

The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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Yet one smile more, departing, distant sun!
One mellow smile through the soft vapoury air,
Ere o'er the frozen earth, the loud winds run,
Or snows are sifted o'er the meadows bare.
One smile on the brown hills and naked trees,
And the dark rocks whose summer wreaths are
cast,
And the blue gentian flower, that, in the breeze,
Nods lonely, of her beauties race the last.
Yet a few sunny days, in which the breeze
Shall murmur by the hedge that skirts the way,
The cricket chirp upon the russet lea,
And man delight to linger in thy ray;
Yet one rich smile, and we will try to bear
The piercing winter frost, and winds, and darken'd air.

BYVANT.

"PEACE BE TO THIS HOUSE."

"Into whatsoever house ye enter, first say, 'Peace be to this house.'" The state of the mind appears most from the complexion of the first thoughts that rise in it; as when we wake in the morning, whether it turn first to God, or to the world. When those who are of the world, and are living to themselves, enter the house of another, perhaps their first thought is, what sort of entertainment they will meet with in it; or, how to appear to advantage, and be well thought of: perhaps, how to recommend themselves with a view to their own interest. The Lord would have the first thoughts of Christians to be thoughts of peace towards those with whom they associate, or have any intercourse.

"Into whatsoever house ye enter, first say, 'Peace be to this house.'" Though it be among strangers we are thrown, he would not have us enter the society of strangers, as though we felt no interest in them, and bore no relation to them. And, perhaps, even children ought to be brought up, when they come into a room in which there are strangers, instead of looking so blank upon those whose faces are not familiar to them, to regard them with something of the affection which it is right for us to cherish towards all.

Into whatsoever house they enter, Christians are not to shut themselves against the inmates, under the pretext, "they are so worldly," or the like; but see that they enter it desiring their good, and breathing peace, be they who they may.

And think what a tone would be given to our conversation, were there such a heartfelt desire for the good of those with whom we converse. We should seek that it might indeed be "good, and to the use of edifying"—such as would bring others to the enjoyment of the peace which we desire for them; and if they be lulled in false peace, awaken them out of it.

And would not every thing of acrimony, and censoriousness, and finding fault, be banished from our lips, and from our circle?

It would be according to what we read in the 6th of St. Luke: "The Scribes and Pharisees watched him, whether he would heal on the Sabbath day, that they might find an accusation against him;" meanwhile, Jesus was watching for an opportunity of doing good. While the Scribes and Pharisees were observing him with eyes full of malignity, Jesus addressed himself to one of the company who had a withered hand, and made it whole as the other. He would have those who are his, in like manner, to be ever watching for opportunities, and making opportunities, of speaking and acting for the benefit of others.

I see one animated by the Spirit of our Lord, even when he meets another casually upon the road, breathing out desires and prayers for the good of that other; when he takes up a pen to write a letter, drawing out his soul in like manner to those to whom he writes.

Let strangers come into our parish in such a spirit, and what shall we not owe them for the blessing they will bring down upon any works of love which they see in progress among us! and what desires will not such breathe forth for the peace and prosperity of the church at large, and for the peace and prosperity of the country to which they belong, that there may be a lengthening of her tranquillity; that iniquity may not be her ruin; that we may yet see among us that "righteousness which exalteth a nation!"—*Dublin Christian Journal.*

A CONTRIBUTION TOWARDS BISHOP HEBER'S BIOGRAPHY.

Found in "The Life of Sir Richard Hill, Bart., by the Rev. Edwin Sidney."

While Sir Richard Hill was thus actively employed in what he considered his public duties, he was in his own domain a model of private benevolence. That the children on his (Sir Richard's) estate might have the advantages of religious knowledge and industrial training, he erected a building about two miles from his mansion at Hawkstone, which he called "Industry Hall." Instruction was there given in reading and work of various kinds, "so as to enable" the pupils "to procure a livelihood, and fit them to be good and useful servants." The discipline and rewards of the institution were extremely well regulated; and each child, on quitting it, received the gift of a Bible and Prayer Book, if not forfeited by misconduct. The school opened with prayer, and all possible attention was paid to sound religious teaching, as the only safe basis of instruction. The principal work done in the institution was the manufacture of wool, to which certain hours were devoted.

