

new. The bread and wine that we receive are not bare and empty signs, to put us in mind of the death and sufferings of Christ. Our Saviour has them his body and blood; and such, without question, they are to all spiritual purposes and advantages. We are not obliged to believe, that at consecration the bread and wine do vanish, and the body and blood of Christ succeed in their room: for sense and reason do assure us of the contrary; the Scripture doth no where affirm it, nor did ever the ancient Church believe it: nor is it possible to receive the use or benefit of this strange and unchangeable change. "It is the Spirit that quickeneth, the flesh profiteth nothing." These words of our Saviour "are spirit and life," are to be understood in a vital and spiritual sense. But though these elements be not changed in their nature and substance, yet they undergo a mighty change as to their efficiency and use; and that food, which before could yield but little refreshment to the body, is now become a mean to nourish and strengthen the soul, an instrument to convey unto us all those blessings that the body and blood of our Saviour can afford us.

MONDAY.

Salvation.—The term "salvation" implies a contention with some great evil, in order to give it a specific import. Thus, "salvation from famine," "salvation from shipwreck;" and as God is the great Author of human destiny and events, and as earthly events are but the machinery in his hands, by which he allots good, or permits evil to his creatures, so every deliverance wrought for individuals or nations, may be properly called God's salvation; but in the history of the world there is one paramount calamity, one overwhelming disaster, which, as it mocks the power and defies the instrumentality of man to heal or to mitigate, so it has called forth the pity and invoked the agency of God himself to effect its removal; and it is the actual deliverance from this one awful catastrophe, which is called, emphatically and exclusively, "his salvation."—Noel.

TUESDAY.

Growth in Grace.—The Christian is obtaining a daily and visible conquest over his corruptions. He is daily pressing toward the mark; "going on unto perfection;" "abounding more and more;" approaching nearer to the "measure of the stature of the fulness of Christ;" rescuing at every step of his progress a new portion of his character from the waste, and clothing it with verdure and fruitfulness. The corruptions of the men of the world, because left to themselves, or nursed up in the cradle of self-indulgence, are daily gaining strength; and like the cloud seen by the prophet, if at first the size of a man's hand, at length cover and darken the whole sky. The corruptions of the Christian, on the contrary, are like the leafy withering under the curse of the Redeemer.—Cunningham.

WEDNESDAY.

Forgiveness is offered to those who see themselves to be sinners—if they repent, and trust in Jesus. Is it not written—"Blessed are they whose iniquities are forgiven and whose sins are covered?" The same covering must make both you and me fit (through Christ) to enter into Heaven, or we never shall be fit.

RELIGIOUS MISCELLANY.

From an Address of Rev. Hugh McNeil.

TRUE AND FALSE CHARITY, OR LOVE.*

Now, if charity be understood in its true scriptural meaning, and taken in its full and enlarged scriptural application, I am ready most cordially to agree in the aphorism that "Charity is the sum of true religion." Because the scriptural meaning of the word is Love. It is the same word which is translated "Love" in the Epistles of John, and "Charity" in the Epistle of Paul. The original word is "Agape." Love is indeed the sum of true religion; love to God, and love to man; on these two commandments hang all the law and the prophets. The

*Selected for the Colonial Churchman.

love of God in man is a response to the manifestation of God's love to man. God has manifested his love in that he has given his Son to be a propitiation for our sins; and looking to that manifestation of the divine love, and having the power of it engraven upon the heart by the Holy Ghost working in us, we love him because he first loved us; so that God's love to us, exhibited in the Cross of Jesus is the eloquence of heaven, and producing an echo of love towards God among men on earth. This love is productive of love to our fellow men. The affections being excited by the love of God, being delivered from the littleness of selfishness, attain an elevation, from whence they flow literally over the whole human species whom God loves and for whom Christ died. So that in this sense, we are altogether prepared to say "Love or Charity, is the sum of true Religion." But if charity be restricted to what is now the fashionable meaning of that term, then we are bold to declare that such charity is a desertion of all true religion. It means nothing more than indifference; it means to leave every man in any falsehood which he may please to adopt, and to have no concern about the truth of God. There is neither love to God in it, nor is there love to man in it. There is no love to God in it, because it stands tamely by and hears his name taken in vain, his truth vilified, his word mutilated, his day desecrated, his people despised; and are these tokens of love? Where is the love that can stand regardless of the character of the object beloved? Even the heathen could see through the fallacy of such a profession of love, and could brand, as a being unfit for the association of his fellow countrymen, the man who would hear his absent friend assailed and not defend him.

"Absentem qui rodit amicam: qui non
Defendit alio culpante, hic niger est, hunc
Tu Romane caveto."

There is not love to man in it; for it treats him as if his highest destiny were his present ease. It sacrifices truth; it sacrifices the interests of eternity to the hollow, superficial ease of the present moment.

TAYLOR'S MEMOIR OF HANNAH MORE.

