

Poetry.

ADVENT CAROL.

(From the New York Churchman.)

Carol, carol, Christians, Carol joyfully, Carol for the coming Of Christ's Nativity: And pray a glad Christmas, For all good Christians!

Go ye to the forest, Where the myrtles grow, Where the pine and laurel Bend beneath the snow;

Wreathe your Christmas garland Where to Christ we pray, It shall smell like Carmel On our festival day:

Carol, carol, Christians, Like the Magi now, Ye must laze your candles With a grateful vow:

Blow—blow up the trumpet, For our solemn feast! Gird thine armour, Christian, Wear thy surplice, priest!

Give us grace, O SAVIOUR, To put off, in night, Deeds and dreams of darkness For the robes of light.

THE GENERAL EXPECTATION OF THE MESSIAH.

(From the Hulsean Lectures for the year 1832, by the Rev. J. J. Blunt, B.D. Margaret Professor of Divinity in the University of Cambridge.)

When mankind fell from their high estate, a sure and certain hope was held out to them, that the day would come when it should be again their own. The serpent had beguiled the woman of it, and "the seed of the woman," it was promised, should in due season "bruise the serpent's head."

Accordingly, we discover without surprise in the history of the Acts of the Apostles that the earth was at that time literally full of Israelites, persons of that race from every region under heaven being assembled at Jerusalem at Pentecost; and St. Paul touching at no city in his wide wanderings where he did not encounter a colony of his countrymen.

ing; and the voice of the forerunner who was to prepare his path; and his own habitual walking by the way of the sea of Galilee; and his being rejected of men; and the tidings which he should preach, and the very manner in which he should deliver them, nor that the manner of the times; and the deafness of his hearers; and the miracles which he was to work; and his triumphant entrance into Jerusalem, and the animal on which he should ride; and the dispersion of his disciples when the master should be smitten; and the blows and the spitting of his merciless mockers; and the number of silver pieces for which he should be sold; and the potter unto whom they should afterwards be cast; and the term of years that should elapse before Messiah should be cut off;—all these prophetic details of the mighty restorer of a ruined race at length to arrive, accumulate, and give an impulse to the fame of the great event, enough to push it through the dark and desolate period of the Jewish annals which now succeeded, a period pregnant with the distresses of Israel, and cheered by no voice from God. (Isa. vii. 4.; Micah v. 2.; Jerem. xxxi. 15.; Isa. xl. 3.; ix. 1.; l. 3.; xi. 2.; 3.; xli. 1.; vi. 9.; xxxv. 5, 6.; Zech. ix. 9.; xiii. 7.; Isa. l. 6.; Jerem. xl. 3.; Dan. ix.)

