

The Boreau.

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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THE DAUGHTERS RETURN TO THEIR MOTHER.
By Mrs. Judson, during her visit home, just before setting out on her mission to Burmah.
Give me my old seat, mother,
With my head upon thy knee;
I've passed through many a changing scene,
Since thus I sat by thee.
Oh! let me look into thine eyes—
Their meek, soft, loving light
Falls like a gleam of holiness,
Upon my heart to-night.
I've not been long away, mother;
Few suns have rose and set
Since last the tear-drop on thy cheek
My lips in kisses met.
'Tis but a little time, I know,
But very long it seems;
Though every night I came to thee,
Dear mother, in my dreams.
The world has kindly dealt, mother,
By the child that lov'st so well;
Thy prayers have circled round her path;
And 't was their holy spell
Which made that path so doubly bright;
Which strewed the roses there;
Which gave the light and cast the balm
On every breath of air.
I bear a happy heart, mother;
A happier to her heart;
And even now, new buds of hope
Are bursting on my feet.
Oh! mother! life may be a dream;
But if such dreams are given,
While at the portals thus we stand,
What are the truths of Heaven!

EXTRACTS FROM A CHARGE,
DELIVERED TO THE CLERGY OF THE DIOCESE OF
LONDON, BY THE RIGHT REV. CHARLES J.
BLONFIELD, D. D., LORD BISHOP OF
THE DIOCESE; OCTOBER 1846.

Under a strong impression that every approach to the practices of the Church of Rome, which is not entirely consonant with the spirit of our own, is not only needless, but dangerous, I feel myself called upon to caution my younger brethren against a specious proposal which has been recently made, to form a sort of Association or fraternity for mutual intercession. To the proposed object of such an Association no just exception can be taken. The duty of mutual intercession is plainly enjoined upon us by the holy apostles, and is indeed an unavoidable inference from the very nature of Church membership—an element in the communion of saints. It is, therefore, very right and proper that we should remind one another of this duty, and be careful to perform it ourselves; but I do not perceive the necessity, and I greatly question the prudence of entering into any other Association for that purpose than that to which we all belong in virtue of our baptism, and of our common relation to Jesus Christ in His Church. One obvious danger of all such voluntary combinations is that of fostering a spirit of party. Those who enlist themselves will be apt to regard those who do not as lukewarm and indifferent, and it almost always happens that they who combine for a somewhat indefinite purpose, find themselves, in process of time, leagued together for other objects than that which was contemplated at first. And this is one of many objections which may be urged against what is called the Evangelical Alliance, an Association of which, although it contains within itself the elements of disunion, and must soon crumble into pieces, if it be not turned into a more instrument of aggression against the Established Church, I feel myself bound to express my strong disapprobation. But to revert to the proposal in question. We have been publicly invited from time to time, by zealous and well-meaning individuals, to unite in prayer on certain days for certain specified objects, and although I have always considered this to savour somewhat of presumptuousness in persons not holding authority in the Church, I did not think it likely to produce any serious inconvenience. In fact the attempt was too vague to have any considerable effect. But when it is proposed to establish something of a sodality or brotherhood for mutual intercession, the members of which are to have their names registered, in order that they may be informed of particular objects to be prayed for, either of general interest, or connected with themselves or their own friends, the plan seems to me to be open to the objection I have stated, as being likely to form or bind together a secret party in the Church, and to teach them the necessity of doing something more than the Church instructs them to do, or of doing it in a different manner. This apprehension is very much strengthened when I observe that "the several objects of intercession are to be remembered at the Holy Communion, with the prayer, that the memorial then made before God of the sacrifice on the cross may be accepted on behalf of them." Now, this notice of an offering, which those who communicate in the Eucharist make on behalf of others, over and above their prayers, seems to me, I confess, to be essentially the same as that which is condemned by our 31st Article. I hold it to be the plain doctrine of our Church, that the effects of that Holy Sacrament are limited to the faithful and devout communicant, and that there is nothing in it in the nature of a truly propitiatory sacrifice. "It is only an action of devotion and obedience, to those who eat and drink worthily; and though in it they ought to pray for the whole body of the Church, yet these their prayers do only prevail with God as they are devout intercessions, but not by any peculiar virtue of this action." (Burnet on Article Thirty-one.) He who believes that the Eucharistic memorial will not only benefit himself as a channel of grace to his soul, but also be accepted by God in behalf of others, who do not themselves partake of it, is in danger of being led onwards, by no very difficult steps, to a belief that "the priest does offer Christ for the quick and the dead to have remission of pain and guilt." As if for the purpose of facilitating this transit from the doctrine of our Reformed Church to that of Rome, we find in the publication to which I allude, "the additions to the hours sub-joined in Latin for those who may use them in that language." But while I think myself called upon to caution my younger brethren against the particular form in which this plan of mutual intercession has been proposed to them, I entirely agree with its

