

The Church.

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Poetry.

THE DYING GIRL'S REMONSTRANCE.

Oh! tell me not of sunny lands, with clear and cloudless skies,
Where the mountains and the pillar'd domes in antique glory
rise:
And tell me not of purple vines, and endless summer flowers,
Those round our home will serve to light my few remaining
hours.
Start not, dear mother! do not weep, sweet sister of my heart!
Have you not felt the sunning that bids me hence depart?
Have ye not fed it in mine eyes, and on my sunken brow,
Although my lips have never revealed 'twas known to me till
now?

Speak not of hope! I know full well the legend and the song
That picture all the charms that to the southern lands belong:
And some few months ago, when health was tinging cheek and
eye,
It had been joy to tread their shores, but not as now—to die:
Home, home! it is a blessed sound unto the wanderer's ear,
And to the wearied peasant when the evening is near,
And to the mother, when the babe awaits her loving kiss;
But most unto the dying is its name of peace and bliss.

Open the window, sister! let the murmuring western breeze
Come in to fan my languid brow from my ancestral trees:
Oh, think 't'hou that Italia's winds, though the citron's breath
they bear,
Could have the cheering freshness of mine own dear English air?
Bring me that branch of roses! I know their lovely hue!
By the bowers I planted when a child those graceful blossoms
grew:
They have a thousand memories blent with their healthful
bloom and breath,
Of the hours when in my childhood's glee, I little thought of
death.

Home, home! the sweet word haunts me with its gentle music
now,
I could not part from its quietness to the stranger country go,
Where could those limbs so fitly rest as 'neath the verdant sod,
By the old Church where first I knelt before my God?
Whose lips so fervently could read each solemn funeral line,
As his, whose hand upon my brow impressed the hallowed sign?
And, more than all, in what bright land beyond the bounding
wave,
Could those who loved me come and weep beside my early grave?

Ay, lead me to my chamber, these weak limbs have need of rest,
Here is the pillow that my cheek from infancy hath pressed—
Here is the scene of childish dreams, and dreams of elder days,
Where I took sweet visions to my heart from the poet's gifted
waves,
Now, leave me to my slumber—full soon the time shall be
When I shall not need a watching eye, nor a kiss to waken me;
Then shall I quit this well-loved spot—and not in vain to roam
A stranger in a foreign land, but to find a holier home.

Mrs. GRAY.

LABOURS OF THE FIRST MISSIONARIES IN AMERICA.

(From the British Magazine.)
[CONTINUED FROM OUR LAST.]

On his return to America, in 1709, Mr. Evans carried out, as a present from Queen Anne, the communion-plate which is still used for the administration of the Lord's Supper at Christ Church, Philadelphia.

After a second visit to England, in 1716, he returned, as a Missionary from the Society, to Oxford and Radnor, where he laboured diligently for two years, and then accepted a living which was offered to him by the Governor of Maryland. He soon afterwards died with this general character:—"That he had behaved himself as a faithful missionary, and had proved a great instrument towards settling religion and the Church of England in those wild parts."—Nothing can better illustrate the evil of leaving a Church without episcopal superintendence, than the occurrences which ensued on the retirement of Mr. Evans from his mission in Philadelphia.

Several of his brethren offered their services to the Governor to supply the vacancy; but no appointment could take place till the Atlantic had been twice crossed, to seek and bring back the Bishop of London's decision. The consequence was that the mission remained vacant from February 16th, 1718, to September 4th, 1719. But advantage was taken of the interval to prepare two several addresses to the Archbishops and Bishops of the Church of England, setting forth the pressing need of a resident Bishop. For the want of whom, the memorialists state, "our Churches remain unconsecrated, our children cannot be confirmed. . . . The vacancies which daily happen in our ministry cannot be supplied for a long time from England, whereby many congregations are not only become desolate, and the light of the gospel therein extinguished, but great encouragement is thereby given to sectaries of all sorts, which abound and increase among us; and some of them, pretending to what they call the power of ordination, the country is filled with fanatical teachers, debauching the good inclination of many souls, who are left destitute of any instruction or ministry."

therefore he never ceased to importune his captain till he got leave to change, forsooth, with me; so that I am now clothed in rags in testimony of my bondage."

