

spread over our external institutions; what a new impulse would be given to all our sacred enterprises, how many more of our youth would consecrate their talents to the ministry, how many more of our ministry would rejoice in the sacrifices of the missionary—how much more of the worldly possessions of our people would be held in solemn consecration to the glory of God—how many more of our laity would be willing to labour in self-denying services for the salvation of souls; what an increase of divine blessings upon every effort of the Church for the promotion of the Gospel would descend in answer to the great increase of the spirit of humble, importunate supplication to God. Is not this the great thing, the one thing needful for the Church? Does not every Christian heart acknowledge and deeply feel that in view of the dangers to be escaped, the talents to be improved, and the great work to be done, *the chief want of the church* is the far higher elevation of her Christian character, that she may walk by a nobler standard of single hearted and zealous devotedness to the Lord, and this in all ranks of the ministry and all classes of the laity. Yes, brethren, in these times of all kinds of excitement and of impulse, when there is such impatience for present effect, and comparatively so little '*patient continuance in well doing*;' when the demand for a wider extension of the surface of Christian influence, without a corresponding attention to the increase of the supply, while it has made the stream more noisy, has also made it shallow; when the old-fashioned way of seeing to the root of the matter by entering into one's closet and shutting the door, and trying 'the ground of the heart,' before him, 'who seeth in secret,' has so much given place to things less quiet, more stimulating and more '*seen of men*;' when the exercise of a simple, steady, child-like love to God, as sufficient for all good works, is so much overlooked amidst the variety of temporary expedients for exciting Christians to action; when so much of the religion of the day, instead of being as 'the tree planted by the rivers of water that bringeth forth its fruit in due season, whose leaf also doth not wither,' is rather as the seed that 'fell upon stony places, where it had not much earth; and *forthwith sprung up, because it had no deepness of earth*;' and when the sun was up was scorched; and because it had no root withered away;' assuredly in such times, the chief thing to be sought for the Church is not greater numbers, but more grace; more holiness; a deeper implantation of the love of God; less exposure to the agitations of this open sea, by having a stronger hold upon that hope which as an anchor of the soul entereth to that within the veil; and by having more of that deep fastening of godly principle, which, whether the tide be high or low, the tempest lulled or raging, 'abideth continually,' fixed on Him 'who is the same yesterday, to-day and for ever.'

Such is the *Chief want of the Church* at the present time.

We have been favoured with the Fifth Annual Report of the (London) "Society for promoting the due Observance of the Lord's-day," from which we make the following extracts:—

The importance to man of a recurring period of rest and recollection, for renewing his acquaintance with himself, and for confirming his faith in his Suffering and Glorified Saviour—its infinite value, as administering to the wants and safety of his soul; and its subordinate value, as a refreshment to his body—might well make us a wonder to ourselves, when we think of the manner in which this noble gift of a Sabbath is misapplied and perverted, were it not too well explained in the record of our original disgrace and forfeiture. If, indeed, it was a day incumbered with wearisome ceremonies and Pharisaical austerities, the difficulty of reviving its claims would not be inconsistent with the character of man in his best estate; but a natural depravity of heart is the only solution of the distressing and perplexing fact that the immunities, privileges, and opportunities of the Christian Sabbath are not only insufficient to secure for it a cheerful reception, but even to save it from a scornful treatment.

By the duty with which your Committee feel themselves charged, they have been conducted through a painful inquiry—not, certainly, without solace and reward, and occasional disclosures of a dawning dispensation of grace and light—to a full discovery of

the vast amount of profanation under which the Lord's-day may be said to groan and travail, among the thousands and thousands of thousands who, with the name of Christians, do the work of Antichrist.

To create an anxiety proportioned to the danger, has been the object to which the labours of your Committee have been principally directed; being well convinced that on the sacredness of the Lord's-day the maintenance of vital religion mainly depends; and that the day must owe its rescue from the impending peril, much less to the arm of the State than to the light and leading of domestic example, and Christian zeal.

Full of this conviction, and trusting in prayer for Divine guidance, they have strenuously laboured to persuade all persons of reflection, by an appeal to the testimony of their consciences, and to the plain command of Almighty God, twice written by Himself on stone, and still fresh in his living oracles, to afford every aid, direct and indirect, which in their several stations they can furnish, towards the promotion of the objects of this Society. Nor have your Committee thought it too much to affirm, that if the holy character of our Christian Sabbath should be lost, not even its neutrality as a day of leisure could be preserved;—that on ceasing to be the day of the Lord, it would cease to be a day of rest;—that Satan would soon occupy the deserted ground;—that the day would even morally disappear from the earth; a dense darkness would overspread this once happy land, obliterating the traces of that national character which has hitherto so honourably distinguished us from other communities.

We trust, that, as the heralds of a day so blazoned with memorials of Almighty power and goodness, specially recording the achievements of Creative Wisdom and Redeeming Love—a day authenticated by the seal of an everlasting covenant, and signalized by the victory of grace over the grave—we have not been negligent in proclaiming its titles. And although perhaps, your Committee cannot venture to say they have effected much, yet they do cherish a hope, amounting almost to confidence, that they have been the means, under God, of saving this blessed day from some portion of insult and desecration. It is, however, lamentably true, that the design of this day, which was given to man for his noblest use and greatest benefit, is still, by an immense majority, miserably perverted, and distinguished from the other days of the week only by larger overflowings of ungodliness.