authors in thinking that a special obligation to the performance of the duty itself is laid upon us by the present state and prospects of the Church—that "the conversion of sinners and awakening of the listless is a proper object for our united prayers;" that "the advancement and perseverance of the faithful," (and surely we may well add, the recovery of those who have lapsed), "is a thing for which we have need to seek help from above;" and that in many instances general prayers will be used the more seriously, and with less chance of inattention, when particular cases are kept in view. I would add, that the present difficulties in which it has pleased Divine Providence to involve our country, by visiting the people of Ireland with severe distress, may very fitly be recommended by you to your people as a subject of particular intercession, both in their family and private devotions.

The efforts which have for some time past been systematically made to revive amongst the members of our own communion, opinions and practices which have been usually regarded as peculiar to the Church of Rome, necessarily tend, as I have before observed, to perplex and unsettle sensitive and imperfectly instructed consciences, and to prepare them for an acknowledgment of the paramount authority of that Church, which, as it concedes nothing, nor admits the possibility of its erring, even in the minutest feature of that complicated system which was stamped with the character of inchangeableness by the decrees of the Council of Trent, has manifestly a great advantage in dealing with unstable and doubtful minds, when even one step has been taken in advance towards that system. This is especially the case with the females, the natural constitution of whose minds disposes them to rest upon the authority of others; while their livelier sensibilities are more easily excited and satisfied by an æsthetic and ceremonial form of religion. Indeed it is in minds of this class—even in our own sex also, with some exceptions—that a Romanizing tendency is most perceptible. Some few there are who seem to have been caught in the meshes of their own subtlety; others appear to be perplexed by erudition ill digested and misapplied; but a great number of those persons who have been unhappily perverted, (and after all, how inconsiderable is that number in comparison with those who hold fast the truth without wavering,) seem to have been misled by the treacherous light of a poetical mysticism, following the guidance not of their reason, but of imagination, or to have fallen a prey to Romish sophistry for want of sound and well-digested theological learning. We must, I fear, look for more instances of perversion occasioned by these causes, and it behoves the clergy to be prepared with a competent store of reasons wherewith to combat the delusive arguments of Romish emissaries, and to establish and settle the faith of the weak-hearted members of their flocks. The present is too plainly a season at which it is most needful for those who stand on the watch-towers of the Church to observe the approaches of the adversary, and to cry aloud to every soul that is given to them in charge, "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage."

Before I proceed to touch on some matters of a more general kind, I desire to recall your attention to one or two points, on which I dwell with some earnestness in my last Charge. One of them is the duty incumbent on you of celebrating Divine service on each of those days on which the Church commemorates the leading events in the history of our blessed Lord—not only his nativity, crucifixion, and resurrection, which are every where observed, but also his circumcision, his manifestation to the Gentiles, and his glorious ascension. For each of these days are appointed an appropriate collect, epistle, and gospel; and that the last of them was intended to be observed with a special degree of solemnity is apparent from the fact that in the Communion Service, a proper preface to the Trisagium is appointed for Ascension-day, as well as for Christmas-day, Easter-day, Whitsunday, and the feast of the Holy Trinity. The Ascension of our Lord being one of the principal acts of our redemption, that which certified to us the entrance of our great High Priest into heaven itself, "now to appear in the presence of God for us," ought surely to be every where commemorated, as the Church intended it to be, and as it has long been observed in most of our large parishes. I need hardly remind you that it has been the Church's custom from the beginning, to keep this festival with peculiar respect. Augustine speaks of the solemn celebration of the passion, resurrection, and ascension of our Lord, and of the descent of the Holy Ghost, as being so ancient that it must have been appointed by the apostles themselves, or by the general agreement of the Church in some plenary Council. "In like manner," says Bingham, "the author of the constitution puts Ascension-day into the number of the great Christian festivals, because on that day our Saviour's economy on earth was completed."