He ultimately was released and returned to Chester, in which settlement he reports that there were, "by a modest computation, twenty Quakers, besides other Dissenters, for one true Churchman."

In 1717, Mr. Ross was invited by Col. Keith, Governor of Pennsylvania, to accompany him in a tour through the counties of Kent and Sussex. The first entry in his journal after his arrival at Lewis Town is as follows: "Tuesday, 6th (August). I attended the governor to the court-house of the said county, where I read divine service, the justice of the county, with many others, being present." Again, on the following day, "Wednesday, 7th. Service being read in the said court, it appears from these and subsequent entries that it was the Governor's commendable practice to introduce the doing of public business with solemn prayers."

Nothing can show more glaringly the want of a settled clergy than the fact that Mr. Ross, during a week's stay in these counties, baptized 102 persons. Indeed, he seems to have been so impressed with the duty of attempting, at least, to supply their wants, that he returned in April of the following year to Sussex county, preached in different places every day during his week's visit, and baptized more than one hundred persons, amongst whom were seven in advanced life.

In transmitting a copy of this Journal, Col. Keith, after commending "the great pains and diligent care of the clergy generally, and speaking in high terms of Mr. Ross's capacity, exemplary life, and great industry," goes on to observe, "the duty here daily increases at such a rate, and the labourers are so few, that without your pious and immediate care to relieve and supply this languishing, but valuable, little branch of the Church, all our endeavours will be to no purpose in a place so much overrun with sectaries of all kinds, that it certainly requires a much greater proportion both of men and parts than any other place in America to support the communion we have, and to make the best use of the opportunities given to enlarge the same."

South Carolina.—The Rev. Samuel Thomas was sent as missionary to South Carolina, on the usual allowance of £50 a-year, and arrived at Charles Town on Christmas-day, 1701. During his passage, he "read prayers twice every day, and preached and catechised twice every Lord's day." He was prevented prosecuting his mission to the Yamounee Indians, by a war in which they were then engaged with the Spaniards, but describes the settlers at Goose-creek, which was the centre of his district, as ready to profit by his ministry, and well affected to the Church of England. Though the number of his communicants were at first but five, they soon increased to thirty-two; and he took great pains to instruct the negroes.

Mr. Thomas seems, during his short life, to have acquired the esteem of all classes in the province; for, in announcing his death, which occurred in December, 1706, the Governor and Council spoke of it as a "very great loss to the province, he being a person of great piety and virtue, and by his exemplary life, and diligent preaching, and obliging carriage, had the good-will of all men."

Dr. Le Jau succeeded to this mission. After a residence of six months, he thus wrote to the Society: "The Indians I have conversed with do make us ashamed by their life, conversation, and sense of religion, quite different from ours. . . . Our consists in words and appearance; theirs in reality. I hope they will soon worship Christ. The negroes are generally very bad men, chiefly those that are scholars; I will baptize none but such as lead a Christian life, and of whom I have a good testimony. My parish reaches above thirty miles in length, and near as many in breadth. A vast number of children were not baptized, because the parents had no money. I have taken care to let them know that our Church does not teach us to sell sacraments."

The number of our communicants is about thirty. In the parish of St. Thomas, where Mr. Hasell lives, we had forty. In the parish of St. Denis, a French settlement, fifty.

It is well known that a belief in witchcraft prevailed very generally at this time in the American settlements. Dr. Le Jau says, 15th April, 1707, "A notorious malefactor, evidently guilty of witchcraft, and who has killed several persons by the devil's help, was lately returned ignominiously by the grand jury. . . . This makes me stand amazed, that the spirit of the devil should be so much respected as to make men call open witchcraft imagination, and no more."

He seems to have been a single-hearted, laborious missionary, devoting all his time to the discharge of his sacred duties, especially to the instruction of negroes and Indians, and the children of all. He appointed one day in the week for catechising publicly in the Church, seeing "the indispensable necessity of that duty." This care for their spiritual good was fully appreciated by his parishioners, who, when the Church was found too small for his increasing congregation, erected a "beautiful brick fabric," and contributed handsomely to the repairs of the parsonage.—"I converse," he says, "as often as my business can permit, with our free Indians—a good sort of people, and that would be better if they were not spoiled by our bad examples." The following passages give a painful view of the light in which slaves were regarded by their masters: "Several sensible and sober slaves have asked me also to be baptized and married according to the form of our holy Church. I could not comply with their desire without the consent of their masters; but I have exhorted them to perseverance and patience. I also humbly desire to be directed therein: the masters are unwilling, most of them."—"Many masters can't be persuaded that negroes and Indians are otherwise than beasts, and use them like such."