But the sound was gone out into all lands, and the word unto the ends of the world, God having fashioned from the first, and still continuing to fashion secret channels of his own for its propagation. And the early separation of patriarchal households in search of pasture or of a well; and the sojourn of the chosen people in strange lands; and the internal commotions of their country which promoted emigration; and the individual thirst for merchandise and gain which beset the Israelites from the most primitive period of their history; were all second causes which ministered to the diffusion of this nation of priests, of whom the world was the vast congregation. For we find the sons of Abraham scattered wide and far, how far, who can say, when even the Lacedaemonians, we are told in a passage of the Maccabees (1 Mac. xii. 21), declared themselves to be "of the stock of Abraham,"—and the land of Goshen, settled as it was with Israelites, was a light to lighten the Gentiles of Egypt; and the wonders wrought in Egypt are expressly said to have been for this purpose, that "the Egyptians may know that I am the Lord;" and the two nations intermarried, and perhaps "the mixed multitude" which went up with Israel out of Egypt, was in a great measure the offspring of such alliances (Lev. xxiv. 10. Exod. xii. 38); and the Ten Tribes, after their captivity by Shalmaneser, were absorbed together with the knowledge they possessed, among the nations of the East; and the tribes of Judah and Benjamin, as they sat beside the waters of Babylon and thought upon Zion, helped to lighten that heathen city; for certain of them stood by the king's command in the king's palace expressly that they might "be taught the learning and the tongue of the Chaldeans" (Dan. i. 4); and it was soon perceived that they were wiser than their teachers; and God interposed by visions, whereof the interpretation served to make these his prophets known; and through this channel, it is probable, Cyrus might derive his knowledge of Jehovah, for Him he owned (Ezra i. 2); and many converts appear to have returned with the Jews to their own land, under the captivity, "a mixed multitude" once more (Is. xiv. 1); and on one occasion we find the queen of this same country a Jewess, and his minister describing to his royal master the Jews as "a people scattered abroad and dispersed among the people in all the provinces of the kingdom," and as "having laws diverse from all people," and as "refusing to keep the king's laws"; and he, it is remembered, whose territories are thus overrun with these strangers, a monarch who reigned from India even to Ethiopia over a hundred, twenty and seven provinces (Ester. i. 1). And the number of incidents appertaining to patriarchal and Israelitish history, mutilated indeed by tradition, which circulated among the heathens, conspire to prove the almost universal intercourse of the Jews with the nations of the earth, particularly when we consider how much more the diffusion of knowledge in those days was the "fruit of the lips" than in these. And the creation of the world out of chaos; and the formation of man out of the dust of the earth; and the vast stature of the primitive generations of our race; and the sabbatical rest; and the bow in the cloud; and the bees and honey in the carcass of the lion which Sampson slew; and the foxes and firebrands; and the locks of hair which were the secret of that strong man's strength and of Israel's safety; and the fall of Dagon on the "gravel-ledge"; and the forbearance of his worshippers ever after to tread upon the threshold; and the letter which Uriah bore to Joab, being his own death-warrant; and a multitude of other coincidences between sacred and profane literature, which might be alleged, but which it is needless to suggest to this congregation, all argue the intimate intercourse which subsisted between Israel and the heathen inhabitants of the world with whom they were mixed up.

Accordingly, we discover without surprise in the history of the Acts of the Apostles that the earth was at that time literally full of Israelites, persons of that race from every region under heaven being assembled at Jerusalem at Pentecost; and St. Paul touching at no city in his wide wanderings where he did not encounter a colony of his countrymen. Virtue went out of these sojourners; and through them the nations drank a corrupted draught indeed, but still they drank in a degree of the Spiritual Rock that followed them, and that Rock was Christ. For, to take up the review of events from earlier times, I meet with Balaam, a prophet indeed he, but no dweller in the tents or in the territory of the patriarch to whom the promise was confined; no disciple again of Moses or follower of the camp of Israel; but a stranger from Aram, from the mountains of the East; yet stranger as he was to the commonwealth of Israel, still lifting up his voice and saying, "I shall see Him but not now, I shall behold Him but not nigh" (Numb. xxiv. 17). And if I turn to the deserts of Arabia, again I hear the glad tidings ringing in my ears, and the patient man of sorrows takes comfort to himself in this, even in the assurance he feels that "his Redeemer liveth, and that he shall stand at the latter day upon the earth." And fragments of the faith perhaps remained in that thirsty land to be gathered up (independently of his direct access to Scripture) by the arch-impostor after many days, whose success is, in some measure, to be imputed to the man revealed truths with which his many fabricated falsehoods were combined, and by which they were qualified and sublimed. But if to the region of Javan we turn, to Chittim and the Isles, still do we detect traces of the same expectation there also; and we read of a God who first takes part with his leader in the wars of heaven, assisting him to drive the refractory spirits to the bottomless pit; and then, touched with pity for the human race of whom the Supreme has decreed the extinction by withdrawing from them the breath of life, unshapers himself and descends and imparts to them fire from heaven and saves their souls alive; not, however, with impunity, but the cost he has counted, and is prepared to pay it down whatever it might be, such was his love for man (Prom. Vinc. 101); and he is riveted to the rock nothing loth, a spectacle of intense suffering, and is mocked by his executioner, who cries, "having foresight for others, hast thou none for thyself, wherewith to speed thine own deliverance" (Prom. Vinc. 85); and still he hangs, confident that however rigorous may be the king of heaven then in the infliction of the bitter sentence, the time would come when he would lay his anger to sleep, and challenge and receive his love (Prom. Vinc. 195—200). A singular story