The other point to which I alluded is that of daily prayers. In the Charge which I delivered eighteen years ago to the clergy of this diocese I expressed a wish that the experiment of a daily service should be tried agreeably to the practice of the early Church, and of our own in better times. In expressing that wish I had in view the parish churches in towns, and in my last Charge I stated my belief that where it had been carried into effect a considerable number of persons had been found to profit by the opportunities so afforded. I desire now to repeat that wish, and to state my decided opinion with respect to the metropolis, that if it be deemed unnecessary to have daily prayers in every church, opportunities of attending them ought to be placed within the reach of all the members of our communion, by having them in churches not inconveniently distant from one another, an arrangement for that purpose being made amongst the incumbents; and in every large parish where there is more than one church, there ought certainly to be daily service in some one at least of the churches. None of our people ought to have reason to complain of being deprived, for want of such provision, of any one of the opportunities and privileges to which all the Church's children are unquestionably entitled. To censure a return in this particular to the practice of an earlier, but not distant age, as superstition and formalism, is in the highest degree

unreasonable and uncharitable; and I earnestly hope that no clergyman will suffer himself to be deterred by the fear of it from adopting my recommendation. In this respect I am sorry to say the inhabitants of the metropolis are worse off than they were a century and a half ago. It appears from the work entitled *Pietas Londinensis*, which was published in the year 1714, that there were then daily morning and evening prayers in no fewer than forty-two churches in London and Westminster, besides St. Paul's Cathedral and Westminster Abbey, of which number twenty-five were in the city of London. I fear that if a new edition of that work were to be published adapted to the present time, the numbers would stand very differently. As far as I can collect from the last annual returns, there are not more than about sixteen churches or chapels in the metropolis in which there are daily prayers. I will not stop to inquire into the causes of what I must consider to be a change for the worse; but I cannot help observing that where money has been left by pious persons for the express purpose of paying a clergyman for the performance of daily service, the receiver of such payment is bound in common honesty to fulfil the condition on which he receives it. I cannot forbear from taking this opportunity of expressing a wish which I believe has been entertained by some of yourselves, that some of our churches, in towns at least, were opened every morning for private prayer, in order that persons who could not easily find in their own humble and crowded dwellings a place of retirement for their devotions, calculated to solemnize their minds, might resort to the house of God where all would be in harmony with their feelings.

Finally, Brethren, let us never lose sight of the solemn truth that the efficiency and influence of the Church depend in a very great degree upon our conduct as its ministers. Although we have the recorded assurance of its Divine Head that it has been founded upon a rock, and that the gates of hell shall not prevail against it, we know not what trials it must pass through in its progress towards that unblemished perfection which will fit it to be presented to Christ as his spouse. But there can be no doubt that the duration or the sharpness of these trials must be materially affected by the faithfulness or the failure of the clergy in the performance of their respective duties. Whatever then may be our station and offices in the household of Christ, let us labour and pray as servants who wait for the coming of their Lord. Let us endeavour, both in our public ministrations and in our private exercises of devotion, to realize the Lord Jesus Christ to ourselves and to those who hear us. Let us aim steadily at this, as the great end of prayers, and sacraments, and sermons, and pastoral offices, and of the ministry itself; looking in all things unto Jesus, the author and finisher of our faith; looking more to those points of opinion and practice (generally the most important) wherein we agree, than to those in which we differ, and being ready to make any concession short of a compromise of truth and honesty for the sake of preserving the bond of unity unbroken, remembering that "the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." And let us be more earnest in prayer for the guidance and illumination of that holy Spirit that may in all things direct and rule our hearts, "that our love may abound more and more in knowledge and in all judgment; that we may approve things that are excellent—that we may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God."