In respect to his dealing with Dissenters, he says, in a really Christian spirit,—"I labour to undeceive our separated brethren that are of a good-will, and of an honest heart: some hearken and consider. God is my witness, I only aim to bring them to Jesus Christ, which is the end of my mission."

In a letter written at the commencement of 1712, in which he gives an account of the dreadful mortality in S. Carolina, which had been occasioned by small-pox and fever, he says, "the surgeons are of opinion that the air has been infected these fourteen years.—I look upon a more immediate cause—that is, the irelligion and lewdness of too many persons, but chiefly the barbarous usage of the poor slaves; and he then gives instances of the frightful cruelties practised upon them. . . . Again, he says, "It is evident that our traders have promoted bloody wars this last year to get slaves; and one of them bought lately one hundred of those poor souls."

The number of communicants continued to increase till, in 1714, they were seventy English and eight negroes.

Dr. Le Jau died in 1717, very generally lamented. An interval of three years occurred before the vacancy was supplied by Mr. Merry, who remained but a short time, and then returned to England; and it was not till 1724, seven years after the death of Dr. Le Jau, during which the spiritual interests of the mission must have greatly suffered, that the Rev. Mr. Ludlam arrived to take charge of it. Of his labours but scanty records exist. It appears, however, from them, that he devoted much time and care to the education of the negroes; and, at his death, in 1728,

he left to the Society, in trust, the whole of his property, amounting to £2000 Carolina money, "for erecting and maintaining a school for the instruction of poor children of that parish."

It would be unfair, even in so brief a retort as the present, to leave unmentioned the name of the Rev. Robert Maule, who went, in 1707, to St. John's parish, on the Western branch of Cooper River. He appears to have been a very faithful and laborious missionary, riding great distances "up and down among the plantations, to visit his widely-scattered flock." The result was a visible improvement in the moral character of his people, and a more frequent attendance upon the ordinances of religion. In his, as well as in other missions, much good was effected by the Books of Common Prayer, which the Society supplied for distribution. He records in his correspondence some interesting traits of the Indian character: "They are, for the most part, great lovers of justice and equity in their dealings, and can't endure either to cheat or be cheated; they have some customs among them that look as if they had been derived by tradition from the Jews; they all of them show great joy and thankfulness at the gatherings of their first-fruits, which they express by their feasting, dancing, and other indications of rejoicings. The heads of their families have great deference and respect paid them by their children and relations, who dare scarce as much as speak in their presence without their particular leave and approbation. They are extremely fond of a numerous issue, and reckon it a great virtue among them to have killed and destroyed many of their enemies. Some nations of them do this day circumsise their children, and have still remaining amongst them some imperfect notions of a deluge. I have in my conversation with some of their old men clearly discovered their belief of a God, and of future rewards and punishments."

Mr. Maule's course of useful labour was grievously interrupted by the Indian war, which broke out in 1715, and by which his parishioners were driven as fugitives from their plantations. In these trying circumstances, the pastor showed that he was no hireling. He retired into the garrison, to which most of his congregation had fled for safety; and there, he says, "I continued above four months, constantly exercising the duties of ministerial function. I baptized their children, visited their sick and wounded, buried their dead, preached every Lord's day, and read prayers twice every day in the week. The duty, I must confess, was almost above my strength, being performed in a numerous crowd, that were penned up in a small compass, and in the very extremity of the hot weather, but I underwent it with all the cheerfulness I could. I considered that having hitherto resided amongst them in their prosperity, I could not in conscience desert them in times of danger and distress, that so I might learn them by my example, as well as doctrine, to submit with cheerfulness to the will of God. . . . When things began to be better settled, I returned to my own house, where I was not long before I felt the effects of the summer's fatigue."

