

The Bazaar.

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

VOLUME V.—No. 37.]

QUEBEC, THURSDAY, DECEMBER 7, 1848.

[WHOLE NUMBER 245

CHRIST'S SECOND COMING.
The Lord shall come! the earth shall quake;
The mountains to their centre shake;
And, withering from the vaults of night,
The stars shall pale their feeble light.

The Lord shall come! but not the same
As once in lowliness He came;
A silent Lamb before his foes,
A weary Man, and full of woes.

The Lord shall come! a dreadful form,
With rainbow wreath and robes of storm;
On clouds-wings, and wings of wind!
Appointed Judge of all mankind.

Can this be He, who went to stray
As pilgrims on the world's highway,
Oppressed by power and mocked by pride,
The Nazarene—the crucified?

While sinners in despair shall call,
"Rocks, hide us; mountains, on us fall!"
The saints, ascending from the tomb,
Shall joyful sing, "The Lord is come!"
Bishop Heber.

CHURCH MISSIONARY SOCIETY.
Speech delivered by the Right Rev. Samuel Wilberforce, D. D., Lord Bishop of Oxford, at the Society's Jubilee Meeting, 2nd of November 1848.

When I fixed my mind on the little room in which fifty years ago were gathered together that little company of overworked parish priests labouring together day and night in their holy vocation, in the midst of the almost overwhelming multitude of the world of this metropolis, and called to mind what glorious thoughts there were then struggling in their souls—what mighty impulses God's Spirit was working in their hearts—as I looked back to that scene, I felt humbled with admiration and wonder at the grace of God producing such fruit, since the time which has been alluded to by Sir R. Inglis, when the whole Church of Christ was gathered together in that upper chamber with the door shut upon them for fear of the Jews, when mightier issues were struggling in fewer numbers. (Applause.) And this Resolution points us to what was their strength and the foundation of their hope. It was purely and entirely a work of faith. (Applause.) They undertook that work not as shallow and capricious men often undertake benevolent beginnings, little and fanciful in themselves, to lay them aside at the first blast of a strong opposition, but gravely and thoughtfully, as men who knew that it was a great thing to labour for God, and a mighty trust to begin anything in furtherance of his kingdom. They undertook the task then—having well calculated the cost—and believing the word of Christ was plain, "Go ye forth," etc., "into all the earth"—and that this command was as binding on them as it was on the first apostles. They saw the Church slumbering in the world, and all unlikely as it seemed to them that they could arouse its slumbering heart they said, "nevertheless, if God be willing, we will go forth in this undertaking. He has kept us, and in his name we will awaken this endeavour." And perceiving from the first that they would have to encounter great difficulties, they were not beaten back when they arose.

And many were the difficulties that arose in their onward path. There was first the difficulty which always waits on any great work of God—the certain opposition always started up by the great enemy of Christ and man, and exhibited in the hatred—in the direct opposition—in the mocking scorn, and often in the cold and pretended sympathy of the world around them. (Applause.) All these awaited the undertaking. And there were also many prophets in those days who prophesied a speedy and ridiculous failure from this beginning, there were many Ismaels in the world—for the son of the bond-woman would always be against the son of the free-woman. But they were not afraid, they went calmly and straightforward on in the path of which they saw the hopeful beginning, and God prospered them and blessed them. But this was not their only difficulty. There was still a greater difficulty to be met and overcome. Not only were they met by the opposition of the world, but by the utter coldness and apathy of the Church herself. I speak this because it is the truth, and because I feel that it never can promote God's honour or man's good to conceal or disavow the truth. (Applause.) The beginning of this work was in the darkest and coldest time in the whole history of the Church of England, a period of coldness and of darkness of which we in these days and with our knowledge of what now exists, can hardly have a conception without going patiently back and inquiring into the events and circumstances of that time, and comparing the principle of action in every single department of Christian work, Christian labour, and Christian principle, with those which are now admitted and acted upon by all men. (Applause.) They lived at the close of a period when the Church was so apathetic, that not only had she done nothing towards her great work of evangelizing the heathen; but, as my predecessor has told you, allowed influence at home to wither and decay in her hands, leaving our own increasing population to grow up in Heathenism, and only showed her semi-vitality, or rather her anti-vitality, by casting out from her bosom that great and good man—that saint of God—John Wesley. (Applause)—whom God had raised up, let us never forget, within her own communion, to do his own work in his own way, and who elung to her till he found that he must make choice of not labouring for God, or labouring without her communion. (Cheers.) It was at the close of such a period as this,