Mr. Brian Hill was very active in his attention to this school. He was a man of elegant mind and engaging manners; and to these attractive qualities were added the graces of true piety and warm benevolence. His residence was at the village of Weston, adjoining the park of his brother, where his memory is still cherished with the fondness it well deserves. Reginald Heber, first rector of Hodnet, and then the laborious Bishop of Calcutta, was his neighbour and intimate friend. Whenever he had written any thing new, either poetry or prose, he generally carried it to Weston, where he was welcome at all hours, and read it to Mr. Brian Hill, of whose literary judgment he had a high opinion. This accomplished scholar passed some of his happiest hours in that way, giving full vent to those charms of conversation by which he was so eminently distinguished. The few favoured individuals, who saw him in the freedom of spirit to which he abandoned himself in these social moments, describe

the charm of his manner as beyond all conception. The gentleness of Mr. Brian Hill's disposition set him at perfect ease; and he told his anecdotes, recited his poetry, unfolded his opinions of the events of the times, and criticised the authors of the day with an animation and frankness peculiarly his own. It was not, till roused by the noble project of doing the work of an evangelist in India, that the latent energies of his soul appeared in their full power. His spirit seemed to expand under the deep impression of duty, while it pleased God to enlighten him with clearer views of doctrinal religion than he had possessed before. The prospect of becoming a Missionary Bishop at once humbled and ennobled his mind, as was evident to all who heard him utter with an unequalled pathos and dignity, the expression, "other foundation can no man lay than that is laid, which is Jesus Christ." Resting on this only safe basis, he went forth, laboured, and died. How he felt, is expressed in his unrivalled missionary hymn, which was probably, as were his beautiful lines on Jerusalem, first recited in the house of Mr. Brian Hill.

DEATH-BED OF A WARRIOR.

From the Life of General Hill, by the Rev. Edwin Sidney.

This letter [the letter alluded to is one he wrote to his old aide-de-camp, Colonel Egerton], probably his last, was written in a tremulous hand; and, though he felt tolerably comfortable, it was too plain to his friends that he was rapidly sinking. They had, however, the happiness of seeing him in that state of mind which manifested serious preparation for his end. On his first arrival in Shropshire, after his resignation, he expressed great thankfulness at having escaped from London, particularly on account of the enjoyment he experienced in spending his Sundays in the country. The heat and crowd of the churches in town had so completely overcome him, that he was obliged frequently to stay at home, but he was able constantly to attend divine service in a quiet country village, and at the chapel belonging to the house at Hawkstone. He seemed to have thrown off all worldly cares, and to have fixed his thoughts on the mighty interests of the world to which he was rapidly hastening. He said little; but his solemnity during public worship, and at the prayers of the family, was perceptible to every one present. When he became too weak to leave his own house, his nephew, the Rev. John Hill, went on Sunday evenings to Hawkstone, and read the prayers and a sermon to him in private. If Mr. John Hill happened to be prevented going, another nephew, the Rev. Francis Hill, occupied his place. Whenever Mr. John Hill called, the conversation was always such as became the chamber of a dying man; and he was invariably asked to pray with his uncle.

"All observed," says his eldest sister, in a communication on the subject, "the deep feeling expressed by the invalid when the glorious plan of redemption was dwelt upon through the atonement of our Lord Jesus Christ; and those who attended his death-bed had the comfort of believing that the name of the Saviour was a cordial to him in his distressing state of weakness." His affections were evidently concentrated upon him who is the sinner's only hope, the sinner's only friend. He felt the full force of the truth, that "other foundation can no man lay than that is laid, which is Jesus Christ," and that no man, of whatever grade, can come to the Father but by him. This is a lesson the mightiest of the earth must learn before he can depart in peace. When on the eve of his late journey to Taganrog, where he died, the Emperor Alexander of Russia said to a benevolent English gentleman, whom he had for years honoured with his confidence: "Do you think that any man, however exalted in station or distinguished for philanthropy, can be safe in resting on any other ground for salvation but a humble reliance on the perfect, all-sufficient atonement of his crucified Redeemer?"

"Certainly not, sire," was the unhesitating reply. "That is my opinion," said the Emperor; "and I try daily to realize it. I have no other hope: it is my only comfort." The same assurance was deeply felt by Lord Hill; and he was supported by it to the last. Sir Rowland Hill, who was constantly at his bed-side, was much impressed by the manifest penitence of his beloved uncle.