When I came into this country first, I thought nothing could hurt me; but I find by experience that the climate can break even the strongest constitution. However, I do not retire; if I be but serviceable in my generation, and answer the great ends of my mission here, I am satisfied not only to sacrifice my health, but (if that could be of any use) my very life, too, for the propagation of the gospel of Jesus Christ." This letter is dated February 18, 1716. He died on the 23rd September in the same year, being the fourth missionary who was carried off within eighteen months. Dr. Le Jau, in communicating the sad event, says, "Indeed, this last loss cannot be sufficiently lamented by the whole province, which has been witness of the excellent and Christian qualities that adorned the life and conversation of our late deceased brother. His piety, modesty, charity, and sweet temper, render him the object of our love; and the clergy lost in him one of their brightest ornaments." He left all the property of which he died possessed, equal to £600, Carolina money, to the Society.

The Rev. Gordon Johnstone was sent by the Bishop of London, in the year 1707, as commissary to South Carolina. On his voyage out he was stranded on a sand-bank, where he lay "twelve days and as many nights without any manner of meat or drink or shelter from the scorching heat of the sun. . . . At last, on the 12th, a canoe got to us, when we were at the last gasp, and just on the point of expiring; the next morning we were conveyed to the opposite part of the continent, where I lay a fortnight before I could recover strength enough to reach the town."

On his arrival, he found the Church pre-occupied by Mr. Marsden, who had been chosen incumbent; and the annoyance to which he was thus exposed, added to the sufferings of the sea-voyage and wreck, will account for the tone of his first letter home, in which, writing to the Bishop of Salisbury, (Burnet), he says, "I never repeated so much of any thing, my sins only excepted, as my coming to this place."—Under the influence of the same feelings, doubtless, it was that he received his first impressions of the settlers in S. Carolina. "The people here, generally speaking, are the vilest race of men upon the earth; they have neither honour, nor honesty, nor religion enough to entitle them to any tolerable character, being a perfect medley of hotch-potch of bankrupts, pirates, decayed liberties, sectaries, and enthusiasts of all sorts."

Of the Dissenters he says, "They have liberty and property to the full, and enjoy free and undisturbed exercise of their religion in all respects; they are capable of all posts in the civil and military lists, and have now actually a majority both in council and parliament, or assembly, and yet they are never to be satisfied till they can compass the downfall of this infant Church."

He seems to have laboured, during the greater part of his residence abroad, under severe bodily ailments, which prevented his active superintendence of the missions in the province; and he frequently complains of the straits to which he was reduced by an inadequate maintenance. He has, however, the credit of having composed in some degree the feuds and animosities which he found in the society of Charleston at his first coming.

Mr. Johnstone went to England for the benefit of his health in 1712, and was absent eighteen months. He returned with an addition to his salary of £50 from the Society; but he did not long enjoy it.

On the occasion of Governor Craven's embarkment for England, the Commissary, with thirty others, went on board to take leave of him, and on their return a sudden squall upset the boat. Nearly all escaped; but the Attorney-General, Mr. G. Evans, perished in his attempt to save himself by swimming; while Mr. Johnstone, who was infirm and unable to exert himself, was drowned in the hold of the vessel.

North Carolina.—The Rev. Mr. Blair, who was originally employed as an itinerant Missionary by Lord Weymouth, and was afterwards appointed by the Bishop of London, Commissary for North Carolina, with an allowance of £50 a-year from the Society, gives the following account of his labours in that province:—

I was ordained in order to go to the plantations, 12th April, 1703.

I landed in Virginia, 14th January, 1704, and as soon as I could conveniently travel, I waited upon the Governor, and immediately after made the best of my way into the country where I was bound.

I arrived amongst the inhabitants, after a tedious and troublesome journey, on the 24th ditto; I was

then obliged to buy a couple of horses, which cost me fourteen pounds; one of which was for a guide, because there is no possibility for a stranger to find his road in that country, for if he once goes astray (it being such a desert country) it's a great hazard if ever he finds his road again. Besides, there are mighty inconveniences in travelling there; for the roads are not only deep and difficult to be found, but there are, likewise, seven great rivers in the country, over which there is no passing with horses, except two of them; one of which the Quakers have settled a ferry over for their own convenience, and nobody but themselves have the privilege of it, so that at the passing over the rivers I was obliged either to borrow or hire horses, which was both troublesome and chargeable, inasmuch that in little more than two months I was obliged to dispose of the necessities I carried over for my own use, to satisfy my creditors.

I found in the country a great many children to be baptized, where I baptized about 100, and there are a great many still to be baptized, whose parents would not condescend to have them baptized with godfathers and godmothers.

