The annual increase of parishes in the United States is now about 50. The number of deaths about one per cent annually, or 16; probably about the same number become superannuated in each year. At least as many more engage in teaching in preference to the parochial work, from choice or necessity. It now, the loss of 50, arising from death, superannuation and occupancy, in some other department of labour, be added to the 50 new parishes annually created, then we require an addition of 100 clergymen to supply the demand for the home service, besides what is needed for foreign missions. Now the present number of candidates is probably about 180. As the prescribed course of studies in our Theological Seminaries occupies three years, if we divide the whole number by three, we shall arrive at the number of Ordinations to the diaconate annually, which would be 60. The number actually admitted to Deacons Orders in 1851 was 48. During the present year thus far, 53 have been ordained. Here there is an annual deficiency of 40 parochial clergymen. Now if this calculation be anything like an approximation to the truth, and I believe it will be found to be very near the actual state of the case, then it can be easily seen that the present condition of the Church, and especially its future prospects in reference to extension, are painfully discouraging.

News Department.

From the Latest Advices.

JAMAICA.

From this island dates came down to the 10th Nov.—We no ice that the Legislature was convened for the Dispatch of Business on the 9th. The Speech of His Excellency Sir CHARLES GRY, on this occasion, does not contain many features of interest. He promises to lay before both Houses such official communications as he has received respecting the Memorials from the Legislature which he transmitted to the Home Government on the distressed condition of the Colony. With reference to the Island Revenue, the tone of the Governor's remarks would indicate that it was in a somewhat feeble state. His Excellency says:—

"Under the patient and careful management of the Receiver General and the Auditor General, the public revenue, though it scarcely can be said to be equal to the authorized expenditure, has not fallen below the estimates or expectations which were formed of it, and the immediate claims and pressures on the Treasury are somewhat less, and the more permanent difficulties in the finances are not greater than they were at the corresponding date in last year."

His Excellency points out an omission in the legislation of 1849, by which the intention to admit stores for the Government Service free of duty has to some extent been frustrated, and suggests a rectification of the mistake. He informs the Legislature that the Home Government recommends the formation of the pensioners of the W. I. Regiments into a protective force for the defence of the Colony. He then invites the two Branches to co-operate heartily for the public good. His Excellency says:—

"The opening of this Session, which, perhaps may be less occupied than usual by urgent and laborious business, seems to afford a favorable occasion for your conferring together in the freest manner as to the measures which are required, and which may be rendered practicable, by the united efforts of all parties, for the welfare of the inhabitants of this island; for whatever, in other respects, may be the difficulties in which the colony is placed, I believe there is no man who can really doubt that the Crown, and the Imperial Parliament, and the Ministers of the Imperial Government, would look with kindness and favor upon any well-devised plans, which rejecting and excluding all notion of giving to any portion of the inhabitants, whether great or small, an advantage at the cost of the others, should have for their object the permanent welfare of the whole, by a careful and deliberate examination of your systems of expenditure and of revenue, by the development of the natural resources of your fertile and rich soil, by liberating property in land from the trammels of a perplexed, tedious, and costly system of bad law acting upon an accumulation of confused titles and of desperate incumbrances, by improving the advantages of your happy geographical position, and admirable facilities for Marine intercourse, by the support and promotion of sound and sincere religion, by the rectification and invigoration of your institutions, and of all your institutions for the maintenance of social order, by the active repression and punishment of violence and, not less, of fraud, and by securing to meritorious industry, a safe, and as far as you can make it so, an easy and full reward."