PRAISE TO THE RISEN LORD. Sing to the risen Lord! A new glad anthem sing! Let earth to heaven her joy record, And say that Christ is King.

Proclaim it wide around His saving grace proclaim, That all who live may hear the sound, And love and praise the same.

Come to his hely seat. Before him humbly fall; Adore, ye nations, at his feet, And own him Lord of all.

O holy, good, and great, Reyond our power to scan, Sublimer honours on thee wait, Than spring from dying man.

Let all in heaven rejoice, Let all creation sing; Seas, mountains, woods, find all a voice, To say that Christ is King. Rev. H. F. Lyle, M.A.

THE SAVIOUR'S RESURRECTION EMBOLD-ENING THE BELIEVER.

So now, how weak soever I am in myself, yet in the confidence of this victorious resurrection of my Saviour, I dare boldly challenge and defy you, O all ye adverse powers. Do the worst ye can to my soul; in despite of you I shall be safe.

Is it sin that threats me? Behold, this resurrec tion of my Redeemer publishes my discharge. Aly Surety was arrested, and cast into the prison of his "Had not the utmost farthing of mine arrearnges been paid, he could not have come forth. He is come forth: the sum is fully satisfied. What danger can there be of a discharged debt?

Is it the wrath of God ? Wherefore is that, but for sin? If my sin be defrayed, that quarrel is at an end; and if my Saviour suffered it for me, how can I fear to suffer it in myself? That infinite justice hates to be twice paid. He is risen; therefore he hath satisfied. Who is he that condemne th? It is Christ that died ; yea, rather, that is risen.'

. Is it death itself? Lo, my Saviour, that overcame death by dying, bath triumphed over him in his resurrection. How can I now fear a conquered enemy? What harm is there in the serpent, but for his sting? The sting of death is sin : that is pulled out by my powerful Redeemer; it cannot now hant me; it may refresh me, to carry this cool snake in

O then, my dear Saviour, I bless thee for the death, but I bless thee more for thy resurrection. That was a work of wonderful humility, of infinite mercy; this was a work of infinite power: in that was human weakness, in this divine omnipotence: in that thou didst ! die for our sins, in this thou didst rise again for our justification.

And now, how am I conformable to thee, if, when thou attrisen, I lie still in the grave of my corruption? How am I a limb of thy body, it, while thou hast that perfect dominion over death, death hath dominion over me, if, while thou art alive and glorious, I lie rotting in the dust of death? I know the locomolive faculty is in the head; by the power of the resurrection of our Head, all we thy members cannot but be raised. As the earth cannot hold my body from thee in the day of the second resurrection, so cannot sin withhold my soul from thee at the first. How am I thine, if I be not risen? and if I be risen with thee, why do I not seek the things above, where thou sittest at tions.

CREDIBILITY OF THE RESURRECTION.

To go into the particulars of the evidence of this great event, recorded in Scripture and the oldest writers of the church, would open too large a field of discourse at present; and indeed there are some objections which naturally arise in the minds of men, which ought previously to that inquiry to be removed; for the great difficulty at which men strike, does not arise so much from the nature of the evidence we propose as from the nature of the thing itself. The presumptions against the possibility of a resurrection operate so strongly in the minds of some, that they think it needless to inquire what evidence there is for it, being persuaded that the thing itself is not capable of being supported by any evidence. This prejudice was a very early one; for the Apostle expostulates this case with king Agrippa: Why should it be thought a thing incredible with you that God should

Let us consider the force of this expostulation, and see whether it is strong enough to encounter the prejudice.