I married none in the country, for that was a requisite belonging to the magistrates which I was not desirous to deprive them of. I preached twice every Sunday, and often on the week days, when their vestries met, or could appoint them to bring their children to be baptized.

They have built in the country three small churches and have three glebes.

The country may be divided into four sorts of people:—1st, The Quakers, who are the most powerful enemies to Church Government, but a people very ignorant of what they profess; a second sort are a great many that have no religion, but would be Quakers, if by that they were not obliged to lead a more moral life than they are willing to comply to; a third sort are something like Presbyterians, which sort is upheld by some idle fellows that have left their lawful employments, and preach and baptize through the country, without any manner of orders from any sect or pretended Church; a fourth sort, who are really zealous for the interest of the Church, are the fewest in number, but the better sort of people, and would do very much for the settlement of the Church Government there, if not opposed by these three precedent sects; and, although they are all three of different pretensions, yet they all concur together in one common cause, to prevent anything that will be chargeable to them, as they allege Church Government will be, if once established by law. And another great discouragement these poor people have, is a Governor who does not in the least countenance them in this business, but rather discourages them.

Besides, such a solitary, toilsome, and hard living, as I met with, there were very sufficient discouragements. I was distant from any minister 120 miles, so that if any case of difficulty or doubt should happen, with whom should I consult? And, for my travelling through the country, I rid, one day with another, Sunday only excepted, above thirty miles per diem, in the worst roads that ever I saw; and have sometimes lain whole nights in the woods.

I will now endeavour to show you how ineffectual a single man's labours would be amongst so scattered a people. In the first place, suppose him minister of one precinct, (whereas there are five in the country), and this precinct, as they are all, bounded with two rivers, and those rivers at least twenty miles distant, without any inhabitants on the roads, for they plant only on the rivers, and they are planted in length upon these rivers at least twenty miles. And to give all these inhabitants an opportunity of hearing a sermon, and bringing their children to be baptized, which must be on the Sabbath, they will spare time of another day; and must be in every ten miles distance, for five miles is the farthest that they will bring their children, or willingly come themselves; so that he must, to do his duty effectually, be ten or twelve weeks in making his progress through one precinct.

You may also consider the distance that the new colony of Pamlico is from the rest of the inhabitants of the country, for any man that has tried it would sooner undertake a voyage from this city to Holland than that; for, besides a pond of five miles broad, and nothing to carry one over but small forges, there are above fifty miles desert to pass through, without any human creature inhabiting in it.

THE FAITHFUL SHEPHERD.

(By Bishop Hobart.)

Watching over his flock as one who is to give account, the Christian minister will faithfully dispense to his people the word of life. The preaching of the word is one of the divinely constituted means of awakening the careless, of consoling the depressed, and of advancing the servants of God in the holy graces and virtues of their high vocation. Preach the word; reprove, rebuke, exhort with all long-suffering, and the solemn injunction of Paul to Timothy. If the minister of Christ is negligent or inattentive, or careless in dividing to his people the word of truth, how can it be expected that they will be acquainted with the doctrines of salvation, with the principles of that holy society, that body of Christ with which they are united, and thus be able to resist the assaults of heresy and schism? Heavy is the wo denounced against him, who, having assumed the sacred office of a dispenser of the word of God, neglects to declare with zeal and faithfulness the truths of salvation.

It is then the duty of the divinely commissioned servant of the Most High to unfold the whole counsel of God,—to proclaim it with plainness, with force, and fervour. It should be his first care to make men sensible that they are fallen and guilty creatures, unworthy of God's favour, and unfit for heaven,—obnoxious, on account of their wilful sins, to God's displeasure, and fitted for destruction. Then, under the sense of their guilt and misery, they will be disposed gratefully to receive the doctrine of salvation through the merits of that Saviour who must be displayed to them as the Word made flesh, paying, in the sacrifice of the cross, the infinite price of their redemption. They must be taught that there is salvation in no other; but that in him, the Son of God, there is fullness of redemption and grace. They must be taught, that to become partakers of this salvation, they must exercise a true and lively faith; with the heart as well as the understanding embracing the joyful truth, that Jesus Christ came into the world to save sinners.