THE CHURCH, VISIBLE, AND INVISIBLE.
It was one of the strong features of the Protestant Reformation, that it drew into prominence that long hidden idea of the Church, which it has been the object of these pages to present. "The Church," said one of the teachers of that great age, "is the congregation," the assembly, the ecclesia, "of those who are united by the same Spirit, the same faith, the same God, the same Mediator, the same Word; by which alone they are governed, and in which alone they have life." A modern historian of that age speaks thus: "Undoubtedly the Lord has left His Church outward seals of His grace; but he has not attached salvation to these signs. The essential point is, the connexion of the faithful with the Word, with the Holy Ghost, with the Head of the Church. This is the great truth, which the Reformers proclaimed." The opposite doctrine had tended to generate, at least in the common mind, the idea that "the Church saves." It was the great work of Reformation to bring out, into proper distinctness, the truth that "Christ alone saves;" and that His true Church is just the Body, or Communion of those whom He saves.

But, against this idea of the Church it is objected, that it rests on the distinction between what has been called the Visible and the Invisible Church. This distinction, it is contended, is groundless. To many Christians, the thought of giving the name, Church, to the simple aggregate of those who believe in Christ unto eternal life, and whose hearts are, with certainty, known to God only, it even positively distasteful.

But, why should this be? That there is a great company, composed exclusively of saints, or true believers in Christ made holy; that He is, in the truest sense, their Spiritual, or Mystical Head; and that they are, in the truest sense, His Spiritual, or Mystical Body: these are things as certain as that there is a Bible and a Saviour. Why, then, should not the name, Church, be given to what is thus, in reality, a Church, to the holy company thus constituting one Mystical Body and Head? It has been shown, as I humbly venture to think, that to this holy Communion, the name, Church, is given by Inspiration itself. The Bible, it is true, speaks of visible and organized bodies, as Churches. Such were the Seven Churches of the Lesser Asia, and other distinct Christian organizations. But it also speaks of the Body of the Saved, of true believers in Christ, as the Church; and therefore justifies the distinction between the Visible and the Spiritual Church. These are not, indeed, two separate and independent Bodies, without any mutual relation.

* Vide D'Abnigno's Hist. Ref., vol. iv. p. 31.
† Ibid., vol. iv. p. 107.

The one is included in the other; as the wheat kernel is contained in the straw and husks. Still, the two are distinguishable and ought never to be confounded. A field of the growing grain, considered as one whole, is called wheat. So, too, is a measure of the pure, clean kernel, called wheat. And it is the true wheat. It is that which gives name to the whole crop, taken together. This whole is called wheat, for the simple reason that, among it, the true wheat is found. Is this making the straw and the husk of no value? By no means. They are highly important. They minister externally to the protection of the kernel. Yet, they are not wheat; and when the kernel is ripe, they are separated and cast aside. In like manner, the whole visible, organized Body is called the Church. So too, is the great Communion of Saints, taken separately, called the Church. And it is, in the truest sense, the Church. It is that which gives name to the visible, and organized Society. This visible Society is called, the Church, for the simple reason that, within it, the true Church is ordinarily found. Nor is this to disparage the Church, as a visible and organized Society. This Society is of great importance. In relation to the true Spiritual Church, it discharges various and highly beneficial offices. Yet, it is not, in the highest sense, the Church; and, in the sight of God, many of its members are seen to have none but a nominal connexion with the true Mystical Body of Christ.

But, there are particular expressions in Scripture, which imply this distinction between the Visible and the Spiritual Church. The passage, John X. 26, is one. "Ye believe not, because ye are not of my sheep, as I said unto you." The Jews, here addressed, claimed to be the true descendants of Abraham; they even claimed God as their Father; and they were members of the Visible Church, so far as the Church then visibly existed. Yet, Christ tells them they were not "of His Sheep," as He had before told them they were "of their Father, the Devil." Notwithstanding their membership in the Visible Church, they were not Christ's Sheep; not of His true Fold; not of His true Church. There were then, as well as now, both the Visible and the Spiritual Church; and Christ knew perfectly the distinction, as well as the connexion between the two.

The language of St. Paul goes to the same point. "He is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh; but, he is a Jew, who is one inwardly; and circumcision is that of the heart; in the spirit and not in the letter; whose praise is not of men, but of God." "They are not all Israel, who are of Israel; neither because they are the seed of Abraham, are they all children of the flesh, these are not the children of God; but the children of the promise are counted for the Seed." "Know ye, therefore, that they which are of faith, the same are the children of Abraham."