Now, nothing can be said to be incredible, if there is a power in any person able to effect it: for if there is such a power, that power may bring into existence that very thing which you doubt of and it cannot be incredible that a thing should exist which may possibly really exist. If we consider from others, would make little impression; but only the strength of children, it is incredible that hence their success, they meet with the same conthey should build castles; but if we consider the ceit within. But will any man see his ignorance, strength and ability of men, it would be ridiculous to doubt whether they could or no. So that the knows; the disorders in his heart and affections, credibility or incredibility of any thing depends on knowing whether there is, or is not, a power adequate to the undertaking. The resurrection of the dead is in truth a very stupendous work: but neither you nor I am to undertake it : if it depended not to abase and abhor himself. 2nd. Look on the on us, it would be incredible indeed. It is the work of God, and of him only, and surely I have the parallel, and then thou wilt walk humbly. named one of credit and power sufficient to be trusted in this great affair. And this is St. Paul's unjust comparison puffs them up. 3rd. Thou are argument, why should it be thought incredible that God should raise the dead? whoever there really is so indeed; but beware of imagining that fore affirms that a resurrection is in itself a thing to be good which is not : yea, rather let something incredible, must affirm that it is incredible that God that is truly good pass thy view, and see it within has power to ruise the dead. And now consider rather than beyond its true sine. And then, whatwho it is that can, consistently with the common and allowed principles of reason and nature, dony his free gift; and so the more thou hast, looking on this power to God. No one certainly, who admits it in that view, thou wilt certainly be the more fane contempt for holy seasons, and holy places, on that God made the world, can entertain this doubt; humble, as having the more obligations; the weight the other. Let us show by our lives that those for it God has given us the life we now enjoy, of them will press thee down, and lay thee still external helps, beyond the recognised usages of our what should hinder, him from restoring, life again, lower; as you see it in Abraham, the clear vi- Church, after which many long with an undue deafter this is lost? Can there be more difficulty in sions and promises he had, made him fall down flat sire, are not necessary to purify the heart and elegiving life the second time than there was at first? to the ground, Gen. xv. 12.—4th. Pray much for vate the affections, are not essential to the fostering

Application of the confirmation of the

of a resurrection, there must be the very same in the notion of-creation. And therefore natural religion is just as much concerned in this point as revelation; for though the belief of the fact, that the dead shall

be raised, depends on revelation; yet our belief that God has power to raise the dead depends not on revelation, but on the clear dictates of reason, of that reason by which we discover him to be our Creator. And if you doubt even of this his power of creation, you must hid adieu to all religion at once: for if God created not the world, how are you at all related to him? If he did not make us, what right he has to govern us, or what pretence to our obedience, neither you from nature, nor we

from revelation, can ever be satisfied. The power of God being admitted to be equal to this work, the question of the resurrection of Christ comes to be a question of fact; and though I propose not to enter into the evidence of the fact, yet it may be proper to observe that a resurrection, considered as a fact, is a fact as capable of evidence as any whatever; it is an object of sense, of every sense by which we judge of the reality of things without us.

We are told that Christ died and rose again.2 Of his death I suppose there is no great doubt: die he certainly did: and surely there could be no more difficulty to see and know that he was dead, than in knowing when others were dead, from Adam to this day. One would think, therefore, that those about him, who saw him crucified and buried, might he trusted when they report that he died.

But he came to life mean : very time ; and it we very easy for those who conversed with him to know whether he was clive, or no. There was no more difficulty in judging of his being alive, than of judging, in any other case, whother those we converse with are abre or no. His having een, dead and builed could not possibly after the case, or create any difficulty in judging whether he was really alive or no. So that the resurrection, considered as a fact, was in every part of it an object of sense, and as canable of being well attested as any other object of sense whatver. Lay these things together, the promise of Ind to give us life eternal, his power to make good his word, the configuration he has given us of our tope by the resurrection of Christ ; and what is wanting to make the belief of this article a rational act of faith ?- Hishop Sharbock.

## HUMILITY.

How little are we acquainted with the real power d Christianity; the most live without a rule, no aying it to their words and ways id all, not yieldng so much as a reasoning ob dience to the faothers take up a kind of professing, and think all consists in some religious perform mees, and do not tady the inward reserve of their heart-evils, nor country have that temple purged; for the heart should be a temple, and it stands in much need of sweeping out the Lithingss, and putting out idols. Some there be, who are much husical about the matter of their assurance, still upon that point, which is lawful indeed, and laudable, to enquire after, yet not so as to neglect other things more needful. It were certainly better for many, when they find no issue that way, to, turn somewhat of their diligence to the study of Christian graces and duties in their station, and to task themselves for a time, were it to the more special seeking, first of some one grace and then of another, as meckness, and patience, and this particularly of humility. To be truly heart-humble, many men despise it in others; but some that will commend it in the general, or in this clothing is too poor a stuff, and of too sad a colour for them. Oh, my brothren, you know not the excellency of it, ye look out at a distance, and you see it by the light of the word, and then you shall perceive much hidden richness and comeliness in it; and do not only approve it and call it comely in others, but put it on, and so it is most comely. And as it is with respect to all graces, so particularly this clothing of humility, though it makes least show, yet come near, and you will see it both much more esteemed. Rebecca's beauty and her jewels were covered with a veil; but when they did appear, the veil set them off, and commended them, though at a distance it hid them.—Archbishop Leighton on 1 Pet. chap. V. v. 5.