But the faithful minister of Christ, while he thus makes faith the leading principle of salvation, must be careful to maintain the necessity of good works as its fruits, and of that spiritual change which, renewing the soul to righteousness, can alone qualify it for the presence and enjoyment of God. Viewing, agreeably to the dictates of reason and the declarations of Scripture, the faith which is the principle of salvation, not as an irresistible, but a moral principle, he will inculcate the necessity of cherishing it of preserving it, and of calling it into active exercise, by diligence, by resolution, by watchfulness, and especially by the participation of the ordinances of that Church to which, as the body of Christ, all his faithful members must be united, and in which they are quickened, sanctified, and comforted, by that Holy Spirit which he bestows upon it. It is a truth generally overlooked, almost wholly, I may say, disregarded in the present day, and which prominently appears in the writings of inspired apostles, and which was earnestly cherished by the primitive Christians, that by communion with the Church, the mystical body of the Redeemer, by the participation of its apostolic ministrations and ordi-

nances, in the exercise of penitence and faith, must communion be maintained with its divine Head. The nature of this Church of Christ, therefore, and of those sacraments and ordinances by which communion with it is to be maintained, and the orders and authority of that ministry by which these sacraments and ordinances are to be administered, and this spiritual society governed, are important parts of the plan of salvation, which it is the indispensable duty of the Christian minister to explain and enforce. With unceasing solicitude he will call on those who are without the fold of the Redeemer, to enter into it by baptism, that they may thus be translated from their natural state into a state of salvation. The young who, by this holy sacrament, were made in infancy members of Christ, children of God, and heirs of the kingdom of heaven, he will diligently prepare, by catechetical instruction, for ratifying their baptismal privileges in the laying on of hands. He will earnestly exhort all the members of Christ's mystical body to maintain their communion with Him, his divine Head, by devoutly participating of the life-giving symbols of the body and blood of their Lord. And he will exhort them, by every motive of gratitude, duty, and interest, by the hopes of heaven promised to the faithful, by the fears of hell denounced against the disobedient, to walk worthy of the vocation wherewith they are called, and to adorn the doctrine of God their Saviour in all things; and to exhibit with increasing lustre, in the progress of their Christian course, all the graces of the Spirit, by which only they can be fitted for the inheritance of the saints in light.

In the illustration and defence of divine truth, and in the addresses and exhortations of the sanctuary, he will seek to exert all the powers of reasoning, and all the force of eloquence, that he may both convince the judgment, and permanently engage the affections of the heart.

In his intercourse with his flock, the Christian pastor should be an example not only of a blameless, but of a holy life. He should exhibit not only a character in which malevolence can detect no stain, but one which attracts universal esteem, by the lustre of those holy, and mild, and benevolent graces which adorn it, and which endear him to his people, not only as their guide and pastor, but as their friend. Shunning that sanctimonious piety which, as it haughtily stalks abroad, seems to say to every one in its progress,—"Stand off from me, for I am holier than thou;" he will stand for the cheerful, and the kindness, and the condescension that distinguish his deportment, to diffuse happiness in every circle in which he moves, and to lighten those innocent joys of social and domestic intercourse which, while they unbend and relax, refine and exalt the mind and the heart. But, never losing sight of the sacred nature of that calling which ranks him as a worker with his divine Lord in the salvation of the souls of men, he will not descend to the commission of slight indecorum, still less will he degrade the sanctity of his character by approaching the precincts of unhalloved indulgence. Steadily keeping in view the object to which the most solemn vows have devoted him, the turning sinners to righteousness, he will permit no opportunity to escape in which, without infringing on the laws of courtesy and propriety, (for religion does not dispense with them,) he may impress some religious truth, or enforce some moral precept. The constant tenor of his life and conversation, the fervour of his zeal, the fidelity of his labours, will all evince that the service to which his divine Lord calls him, occupies his supreme solicitude; that the advancement of that Church which the Redeemer purchased with his blood, and which is the fold in which the sheep of Christ are secured from the snares of error and the paths of sin, and nourished and prepared, in truth and holiness, for the glories of the heavenly rest, is the object which engrosses the highest powers of his understanding, and the most elevated affections of his heart.