It is, indeed, a consolation to be able to say that your Committee are not alone in these apprehensions of danger; but that an alarm for the fate of our Christian Sabbath, in some proportion to its importance, is visibly extending itself: and they have reason to be very grateful for the proofs, which every day brings them, of the beneficial influence of this Society in promoting active combinations for carrying forward the same great work as that on which they are employed. The prejudices opposed to it appear to be gradually giving way, among reflecting persons, to clearer views; and, in almost every branch of our commerce, men of judgment and experience are daily coming forward, to attest the fact that the products of labour, the profits of business, and the general interests of trade, would be rather promoted than injured by a strict observance of the Lord's-day. Although these considerations, important in a secondary view, are of small magnitude in comparison with the soul's concern in the day; we cannot turn to them without a grateful sense of the goodness of God, in making a day which He has sanctified to Himself, harmonize with all the needful arrangements of active life.

Without doubt, the benefit of a Sabbath rest might be maintained on this lower ground; and it would be no difficult task to demonstrate its inestimable value in a temporal view; but it has been a rule with your Committee to base all their arguments and requisitions on the decisive warrant of God's eternal word; being satisfied that this is their only safe and legitimate course; and that any proposition or measure for promoting the due observance of the Lord's-day, resting on the ground of mere worldly exigence or expedience, besides the aspect of impiety it would present, would let in an endless diversity of partial views, motives, and objections; and be characterized by that inconsistency, inequality, and disproportion, which is the certain consequence of building on a defective foundation.

Satisfied of the necessity of making the Scripture the great arbiter in the controversy between the demands of the world and the privileges of the Sabbath, your Committee have determined to advocate no other Sabbath but that which came from God; and which, after passing through an intermediate dispensation of a ceremonial and typical character, with its moral identity untouched, recovered, under our Saviour's teaching, its spiritual liberty, and its clearer manifestation as a Sabbath made for man—not for man to modify, but to receive and hallow;—a day of release from vanity and care, of abstraction from the world, and of happy intercourse with Heaven.

Your Committee cannot but humbly hope, that by reverently regarding this day as a sacred trust; constantly contending for it as it was ordained by God, and has been expounded in the Gospel of His Blessed Son; and displaying it before the people as the object of their rightful claim, and to our Rulers as their awful charge; this Society may yet, in God's good time, reap, if they faint not, the reward of their perseverance—great and glorious reward!—the felicity of witnessing the spectacle of a great people gradually rising, by successive Sabbaths, as the proper steps of the scale, to that elevation from which they may exultingly say, "The hand of the Lord hath done this: we will give glory to the Lord, and proclaim His praise in the islands."

COLLEGE IN MISSOURI.

The zealous Churchmen of New York are taking up in earnest Bishop Kemper's excellent plan for an Episcopal institution in the West, for literary and theological purposes. At a late meeting, at which Henry Cary, Esq. presided, resolutions to cooperate with him, and to raise for that end, \$20,000, were moved by the Rev. Dr. Hawks, seconded by the Rev. Dr. Eastburn, and unanimously adopted. "You will be delighted to learn," says an excellent friend, of the laity, dated Oct. 1, "that Bishop Kemper, is progressing successfully with his collections for the Seminary in Missouri. Already he foots \$14,000. It is a noble plan, and is most nobly sustained. The whole sum will undoubtedly be raised." We trust so—indeed we are sure of it. The action of New York is never roused in vain. We congratulate the Missionary Bishop—the Church—the West. We want but light—but let it be light from heaven.—*Missionary*.

Lord Byron—At the levee lately held by his Majesty the King of Great Britain, the present Lord Byron, cousin to the deceased poet and bearing his title, presented from the parish of Elington, an address for the better observance of the Sabbath day. It is doubtful whether the author of Don Juan and Childe Harold would have charged himself with such a commission as that of his surviving relative.

The Jews.—According to a correspondent of the New York Observer, Professor Tholuck states, that in the single city of Berlin, more than seven hundred Jews have asked and received baptism, during the last 15 years. A single minister of the gospel has in less than five years, been the means of converting, with the divine blessing, more than eighty Jews.—Several Jews who have become Christians, now fulfil the duties of the evangelical ministry; others occupy professors' chairs, and the Academy of Berlin alone reckons among its most distinguished teachers five converted Jews.—*Chr. Mirror*.

A Christian's Death.—What is death to a true believer in Jesus? It is simply a ceasing to breathe. If we personify it, we may welcome it as a messenger sent to tell us, that the days of our mourning are ended, and to open to us the gate into everlasting life.—*Rev. J. Newton, A. D. 1799*.

Grain.—The grain crops on the Black Sea are, as we learn from Odessa, unusually abundant. Our Russian trade to that quarter, and our commercial treaty with the Porte, combine every opportunity to facilitate the supplies of grain which may be required in the United States from the failure of our crops.

Liberality.—The Hon. J. Dunn, of Toronto, has presented to St. James's church in that city, £800, (\$3 200,) toward the purchase of an organ for that splendid building.—*Com. Adv.*