assuredly and inexplicable, as it should seem, but upon the supposition that a certain, say that a considerable knowledge of the fall of man, and of the scheme of his future recovery by a Saviour's cross and passion, was abroad in the world by some means or other, disguised and overlaid though it might be, and that such knowledge was the basis of this—fable shall I call it?—of which the scene too, it may be remarked, is laid in the mountains of the East. Or, if I travel still further toward the setting sun, and seek of Rome, whether any herald of his distant approach had reached even unto her, I find the greatest of her poets working up the images of Prophecy transmitted to him through the mysterious leaves of the sibyl, or by whatever other means, images, of which he knew not indeed the worth, into a birth-day compliment; and the child of his friend, who saw the light probably about that very season when "unto us a child was born, unto us a son was given," is arrayed in glories not his own, strangely misapplied and out of all proportion to him; and with him, the progeny of heaven, (such he is represented) (Virg. Eclog. iv. 7.) old things are to pass away, and all things to become new; and the months are to march on with unwonted majesty; and an age of iron to cease, and a golden age to dawn upon the universal world; and the air to dispense its incense; and the fields to teem with flowers and flow with milk; and the lion to be at peace with the herd; and the serpent and the venomous herb to die; and all nature to be jubilant in the prospect of the good things that were coming upon the earth. But, indeed, for the strength which this rumour of the Messiah to come, had gathered, and the extent of the world over which it had swept, we have a voucher, of whom I need scarcely remind you, in a heathen biographer, a voucher not the less exceptionable because he interprets it of an emperor of Rome; and who tells us that "an expectation prevailed throughout all the east, both ancient and unadventured, (these two features are remarkable,) that about this period, Judaea was to give birth to such as should govern the world (Sueton. Vesp. § 4); and in conformity with this account, no sooner did the unusual star show itself in the heavens, than the wise men from that region, alive to the signs of the times which this universal hope had taught them to watch, sped to Jerusalem; and great was the consternation of Herod at hearing of their errand, for the foreboding was upon him too, and the priests and scribes are sent for in haste, and the question of the Messiah's birth-place is propounded to them; but neither are they taken by surprise, for they also shared in the feverish feeling of the times, that the burden of the prophecies of ages past was at length about to have its issue; and in Bethlehem he is to be born, they answer at a word. And the age-stricken Israelites, trembling upon the limits of life but unwilling to quit it till their eyes had seen their salvation, are now described as "waiting for the consolation of Israel," as lingering in the porches of the Temple, "looking for the redemption" that drew nigh—Simeon and Anna; and whilst the infant Messiah was yet subject to his parents and his fame slept, or waked but to a favoured few, the people impatient of longer delay, are ready to rush into the wilderness at the first call of every enterprising stranger who might take advantage of the sentiment of the times; and out would they speed whether to see in him the red shaken with the wind or the man clothed in soft raiment, the faltering or the fearless adventurer, the Theudas and the Judas of the day (Acts v. 36, 37). And when John at last appeared, proclaiming himself not indeed the light, but still the witness of the light, and administering a baptism peculiar to himself, "the baptism of the John," so it is emphatically called, neither that of the John, which preceded nor that of the Gospel which followed, but a baptism which demanded as its preliminary condition a readiness "to believe in him which should come after him" (Acts xiv. 4); when John, I should exact this avowal of his disciples before their initiation, how was he met?—there actually went out to him Jerusalem, (the whole city,) and all Judea, and all the region round about Jordan (Matt. iii. 5); so that the kingdom of heaven was said to suffer violence, to be taken as it were by force, such were the numbers and such was the zeal of those who thronged about him to make open confession of this popular article of their faith, and enrol themselves in the ranks of the Messiah. And when Jesus began his ministry he found in Samaria, where the people must have grounded their knowledge on the Books of Moses, not only a lively anticipation of his coming, but an extraordinary acquaintance with his true character, as a great teacher, as an universal redeemer; and "I know," said the woman at the well, "that Messiah cometh, which is called Christ, and when he is come, he will tell us all things;" and her fellow-citizens having in their turn, listened to the words which he spake, at once declared, "now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ the Saviour of the World" (John iv. 25, 42. See Horsley's Sermons, xxiv., xxv., xxvi.). And the vast confus of Israelites at the Feast of Pentecost, of which I have already spoken, is probably to be regarded as a testimony of the Jews of all countries to their belief that the weeks of Daniel were expired, and that the Messiah was at hand. And the Greeks that came up at the Feast of the Passover, not to sacrifice with the Jews, as if members of the church of Moses, but to worship, give token by the curiosity they discover to see Jesus, that they too were smit by the hope of Israel (John xii. 20).