Behold the faithful minister in the discharge of his parochial duties: Behold him mild, for his blessed Lord was gentle; yet, when duty demands, like that Master, resolute. You behold him humble, for that Master was meek and lowly; yet, when the interests of his Master are concerned, zealous and dauntless. His well-timed admonitions awe the profane; his affectionate warnings awaken the impenitent. Sought by the consolations which, in that tenderness that breaks not the bruised reed, he administers, the dejected and afflicted are led to repose on the mercies of their Father in heaven, and find rest to their souls. Excited by those invitations which are warmed by his own experience of the fulness of mercy in Jesus Christ, the weary and the heavy-laden, repairing to the cross of the Saviour, are eased of the burden of their sins. Animated by those exhortations which are dictated by a lively view of the exalted character and destiny of Christians, they are urged to press forward to higher attainments and to brighter hopes. He comes to the chamber of sickness, emphatically the messenger of the Most High, bearing the cross of his Saviour; alarming the impenitent by the view of that blood shed for him which he has trampled under foot; but directing the desponding soul of the penitent to that Lamb of God which taketh away the sin of the world. At the bed of the dying Christian, like an angel of mercy, he is seen animating the departing spirit to enter with hope and with triumph the valley of the shadow of death. Here is the most exalted station, here the highest triumph of the Christian minister. Through the grace of his Master, he is made the instrument of exalting a soul that was lost, to the glories of eternity.

What character more exalted and interesting than a minister of Christ, who is faithful in the discharge of his elevated duties? and what propriety and force in the exhortation of the Apostle—very highly in love to esteem him who thus devotes his time and his talents to the highest interests of his flock. His affectionate labours if it is his duty to reward by every expression of kindness and attention. In order that his ministrations and duties among them may conduce to their edification and comfort, they should be also mindful of the apostolic admonition, to "be at peace among themselves" for discords and divisions are not only opposed to the spirit of the Gospel, but only unworthy of the character of those who, members of Christ, are members one of another, but are destructive of the happiness of a congregation, and render inefficacious the labours of the most faithful minister. His grateful flock should know him who thus unceasingly devotes himself to their spiritual good,—know him, not only in rendering to him every mark of respect, of honour, and affection, but in the noble and generous aim to secure every temporal comfort for him, who, in his devotion to their eternal interests, and in his turning all his cares and studies towards the high duties of his sacred calling, is bound to lay aside the study of the world and of the flesh. Next to intercourse with heaven, and that communion with his Lord and Master from which flow those elevating joys which the world can neither give nor take away, the affectionate attention and support of his people constitute the highest consolations of the Christian minister, under the difficulties and anxieties, the perplexities and trials of his arduous course. Happy the minister who thus faithfully watches over the souls of his people! Happy the congregation who thus know the minister who labours among them, and esteem him very highly in love for his work's sake! Discharging faithfully their reciprocal duties, they flourish under the blessing of that gracious Lord whom they serve in his Church on earth, and are thus prepared for a translation to those courts of the Church triumphant, where the worship and service of the God of their salvation will be no more alloyed by imperfection, by sorrow, and sin; but, perfect

and pure, will dispense a happiness transcendent as the infinite glories which they behold, and lasting as eternity.

ABSOLUTION AND BENEDICTION.

(By the Rev. Wm. Jones of Nyngland.)

Learned objectors have pretended, that the absolution pronounced is not authoritative, but declarative. The case being no more than this: God forgiveth sin, and his ministers only publish the doctrine. It may as well be said of the Lord's Supper, that Jesus Christ died for the sins of the world, and the minister at the Lord's table publishes the doctrine, which the Apostle says, the bread we break is "the communion of the body of Christ," a spiritual partaking of a principle of life, which is to be received only through the act of a priest? So again in Baptism, we know that the Spirit of God can alone wash away a leprosy; but it did so, when God by his prophet ordered it to be used. And this is the case every where; of ourselves, we are nothing, and can do nothing; but we are in the place of Christ, and can do what he did when he gives us his authority. When God so ordains, water will wash away the stains of nature; we can turn common bread into spiritual meat; and if he thinks fit, that the forgiveness of sins should pass through the hands of his ministers in his Church, we can do that also. We do not presume to say, that God will forgive sins only through the absolution of a priest: we are rather sure that he will not; but this we have reason to fear, that his pardon will not extend to those that oppose themselves, as the Jews did, and disdain to receive his gifts in the way he has appointed.