when all was darkness around them, that God put these thoughts into the hearts of these men. It was a time when, so far from evangelizing the earth, England could hardly be won after years of labour to allow so much of brotherhood between herself and others, as to abandon the accursed slave trade and the profits which it brought to her. (Applause.) How can a nation—they might well have said—how can a nation which is sunk to all its obligations, as when this note of warning has been sounded, still to determine to adhere to this traffic, how can that be a people that can be raised to carry the word of God to those very tribes they are so abusing. (Hear, hear.) But, my Lord, they knew that God's word remains sure, and they determined to act upon it; and so the blessing which waits always upon faithful endeavours was vouchsafed unto them—not given at once, not given without days of waiting, without nights of prayer, without self-denial, without the frown of the world, without "fights without," without "fears within," but given in God's time, given surely, given abundantly. Many of those who first devised this great endeavour were allowed by him to live until they had seen its firm foundations well established, and its goodly superstructure certainly arising. (Hear, hear.) Surely we may, in the words of this Resolution, thank God heartily that he gave them the zeal, that he gave them the wisdom, that he gave them the ability to lay these foundations, upon which others since have built, that he suffered them in that day to freight their vessel with his truth, that he allowed them in the daring of true faith to set it upon the tides of his mysterious providence, leaving it to him to guide its course, and to accomplish its adventure. (Loud applause.)

And now, my Lord, what remains to say but what is our duty, who are the inheritors of their toil? It will not do for us barely to thank God for what he enabled them to do, and then to sit listlessly down, as if all were done. It is the condition of those who come late in the history of Christ's Church that they have less to originate, but they have more to continue, that they have to take up the work of others, and to carry that work on. And what is taking up the work of others? It is not letting the foundation rest as a foundation, and slumbering while we ought to be building; but it is on the same principles, with the same materials, with the same zeal and diligence, endeavouring in our day to perfect that which they were enabled to begin in theirs. And this is a work which, whenever it is undertaken, will call forth faith and watchfulness, and self-denial and labour. (Hear, hear.) I know not, my Lord, whether those remarks in the report which was read to us at the opening of this day's proceedings, and which seemed to argue difficulties as in the way of the Society, pointed to any specific difficulties which the Committee apprehended; or whether they were merely a declaration of the great truth that never shall God's work be done without difficulty, never without trying and testing the faith of those who are engaged in it, never without sufficient discouragement to drive from it the faithful and the shallow-hearted. (Applause.) But I say that, whether it were to specific difficulties that these words pointed, or to this more general truth, it needs to be sunk deeply in all our hearts, that we cannot do the work of God ourselves without self-denial and sacrifices; that if we would carry on the work of those who have gone before us, it must be by acting in their strength, upon their principles, in the strength which God gives to those who simply trust his word, and obediently carry out its requirements.

And then, my Lord, if such a spirit through his goodness is given to us, we may indeed rejoice at the share in the labour which he has appointed for us. It is not indeed of us to have the stirring adventure of starting a new institution and watching its struggling through its first day of difficulty; it is to inherit these labours from others, and carry them on to perfection. And so it is with all God's works, whether in grace or in providence. (Hear, hear.) What a striking example do we see of it in that which is going on in those great seas, where year after year myriads of artificers, hardly discernible by the naked eye of man, are raising underneath the waves the foundations of that which shall in future generations be islands raised in the bosom of the sea, which shall bear them on its breast when the rays of heaven fall upon the green verdure of those beautiful lands. Now, to such a time as this our lot has brought us. Our fathers laid the foundation deep—they laid the foundation deep because they were true builders, and they understood that men must not build for God upon the shifting sands of worldly expediency (applause), but that they must dig deep and found upon a rock—and that rock was Christ. (Applause.) They knew this truth, my Lord, and so they did dig deep, and did lay the foundation there; and God has suffered it now to raise its head above the angry storms which broke then so fiercely around its earliest beginnings. And now in many a spot the palm-tree and verdure of the earth are clothing that which was then an unseen, unnoticed, almost unknown labour, and it is ours to cultivate that field, it is ours to make it glad indeed, and make it bear fruit abundantly to the honour of Christ's name. I think we did well therefore, my Lord, at the bidding of the Committee, to open this our day of thanksgiving with earnest, hearty prayer to God, to seek that blessing in which