Now such being the progressive working of this expectation of the Christ to come, however confounded and embarrassed (for so it undoubtedly was) by the blindness of ambitious men, by the misunderstanding of prophecies apparently though not really conflicting, and by the alloy which it had contracted in its labours through Jewish traditions and Gentile idolatries; to refuse it a very prominent position in any scheme of scripture history or interpretation, much more to pass it over almost or altogether as an inconsiderable and subordinate feature in it, seems to be, to run counter to the whole current of antiquity, which, as we have seen, sets in towards it strongly and steadily; so strongly and so steadily as to bear him down, I think, who shall venture to stand across its course. For, let the wise man, if he will, attempt to explain the writings of the Old Testament without this master-key, and soon will he find himself in the condition of one who is taught to confess by the mere multiplication of difficulties which impede his advance, that he must have missed his road at the outset; whilst on the other hand let the wayfarer man, though but a fool, take along with him this principle and apply it, and he finds the harmony of the Old and New Testament complete. A Redeemer the presiding spirit of both; and if the glory of the latter house be greater than of the other (Hag. ii. 9), it is mainly in this, that the Voice of the Lord God in the flesh, was actually heard walking within its walls.

A being then, whose nature, character, purpose, in visiting this lower world, are declared with an emphasis so extraordinary; whose advent appears to be the great crisis with which the world of time was labouring for four thousand years; the desire of the patriarchs; the substance of the law; the burden of prophecy; the framework of mythology itself; could be no common being; his work nothing less than a strange work (Isaiah xxvii. 21); and the force of this argument, the cumulative testimony of so many ages as it were, the comprehensive testimony of so many incidents, to the majesty of a Saviour, may well arrest the attention of those who choose to see in Jesus nothing but a created being, a wise teacher, a spotless example, an heroic martyr; and induce them to review a

conclusion which seems so ill to correspond with the long and loud note of preparation with which his coming was announced; and this the more, seeing that when the day of speculation is gone by, and the pride of disputation done with, and such persons feel themselves entering in earnest into the valley of the shadow, and look about them for their staff on which to lean, they will not find it, I fear, in such a Messiah as they have fashioned for themselves; but rather in one, who was with God before the world was and was God, and who nevertheless made himself lower than the angels, and for their sake took upon himself the form of a servant, and was obedient unto death, even the death of the cross. Upon such a Being may they lean with confidence; upon Him may they call with full assurance of faith, even when the remembrance of sin past and the apprehension of judgment to come overwhelm them, and Him entreat by his agony and bloody sweat, by his cross and passion, by his precious death and burial, by his glorious resurrection and ascension, to forgive and to forget.

THE DAY OF SALVATION.

(By Daniel Featley, D.D.)