At length, Lord Hill became exceedingly overcome with torpor, and slept the greater part of his time; but seldom woke without desiring his nephew to come and pray with him, and read him short portions of the Scriptures. On one occasion he selected himself the 51st Psalm, as particularly suited to the state of his feelings; and a more satisfactory evidence could scarcely have been given of a contrite spirit, with its essential accompaniments, a desire for a new heart. He said to Mr. John Hill, "I have a great deal to be thankful for: I believe also, I have not an enemy in the world. With regard to my religious feelings, I have not power to express much, and never had; but I trust I am sincere, and I hope for mercy." When the sacrament was administered to him, there were present Sir Rowland Hill, Colonel Egerton, and his two affectionate sisters, Miss Hill, and Miss Emma Hill. "Ah!" said he to Colonel Egerton, who arrived that day, "I thought you would come and join me in this." His faithful valet, Calderwood, told Mr. John Hill, "his lordship never wakes, day nor night, but he prays earnestly." On the day of his death, though at times it could hardly be ascertained whether he was still conscious, and he had ceased to reply to any ordinary question, when Mr. John Hill said, "Shall I pray with you?" he immediately raised his head, and clasped his hands. Shortly after, he gave one faint sigh, and was no more.

[His death took place on the 10th of December, 1842. He was nephew, if we are not mistaken, of the pious and benevolent Sir Richard Hill, mentioned in the preceding article.]

THE TARES IN THE FIELD.

From the late Mrs. Wilson's (Caroline Fry's) "Listener in Oxford."

Observe the devoted minister of Christ, toiling year after year among a careless and ungodly people; slowly and painfully he sows his seed, and long and wearily waits to see it grow; till some few solitary saints among a stone-hearted multitude become the crown of his rejoicing. But comes there into the field of his patient, prayerful labours, a preacher of new things, an Irvingite, a Puseyite, no matter what, so it

be new enough, and strange enough, and wrong enough; he will have more adherents in a month than the tried and sober preacher gained in years; it will be well if he pick not the precious jewels from his hard-won crown, to lose them once more in the dust of earth. It is then the doubtful faller, the weaker discouraged, and the children of light are grieved and saddened in their heaven-ward course, scarce knowing what to think.

The Church, they say, has grown too young of late, and must revert to the beginning for experience; to the day dawning for a clearer vision. They will commend you to antiquity, or something that they call so: to the apostolic age, but not to the Apostles; to where the Sun of Righteousness arose with healing in his wings, but not to that blessed and eternal Sun. Then they will change their minds—and they are right, for the apostolic ages will not serve their purpose; the reflex image of that Sun was too distinct in those who so nearly beheld its rising beauty. They find antiquity now wants experience, and you must travel two or three centuries forward to look for its maturity. This is no jest; it is their own plain statement. Neither they who, under the teaching of the Incarnate Word, drank of the waters at the fountain-head; nor they who, under the dispensation of the Spirit, have come near to the out-breaking of the perfect day, will serve the purpose of the Prince of darkness. He who sowed tares in the Redeemer's field, best knows how long they were coming to maturity, and when they overgrew and smothered the good seed: the very point of time at which the gospel once preached to the poor, and adapted to the unlearned, and welcomed by the simple, was most completely hidden from those for whom it was intended, beneath the mass of error, prejudice, and superstition with which even in the apostles' days it began to be encumbered. It is to that very point of time they will send you, but not to learn the lesson that you might learn in the study of those pious Fathers: deepest gratitude to God, that, by extended possession and understanding of the Scriptures, knowledge has been added to our faith, and the truth been again disencumbered of the fables and commandments of men, with which some of the most righteous and devoted of other days possessed it.

We are spoken of to the opinions of "The Church," the authority of "The Church," the decisions of "The Church," and to believe, if we will, that it is still "The Church" of the Bible and Creed. In one particular, it is no matter whether it be or not: for the powers claimed have never been possessed. "The Church" of the Bible never had opinions. She obeyed the Word spoken, and finally the Word written, but neither spake, nor wrote, nor determined in things spiritual, otherwise than by inspiration of the Holy Spirit; and we do most positively and firmly deny that she ever has, or can have, acquired the right, or power, or capability of doing so. She is to hold fast that which she has received, and communicate that which she is taught of the Word, but she has no opinions, revelations, or interpretations irrespective of it.