alone we can be strong, then to survey what we are doing, having been guided in the voice of the Psalmist to the true light in which to look at what God had wrought, and then to ascribe to him all the praise from first to last. In such a spirit, my Lord, may we go on, with no vaunting of our own ability, with no trust and confidence in our own practised administration of affairs, with nothing like a thought in any heart as we survey this great Institution, "look at this Babylon that I have builded;" but seeing as the apostles did of old, when they saw the power of the world falling before them, the hand of God in everything, the name of Christ their only strength, the spirit of Christ the only power that could keep them standing, the glory of God in Christ in man's redemption their one and single desire. May it be ours, my Lord, to go from this Jubilee with simpler, stronger, humbler, more self-distrusting thoughts; and may those who come after us have to tell how our first Jubilee was kept in humiliation and prayer, and say how God has blessed this Society since, and the second Jubilee shall be greater than the first.

The Right Rev. Prelate resumed his seat amidst very loud and prolonged applause.]

to bear the reproach of the world for his sake.

Let your Confirmation day therefore be the beginning of a new life—a day of decision for the service of God. Too long have you been under the wretched and disgraceful bondage of Satan. Too long have you followed "the friendship of the world, which is an enmity with God," and the hateful love of those sins, which murdered the Lord Christ. Remember this—your Saviour came from heaven to break all your chains for ever. His Spirit is promised to enable you solemnly, publicly, cheerfully, and for ever to cleave to him. May I not ask you—Dost thou not think, that thou art bound to believe and do as was promised for thee? Oh! may every heart reply—Yes, verily, and by God's help so I will! "O Lord, my Lord; other Lords besides thee have had dominion over me; but by thee only will I make mention of thy name."

III.—I have now endeavoured to show you, my dear young friend, that Confirmation is a much more serious work than many think it to be, or perhaps, than you yourself used to regard it. It will be to you either a great sin or a great blessing—either a solemn mockery or an acceptable service, according as your heart is careless and ignorant, or right with God. If you desire it to be an act acceptable to God, it must be done in simple, humble faith. Everything done without faith, is done to no purpose; is hateful instead of pleasing to God. The holiest saint could not perform this work of himself. He could not make or stand to the profession, which Confirmation requires of us. But if you are listening and waiting to be taught of God, he will show you that you are a quibbling, helpless sinner; that you need his pardon for every act, thought, and word of your past life, and his Almighty help to enable you for his service. He will teach you also, that if you would obtain his mercy and grace, you must be a praying sinner. You must ask, seek, and knock at his door of mercy, in the name of Jesus continually. You must pray that you may be made to love your Bible, as well as to read it,—to search it daily, and yet never without seeking for the teaching of the Holy Spirit. Thus you will learn more than all human learning could show you; and your feeling of ignorance, guilt, and helplessness will draw your heart to him who hath said—"Him that cometh unto me I will in no wise cast out." And how will every attempt to come to him by prayer break some chain of sin, or the world, by which, till now, Satan has held you! How will it also bring fresh love to your Saviour; so that you will be many times in the day yielding yourself to him; remembering his many claims upon you, and especially this one claim—Ye are bought with a price. 5

But perhaps you will say—"I do not wish to be so fond of the world as to lose my soul; but in going to be confirmed, I certainly do not mean wholly to give it up. I cannot make promises, which perhaps my friends may object to my keeping, which my circumstances in life may oblige me to break, or which may, without any use, rob me of many an harmless pleasure. But I must again warn you to count the cost, and not to seek to have matters between God and the world. Many have tried this, before you, and have soon turned quite away from God and quite to the world, because they found it impossible to serve, love, and follow both. I would not have you come to Confirmation with such a heart as this I would not have you suppose that every young person—fit or unfit—ought to be confirmed; and that, though your conscience now tells you that you cannot perform the vow, yet that you must go for decency or custom's sake. I would almost as soon see you kneeling down to the stock of a tree, as profaning the house of God with such a lying service. The Lord save you from this dreadful sin. I must also remind you that the promises made at your baptism are binding upon you before you are confirmed, and even though you should never be confirmed. They were made in your name, and for your good; because you could not be too soon brought to Christ, or too soon taken into covenant with God, and enjoy the blessing of his favour. And therefore at your hands they will be required. The sin of breaking them will be your own. In your present state therefore you are "in a straight betwixt two." To be confirmed, as many are, in ignorance and hypocrisy, is mockery. To turn away from this engagement, as if it was too strict for you, is rebellion. It is as if you said, "I love my own way and pleasure. I cannot part with the world for Christ. I cannot give up my will to him." Either way is sin and ruin. Only one choice remains. It is the path straight forward to heaven—Come to Christ, and, by faith in him, yield up your heart to God.