Here, the distinction between the Visible and the Spiritual Church, is palpable. Membership in the Spiritual body is constituted, not by a mere "outward" bond, but by a Divine, "inward" work; "the circumcision of the heart; in the spirit, and not in the letter; whose praise is not of men, but of God." "The children of the Promise," they who, inheriting Abraham's faith, have the bond of a spiritual kindred with Abraham; these, and these only, "are counted for the seed." In making up the true family of Christ, the chosen "seed," none but these are "counted;" none but these are taken into Heaven's reckoning. The real Israel, the true Church of Christ, never has been, and never will be composed of any but the really believing and holy seed.

I have referred very briefly to the foregoing expressions, to show that the Bible recognizes the distinction, as a vital one, between the Visible and the Spiritual Church; and that, therefore, when we recognize and hold up the distinction, we are not following a mere floating illusion of our own brain, but are grasping one of the settled verities of the Word of God. There is a visible and there is a Spiritual Church. The two are distinguishable, though related bodies. The amount of their relation is, however, a variable quantity. At times, they have been almost identical; the distinction being hardly perceptible. Then, again, they have become immensely unlike, and held together by scarcely a remaining bond. Sometimes the Visible Church has been composed of nearly all pure wheat. At others, under long, mellowing seasons, it has nearly all run to straw and husks, with but here and there a sound and ripe kernel to be found. Thus, when the fires of Pagan persecution kept the Church comparatively pure from dress, the Visible and the Spiritual Church were nearly one and the same. But, in later ages, when the fires were lighted in Christ's name, and turned against the true gold of His own Spiritual Temple; then the Visible Church contained little but an impure, though shining tinsel. It became, in its most obtrusive characteristics, a splendid body of death, sitting on thrones and chairs of state, while the Spiritual Church, so far, at least, as it was then on earth, was a hidden body of life, concealed in caves and among mountains. The one was mainly a gorgeous system of forms and formal persecutions; the other, a little company of faith and faithful sufferers; the two being held together by some remaining bonds, but scarcely touching each other by the links of a kindred life. In all ages, however, the distinction between the two has existed. This distinction has never disappeared. Nor has there ever been a time, when the name, Church, did not rightfully belong to the Spiritual, as thus distinguished from the Visible Body.

It may be well, before proceeding to show the importance of these views to Christian Theology, and their agreement with our own standards, to spend one moment in explaining the sense, in which the Church, as now presented, has, by some, been called, invisible. This epithet was much used in the seventeenth century; that grand period of theological conflict between the Protestant Church in England, and her Romish opponents. Whether it were wisely selected may be doubtful. Be this as it may; it meant, not that the Church, in this idea of it, is a mere abstraction, an invisible notion; but that

* John viii; 33-42. † John viii; 43, 44.
‡ Rom. ii; 28, 29. § Rom. ix; 6-8.
¶ Gal. iii; 7.

the faith in Christ and its resulting holiness, which constitute men members of this Church, are invisible; seen by none but God. God only knows, with absolute certainty, who belong to this true Church of Christ. We may judge men, reasonably well, "by their fruits." Still, our judgments on this evidence are fallible. God alone "knoweth who are His" in such a way as not, by possibility, to be deceived. For this reason, the old writers called the whole communion of such, "The Invisible Church." The persons of those, who constitute it, so long as they continue on earth, are visible; but their inward proofs of membership are invisible. Their organization in Christ, as Head, is spiritual, not an object of sense. God alone can point out their persons with infallible certainty. Thus understood, there can be no solid objection to the term; although I have not chosen to adopt it; because, in every respect, save that of the secret of true membership or organization in Christ, this Church is as visible as any other body in the world.—From "The Church Universal," by the Rev. John S. Stone, D.D., Rector of Christ Church, Brooklyn.

