

levities and secret impieties be prevented. 10. That the offices ecclesiastical may the better secure the articles of religion. 11. That they may edify the people by their books of daily use. 12. That men by the intervening of authority may be engaged to devotions. 13. That not only the duty, but the very form of its ministrations, may be honored by the countenance of authority, and not be exposed to contempt by reason of the insufficiency of its external warrant. 14. To secure the ministry from the intrusion of men whom God hath not sent. 15. That the indetermination of the office may not introduce indifferency, nor indifferency lead in a freer liberty, nor liberty degenerate into licentiousness, or licentiousness into folly and vanity, and these come sometimes attended with secular designs, lest these be cursed with the immission of a prevaricating spirit upon our priests, and that spirit be a teacher of lies, and these lies become the basis of impious theorems, which are certainly attended with ungodly lives, and then either Atheism or antichristianism may come, according as shall happen in the conjunction of time, and other circumstances; for this would be a sad climax, a ladder upon which are no angels, ascending or descending, because the degrees lead to darkness and misery.

For the Colonial Churchman.

#### THE CHRISTIAN FEARS NOT THE APPROACH OF DEATH.

When Christ comes to call the Christian away by death, he comes to set him at liberty from present sorrow—to deliver him from the struggles of his corrupt nature—to take him away from a world of care and trouble—and to receive him, to dwell with himself in complete happiness and joy.—“Death is feared and shunned by the wicked as a rock which they are every moment of their lives in the utmost anxiety to avoid; but to the christian it is viewed with a pleasing aspect, as the harbinger of peace and eternal happiness, which he soon hopes to arrive at.” The believer in Christ feels that this world is not his place of rest, and that death is no more than turning him out from time to eternity, and leads to immortality. He looks around upon the graves that have swallowed up many of his dearest and most amiable friends, some perhaps in the very bloom of life; and reflects that if he remains a few years longer, death will renew his ravages, and take off some of the most precious of those that are left behind. He also feels his heart too ready to murmur against Providence, and too insensible to the goodness of God; and he finds that he falls far short of that holy obedience which is required of him; and therefore is ready to exclaim, ‘Oh! that I had wings like a dove, that I might fly away and be at rest.’ Surely he may say in this view, the sooner Christ comes the better, although many pleasures in life may be left untasted, and many schemes unaccomplished. He knows that his body must indeed be laid in the grave, and be lodged there as a testimony of God’s displeasure against sin, against the first sin of Adam. He also knows that those who sleep in Jesus, will God bring with him, and they will come forth at the voice of the Son of God, and be clothed, not with the rags of mortality, but with the robes of glory; and when thus arrayed shall be publicly honored before the assembled world. Christ will confess him before men and angels.—Being clothed with the righteousness of the Redeemer, even that ‘righteousness which is of God, by faith,’ justice shall acquit him, and join with mercy in bestowing on him a ‘crown of life.’ He will then go to make his appearance in the new Jerusalem, among those new and shining forms that all the redeemed will have received, which will no doubt be attended with a corresponding improvement of mind; and he will be filled with that fulness of joy, which dwells in the presence of God for evermore. Then all the number of God’s elect shall be accomplished, and the happiness of each shall be completed. Immortal ages shall roll on and find him still unchanged, his happiness increasing, as his soul approaches nearer to Him who is the source of all happiness, and the centre of all perfection.

The above remarks have been suggested by reading lately an account of the sickness and death of a young lady who died in the faith and hope of the Gospel. It exhibits a striking contrast between the last moments of a true penitent, and one, as narra-

ted in my last communication, who postponed her repentance until (to all appearance) too late to be accepted.

The following is an extract of the conversation that passed between her and her friends, just previous to her departure out of this world:—“At an interval between interrupting struggles she said,—‘Jesus suffered: he bore the hidings of God’s face for sinners; and, if I may say, for me, O how shall I shout, Grace! Grace! Grace!’—At another time when her mother mentioned how much both the justice and mercy of God were glorified in the salvation wrought out by Christ, and he was made perfect through suffering, she said, ‘But I am not perfect through suffering.’ It was remarked, that our justification with God was the perfect and complete righteousness of Christ,—she said, ‘yes, O yes; I fear I have been looking to merit by my patience; but I desire to look only to Christ.’ At another, she said, ‘let Christ have all the glory:’ and again, ‘My righteousness is as filthy rags.’ At another time, she said, ‘My hope is in Christ—in Christ crucified—and I would not give up that hope, for all the world. What should I do without Christ?’ About half an hour before she expired, she said, ‘O God, restore my senses: support me with everlasting arms, and take me to glory.’”

Thus died this young lady, in the faith of Jesus, the alone, and all-sufficient Friend and Saviour of sinners, of every description that fly to Him for refuge. She did not fear the approach of death;—for she knew on whom she had believed.