I do not therefore discourage you from being confirmed. Confirmation, rightly understood and undertaken, is this giving up of the heart to God, that you may be his, now and for ever. It is to "forsake the foolish, and live;" to make to a covenant

with God, believing in his holy word, walking in his holy, safe, and pleasant ways. Oh! how do I wish—how do I desire and pray—that all my young friends may be thus confirmed! Nothing could be more delightful to my mind than to see you, at the time that the world smiles and looks gay, to draw your heart from God—each, from this time, crying to God, "My Father! thou art the guide of my youth;" and to each other, "Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." I do not tell you that your path will be smooth and easy; but the promise is sure—"As thy days, so shall thy strength be." 8

And what can I say more? Let me "beseech you by the mercies of God!" yes, more, by the love of a dying Saviour, to present your bodies a living sacrifice" to his service. Do you believe that Jesus died for you? Then how can you love that sin which caused his death? How can you love that world that hated him? Are you not surely ready to say, "Lord, I would be thine; by thy grace I would follow thee whithersoever thou goest?" You would lose nothing by being the disciple of Jesus—nothing at least that is worth keeping; nothing but the friendship of those who despised him. You will indeed lose the world; but then you will lose your taste for the world; and the loss of what you have no taste for, will be little felt.

Yet do not think that you will walk alone. No, you will have all you want on your side. The devil, indeed, whom you have renounced, will be against you; the world with all its pomps and vanities, will be against you; "the sinful lusts of the flesh" will be against you. Thus, all the world, all hell, all the power of sin, will show themselves your enemies. But all in heaven is on your side; and you may boldly say, "If God be for me, who can be against me?" 10

And then you have all the people of God with you; all ready to help and encourage you by their example, their counsel, and their prayers. Thus does our blessed Lord, "whose we are, and whom we serve," shew himself to us, full of care, full of pity, full of power; infinitely wise to know our difficulties, and infinitely gracious to provide for them!

I have said much to you about preparation for Confirmation. But I must not leave you there. I would follow you home. There I would entreat you, to spend some serious moments in earnest prayer, that the Lord would be pleased to accept the sacrifice you have just made of yourself for his service: that he would confirm and strengthen you by his Spirit day by day; and help you in heart and life to walk worthily of his name.

And is this all? Oh no. It is but as the "beginning of days." You will have just professed yourself a soldier, a servant of Jesus Christ. Much therefore will be expected from you. The world will expect much from you. They will watch your conduct most narrowly; and should they see you returning to worldly pleasures; or yielding to bad tempers; or joining in worldly company—what a reproach will you bring upon your Saviour's name! What a loss will you suffer in your own soul! Let your religion then reach to everything: to every part of your conduct. You profess to have renounced "the sinful lusts of the flesh;" Oh! let your temper, your manner, your behaviour, adorn the Gospel of Christ. Be cheerful, be humble. Seek to follow your Saviour in meekness, lowliness, and peace, and love. And be not ashamed of his name. I would not have you talkative! But I would have you seek to persuade your companions and your neighbours to join you in the service of God. And this will be better done by a quiet, humble, holy life, than by a forward profession.

But in thinking seriously as you ought to do about Confirmation, I will not have you suppose, that it has any merit to obtain the favour of God. If the King should condescend to take you into his service: instead of making any boast of entering into it, you would rather feel thankful to him for this mark of his special favour. And when the King of kings, in infinite grace, brings you into his service—yea—into the bosom of his family—when he actually engages—"I will be a father unto you, and you shall be my son or my daughter; and when under the constraint of this promise, he calls—"My child, "give me thine heart!" I now must you cast away every unrighteous feeling of goodness and merit, and lie in the dust, wondering, and praising him for his free, rich, unbounded grace!

In conclusion, if you have come to Confirmation with a sincere desire to profess yourself a member of the Church of Christ, you will be instructed to draw nigh the table of the Lord. There you will, from time to time, renew your Confirmation vows. You will partake of the pledges of the dying love of Christ, to the strengthening and refreshing of your souls.

