

capacity as a Christian minister. I sighed to think what a strange compound of strength and weakness the mind of man is. No desire to vindicate my own instruction troubled me. I did not even attempt to argue with him about the correctness of his present views. I saw his mind was ready for what might be called a *spiritual quarrel*, that he wished to give vent to his feelings for the awful deception which he conceived I had practised upon him, in regard to his soul. Instead, therefore, of replying to his observations, I paused a moment; and then with great mildness said, "My good friend, will you allow me to pray with you this morning?" There was a manifest struggle in his mind. His gloomy views said "no;" but a better spirit prevailed, and after a slight hesitation he said, "Well, yes." I knelt down by his bed, and prayed in the fervent terms of the liturgy, which I always adopt on occasions of visiting the sick, but without any special reference to his then state of mind. When I rose, I made some kindly observations about his disorder, and telling him that I would call again the next day, I withdrew. There was no "Do come early and sit some time with me, and let us have a free talk," the general accompaniment of my departure on former occasions. I do not well know that he said a word expressive of a wish to see me again. I left him. In the parlour below I questioned his wife as to the existing state of his mind, and her narrative supplied me with the foregoing materials. The points to which my reverend brother has bent his efforts, and in which, alas! he had succeeded, were to convince Mr. T. first, that he had no religion at all; and, second, that he had been guilty of sins of the deepest die. These were the two pillars of the edifice of conversion which he was aiming to build. Excellent doctrine, when properly applied, and applicable, too, to very large classes of mankind—but no more suitable to *all* cases, than one shoe is to all feet. All men indeed are naturally depraved, and all men are practically guilty: but to affirm that all are equally depraved, and equally guilty, is to affirm, what is denied by all observation and all experience; is to assert there is no distinction in crime; is to contradict the consciousness of every sinner, which tells him that his depravity of principle and conduct has been progressive. Discrimination is absolutely necessary in the application of Christian truths, and much of the apparent and real inefficiency of modern preaching is owing to the want of it, which is so lamentably manifested in our pulpits. But to return, Mr. R. had succeeded in planting the two pillars above-mentioned so firmly in my poor friend's mind, that the sick man had raised upon them some notions, which, as to myself, were equally inapplicable. He became convinced that his former religious life had been all sin, that he had committed the sin against the Holy Ghost, and that there was no forgiveness for him. Such were the disclosures which were made to me at my second visit, at which I entered into a long course of questions, merely to find out the actual state of his mind. I did not argue against his notions to which he seemed as firmly wedded as if his sickness had come upon him in the midst of the most abandoned profligacy.

Having ascertained the actual state of his religious views, my first object was to prevent the addition of any fuel to the burning spirit of the poor man. I called on the Rev. Mr. R., and without alluding to the effect of his ministrations, thanked him for his attentions, and informed him that I should now be able to give Mr. T. those daily attentions myself, without troubling him any further. He took the hint, and returned to circulate in his own orbit, without a further visit to my friend.

And now what was I to do to dispossess him of the false notions which appeared to be so strongly seated in his mind. After much deliberation, I hit upon the following expedient. The reader will recollect the points on which Mr. T. had fixed his mind. I knew they were not to be driven from his convictions but by some method that should *strongly* present their inconsistency with the actual state of the case, and I felt assured that if I could once, without letting him perceive my object, bring his strong good sense into operation, I should succeed.

I drew up a paper, and proceeded to his house. He was in his usual frame—gloomy, and sullen; in-weighing against himself, and proclaiming the hopelessness of his case. "Undone—ruined—lost—no

hope, no pardon for me," he broke forth as I entered. "Hell is gaping for me. Oh, horror! how shall I endure the torments of the burning lake. I have sinned beyond mercy—beyond forgiveness." At this point I interrupted him—"Well, my friend, I have come at your desire, and," taking my paper from my pocket, I said, "I have a particular favor to ask of you before you die. It is simply that you will sign the following statement of your condition as you have so often expressed it to me." I handed him the document:—

"I hereby certify, that I, A. T., having spent five years in striving to serve God by repenting of my sins, seeking pardon through the Cross, and conforming my temper and habits to his holy word, do now on my death-bed solemnly declare that I am not converted; that I hate God; that I love the devil, and that I am going to hell.—Witness my hand and seal." He concluded the reading of the paper with an obvious shudder. After a pause of a few minutes he returned the paper to my hand, saying in a solemn but gentle voice, "I cannot sign such a paper. I don't hate God; I don't love the devil; I hope I am not going to hell."

It was enough; the reaction had commenced; the disease was broken. It required with the blessing of God but the softening application of a few fervent prayers from the lately spurned liturgy; and a few references to the true scriptural standard for settling our religious pretensions, to satisfy him: his mind had been in an exaggerated state. He rapidly returned to the frame of the humble, patient, Saviour-loving Christian, in which I had left him, rejoicing in CHRIST, fervent in prayer, patient in tribulation, and daily striving to be moulded into the image of Him who is not only our mediator with God, but the example and pattern of the Christian's life, temper, and habits. In this frame the remainder of his days were spent; and when a few weeks afterward he breathed out his dying soul, it was in the words of the martyr,—

"LORD JESUS, receive my spirit."