If any time in all the year be more acceptable than other, it is the holy time we now celebrate. Now is the accepted time on God's part, by accepting us to favour; now is the day of salvation (2 Cor. vi. 2), by exhibiting to us a Saviour in our flesh: let us make it so on our parts also by accepting the grace offered unto us, and by laying hands on our Saviour by faith, and embracing him by love, and by joy dilating our hearts to entertain Him, with all His glorious attendants, a troop of heavenly soldiers, singing, Glory to God in the highest, and on earth peace, good will toward men (Luke ii. 14). Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted (Isa. xliv. 18). Keep this holy day above others, because chosen by God to manifest himself in the flesh, bid by an angel, and well furnished both with a Lesson and an Anthem also. Well might the angel, as on this day, sing, Glory to God in the highest, for on this day the Son of God, out of his good-will towards men, became man, and thereby set peace on earth, and brought infinite glory to God in the highest heavens! Well may this be called by the apostle thefulness of time (Gal. iv. 4), or a time of fulness, which filled heaven with glory, the earth with blessings of peace, and men with graces flowing from God's good-will! The heavens, which till this time were as clasped boxes, not able long to contain in them the sovereign balsam of wounded mankind, burst open; and he whose name is an ointment poured forth (Song of Solomon i. 3), was plentifully shed upon the earth, to revive the decaying spirits, and heal the festered sores of wounded mankind. Lift up then your heavy loads and heavier hearts ye that are in the midst of danger, and in the sight, may within the claps, of eternal death; you have a Saviour born to rescue you. Cheer up your drooping and fainting spirits, all ye that feel the smart and anguish of a bruised conscience and broken heart; to you Christ is born, to anoint your wounds, bruises, and sores. Exult and triumph, ye gally-slaves of Satan, and captives of hell, fast bound with the chain of your sins: to you a Redeemer is born, to ransom you from spiritual thralldom.

Two reasons are assigned why festivities are religiously to be kept: 1. The special benefits of God conferred upon his Church, as such times, which, by the anniversary celebration of the days, are refreshed in our memories, and visibly declared to all succeeding ages. 2. The express command of God, which, adjoined to the former reason, maketh the exercises of devotion, performed at these solemnities, duties of obedience. It cannot be denied that in this latter consideration those feasts which are set down in the Book of God, have some prerogative above those that are found written only in the Calendar of the Church. But, in the former respect, no day may challenge a pre-eminence of this, not the Sabbath itself, which, the more to honour Him whose birth we now celebrate, resigned both his name, place and rites to the Lord's day; and if we impartially compare them, the work wrought on this day was far more difficult, and the benefit received upon it, greater than that to the memory whereof the Sabbath was at the first dedicated. It was a greater miracle that God should make a creature, than that He should make all creatures; and the redemption of the world so far exceeds the creation, as the means by which it was wrought were more difficult, and the time longer: the one was finished in six days by the commandment of God, the other not in less than four and thirty years by the obedience of Christ: the one was but a word with God, the breath of his mouth gave life to all creatures; the other cost him much labour, sweat, and blood; and what comparison is there between an earthly and an heavenly paradise? Nay, if we will judge by the event, the benefit of our creation had been none without our redemption. For by it we received an immortal spirit, with excellent faculties, as it were sharp and strong weapons, wherewith we mortally wounded ourselves, and had everlastingly laid weltering in our own blood, had not our Saviour healed our wounds by His wounds and death, and raised us up again by the power of His resurrection. To which point St. Augustine, speaking feelingly, saith, If He had not been born, it had been good for man never to have been born: if this accepted time had not come, all men had been rejected: if this day of salvation had not appeared, we had all perished in the night of eternal perdition.

AN INDIAN MISSIONARY.

The Society for the Propagation of the Gospel have a melancholy satisfaction in publishing the following well-merited tribute to one of their most zealous and devoted Missionaries in the South of India, by his own Diocesan the Lord Bishop of Madras: To the Rev. the Secretary, Reverend and Dear Sir,—I have, as usual, many matters to which I could wish to call the attention of our Society, some of general interest, and all of importance in our own immediate sphere of labour and duty; my heart, however, is too full of one grief to permit me to dwell on any other subject whether of sorrow or of joy. One of the Society's most faithful, and able, and beloved clergymen, in this diocese, is no more; and it is a melancholy satisfaction to me that, while I mourn, perhaps too selfishly, his untimely loss, as the loss of one of my dearest and most devoted friends, in a land where a true friend is so peculiarly precious, the voice of all who knew him will join with mine in the declaration, that as a Missionary to the heathen, he laboured most earnestly and unremittently to win souls to Christ, and walked before them steadily and unswervingly in the only path which could lead them to Him. For nearly three years I have known the Rev. Edward Jarrett Jones—whom, by the Society's considerate liberality, I was enabled to appoint my domestic Missionary Chaplain,—intimately, thoroughly, and as we know those with whom we have in common one all-absorbing object and hope; and I am persuaded that his heart was altogether with Christ, and that to assist in the establishment of His kingdom in India, was as much his daily prayer as his daily labour,—to him most truly a labour of love. Indeed, I never met with a clergyman more unaffectedly and unostentatiously devoted to our Master's work;—one who, having clearly determined by God's grace to give himself wholly to that office whereunto it had