One word more, my dear young friends. I cannot bear the thought, that, after having "put your hand to the plough, you should look back;" and declare yourself "unfit for the kingdom of God." 2 Yet the danger is so great, that I cannot but tremble for

you. Often remember your Confirmation-day; often renew your Confirmation-vows. Pray much, pray earnestly, pray, without ceasing, "to him who is able to keep you from falling," and who hath promised to each of His people, "I will never leave thee, nor forsake thee. I will put my fear in thy hearts, that they shall not depart from me." 3

KNOW THYSELF.
In the ancient city of Carthage, dwelt a holy man, who was held in much esteem among all the people for his piety and charity, and, up to the time I speak of, he was remarkable for great humility of demeanour. But Scripture says, "Let him that thinketh he standeth, take heed lest he fall." This man had imperceptibly begun to think a little more highly of himself than he ought, and proportionally to think a little less kindly and considerately of his neighbours. A spirit of vain curiosity, also, had begun to work in him, such as became not the Gospel of Christ. He prayed to God, not to save his soul, nor yet to certify him it was in a safe state, but he desired to be informed what exact place he should hold in the kingdom of God. No answer came immediately, and he laid him down to rest; but a little before dawn he was suddenly awakened and he heard a still, distinct voice saying to him; "Arise, and go out into the principal streets of the town, and there the question which thou hast asked shall be answered." He lost no time, and soon stood at the head of the main street of Carthage. Presently he perceived a figure emerging from a neighbouring street. It was an old man, his cheeks were furrowed, his countenance worn, and his garments very poor and mean. Yet there was no appearance of disquietude or discontent about him; on the contrary, he was cheerful, and he had that sort of twinkle in his eye which Solomon pictured to himself when he said, "He that is of a merry heart hath a continual feast." He took no notice of our saint, nor our saint of him, but taking a besom from his shoulder, he quietly began to sweep the crossing. Our saint said nothing, but he marked him; and in a little time the same distinct voice, which he had heard in his chamber, addressed him thus:

"In the kingdom of glory thou art to sit at that man's feet."—"O Lord," said the saint, "I thank thee! I was waxing proud, and Thou hast taught me to know myself better." He went home, and it was remarked, that from that time he became more humble and pious and loving; he became more like what a saint ought to be than he had been before; and he admired himself less, in proportion as he really grew in every Christian grace, and as men beheld in him the adornment of a heavenly spirit.

THE CLERGY RESERVE FUND.
To the Editor of The Church (Toronto).
Dear Sir,—I hope suggestion is neither dictation nor vanity, otherwise I would refrain from the following hints; but having been resident in Canada for upwards of fifteen years, and actively engaged as a Clergyman, in this Diocese, for more than eight, I may, perhaps, be supposed not entirely ignorant of the things which affect the welfare of our Colonial Church.

In the appendix to the last Report of the venerable Society for the Propagation of the Gospel, (which, as is well known, is the trustee for the Church's portion of the Clergy Reserve Fund,) I see the interests of our Theological Institution are strongly and ably recommended to the Society's attention and aid: with this, therefore, for my apology, permit me to state some reasons which appear to make it highly desirable that not only the Theological Institution, but also the Bishops and Archdeacons necessary for the efficient working of the Church in this Province, should at once be permanently endowed out of this Clergy Reserve Funds, now or hereafter to be in the Society's hands.

I shall—in this letter at least—take it for granted that the vast importance of these offices and institutions to the well-being of the Church, all admit, and simply shew the grounds on which they should first be provided for out of the Clergy Reserve Funds, belonging to the Church in this Province;—Ist. They are beyond the successful reach of the voluntary principle. The impossibility of securing anything approaching a decent maintenance, even for Pious Clergymen, from this source, is well known,—though, in this case, the benefits derived are palpable to all, and the marked justice of the claim not to be disputed.

But with the higher officers of the Church it is very different: in the most worldly age, life, too, as it is, with sectarian self-exaltation, indifference and insubordination, even too many Churchmen have too little deep feeling respecting the necessity of Episcopacy, or the importance of those other offices and institutions which tend either to secure the discipline of the Church, or to increase the efficiency of its Ministry. This being the case, it is mere folly to expect that those who neglect their duty to their Parish Priest, would make any effort to support those offices and institutions, however sacred, the benefits of which are more indirect, and so little understood or valued. Hence, as from the voluntary principle we can at present expect little to be done towards endowing or supporting our Bishops, Archdeacons, or Theological Institution, it is most important that they should be secured in perpetuity, while the means are with the Divine blessing in our hands to do so.

Truly, few thinking persons will deny the importance of presenting the Church of the Living God to the world in as dignified and influential a position as possible.—Jehovah's first care, with respect to the Jewish nation, was to secure the splendour and constant celebration of His worship, by making the most ample provision for the support of His Temple and Priesthood. And the experience of the purest Christianity has taught us the same lesson. It was not until Christianity was cherished by the tem-

peratures of the world, that it was able to bear the reproach of the world for his sake.