Nearly allied to absolution, is the power of authoritative benediction, or blessing the people in his name: which is the last I shall speak of at present. In treating of the powers of the ministry, it should be a matter of no consideration with us, who are here assembled, what people abroad in the world commonly think. It is the fashion of the age to deny all communication of power from God to man: and they who do not absolutely deny this, are yet afraid of believing too much, and so do not believe enough to do themselves any good. But the power of blessing was allowed to the ministers of religion even by the heathens. Did not the king of Moab say to Ithamar a minister of God, "I wot that he whom thou bleesest is blessed?"

Under the law, the Lord spake unto Moses, saying, "speak unto Aaron and his sons, saying, on this wise shall ye bless the children of Israel, saying unto them, the Lord bless thee and keep thee; then follows a promise from God that it should be effectual—"And I will bless them." Again, "The priests of the sons of Levi shall come near; for then hath the Lord thy God chosen to minister unto him, and to bless in his name." In the New Testament, we see the Apostles after the example of Christ, conferring grace by the laying on of hands; blessing (which we call consecrating) the bread and the cup in the holy Sacrament; and sending their blessings, in different forms of words, to the Churches in which they are ministered; several of which forms are used occasionally in our Liturgy. There is scarcely any set form of service without a blessing; but the most particular of all that that used after the administration of the Lord's Supper, the propriety of which is manifest; for the administration of bread and wine to Abraham by Melchizedek was followed by a blessing upon the patriarch. In the primitive Church, a blessing was always given by the priest to the faithful after they had partaken of the holy offerings; nearly such as you will now find in our communion office.

In all these forms of ordination, confirmation, consecration, and benediction, the natural powers of all men are alike; they can do nothing in the essence. Moses had no more natural power to confer the spirit of wisdom by the laying on of hands than any other man. Aaron and the Levites had no more natural power to bless the people; the Apostles of Jesus Christ had no more power to bless and consecrate than other men; all the difference in this case is from the appointment of God; and the power is from above, and in all those who minister to the salvation of others, we see the power of God or we see nothing. When a Bishop or priest intercedes for the congregation, or pronounces apostolical benediction upon them; we do not consider this barely as a work of charity or humanity, of one Christian praying for another; but as the work of a person commissioned by God to bless in his name; of one left by Christ to carry on his great design of saving us. And when we say this, we are no more contending for ourselves than when we insist upon any article of the Creed; neither is it our own particular cause when we assert our own mission, any more than when we assert the necessity of sacraments. Whatever we are, it is for your sakes: it's some things we are your masters; in other things we are your servants; but you are to consider withal, as prudence and charity require, that whatever power is given to us for your good, it is "a treasure in earthen vessels;" it is lodged with men, weak, mortal, and fallible like yourselves, whose only sufficiency, as teachers of truth and ministers of grace, is from God: to whom therefore let us devoutly pray, that our consecrations may be consecrated, our blessings may be blessed; and that he will be with us, as he hath promised, "to the end of the world."

IMPERFECTION OF HUMAN KNOWLEDGE.

(From Bishop Butler's Sermons.)

It is surely reasonable, and what might have been expected, that creatures in some stage of their being, suppose in the infancy of it, should be placed in a state of discipline and improvement, where their patience and submission is to be tried by afflictions, where temptations are to be resisted, and difficulties gone through in the discharge of their duty. Now if the greatest pleasures and pains of the present life may be overcome and suspended, as they manifestly may, by hope and fear, and other passions and affections; then the evidence of religion, and the sense of the consequences of virtue and vice, might have been such, as entirely in all cases to prevail over those afflictions, difficulties and temptations; prevail over them so as to render them absolutely none at all. But the very notion itself new mentioned of a state of discipline and improvement necessarily excludes such sensible evidence and conviction of religion, and of the consequences of virtue and vice. Religion consists in submission and resignation to the divine will. Our condition in this world is a school of exercise for the temptations; and our ignorance, the shallowness of our reason, the general observation may be carried on and whoever will attend to the thing will plainly see that less sensible evidence with less difficulty in practice is the same, as more sensible evidence with greater difficulty in practice. Therefore difficulties in speculation as much come into the notion of a state of discipline as difficulties in practice; and so the same reason or account is to be given of both. Thus, though it is indeed absurd to talk of the greater merit of assent, upon little or no evidence, than upon demonstration; yet the strict