pleased God to call him, had applied himself more earnestly to that one thing, or had more entirely drawn all his cares and studies that way. It was the single object of his life to do the work of an Evangelist, and to give to Christian and heathen full proof of his ministry. It is no small praise in these days of latitudinarianism and of rebuke, that Mr. Jones was a most consistent churchman, turning neither to the right hand nor to the left, but keeping quietly and simply to the old paths set before him by the Church which sent him forth. His delight was to watch and pray for souls in the way marked out for him by the Church of England, within whose Liturgy and ordinances he found ample space for the exercise of the most evangelical zeal and love; and the experience of nine years had taught him how admirably the Book of Common Prayer adapts itself to the wants of the native Christians. His whole heart was in the cause of the gospel. Often, in the course of our long journeys, after a day of fatigue and exhaustion known only to those whom duty has called to travel far and wide in the Tropics, has he sat with me at our tent door in the cool of the evening, talking over the griefs, and hopes, and disappointments, and trials, of the Church in India, as a son speaks of the mother who bare and nourished him; and second only to his love to the Church of which he was a minister, was his love to the Society by which he was maintained here as a Missionary. And I might say, without fear of offence to any, that no one knew the Society's missions in this diocese so well as my late Missionary Chaplain; he knew almost every person and every thing connected with them; and he was never weary in seeking to do them good.

His call to judgment, and let us humbly hope, to pardon, rest, and glory, through the atoning blood of our Redeemer, just as he was looking forward to an early return for a season to England, which had been granted him by the paternal kindness of the Society ("How I wish I could see my father and sisters once more; but God's will be done, He knows what is best for us!" were among his last words), was to me quite unexpected. I knew he was unwell, but had no reason to apprehend the least danger until I heard that he was no more. It appears that he was carried off by some inward disease, the existence of which was not suspected by his friends. He was, however, as ready as a Christian can be, when his Lord calls for him. His death was like his life—humble, self-judging, self-convicted, and confident only in Christ,—the Rock on which, from his youth upwards, he had learned to build his hope. But a few minutes before his departure, he begged the hundred-and-third psalm might be read to him,—would that I had been there to read it!—and shortly after that meek song of faith and resignation had been repeated to him by his sobbing wife, the wind of death passed over him, and he was gone; but, thanks be to God who governs the victory through our Lord Jesus Christ, with his last breath he blessed the Lord. The words of the Book of Wisdom, so often applied to the departed ministers of Christ in India, where a clergyman of thirty years of age is an elder, and of fifty a patriarch, are eminently applicable to him: "Honourable age is not that which standeth in length of time, nor that which is measured by number of years; but wisdom is the grey hair unto men, and an unspotted life is old age."