ture, 1st. Look into thyself in carnest : and, truly, whosoever thou be that hast the highest conceit of thyself, and the highest causes of it, a real sight of thyself will lay thy crest. Men look on any good, or fancy of it, in themselves, with both eyes, and skip over, as unpleasant, their real defects and deformities. Every man is naturally his own flatterer; otherwise flatteries, and false cryings up and lay what he knows not, over against what he over against any right motive in them; his secret follies and sins, against his outwardly blameless carriage, and this man will not readily love and embrace himself; yea, it shall be impossible for him good in others, and the evil in thyself. Make that exaggerate that to which it has given no prominence. soever it he, see it not as thine own, but GOD'S,

is it; otherwise all thy vileness will not humble thee. When men hear of this or other graces, and how reasonable-they are, they think presently to have them, and not consider the natural enmity and rebellion of their own hearts, and the necessity of receiving them from Heaven; and therefore, in the use of all other means, be most dependent on that influence, and most in that mean, which opens the heart most to that influence, and draws it down upon the heart, and that is PRAYER .- Ibid.

ST. SAVIOUR'S CHURCH, LEEDS.

Reply from the Lord Bishop of Ripon to the address of 13 Leeds Chergymen [see Berean, March 4th.] Palace, Ripon, Feb. 2, 1817.

MY REVEREND AND DEAR BRITTINGS-I am desirous of acknowledging, with feelings of much gratitude, the expression of your sympathy with me, under the trying circumstances in which I have been recently placed, by the public profession of Romanism in Leeds, on the part of certain persons connected with St. Saviour's Church; and I embrace the opportunity of assuring you, how conscious I am that your absence from the consecration of that church was never intended as cay mark of discourtesy to myself, while I accept with the most cordial satisfaction your declaration of the respect and affection which you bear toward me, as well as of the confidence you repose in my determination to upheld the distinctive principles of our Church,

as settled at the Reformation. With regard to the events which have elicited these welcome expressions of kindness and goodwill, although there is undoubtedly much to grieve, it is nevertheless satisfactory to remember, that no clergyman of the diocese has ever quitted the Church of his fathers to embrace the Romish communion. The optained person who took this rash step entered the diocese but a short time since, having been sent to Locals by the leading trustee of St. Saviour's Charch, to act there as officiating minister on trial, not only without my license from me, but even without my knowledge or consent. His services were speedily dispensed with when I discovered his presence there, and ascertained the tone of his mind and the tenor of his proceedings. Yet short as was his stay, he seems so successfully to have tampered with the faith and allegiance of some few members of the congregation, that they were on the very point of joining him in his act of desertion; and since his departure he has assiduously persevered in his attempts to complete his unfinished work, but happily without effect. Such proceedings, however, cannot but excite feelings of just indignation against the authors of them; while the ignorance thus displayed of the real character and dis-position of ment of the individual sent, when consequences so serious were hazanied, must necosmily awak a feelings of distrust as regards any future appointment from the same quarter.