Permit me, Christian reader, to enquire what your views of Christ have been? Have you had a view of Him, as one who was made a ‘sin offering for us though he knew no sin, that we might be made the righteousness of God in him’—have you been drawn unto Him by the attracting influence of his dying love? Do you know what it is to come to Christ as a poor, weary, and heavy laden sinner that you may find rest? Have you known what it is cordially to surrender yourself to Christ, as a poor creature, whom love has made his property? Have you committed your immortal soul to him that he may purify and save it, and use it for his glory, to appoint it what discipline he pleases, while it dwells here in the flesh, and that he may receive it at death, and fix it among those spirits who with perpetual songs of praise, surround his throne, and are his for ever? If this be the case, then you may not fear, the approach of death; but when that trying hour shall come, you may meet it without fear or amazement, in a well grounded hope of a joyful immortality,—and may be enabled to say, with a lively faith, “O God support me with everlasting arms and take me into Glory.” M.

From the Bishop of Ohio’s Charge.

#### CHIEF WANT OF THE CHURCH

It is the *spiritual growth* of the church, which in her special circumstances at this time, should receive the most earnest solicitude of her members. We are well built up, in many respects, as a visible body. We need to be much more built up ‘a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.’ ‘God, who is rich in mercy, for his great love wherewith he loved us,’ hath greatly quickened the spiritual character of our Church. Her walls are much more composed of ‘lively stones.’ She has become in a much greater degree ‘a habitation of God through the Spirit.’ But is there no cause to apprehend a deadening effect upon our further progress in spiritual attainment from the peculiar circumstances in which we are placed? When so many causes are operating to show the evil of a low estimate of the value of a fixed, well-defined, and palpable system of external appointments in the Church—when attention to this neglected subject is so fast reviving, and we all feel that much of our immunity from the evil alluded to, is attributable, under God, to the firmness with which our communion has held on to such a system; is there no danger of our being led to consecrate too much thought and interest on these things that are seen and temporal, to a paralyzing neglect of ‘things unseen and eternal?’

When all around there is so much to turn our thoughts upon the great value of the institutions we

have inherited from the wisdom, piety, moderation and steadfastness of our parent Church; there is no danger of our contracting a self-complacency, a pride of privilege, a degree of satisfaction with what we attained, which will as much prevent that spirit of thankfulness, humility and prayer, with which we should always look to God for more grace, as it will promote just that spirit of pharisaic and offensive superciliousness with which we ought never to look upon a fellow Christian?

While the name of Revival of Religion is so grievously perverted, and efforts to promote what is called by it, have brought the purity, soberness, and vitality of genuine piety into such disrepute by the intemperance of their zeal, the fanaticism of their measures, the insipidity of their professed fruits, and the ruinous evil of their more permanent consequences; while under the name of seeking the reviving influences of the Holy Spirit, there is such boastful dependance upon machinery of man’s contrivance, and in the preaching that vaunts a special faithfulness with the impenitent and the self-deceived, and a special zeal for more fervent piety, the plainest common sense perceives so vast a departure from all that is consistent in the truth, and lovely in the simplicity of the Gospel; when under the name of fruits of the Spirit, as proceeding from certain special devices and instruments, we behold such presumption, such spiritual pride, such evil-speaking, such contempt of all rule and authority, ‘wrath, strifes, seditions, heresies;’ is there no danger that these things will affect the mind of our Church more powerfully towards a certain direction than they ought—that Satan will take advantage of the dire abuse of a noble object and a holy duty, to make us insensibly confound the good perverted, with the evil to which it is perverted, and cause such disgust with the revival of fanaticism, under the name of religion, that we shall become less zealous for a genuine and general revival of religion, in place of fanaticism? Is there no danger that we shall be moved by these evils to lay such stress upon sobriety, that dullness will ensue, and to feel such dread of intemperate efforts that we shall decline in zealous efforts—that while we are forced to love more and more the ‘old ways,’ we shall not seek as we ought, for our whole communion, a new heart and a right spirit, nor set ourselves with earnestness, proportioned to the present abuse of the precious influences of the Spirit, to seek by more zealous and faithful preaching—by more fervent and importunate praying, that the mighty power of the Holy Ghost may come on the Church of a truth, vindicating the honour of religion by the excellence of His fruits, and every where raising up witnesses of the truth who ‘by well doing may put to silence the ignorance of foolish men.’

But when we think of the spirit which God expects of his Church; and the holy pattern of His love and zeal and purity ‘who left us an example that we should follow his steps;’ when we turn to the world for which he died, and behold what must be done for its conversion, and then consider what God will have us to do, how many messengers must be sent forth—what self-devotion and faith and holy boldness for Christ is required in them, what consecration of worldly substance by members of the Church to sustain the cost of the war, and what a spirit of prayer must breathe throughout our congregations, to hold up the hands of a missionary ministry and draw down upon their efforts that increase which cometh only of God, when we consider what indifference to the world and ‘holiness to the Lord’ is required of ‘all sorts and conditions of men’ in the Church, for these ends; is there any thing to bid us feel as if we had done more than just made a good beginning? Is there not every thing to make us feel the necessity, and to animate us with the earnest desire of a very great and universal growth of our Church in the life and power of a fervent love and a living faith? Oh! did we only enjoy this most precious blessing, could we receive the reviving influences of the Holy Ghost, descending ‘as rain upon the mown grass—as showers that water the earth,’ reviving every where the face of the Church, quickening all her powers to newness of life; causing a general growth in the personal holiness and the living faith of our ministry, and setting the affections of our laity upon a much higher standard of attainment in the hidden life and unreserved devotedness of genuine piety—then what new beauty would