The Society, I know, will bear with me, if I write more at large on such a theme; for he whom I mourn and wish to honour was one of its most faithful friends, as well as mine. The Rev. EDWARD JARRETT JONES was a student of Bishop's College, having come out to India in the same ship with the present retired Bishop of Calcutta, who always felt, I believe, a warm interest in his well-doing, and by whom, I have reason to know, he was highly esteemed as one of the most efficient pupils of that noble institution. May it send forth many such! Mr. Jones was one of those—would they were more numerous!—who, although remarkably well grounded in the doctrines of the gospel, was never content to rest satisfied with what he had attained, but always employed such time as was spared to him from his more active and laborious duties, to increase his knowledge, well aware that he thereby increased the difficulty of obtaining good books in Southern India, where so well read as he in the sacred classics of our Church; though these studies were always kept in subordination to the one most needful study for him who is to teach others the way, the truth, and the Life—a regular study of the Bible. I have never met with one who knew the Bible more accurately—knew it as one immeasurable, eternal truth. He delighted not in unbinging, or, at least, in shaking the faith of others or his own, by opposing text to text, or by disputing about isolated passages hard to be understood; he accepted the Scriptures as the oracles of God; and he saw in every page one vast connected scheme of mercy and love in Jesus Christ. This he felt, and therefore taught; he believed, and therefore he spoke; in simplicity and godly sincerity he preached Christ crucified, warning his hearers to "kiss the Son lest He be angry, and so they perish from the right way;" the way in which he strove to walk consistently, yet humbly; confessing himself a sinner, and proving himself a Christian. From what I have said, it will readily be concluded, that as a Clergyman of the Church of England, Mr. Jones was exemplary. He was deeply imbued with the spirit of the Prayer-Book, and always bore in mind, that he had deliberately, and at the most awful period of his life, pledged himself to God, that he would "give his faithful diligence always so to minister the doctrines and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, according to the commandments of God; so that he would teach the people committed to his care and charge, with all diligence to keep and observe the same." He never permitted himself, therefore, to trifle with this engagement; and while he gloriied in the office of a minister of Jesus Christ, he always recollected that it was through and in the Church of England that he had received his commission to preach His Gospel. Thoroughly persuaded that the system of his Church was admirably adapted to the wants of the native Christians, he shrunk from mutilating her Evangelical services, or from crippling her godly discipline; and while he found no difficulty in attaching them to the former, he laboured to present to them the latter, as it once existed in our father-land, and where "it is much to be wished that it may be restored again." At the same time, he was quite free from illiberality towards those who conscientiously differed from him on these points, having attained, through the grace of God, to that rare combination of unflinching faithfulness with perfect charity.

As a friend he was—what I knew him to be, having tried him often, and never found him wanting—a friend indeed. Mr. Jones's knowledge of Missionary work was as valuable as in India it is rare, having, in the course of his ten years' sojourn in the country, not only resided some time in Madras, and made himself thoroughly conversant with the constitution and working of our Church Societies, but having accompanied me as my Missionary Chaplain during two long visitation tours, in the course of which he had ample and peculiar means of acquiring himself with the actual state of some of our most important missions, in which his strong practical good sense readily enabled him to detect whatever might be wrong, or weak, or faulty, and to suggest the best available remedy. His heart, however, seemed to be always with his own flock; and when away from them on other duties, he kept a most regular correspondence with his catechist, so that

"though absent in the flesh, yet was he with them in the spirit, joying and beholding their order, and the steadfastness of their faith in Christ." His mission, consequently, at Cuddalore was particularly promising, and as a Missionary Clergyman he merited the highest praise. Sober-minded, watchful, firm without severity, and charitable rather than indulgent—for indulgence is often want of real love—making every allowance for the weakness of the heathen, and none for the falsehood of heathenism, he constantly stood up before them, as stood up the prophet Elijah, calling to them "Choose ye this day whom ye will serve, if the Lord be God, follow Him, but if Baal, then follow him."—There was in his mind and practice no heating between two opinions, no tampering with that semi-heathenism, Caste, the deceitfulness of which, and its opposition to the spirit of the Gospel, he denounced with a boldness, which, if adopted by all Christian Missionaries, would soon crush it among our native flocks; and we may be assured that until it is crushed Christ will never reign in their hearts, and that a "caste Christian" is not of those who have forsaken all to follow Him. The order preserved in his church, and schools, and district, was excellent; all was of a piece, and quietly and consistently Christian. Some of his flock, encouraged by his love, never weary in well doing, were in the habit of coming to him privately every morning for advice or comfort, both so needful to the despised native Christian in India; and he readily and cheerfully gave to each his portion in due season. They only who know the wearisomeness of native complaints, and the great expenditure of time which they entail upon their minister, can appreciate this conduct. The faithful loved him, the wavering feared him, but all respected him; and it was indeed a joyful and a pleasant thing to see him among his people at Cuddalore, where he has now found that early and honoured resting-place—a Missionary's grave.

