

Teach also the personality, divinity, and inward work of God the Holy Ghost, the Lord and Giver of life, in all Scriptural fidelity, as infusing the righteousness of sanctification; as renewing man after the Divine image; creating him in Christ Jesus unto good works; raising him from spiritual death; inscribing the law of God upon his heart; transforming him in the spirit of his mind; as commencing first, and then carrying on that new birth and life of holiness, which is the preparator and qualification for serving and loving God both on earth and in heaven—and in developing this, caution the fatal error of limiting, or appearing to limit, the determined commencement of all this mighty transformation to the charge of state and attendant grace—important and blessed as they are—received by the infants of the faithful in the Sacrament of Baptism.

Teach, again, the indispensable necessity of good works in all their ramifications, as 'the fruit of faith and following after justification;' 'so that by them a lively faith may as evidently be known as a tree is discerned by the fruit.' Enter into all the details of duty as opened by our Lord in his Sermon on the Mount and by the Apostles in the practical division of their epistles. Enforce the perpetual obligation of the Moral Law upon every human being. Explain the interior life of communion, with our heavenly Father reconciled to us in Jesus Christ; the duties of private and family prayer; of diligent study of Holy Scripture; of separation from the follies of the world, and of 'growth in grace and the knowledge of our Lord and Saviour Jesus Christ' to the last hour of life.

Instruct your flocks, for example, in all those texts of inspired Writ which describe or imply the entire fall and corruption of man; and also those which insist on his accountability, and his duty to use those means to which God attaches the promises of grace; and preach on both these series of passages in order to produce, and in a manner calculated to produce, and for no other object but to produce, contrition of heart for sin, both original and actual, and earnest prayers for aid of the Holy Ghost. Let these texts appear in your discourses, as they do in Scripture, not as abstract dogmas, but as humiliating arguments for self-knowledge, confession, penitence, faith, and heart-felt returns to God. No abuse can then arise.

Preach justification by faith only, but that not by a dead, notional belief—a mere presumption—the faith of devils—but by a living, heartfelt, holy principle of reliance on Christ, springing from an awakened and contrite spirit, and necessary to the consolation of the penitent's mind, when sinking under the consciousness of guilt and unworthiness. Let justification be employed in your discourses, as it is in the writings of St Paul, as the remedy against despair, and the motive of love to God, and of filial and unreserved obedience. Thus you shut out all perversions.

Preach the influences of the Holy Ghost; but operating in a manner not to supersede, but aid our endeavours; not to exclude, but magnify the inspired Word of God; not by sudden illapses or sensible movements, but in a way agreeable to our moral and accountable nature; not appearing in animal fervours and over-confident claims, but in the meek and solid fruits of 'all goodness, righteousness and truth.—This is wholesome doctrine.

Preach the merciful will and election of God in Christ Jesus: but not to lead men to rush into the secrets of the Almighty, but in order to gather grounds of gratitude in the results of the divine dispensations in providence and grace; whilst, the "doing, that will of God is to be followed, which we have expressly declared unto us in the word of God."

And in teaching all these truths, and guarding against the abuse of them, avail yourselves of all the testimony to the facts, and all the helps to the just interpretation of Holy Scripture which you can possibly reach—collect from fathers, historians, critics, commentators, divines, scholars, travellers, poets, biographers, natural philosophers of every age—the whole body of writers who furnish the materials of sound criticism—amongst whom you will pay, I am sure, an especial regard to the fathers of the primitive church. A learned as well as a pious and laborious

clergy has ever been the glory of our Anglican church.

But to not one of these writers, ancient or modern concede for an instant the least share in the rule of faith. Stand firm on the inspired Scripture only, as on an immovable rock. If you are once seduced to place one foot on the quagmire of tradition and the other on this eternal rock, the consequence is inevitable—your foundation is gone. A JOINT RULE OF FAITH IS NO RULE AT ALL. Give, then to the witnesses and writers of each age all reasonable weight and influence, but yield not to them any part of that paramount authority which appertains only to the revealed word of God. Use them as advisers, bow not to them as sovereigns. Honour them as attendants around the footstool, but allow them not to obscure the majesty or usurp the throne of inspired Scripture.

Let our one rule of faith, in short, be that implied in the language of St. Paul, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And let our one master argument against tradition, as sharing in the one rule of faith, be the thrilling caution of the last of the apostles: "For I testify unto every man that heareth the words of the prophecy of this book; if any man add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life."

And let us finally remember, that the great blasphemy of the pope, as the head of the Romish Church is his putting human traditions in the place of Almighty God speaking in Holy Scripture, "He, as God, sitteth in the temple of God, showing himself that he is God."—2 Thess. ii. 4.

SCOTTISH EPISCOPAL CHURCH.