You will hear it asserted, that if the opinion of the whole church at every period could be obtained in any particular, that opinion would be infallible. This is so purely chimerical, it is scarcely worth consideration. I leave it to the colleges to demonstrate how any multiplication of the fallible can produce infallibility; enough for common minds, that the members in particular of the body of Christ cannot be consulted at any given moment; much less throughout all time; and if they could, they would not be of one mind in anything respecting which the Bible admits of a difference.

Be it remembered, that neither Oriel College, nor the Parish incumbency, nor the Theological Professor's Chair, is the Church of England. There is more true faith, more spiritual light within the Church of England now than there ever was before, or than there is anywhere else. It is no small part of the value of an Establishment, a ritual, and a liturgy, that, like our civil constitution, it as much constrains the rulers as the ruled. If the monarch on the British Throne forsakes her faith, she abdicates, and we are still the lieges of the Protestant crown. And if our whole bench of Bishops should turn Puseyites—a thought more allied to a smile at present than a fear—it is they, not we, who cease to be members of the Protestant Church of England.

KING'S CHAPEL, BOSTON.

[The following is from the May number of the Boston *Episcopal Observer*. The preceding number of that valuable periodical gives the history of King's Chapel to the period when the British troops evacuated Boston, accompanied by the Rector of the church. The congregation was in uninterrupted connection with the Church of England till that period. The building was closed, then, for about 18 months; it came to be opened for the worship of the "Old South Congregational Church" in the year 1777, and was thus occupied for five years.]

It is, doubtless, known to our readers that, under the English establishment, attachment to the church and loyalty to the king have ever been found in conjunction. They who were the most decided Episcopalians, attendant at the King's Chapel, while Massachusetts was a colony of Great Britain, were very naturally most true to the government, when this colony assumed an attitude of independence. Moreover, Dr. Greenwood, in his history of the chapel, informs us, that "it was the place of worship of many of the officers of the navy and army of Great Britain, who were stationed in and near Boston." All such, in the tumult of the Revolution, left Boston, and repaired to London or Halifax. Thus, Dr. Caner, the rector, having also withdrawn, there was little left of King's Chapel, save the building in which the scattered church had worshipped. Too few in numbers, or too cold in zeal, the still resident pew-holders did not attempt to sustain the worship of the sanctuary for nearly seven years. Meantime, it was occupied by a congregation of dissenters, and they who had called themselves churchmen, if they frequented at all, during that period, the sacred place with which they were familiar, went there to listen to ministrations widely different from those to which the chapel had been dedicated. Besides, the severance of the state from the crown of England, had caused also the separation of the church from the establish-

ment. There were no bishops in America; ordination of men from the United States by the prelates of England, was obtained with difficulty, and at great expense; clergymen from the mother country, true to their own government, were reluctant to come out, and minister among a people whom they thought guilty of rebellion. And so, had the few remaining members of the King's Chapel been ever so well disposed, it had been almost impossible to procure a rector during the seven years' interregnum. At the juncture of the return of the Old South congregation to their own meeting-house, the senior warden of King's Chapel invited Mr. James Freeman, to officiate as reader for six months.

On the 18th of October, Mr. Freeman entered on his duties in that capacity; and on the 21st of April, 1783, at the Easter meeting of the proprietors, he was chosen pastor of the church, with a salary of two hundred pounds, lawful money.

In the letter of the wardens to Mr. Freeman, above referred to, it is said, "the proprietors consent to such alterations in the service as are made by the Rev. Dr. Parker; and leave the use of the Athanasian creed at your discretion." These alterations of Dr. Parker were merely such as the altered political state of the country required. The Athanasian creed was always unpopular in the American Episcopal Church, and when that church was regularly organized, was left out of its Book of Common Prayer. But much greater alterations than these were afterwards contemplated by Mr. Freeman, whose opinions in the course of a year or two underwent some important changes, and who then found that some parts of the liturgy were so inconsistent with the faith which he derived from the scriptures, that he resolved no longer to read such portions, and to propose to his society an amended form of prayer for public use at the chapel.