It is not for us to presume to scan the decrees of Providence. God's ways are past finding out. A widowed native church in India is a very sad sight, for the days of her widowhood must necessarily be many; and even if there were always a minister ready to fill the place made vacant by death or by sickness, the poor people do not easily adapt themselves to his style of preaching, or hear his voice, which is to them for a long time the voice of a stranger. Let us content ourselves, however, with knowing that our loss is his gain. His call has been early, and to us most unexpected; but let us humbly hope that he was not unready for the gathering. Some are slow, and others are comparatively quick, in attaining to Christian maturity; and when the fruit is ripe, God putteth in the sickle. Our faith in the promise of Christ to be always with His Church is proved by such trials as these. Doubtless He will raise up others to do his work here as everywhere, "that His way may be known upon earth, His saving health among all nations." It were as ungrateful as wicked to question it. God has been very gracious to India in granting to it many faithful men; men who, though, "from the time that they came into Asia, they have been pressed out of measure above strength, inasmuch that they despaired even of life," have yet persevered steadily unto the end, looking unto Jesus; and however His Church in India may be troubled on every side, yet shall it not be distressed; however perplexed, yet shall it not be in despair; however persecuted, yet shall it not be forsaken; however cast down, yet shall it not be destroyed; because greater is He that is in it, than he that is in the world. I am, always, the Society's devoted friend, and affectionate servant, G. T. MADRAS. Cointalore, India, August 6th, 1842.

THE REV. GEORGE HERBERT. BORN 1593. DIED 1633. (By the Rev. Barnabas Oley, 1652.) It would swell this preface too much to set down his several excellencies, his conscientious expense of time, which he even measured by the pulse, that native watch God has set in every of us. His eminent temperance, and frugality, (the two best purveyors of his liberality and beneficence) his private fastings, his mortification of the body, his extemporary exercises thereof, at the sight or visit of a charnel house, where every bone, before the day, rises up in judgment against fleshly lust and pride; at the stroke of a passing bell, when ancient charity used (said he) to run to Church, and assist the dying Christian with prayers and tears (for sure that was the ground of that custom), and at all occasions he could lay hold of possibly, which he sought with the same diligence that others shun and shied them. Besides his careful (not scrupulous) observation of appointed Fasts, Lent, and Embers; the neglect and defect of this last, he said, had such influx on the children which the Fathers of the Church did begot at such times, as malignant stars are said to have over natural productions; children of such parents, as by fasting and prayers, being like Isaac, and Jacob, and Samuel; most likely to become children of the promise, wrestlers with God, and fittest to wear a linen ephod. And with this fasting he impeded his prayers both private and public: his private were the morning and evening sacrifice of the Church liturgy, which he used with conscientious devotion, not of custom, but serious judgment; knowing, 1. That the sophism used to make people hate

PRESBYTERIAN ORDINATION NOT SANCTIONED BY SCRIPTURE. (From "Episcopacy and Presbytery by the Rev. Archibald Boyd, M. A. Curate of the Cathedral of Derry.") We have examined the word of God for the discovery of precedents for presbyterial ordination, and may now boldly put the question, does one solitary instance start to view which fairly sustains the theory? Is it in the power of our opponents to lay their finger on one passage which states that any minister in the New Testament was ordained by mere presbyters, and only presbyters? The ordination of Matthias? It was the act of apostles, at the signified will of God. The ordination of the seven deacons? It was the act of the apostles. The so-called ordination of Paul and Barnabas? It could not have been an ordination, and, if it were, the ordainers were not presbyters; and if they were, they were ordained in virtue of a special and supernatural mandate from God himself. "The elders ordained in every church?" The ordainers were apostles. The ordination of Timothy? It was the act of St. Paul. Every instance upon the pages of holy writ tells consistently for us, and not one tells for our opponents. Every instance is prelatial, and not presbyterial. The Bible gives no sanction to, exhibits no authority for, the mode adopted by the dissenting communities for admission of men into the ministry. For that mode they may plead the boldness, of Calvin, or the arrogance of Knox; but they cannot plead the authority of the Bible. To it their system cannot look. Neither can it look to that most weighty, though secondary, support—the consent of the Church from Apostolic times.

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