Protestant Episcopalian.

For the Colonial Churchman.

THE CHRISTIAN'S PORTION, OR THE CHARTER OF A CHRISTIAN.

"To them the privilege is given,
To be the sons and heirs of Heav'n;
Sons of the God, who reigns on high,
And heirs of joys beyond the sky."

Above is the title of a valuable little publication of Rev. Dr. Sibbs, Master of Katherine Hall, Cambridge, A. D. 1638. He was among the "bright and shining lights" of our church in the 17th century, and has been characterised as—"A writer for matter always full; for notions, sublime; for expressions, clear; for style, concise;—a man spiritually rational, and rationally spiritual."

"Upon this occasion," writes Matthew Henry, in commenting on the sublime text which forms the groundwork of the following extract from Sibbs, "the Apostle gives in an inventory of the spiritual riches of a true believer.—*All is yours.* Not that saints are proprietors of the world, but they have as much of it as infinite wisdom sees to be fit for them, and the divine blessing accompanies all they have."

In the hope that the following extract from "The Christian's Portion" may afford comfort and consolation to those whose treasures are in heaven only, and warning to those who seek to lay up their riches in this world only, I forward it for insertion in the Colonial Churchman at the convenience of the Editors.

1 CORINTHIANS 3 c. 21—23.

Therefore let no man glory in men. For all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's.

"All things are ours." We see then that a Christian is a great man, a rich man indeed, and he alone is great and rich. It is but imagination and opinion that makes any worldly man great. Can we say that *all* is his? No, a spot of earth is his, and not his either; for it is his but to use for a time; he shall be turned na-

ked into the grave ere long, and then he shall be stripped of all. But a Christian is a great man; though he be as poor as Lazarus, all is his.

But you will say—These are great words, all is his: perhaps he hath not a penny in his purse.

It is no great matter; God carries the purse for him; he is in his nonage, and not fit for possession; he hath much in promises; he is rich in bills and evidences. Again, let a Christian be ever so poor, others are rich for him. Solomon saith there are some kind of oppressing rich men, that gather for those that will be good to the poor. God hath given gifts to wicked men for the good of the church, they themselves are not the better for them: they want love and humility to make use of them. But all things are ours, as well what we want, as what we have: for it is good for us that we should want them. A man hath riches. Is not he richer that hath a heart subdued by grace, to be content to wait, than he that merely hath riches in the world? for outward things make not a man a whit better. But he that hath the Spirit of God to support him, that he can submit to God, *he is truly rich*: it is the mind of a man that makes him rich, and not his purse. Now there is no child of God but he is master of all things; though he be poor, he is master of riches, because he can want them, and be without them. Grace teacheth him to want and to abound, as St. Paul saith of himself, "through Christ that strengtheneth him." He hath grace to master poverty, and whatsoever is ill, and to be content to be what God will have him to be. In want he hath contentment, and in suffering patience.

Is not a Christian better in his wants than another in his possessions? Who would be as many great ones are, and have been always, though they be invested into much greatness, both of authority and riches? who would not rather choose the state of a Christian? Though he be poor, yet he hath grace, and be left of God to their corruptions, to abuse that greatness and riches to their own destruction, and the destruction of many others?

A Christian may want many things, but he hath the grace of God to want them, and he hath comfort here and assurance of better hereafter. Therefore *all things are his*, even the worst, because all things have a command to do him good; all things have a prohibition that they do him no harm. As David said of Absalom, "Do the young man no harm." So God gives all things a prohibition, that they do his children no harm: nay, they have a command on the contrary to do them good. If they do them not good in one order, they do it in another: if they do it not in their outward man, they do it in their inward; and God's children by experience find him drawing them nearer to himself, both by having and wanting these things: so though they be not in possession theirs, yet in use, or, as we say, by way of reduction, the worst things are God's children's.

For the Colonial Churchman.

CHRISTIAN FELLOWSHIP AMONG THE CLERGY.

They speak of Him they loved; of Him whose life, Though blameless, had incurred perpetual strife, Whose seeds had left —

A deep memorial graven on their hearts.

The recollection, like a vein of ore,

The further traced, enriches still the more.—*Cowper.*

Messrs. Editors—A subscriber to your useful paper, and one who has enjoyed many opportunities of observing benefits diffused by it, is desirous to give further publicity to the following sentiment of Bishop Otey of Tennessee.

I submit those remarks as forcibly showing one of the great benefits resulting from Clerical Societies, and similar social institutions,—or from their substitute, free and friendly correspondence by letter.

"Separated," writes that zealous diocesan, in alluding to Mr. Connoley, "for some years past, by his distant position, from intercourse with his brethren in the ministry, he has felt most keenly the want of that friendly sympathy and comeliness which we all experience to be so soothing, refreshing, and strengthening, under the multiplied difficulties of our stations. I have seen him weep like a child, (it was an amiable weakness) in recounting the sufferings of his spirit from this cause."