THE FLOOD.
I have sometimes wondered what the people thought when they saw the beasts of the field and the forest, and the fowls of the air, even the venomous serpent and the strong limbed lion, coming in pairs to the ark. This must have staggered them amazingly, and made the ark for a while a fresh topic of conversation. At length the patriarch with his family entered—the door was shut upon the face of the world, and he sat down, on the strength of a single promise, to await the issue. That night the sun went down over the green hill as beautiful as ever, and the stars came out in the blue sky, and nature breathed long and peacefully. In the morning the sun rose in undimmed splendour, and mounted the heavens. Deep within the huge structure, Noah could hear the muffled sound of life without. The lowing of herds came on his ear, and the sound of the husbandman going to his toil, and the rapid roll of carriage wheels as they hurried past, and perhaps the ribald shout and laugh of those without, as they expended their wit on him and his ark together. To say nothing of the probability of the event, the idea was preposterous that such a helpless, helpless affair could outlive a wrecked world. Thus, day after day passed on until a week had gone by, but still the faith of that old man never shook. At length the sky became overcast, and the gentle rain descended—to Noah, the beginning of the flood; to the world a welcome shower. The farmer, as he housed his cattle, rejoiced in the refreshing moisture, while the city never checked its gaiety, or the man of wealth his plans. But as the rain continued day after day, and fell faster and fiercer on the drenched earth, and the swollen streams went surging by, men cursed the storm that seemed determined never to break up. The lowlands were deluged; the streams broke over their banks, bearing houses and cattle away on their maddened bosoms. Wealth was destroyed and lives lost, till men talked of ruined fortunes, famine and general desolation; but still it rained on. Week after week it came pouring from the clouds, till it was like one falling sheet of water, and the inhabitants could no longer stir from their doors. The rich valleys that lay along the rivers were flooded, and the peasants had sought the eminences around for safety. Yet still the water rose around them, till all through the valley nothing but little black islands of human beings were seen on the surface. O, then, what fierce struggles there were for life among them. The mother lifted her infant above her head, while she strove to maintain her uncertain footing in the sweeping waters; the strong crowded off the weak, as each sought the highest point, while the living mass slowly crumbled away till the waters swept smooth and noiselessly above them all. Men were heard talking of the number of lives lost and the amount of wealth destroyed, and that such a flood had not happened in the remembrance of the oldest man. No one yet dreamed of the high grounds being covered, least of all the mountains. To down the world it must rain till the ocean itself was filled above its level for miles, and so men feared it not, and sought for amusement within doors till the storm should abate. O, what scenes of vice and shame and brutality and revelry did that storm witness in the thronged city, and what unhallowed songs mingled in the pauses of the blast that swept by!

But at length another sound was heard that sent paleness to every cheek, and chained every tongue in mute terror. It was a far-distant roar, faint but fearful, yet sounding more distinct and ominous every moment, till it filled the air. The earth trembled and groaned under it as if an earthquake was on its march, and ever and anon came a crash as if the "frigs of nature" were breaking. Nearer and louder and more terrible it grew, till men, forgetting alike their pleasure and their anger, rushed out in the storm whispering, "The flood! the flood!"—and lo, a new sea, the like of which no man had ever seen before, came rolling over the crouching earth—while the continual and rapid crash of fallen forests and crushed cities and upturn mountains, that fell one after another in its passage, and the successive shrieks that pierced the heavens, rising even above the deafening roar of the on-rushing ocean, as city after city, and kingdom after kingdom disappeared, made a scene of terror and horror inconceivable. "The fountains of the great deep were broken up."

But the last cry of human agony was at length hushed—ocean met ocean in its flow, and the waves swept on without a shore. O, what a wreck was there! the wreck of ten thousand years, with its cities, its cultivated fields and mighty population. Not shivered masts and broken timbers, the wreck of some gallant vessel, were seen on that turbulent surface, but the fragments of a crushed and broken world. It was a noble wreck—splendid cities and broken towers, gorgeous palaces, gay apparel, the accumulated wealth and luxury of twenty centuries strewing the bosom of the deluge, like autumn leaves the surface of some forest stream.

But amid the sudden midnight that had wrapped the earth, the frenzy of the elements and utter overthrow and chaos of all things, there was one heart that beat as calmly as in sleep; one brow over which no breath of passion or of fear passed; for in the solitary ark that lifted in the heaving billows, the aged patriarch knelt in prayer. Amid the surg-