Let your Confirmation day therefore be the beginning of a new life—a day of decision for the service of God. Too long have you been under the wretched and disgraceful bondage of Satan. Too long have you followed "the friendship of the world, which is an enmity with God," and the hateful love of those sins, which murdered the Lord Christ. Remember this—your Saviour came from heaven to break all your chains for ever. His Spirit is promised to enable you solemnly, publicly, cheerfully, and for ever to cleave to him. May I not ask you—Dost thou not think, that thou art bound to believe and do as was promised for thee? Oh! may every heart reply—Yes, verily, and by God's help so I will! "O Lord, my Lord; other Lords besides thee have had dominion over me; but by thee only will I make mention of thy name."

III.—I have now endeavoured to show you, my dear young friend, that Confirmation is a much more serious work than many think it to be, or perhaps, than you yourself used to regard it. It will be to you either a great sin or a great blessing—either a solemn mockery or an acceptable service, according as your heart is careless and ignorant, or right with God. If you desire it to be an act acceptable to God, it must be done in simple, humble faith. Everything done without faith, is done to no purpose; is hateful instead of pleasing to God. The holiest saint could not perform this work of himself. He could not make or stand to the profession, which Confirmation requires of us. But if you are listening and waiting to be taught of God, he will show you that you are a quibbling, helpless sinner; that you need his pardon for every act, thought, and word of your past life, and his Almighty help to enable you for his service. He will teach you also, that if you would obtain his mercy and grace, you must be a praying sinner. You must ask, seek, and knock at his door of mercy, in the name of Jesus continually. You must pray that you may be made to love your Bible, as well as to read it,—to search it daily, and yet never without seeking for the teaching of the Holy Spirit. Thus you will learn more than all human learning could show you; and your feeling of ignorance, guilt, and helplessness will draw your heart to him who hath said—"Him that cometh unto me I will in no wise cast out." And how will every attempt to come to him by prayer break some chain of sin, or the world, by which, till now, Satan has held you! How will it also bring fresh love to your Saviour; so that you will be many times in the day yielding yourself to him; remembering his many claims upon you, and especially this one claim—Ye are bought with a price. 5

But perhaps you will say—"I do not wish to be so fond of the world as to lose my soul; but in going to be confirmed, I certainly do not mean wholly to give it up. I cannot make promises, which perhaps my friends may object to my keeping, which my circumstances in life may oblige me to break, or which may, without any use, rob me of many an harmless pleasure. But I must again warn you to count the cost, and not to seek to have matters between God and the world. Many have tried this, before you, and have soon turned quite away from God and quite to the world, because they found it impossible to serve, love, and follow both. I would not have you come to Confirmation with such a heart as this I would not have you suppose that every young person—fit or unfit—ought to be confirmed; and that, though your conscience now tells you that you cannot perform the vow, yet that you must go for decency or custom's sake. I would almost as soon see you kneeling down to the stock of a tree, as profaning the house of God with such a lying service. The Lord save you from this dreadful sin. I must also remind you that the promises made at your baptism are binding upon you before you are confirmed, and even though you should never be confirmed. They were made in your name, and for your good; because you could not be too soon brought to Christ, or too soon taken into covenant with God, and enjoy the blessing of his favour. And therefore at your hands they will be required. The sin of breaking them will be your own. In your present state therefore you are "in a straight betwixt two." To be confirmed, as many are, in ignorance and hypocrisy, is mockery. To turn away from this engagement, as if it was too strict for you, is rebellion. It is as if you said, "I love my own way and pleasure. I cannot part with the world for Christ. I cannot give up my will to him." Either way is sin and ruin. Only one choice remains. It is the path straight forward to heaven—Come to Christ, and, by faith in him, yield up your heart to God.

I do not therefore discourage you from being confirmed. Confirmation, rightly understood and undertaken, is this giving up of the heart to God, that you may be his, now and for ever. It is to "forsake the foolish, and live;" to make to a covenant

with God, believing in his holy word, walking in his holy, safe, and pleasant ways. Oh! how do I wish—how do I desire and pray—that all my young friends may be thus confirmed! Nothing could be more delightful to my mind than to see you, at the time that the world smiles and looks gay, to draw your heart from God—each, from this time, crying to God, "My Father! thou art the guide of my youth;" and to each other, "Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." I do not tell you that your path will be smooth and easy; but the promise is sure—"As thy days, so shall thy strength be." 8

And what can I say more? Let me "beseech you by the mercies of God!" yes, more, by the love of a dying Saviour, to present your bodies a living sacrifice" to his service. Do you believe that Jesus died for you? Then how can you love that sin which caused his death? How can you love that world that hated him? Are you not surely ready to say, "Lord, I would be thine; by thy grace I would follow thee whithersoever thou goest?" You would lose nothing by being the disciple of Jesus—nothing at least that is worth keeping; nothing but the friendship of those who despised him. You will indeed lose the world; but then you will lose your taste for the world; and the loss of what you have no taste for, will be little felt.