On reviewing the whole case as it presents itself, I cannot but hope that much good may be the issue. The course recently pursued at St. Saviour's seems to me to have been a very dangerous experiment upon the Church of England; and I am willing to believe that its most signal failure will prove a beacon of warning to many who may have embarked in a similar course, convincing them that there is no safety for the belief of principles of any congreif a system be introduced which contravenes the spirit of the Church of England, favouring the nearest possible approximation to the Romish faith and ritual, through the revival of obsolete usages never recognised by our Church, and thus rendeting the transition easy to that reprobated comthe right hand of God ?-Bishop Hull's Contempla- some of those in whom they behold it, yet seek not munich—a system which endeavours, in many inut it on themselves; they love to be more gay, stances, to substitute a mystical and bewildering and to seem to be somebody, and will not abase excitement that overawes and enthrals the minds of themselves. It is the way, say they, to be undone: the people, for that reasonable service which is the worship of the understanding as well as of the spirit, a system which habitually presents to the mind ideas and shadows, of which our Church has judge according to your light, vain minds : but will rejected the substance; thereby creating a morbid vearning which can be satisfied with nothing less

than the repudiated reality. Surely recent events cannot fail to teach all who have fostered such a system that if they will persevere, in spite of repeated warnings, and multiplied instances of the disastreus coasequences, in leading the young, the weak, or the wilful to the brink of rich and comely; and though it hides other graces, the precipice, they are responsible if the dizzy eye, yet when they do appear under it—as sometimes or the rash footstep shall plunge their followers in or the rash footstep shall plunge their followers in they will-a little glance of them so, makes them the gulf beneath; nor will the same events icss emphatically warn our younger brethren in the ministry to withdraw themselves from the guidance of those dangerous teachers who thus bring them to the verge, if not within the very circle, of perilous error; and, should they fall, seem to think that the last not, by which they renounce the communion of our Church, is the only one which is to be consured or lamented.

Happily, the progress of the evil, in the case immediately before us, has been seasonably arrested. The church of St. Saviour's is vacant, by the resignation or departure of all who have lately officiated there; and every vigilance and precaution will be used to obviate the recurrence of that which has

called forth our animadversions. May those occurrences, my Reverend Brethren, which have occasioned your Address, together with others of a similar character elsewhere, prevail with all who call themselves members of our communion, to cling with a cordial and undivided attachment to the numberless blessings which we enjoy in our Reformed Church,-to maintain its unadul terated doctrine, and its seemly ordinances, as far as may be, in all their integrity-so that we neither nor suppress ought which it has emphatically ratified; but accept and use that interpretation of Holy Scripture, which is taught in our Articles and Li turgy, in its natural and obvious meaning. May we all devoutly acknowledge the wonderful Providence which enlightened the fathers of our Church with the beams of heavenly truth, and guided them between the extremes of a biind and indiscriminating superstition on the one hand, and of an irreverent neglect of all decent ceremonial, a pro-

If there be any contradiction therefore in the notion the Spirit of humility, the Spirit of Christ: for that, of humility, dendness to the world, and a self-deny ing love to Christ; but that in all which can adorn the doctrine of God our Saviour, the life-giving verities of his pure Gospel, and a living faith in our crucified Redeemer, can furnish us with the most cogent motives to holiness and obedience.

But beyond this, may these events prove a powerful inducement to brotherly union among all who are faithful sons of that Reformed Church whereof we are ministers. And seeing how much division dissipates the force and efficacy of our labours, let us bring our united energies to bear upon that vast and rapidly increasing population which lies before us. one heart and one voice, beseeching them, in Christ's he mercifully permitted to see much fruit from such

That such may be the issue of all our doings, my Reverend and dear Brethren, is the fervent wish and continued prayer of

Your faithful and affectionate Friend and Brother, C. T. Repos.

POSITION OF CONVERTS, IN IRELAND. Letter addressed to the Church and State Gazette.

In accordance with the provisions of the labour

act for the relief of the Irish poer, a new line of road was struck out by the Board of Works from Beresaven to Kenmare, and a number of labourers and stewards employed on it. Amongst the latter was a man named John Sullivan, a convert from the Thurch of Rome to the Church of Ireland, of eighcen years standing. He had been but a few days imployed as steward when the Romish priests of Berehaven having heard of his appointment, three of them called on the assistant engineer, Mr. Byrne, and imperatively demanded (as I was informed by a friend of mine who witnessed the entire scene) that he should at once dismiss John Sullivan from employment. They stated as a reason that he had changed his religion, and thereby rendered himself so olions to the people that they would refuse to work under him, that the tools would be broken, and murder and bloodshed be the fearful results of his being retained in office. These apprehensions, sir, were all phantoms conjured up for the occasion, for I can bear witness to the peaceable disposition of the people of Berchaven, who are not of the same intolerant spirit as their priests. In reality, the priests were afraid that the people were too well disposed lowards this man; and the chief danger he had to fear was lest the priests might bring about the fulfilment of their own predictions. My friend asserted the well-known integrity of Sullivan. This