Before such a form was offered, however, the proprietors had taken measures to ascertain who properly belonged to the church as pew-holders, and what pews had been forfeited by the absence of their former owners, according to the letter of their deeds. And in order that no ground of complaint should be suffered to exist, the proprietors engaged to pay for every vacated pew, although legally forfeited, the sum of sixteen pounds to its former owner, if application were made for the same within one year from the passing of the vote, which was on the 10th of January, 1785. Twenty-nine pews were declared, by the report of a committee chosen for the purpose, to be forfeited to the church, and together with the governor's pew, and eight others, making thirty-eight in all, were put to sale for its benefit. They were first offered to those who occupied them at the time, who were generally desirous of purchasing them.

On the 20th of February, 1785, the proprietors voted that it was necessary to make some alterations in some parts of the liturgy; and appointed a committee to report on such alterations. This committee consisted of seven gentlemen, in addition to the wardens, who were to consult and communicate with the Rev. Mr. Freeman. On Easter Monday, the 25th of March, they reported that some alterations were essentially necessary; and the alterations as reported were read, considered and debated at several adjournments. On the 19th of June, the proprietors voted, that the Common Prayer, as it now stands amended, be adopted by this church, as the form of prayer to be used in future by this church and congregation. The yeas and nays being called for, it appeared that of yeas there were twenty, and nays seven; and three out of the seven dissentients had worshipped at Trinity Church ever since the year 1776. The alterations made in the liturgy were principally those of Dr. Samuel Clarke, the celebrated English divine, and for the most part were such as involved the omission of the doctrine of the Trinity. The work as amended was immediately put to press, and was used in this church till the year 1811, when other amendments were made.

Here was a most conspicuous, and, as we must regard it, a most happy revolution; an auspicious turning from the dominion of creeds and phrases of men's device, to the easy yoke and authority of simple scripture. This important change is to be attributed mainly to the judicious and learned expositions of Mr. Freeman, who preached a series of doctrinal sermons to his people, and, by the aid and influence of the word of God, moved them to respond to his sentiments.

Upon what material Mr. Freeman engrafted Unitarianism may be learned from our foregoing remarks. How he did it is set forth in this extract, from the historical discourse of his colleague, Dr. Greenwood. It does not appear that he uttered any dissent from the doctrines of the liturgy of the Church of England, on his first accession to the service of the relics of the King's Chapel congregation. The changes made by Dr. (afterwards Bishop) Parker, rector of Trinity Church, seem to have satisfied, or, at all events, silenced him. These consisted only in the omission of the prayers for the royal family, and of the Athanasian creed. Nothing was proposed, it will be observed, respecting any further changes, or such as involved doctrinal questions, until the pews of all those royalists, who had left Boston during the Revolution, had been declared forfeit, and sold to new proprietors. Thirty-eight individuals who before had no voice in the management of affairs, thus became part and parcel of the society. To the congregation thus conglomerated—the weakest and least attached of the old Church of England material wrought in with a later formation of Congregationalists, distorted from their Puritan propriety by worshipping, for a succession of years, in an Episcopal Church, "and of that church never, holding sentiments diametrically opposite to it"—Mr. Freeman proposed a modified liturgy, accommodated not only to his new political condition, but to his novel doctrines in theology. A respectable minority opposed its adoption. One difficulty yet remained to be overcome. Mr. Freeman was not in holy orders. The congregation for whom he was officiating had committed themselves to his Unitarian doctrine, by receiving at his hands the carcass of the English liturgy after it had been eviscerated of its evangelical language and spirit. Meantime bishops had been consecrated for the Episcopal Church in the United States. He was first recommended to Bishop Seabury for ordination, afterwards to Bishop Provoost. But his Socinian doctrines and the form of prayer which he had

produced, and led his congregation to adopt, were so identified with him, that the bishops very justly decided that they could not ordain him without sanctioning both his heresy and his schism. Yet, in the use of a liturgy, and in the observance of a calendar of holy days, yea, in avowed faith, he and his people differed much from the Congregationalists around them. And, moreover, they were anxious, notwithstanding their gross defection from the authority and principles of the Episcopal Church, to maintain the name of Episcopalians. In this dilemma, they could not turn to any of their dissenting brethren, with a request on behalf of Mr. Freeman for ministerial authority from them. They resolved therefore on the bold step of returning to radical Congregationalism, and assuming that there exists in the people the power to choose and authorize an ambassador of Christ! Accordingly, Dr. Thomas Bulfinch, senior warden, conferred on Mr. Freeman all the authority to preach the gospel and administer the sacraments, which he, Dr. Bulfinch, had to communicate; and with such authorization, Mr. Freeman entered upon his priestly office.