Yet do not think that you will walk alone. No, you will have all you want on your side. The devil, indeed, whom you have renounced, will be against you; the world with all its pomps and vanities, will be against you; "the sinful lusts of the flesh" will be against you. Thus, all the world, all hell, all the power of sin, will show themselves your enemies. But all in heaven is on your side; and you may boldly say, "If God be for me, who can be against me?" 10

And then you have all the people of God with you; all ready to help and encourage you by their example, their counsel, and their prayers. Thus does our blessed Lord, "whose we are, and whom we serve," shew himself to us, full of care, full of pity, full of power; infinitely wise to know our difficulties, and infinitely gracious to provide for them!

I have said much to you about preparation for Confirmation. But I must not leave you there. I would follow you home. There I would entreat you, to spend some serious moments in earnest prayer, that the Lord would be pleased to accept the sacrifice you have just made of yourself for his service: that he would confirm and strengthen you by his Spirit day by day; and help you in heart and life to walk worthily of his name.

And is this all? Oh no. It is but as the "beginning of days." You will have just professed yourself a soldier, a servant of Jesus Christ. Much therefore will be expected from you. The world will expect much from you. They will watch your conduct most narrowly; and should they see you returning to worldly pleasures; or yielding to bad tempers; or joining in worldly company—what a reproach will you bring upon your Saviour's name! What a loss will you suffer in your own soul! Let your religion then reach to everything: to every part of your conduct. You profess to have renounced "the sinful lusts of the flesh;" Oh! let your temper, your manner, your behaviour, adorn the Gospel of Christ. Be cheerful, be humble. Seek to follow your Saviour in meekness, lowliness, and peace, and love. And be not ashamed of his name. I would not have you talkative! But I would have you seek to persuade your companions and your neighbours to join you in the service of God. And this will be better done by a quiet, humble, holy life, than by a forward profession.

But in thinking seriously as you ought to do about Confirmation, I will not have you suppose, that it has any merit to obtain the favour of God. If the King should condescend to take you into his service: instead of making any boast of entering into it, you would rather feel thankful to him for this mark of his special favour. And when the King of kings, in infinite grace, brings you into his service—yea—into the bosom of his family—when he actually engages—"I will be a father unto you, and you shall be my son or my daughter; and when under the constraint of this promise, he calls—"My child, "give me thine heart!" I now must you cast away every unrighteous feeling of goodness and merit, and lie in the dust, wondering, and praising him for his free, rich, unbounded grace!

In conclusion, if you have come to Confirmation with a sincere desire to profess yourself a member of the Church of Christ, you will be instructed to draw nigh the table of the Lord. There you will, from time to time, renew your Confirmation vows. You will partake of the pledges of the dying love of Christ, to the strengthening and refreshing of your souls.

One word more, my dear young friends. I cannot bear the thought, that, after having "put your hand to the plough, you should look back;" and declare yourself "unfit for the kingdom of God." 2 Yet the danger is so great, that I cannot but tremble for

you. Often remember your Confirmation-day; often renew your Confirmation-vows. Pray much, pray earnestly, pray, without ceasing, "to him who is able to keep you from falling," and who hath promised to each of His people, "I will never leave thee, nor forsake thee. I will put my fear in thy hearts, that they shall not depart from me." 3