they did not venture to deny, but still pressed for his dismissal. An admirable comment upon this cene was furnished at the judicial investigation which afterwards took place, an I at which I myself was present, when one of the priests having detailed the grounds alleged for Sullivan's dismissal, that he had changed his religion. another of them drily remarked, sand a very good reason it is. The engineer not having complied with their wish, they next, from the altars of two of their chapels, denounced any labourer who should work under Sullivan. This fulmination not having been found sufficient to cource the labourers, the priest-no meek and venerable ascetic, such as poetical funcies love to paint, but a stalwart strapping frishman, fenied for his dexterity in the use of the shillelah, went in company with his curate to the road, and, as he passed along, he addressed the gangs of labourers in the Irish language- -- Boys, I expect that none of sworn testimony of three witnesses. One or two men withdrew from Sullivan's gang in consequence

of this threat, but the desired effect was not produeed. The priest, however, finding that the poer starving people still continued to work uron the roads, adopted another plan. He wrote a letter to the Board of Works, and in a few days a letter came down to Berchaven, from the county surveyor, commanding the instant dismissal of Sulliyan. He was accordingly discharged; but he received from the engineer in charge a most satisfactory character - that he' was the most useful man he had in his employment. I wrote to the county surveyor to know why he was dismissed. He replied that he had acted according to his instructions. I then wrote to the Board of Works, but received no answer to my letter. My rector and myself did every thing in our power to have the man reinstated; but all was in vain. We endeavoured to procure emplayment for other converts, some of whom were miserably destitute, but the engineer, who had not been found sufficiently compliant by the Romish priests, had been removed through their influence. and his successor dreaded the same fate. In fine, sir, the matter was brought before the magistrates of the pelty sessions; the facts were clearly proved on oath; the intimidation was evident, and the sentence was announced to be "three months' imprisonment," in case of a conviction being obtained. But the magistrates were afraid to convict the priest. and dismissed the complaint, on the plea of varying vidence-the culprit being allowed to go triumphantly out of court, boasting " that law was not made

for such as he." Whatever may be said in England on the small rogress of the reformation in Ireland, we, who are in the spot, know that the Romish priests rule their neonle with an iron sceptre, and that the real cause of our churches not being crowded with converts is to be found in the well-grounded apprehension of reentless, never-dying persecution.

Those Englishmen, however, who blame the Protestant clergy for the comparative smallness of heir success in that direction, would do well to consider, whether it is reasonable to expect the Church to make very rapid progress, as long as the unhappypeasantry know that their priests can reckon on the the county magistrates, to assist them in ruining any one who will presume to avail himself of that civil and religious liberty which the constitution professes to protect, but which, as far as the subjects of the Irish priesthood are concerned, is nothing better than a mockery and a fiction .- I am, sir, yours

> ALEX. HALLOWELL, Curate of Buntry.

NATIONAL HUMILIATION.

By his Excellency, George N. Briggs, Gover-nor of the Commonwealth of Massachusetts: A Proclamation for a day of Public Fasting, Humiliation and Prayer.

A proper sense of the goodness of Gon leads individuals and communities to manifest their grati-tude to him by public acts of Thanksgiving and Praise.

When individuals and communities feel the force of the great moral truth, that "they have all gone out of the way,? and are sinners in His sight, it is their appropriate duty to humble themselves before As ambassadors of Christ, let us call upon them with him, and implore his pardoning mercy. From their learliest history, the people of this Commonwealth name, that they be reconciled to God; and may we have observed these solemn rites. In continuation of this ancient Christian custom, I do, by and with combined efforts, in the conversion of many sinners, the advice and consent of the Council, appoint and in the advancing edification of the people of THURSDAY, THE EIGHTII DAY OF APRIL food! of HUMILIATION, FASTING, and PRAYER.