The reader will be able, upon this narrative, to determine how much propriety there is, in the language of Dr. Greenwood, clothed as it is in his History of King's Chapel, with the emphasis of italic characters to wit, "The first Episcopal Church in New England became the first Unitarian Church in America." The majority of the congregation had left it; the remnant, though not zealous churchmen, were too conservative to admit of any modification of the doctrines of the liturgy. Unitarianism was not and could not be introduced until a new class had been brought in, "the greater number of whom," said Dr. Parker, in a letter to Bishop White, "are dissenters, and the most thorough-faced one of all is their reader," afterwards Dr. Freeman.

It would be presumptuous to say that an Episcopal Church cannot become Unitarian; but it is safe to say that *one has not*; and that the probabilities of the case are more strongly against such a lapse, than any which can be named among possible ecclesiastical changes. It is one of the peculiar excellencies of our institutions, that the reading-desk always utters the same voice; and, if the minister becomes heretical, (which he is most unlikely to do in the use of a ritual that contains in itself a complete body of sound theology,) the language of the Prayer-Book will constantly rebuke his preaching, and betray to every intelligent worshipper the extent of his departure from the faith of the Church.

One of the most curious items in the History of King's Chapel is the reported desire of its congregation, in their early estrangement from our communion, to be called Episcopalians. One would think, that the distinctive peculiarity of an Episcopal Church was, in their conceit, the use of pre-script prayer. Why, their very name of our American branch conveys that our true badge is to be found in the official pre-eminence of one minister over inferior orders. Any congregation which does not recognize the authority of a bishop, nor, through its minister, derive the sacraments and ordinances of Christ from him, is called by an egregious misnomer when entitled—Episcopalian. Yet here was a flock, which, by the creation of their own congregation, still coveting the *soubriquet* of churchmen; and, (probably without more recent sanction) we at times, even in this day, hear the chapel denominated the "Unitarian Episcopal Church." God forbid that the Episcopal Church should ever swerve so far from the faith once delivered to the saints, as to receive with propriety such a prefix to its general name, or should become so indifferent to truth, so lax in discipline, or so powerless in action, as to suffer any congregation to wear the two titles in such unnatural, and mutually recusant conjunction.

The History of King's Chapel may be briefly summed up in the following particulars. It was built before the American Revolution, as an Episcopal Church. Its most zealous and influential proprietors, with their minister, retired from the country, when the colonies assumed an attitude of revolt. The chapel was then closed or loaned to a society of dissenters for seven years. Its few remaining proprietors afterwards resolved on renewing the services of the Church of England within its walls. They could procure no clergyman. A young man was invited to officiate as lay-reader. The pews of the absent were soon declared confiscate, and sold to strangers who had no attachment to the Episcopal worship. The lay-reader, being himself heretical, presently offered to the acceptance of this heterogeneous assemblage a mutilated liturgy, which a majority were found willing to adopt, a respectable minority of churchmen stoutly protesting. This young reformer was, on the completion of the American church, presented to its bishops for ordination, after having committed himself, and the congregation whom he proposed to serve, to the adoption of a false theology. He was refused admission to orders. His congregation determined to ordain him themselves, and thus proclaimed to the world, that, as the worship of the church had never had any place in their affections, so its very constitution and ministry were with them not distinguishable from, or superior to, the most ultra Congregationalism. Thus it appears the Church (meaning the congregation of Christ's flock) were not converted to Unitarianism; only the chapel (meaning the edifice) was perverted.

A MEDITATION FOR MYSELF.

There is a possibility of my escaping pain and sickness, and poverty, and disgrace, but I cannot escape death, for "it is appointed unto men once to die" (Heb. ix. 27.) If my existence ended with the death of my body, I might have some excuse for my thoughtlessness, carelessness, and neglect of the "great salvation;" (1 Heb. ii. 3.) but "after death" comes "the judgment;" (ix. 27.) Sin exposes the soul as well as the body to destruction, and if sin be not pardoned, I am lost—eternally lost, for I am a transgressor of "the law" which is holy, and just, and good." (Rom. vii. 12.) My heart condemns me—but "God is greater than my heart, and knoweth all things;" (1 John iii. 20.) My case, both by nature and practice, is as bad as it can be—but is there no hope for me? None in myself—none in my alms—none in my profession of religion—none in my attendance upon ordinances. These are all