We are happy in extracting the following from the Conservative Journal:—On Wednesday, 10th July, there was holden at Aberdeen, the triennial general meeting of the members of the "Scottish Episcopal Widows' Fund and Friendly Society." There was a very numerous attendance of Clergy from the different dioceses, and the funds of this valuable society, though its institution is comparatively recent, are in a flourishing state, and reflect the greatest credit on the able management of its president, the Right Rev. Dr. Skinner, Bishop of Aberdeen; the other office-bearers, and committee, who at considerable sacrifice of time and expense, give their talents, with praiseworthy zeal, gratuitously to this labour of love.—They deservedly received the thanks of the meeting and were all re-elected.—On the following day the "Aberdeen Diocesan Association of the Scottish Episcopal Church Society," met in St. Andrew's Chapel, and was attended by several lay representatives, and by all the Clergy from the other dioceses. The Rev. E. B. Ramsay, St. John's Chapel, Edinburgh, the general secretary, was present, and gave a very able and interesting expose of the state and prospects of the society, the funds of which, since its establishment in December last year, already exceed £4,000, a considerable portion of which consists of annual subscriptions. The secretary had recently returned from England, where he received a flattering and cordial reception from those prelates of the sister Church, on whom he had an opportunity of waiting, particularly from the Archbishop of Canterbury, who subscribed the handsome annual contribution of £20; and the Bishop of London who subscribed £10, as well as from other of the Bishops, Clergy, and laity, who rejoiced in having an opportunity (notwithstanding the numerous and pressing demands upon them in their own country) of testifying the interest they felt in the prosperity of this hitherto depressed portion of the Church of Christ. The Aberdeen Diocesan Association has been zealous and liberal in this good work, and, as appeared from the report which was read, has collected nearly £700 including annual subscriptions to a considerable amount. This society is calculated to do much, and it is to be hoped permanent good, and certainly embraces a large field of usefulness.

BIOGRAPHY.

THE REV. T. T. THOMASON, M. A.*

Mr. Thomason for some time after his arrival in India enjoyed good health; but the second hot season made a sensible impression on him. About this period, however, he was much refreshed by the visit of Henry Martyn. "This bright and lovely jewel," says he in a letter to Mr. Simeon, "first gratified our eyes on Saturday last: he is on his way to Arabia, in pursuit of health and knowledge. You know his genius, and what gigantic strides he takes in every thing: he has some great plan in his mind, of which I am not competent judge." Mr. Thomason was further encouraged by the success of the Bible Society; in finding old prejudices dying away, and many men of rank and influence avowing their anxiety to promote the circulation of God's holy word. The baptism of Abdool Messee, a name well known to those who are interested in missionary exertions, and the committal to the press of Martyn's Hindoostanee New Testament, were also causes of heartfelt gratitude. In addition to these, Mr. Thomason had clear testimony that his labours were not in vain.

The years 1812, 1813, were marked by sorrowful dispensations. A tremendous fire at Serampore destroyed the printing office, in which so much was stored in readiness for the circulation of the Scriptures: and how much Mr. Thomason must have felt at this, it is needless to say. The removal to his rest of Mr. Brown added not a little to these calamities; and the removal of Henry Martyn, at Tocot, Oct. 16, 1812 was, if possible, more severe. His admiration of Martyn's character, as may be supposed, was exalted in the highest degree.

It is painful to think that, even at this period, there was in certain quarters, violent opposition to native conversion. American missionaries had arrived in India, but were ordered to leave the country, notwithstanding the strongest appeals in their favour.

The renewal of the East India Company's charter was productive of great benefit to the cause of religion. The Earl of Moira arrived as governor-general, and treated Mr. Thomason with marked respect; sometimes attending his church; commissioning him to draw up a plan for the general education of the Indian population; appointing him minister to perform stated services at Barrackpore; and granting him, what was regarded by Mr. Thomason as a great boon, a permanent assistant; and, lastly selected, him as chaplain to accompany him on a journey through the provinces in 1814.

The governor-general's expedition was conducted with great magnificence. It consisted of five hundred boats. There was every arrangement calculated to add to the splendour of the retinue; and Mr. Thomason could not but feel anxious that he might, in the responsible situation which he filled, be an instrument of good. It was with no little regret, however, that he found that Lord Moria had changed his views respecting the subject of education, influence: by persons adverse to the conversion of the heathen. He attempted in vain to counteract this influence. "I endeavoured," says he, "in the most solemn manner, to rouse the governor to a sense of the importance of the crisis, and of the high duties to which he was called. 'I look around, and see a vast ocean,' in the truest and most affecting sense of Homer's epithet, 'barren of all good.'

It is of course, out of the question to enter into a detail of Mr. Thomason's proceeding during his connexion with this journey; but there is one point which it were wrong not to touch upon, and which, while it marks the Christian boldness of his character, may prove a valuable lesson to weaker brethren.

"It was not long," says his biographer, "after entering upon the second part of this expedition (the land-journey), that Mr. Thomason's zeal, fidelity, and boldness, as well as his wisdom and discretion, were signally put to the proof. He soon discovered, to his sorrow, that the governor-general, when travelling, paid no regard to the Christian Sabbath. As his chaplain, therefore, he deemed it incumbent on him to notice this violation of the day of rest. Perceiving, however, when he had hoped his suggestion had been

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