Let not a thoughtless disregard of its rightful observance add to the catalogue of transgression and irreligion which renders its duties so important and necessary.

I earnestly request the people of Massachusetts show their respect for this religious example of their Fathers, by turning aside from their usual course of business and recreations, and going up to their temples of worship with their spiritual teachers, there with contrite hearts to humble themselves before their MAKER, and supplicate his blessings

upon themselves and upon their Country. Remembering with gratitude, that when we were a small and feeble people, His hand led us, and His right hand held us, let us entreat. Him, now that we are a numerous and prosperous people, that He will not leave us to the pride of our own hearts, and the

blindness of our own way: That, in all the varied pursuits and business of life, in all our relations and intercourse with each other, we may be influenced and controlled by the principles of honesty and good will so heautifully and clearly delineated in the Gospel of Ilis Son:

That he will endow with wisdom all the institutions of the Commonwealth, designed to improve the condition of every class of our people, in Education, Literature, Science, Civil Liberty, Morality, and Religion:

That He will bless us in the healthful and regular succession of the seasons, in seed time and in har-

That He will animate our hearts with Christian enevalence, keeping ever present the words of the Savious, the peer ye have always with you, and dispose us cheefully to discharge towards them the duty which that truth inculcates :

That in the midst of fulness and plenty, He will awaken within us an active sympathy for that numerous portion of our fellow-beings, who at this moment, in a distant hemisphere, are visited with the scourge of tamine, and perishing with hunger.

Covering curselves with humility as with a garment, let us devoully entreat. Him to put an end to the war new existing between our own and the people of a sister Republic, and pray that the time may soon come, when His word shall go forth, that the sword shall cease to kill.

That He will in mercy regard the bereaved and destitute :

That He will restrain the limits of Slavery in our own, and in other lands, and hasten the time when the interests and the happiness of the Master and Slave shall be advanced by bursting the chains of every bondman on the face of the earth:

That He will teach us the great lesson, that if we should possess every temporal blessing which a people are capable of enjoying, but should not spiritually the wise unto salvation? we should fail in the essential end of existence, and hereafter may experience the full import of the weighty declara-tion of the Son of God, 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?'

That He will give to the members of this Federal Union a love of Justice and Harmony, promote a brotherly feeling in the nations, crown with success the means employed for the general diffusion of the Gospel, and cause the whole earth to be illuminated by the ' Sun of Righteonsness.'

Given at the Council Chamber in Boston, this twenty-seventh day of February, in the year of our Lord one thousand eight hundred and fortyseven, and of the Independence of the United States the seventy-first. GEORGE N. BRIGGS.

By His Excellency the Governor, with the advice and consent of the Commil.

John G. Palrney, Secretary. God save the Commonwealth of Massachusetts!

## THE JUBILEE.

The Romish journals inform us [ New York Protestant Churchman] that the Jubilee commenced in the Dioceses of New-York and Philadelphia, on the first Sunday in March. Some of our readers will be carious to know something concerning the nature and objects of this Institution : one of the most glaring and shameful results of the manifold supertitions of Rome. The following, from one of our exchanges, will be sufficient for this purpose:-

"A Jubilee is a plenary indulgence, accompanied with extraordinary solomnities and particular privileges. It is called a Jubilce, as being a time when the treasures of the Church are opened with greater. freedom, as mercy was shown in greater abundance by the order of God, in the old law, during the year of Jubilee. (See the Book of Levificus, c. xxv.) The first Jubilee which is recorded in lustory is that which was published by Boniface VIII., in the year 1300. It is said that an aged man was presented to him on the first day of the year in the Church of St. Peter, who narrated to him that he had been directed by his lifther, when dving, to visit Rome and the Church of conciliating policy of government, and the fears of St. Peter, during that first year of the coming century, and to gain there a plenary indulgence, as he had himself done in the year 1200. This, it is continued, occasioned the publication of the universal plenary indulgence. The Pope regulated in his Bull, that the Inbilee should he repeated in the first year of every century; Clement VI. reduced this term, and granted a Jubilee in 1350, and decreed that it should recur again at the end of fifty years. It is said that millions of pilgrims visited Rome during the Jubilee of