JOHN NEWTON.

So desirous was Miss More to acquire comprehensive views of the Christian system, that she read nearly all the works of our best theologians. In one of her letters at this time, she says, playfully, "I am up to my ears in books." Ample proof is given, in her correspondence, that she read with discrimination and judgment. Her remarks upon each writer were usually pertinent and just. To works illustrative of experimental piety she gave a decided preference; hence she valued Newton's "Cardiphonia," far beyond the productions of more erudite authors. Elegant compositions on the great subjects of religion, such as they pleased her taste, if they touched not the heart, she prized but little. Mere moral disquisitions, however eloquent, if not founded upon Christian principles, she thought of no value. Jortin's Sermons, which she had then been reading, she says, "are cold and low in doctrine."

A short time before Miss More quitted London for Cowslip Green, which she did early in June, 1787, she went to hear the Rev. John Newton preach, in the city. She was so much pleased with the sermon, that she requested an interview with him after the service, in which she was equally pleased with his conversation. A friendship was thus formed which lasted through life. She could hardly have met with an individual better able, or more willing, to urge her forward in the course of virtue on which she had entered, and to give her the information she now needed. May we not suppose that the same Providence which directed Peter to Cornelius, directed her to this eminently useful and experienced minister? Of this we may be assured, that where there is an ardent thirst for religious knowledge, means will be provided for its supply, by that Being with whom alone it can originate.

Understanding that Miss More was about to leave London, Mr. and Mrs. Newton kindly urged her, before she did so, to pay them one friendly visit. To this she readily consented, anticipating the pleasure

she should derive from it; but, before the appointed time arrived, to her great regret she was prevented by an attack of illness. Mr. Newton wrote her a suitable letter on the occasion. Her reply is an interesting exhibition of the state of her mind at the time. "Many thanks for your kind letter, and the affectionate interest you are so good as to take in my welfare. It is worth while sometimes to be a little sick, were it only to try the kindness of one's friends. I am sometimes inwardly rejoiced when a slight indisposition furnishes me with a lawful pretence for not keeping a visiting engagement; but this was far from being the case on Friday last, when I anticipated not only much pleasure, but profit. But you have said so many consolatory things upon the subject, and have put me in the way of drawing so much good out of these little incidental evils, that I hope I shall be better, not only for this disappointment, but also for many future ones. I am thoroughly persuaded of the necessity of seeing and acknowledging the hand of Providence in the smaller as well as in the greater events of life; but I want more of the practical persuasion of this great truth. Pray for me, my good sir, that I may be enabled to obtain more firmness of mind, a more submissive spirit, and more preparedness, not only for death itself, but for the common evils of life.

EXTRACT FROM AN ADDRESS,

On the Claims of the Sunday School, delivered in the Episcopal Church, at Nashville, by A. STEPHENS.

"It will be easily seen that our remarks have been principally confined to that class which enjoys all the advantages of secular education. As it is the one most exposed to temptation, as well as the most important class in the community:—the one which in after life must furnish the prominent and leading characters in our country:—whose influence will be most widely felt, and whose principles will give tone in a great measure to society. If the blessings of the S.S. were extended to this class alone, what an incalculable amount of good might even then be done, by forming and training them to the principles of Christian morality,—by raising up in each successive generation a band of Christian Statesmen, Christian Orators and Christian Legislators. But the S.S. system acquires fresh beauty, additional moral grandeur, when we contemplate it under the character of a great national institution, which aims to renovate the great mass of the people, and consequently to strengthen the very base which supports all our civil, political and religious institutions; to purify the fountain of our liberties, the source of our individual property, and our national security.

But should it be maintained in opposition to the claims of the S. S., that moral instruction must be the work of the Christian parent alone, and were it granted that every such parent faithfully discharged his duty to his helpless offspring, (and no admission would be more lamentably untrue) still, we would ask, what is to become of that overwhelming majority that have no Christian parent? Must they be cut off from the band of the faithful? Shall these unnumbered multitudes be for ever shut out from the hope of immortality as the acknowledged heirs of perdition? Humanity revolts at the thought. Christian obligation forbids it, as an impious violation of the eternal principles of Justice which bind us to do unto others as we would have them do unto us. This countless number of little wanderers, the Sunday school throws open its doors to receive.

YORK, Oct. 24.—On Sunday last, the venerable archbishop of this diocese preached his farewell sermon in the noble cathedral of the see, before a crowded congregation.—Earl de Grey, and the officers and men of his regiment, the Yorkshire Hussars, (who are at present in training there), were present, and Lord Milton, M. P., with nearly all the members of the Harcourt family, were among the auditors. The archbishop has attained his 84th year, and he told his flock that he felt he had arrived at that period of life when it was necessary for him to abstain from preaching. He said that it was probable that they now heard his voice for the last time, and affectionately urged upon them the duties of religion.—English Paper.