KNOW THYSELF.
In the ancient city of Carthage, dwelt a holy man, who was held in much esteem among all the people for his piety and charity, and, up to the time I speak of, he was remarkable for great humility of demeanour. But Scripture says, "Let him that thinketh he standeth, take heed lest he fall." This man had imperceptibly begun to think a little more highly of himself than he ought, and proportionally to think a little less kindly and considerately of his neighbours. A spirit of vain curiosity, also, had begun to work in him, such as became not the Gospel of Christ. He prayed to God, not to save his soul, nor yet to certify him it was in a safe state, but he desired to be informed what exact place he should hold in the kingdom of God. No answer came immediately, and he laid him down to rest; but a little before dawn he was suddenly awakened and he heard a still, distinct voice saying to him; "Arise, and go out into the principal streets of the town, and there the question which thou hast asked shall be answered." He lost no time, and soon stood at the head of the main street of Carthage. Presently he perceived a figure emerging from a neighbouring street. It was an old man, his cheeks were furrowed, his countenance worn, and his garments very poor and mean. Yet there was no appearance of disquietude or discontent about him; on the contrary, he was cheerful, and he had that sort of twinkle in his eye which Solomon pictured to himself when he said, "He that is of a merry heart hath a continual feast." He took no notice of our saint, nor our saint of him, but taking a besom from his shoulder, he quietly began to sweep the crossing. Our saint said nothing, but he marked him; and in a little time the same distinct voice, which he had heard in his chamber, addressed him thus:

"In the kingdom of glory thou art to sit at that man's feet."—"O Lord," said the saint, "I thank thee! I was waxing proud, and Thou hast taught me to know myself better." He went home, and it was remarked, that from that time he became more humble and pious and loving; he became more like what a saint ought to be than he had been before; and he admired himself less, in proportion as he really grew in every Christian grace, and as men beheld in him the adornment of a heavenly spirit.

THE CLERGY RESERVE FUND.
To the Editor of The Church (Toronto).
Dear Sir,—I hope suggestion is neither dictation nor vanity, otherwise I would refrain from the following hints; but having been resident in Canada for upwards of fifteen years, and actively engaged as a Clergyman, in this Diocese, for more than eight, I may, perhaps, be supposed not entirely ignorant of the things which affect the welfare of our Colonial Church.

In the appendix to the last Report of the venerable Society for the Propagation of the Gospel, (which, as is well known, is the trustee for the Church's portion of the Clergy Reserve Fund,) I see the interests of our Theological Institution are strongly and ably recommended to the Society's attention and aid: with this, therefore, for my apology, permit me to state some reasons which appear to make it highly desirable that not only the Theological Institution, but also the Bishops and Archdeacons necessary for the efficient working of the Church in this Province, should at once be permanently endowed out of this Clergy Reserve Funds, now or hereafter to be in the Society's hands.

I shall—in this letter at least—take it for granted that the vast importance of these offices and institutions to the well-being of the Church, all admit, and simply shew the grounds on which they should first be provided for out of the Clergy Reserve Funds, belonging to the Church in this Province;—Ist. They are beyond the successful reach of the voluntary principle. The impossibility of securing anything approaching a decent maintenance, even for Pious Clergymen, from this source, is well known,—though, in this case, the benefits derived are palpable to all, and the marked justice of the claim not to be disputed.

But with the higher officers of the Church it is very different: in the most worldly age, life, too, as it is, with sectarian self-exaltation, indifference and insubordination, even too many Churchmen have too little deep feeling respecting the necessity of Episcopacy, or the importance of those other offices and institutions which tend either to secure the discipline of the Church, or to increase the efficiency of its Ministry. This being the case, it is mere folly to expect that those who neglect their duty to their Parish Priest, would make any effort to support those offices and institutions, however sacred, the benefits of which are more indirect, and so little understood or valued. Hence, as from the voluntary principle we can at present expect little to be done towards endowing or supporting our Bishops, Archdeacons, or Theological Institution, it is most important that they should be secured in perpetuity, while the means are with the Divine blessing in our hands to do so.

Truly, few thinking persons will deny the importance of presenting the Church of the Living God to the world in as dignified and influential a position as possible.—Jehovah's first care, with respect to the Jewish nation, was to secure the splendour and constant celebration of His worship, by making the most ample provision for the support of His Temple and Priesthood. And the experience of the purest Christianity has taught us the same lesson. It was not until Christianity was cherished by the tem-

peratures of the world, that it was able to bear the reproach of the world for his sake.

Let your Confirmation day therefore be the beginning of a new life—a day of decision for the service of God. Too long have you been under the wretched and disgraceful bondage of Satan. Too long have you followed "the friendship of the world, which is an enmity with God," and the hateful love of those sins, which murdered the Lord Christ. Remember this—your Saviour came from heaven to break all your chains for ever. His Spirit is promised to enable you solemnly, publicly, cheerfully, and for ever to cleave to him. May I not ask you—Dost thou not think, that thou art bound to believe and do as was promised for thee? Oh! may every heart reply—Yes, verily, and by God's help so I will! "O