

with four smaller children than I am, and not able to give me better clothes. I work in the factory most of the time, but the water is low, and I have not work to-day, so I am picking barberries for my mother to buy me a new jacket with." A tear coursed down the cheek of the lady, who was not an inattentive spectator to the scene. "George, my son," said she, "is it kind in you thus to address this poor boy, who is not, as you are, blest with an indulgent father to provide him with food and clothes?" The kind-hearted woman had touched a tender chord, for George was not destitute of tenderness and manly feelings. He burst into tears and entreated his mother to give the poor boy some of his clothes. The barberries were immediately purchased of the little fellow, for which he received enough to buy him a jacket and trousers. Nor did the kind-hearted mother of George confine her liberality to the boy with his barberries. The poor boy's mother has since shared liberally of her munificence, which she ever receives with the utmost gratitude.—*Fall River Monitor.*

From the Missionary.

THE CHRISTIAN MINISTRY.

"While our Lord lived on earth, he reserved the power of ordaining ministers, to himself. He gave the Apostles and the seventy disciples a commission to preach, but never allowed them to communicate that commission to any other. This was his own prerogative, which he would not impart to others, whilst he visibly governed the Church in person. Afterwards when the Apostles were the chief visible governors of the Church, they ordained ministers." All the Apostles together ordained the seven deacons in the Church of Jerusalem; Paul and Barnabas ordained Presbyters in every Church they visited; Timothy and Titus,—Bishops of Ephesus and Crete,—ordained ministers in those Churches; but there is not an instance in the first centuries of any mere Presbyter ever exercising this power. "It hath not been heard of," says Hooker, "that inferior Presbyters were ever authorized to ordain."

Another power peculiar to Bishops, and which inferior ministers were never known to exercise in the early ages of the Church, is that of the laying on of hands upon those who are baptized, in the holy ordinance of confirmation. The rite is reckoned by St. Paul among the "first principles," or rudiments, of the Christian religion, such as "repentance, faith and baptism." It appears from scripture to have been the practice of the Apostles to lay their hands on the disciples after baptism; which is what Bishops, their successors in the government of the Church, still do, in confirmation. We read in the Acts, that when Philip the deacon went down to Samaria and converted and baptized many Samaritans, the Apostles, who were still at Jerusalem, sent two of their own body, Peter and John, "who, when they were come down, prayed for them, and laid their hands on them, and they received the Holy Ghost." In like manner, when St. Paul came to Ephesus he laid hands on twelve disciples, who had already been baptized; "and when Paul had laid his hands upon them, the Holy Ghost came on them." These authorities from Scripture, joined to the universal practice of the church in the first centuries, prove that the power of administering confirmation is strictly appropriated to the highest order of the Christian Ministry. This subject will be more fully considered, when we come to treat of the rite of confirmation.

Priests, or Presbyters, have authority given them by the ordaining Bishop to preach, to baptize, to consecrate the Lord's Supper, and to offer up the public prayers of the Church. All these duties, excepting that of consecrating the eucharist, belong also to deacons, and he is authorized to assist in administering the communion, yet neither Presbyters nor Deacons can exercise any of these duties, without the Bishop's permission; because, as we have before remarked, "all offices annexed to the cure of souls, have constantly been understood to belong primarily to the Bishop, and to be executed by the inferior orders of Presbyters and Deacons only in subordination to him." We have, in Scripture, the examples of the seventy disciples, who were of the lowest order of ministers, going forth to preach the Gospel; and Philip the Deacon both preached and baptized;—hence we infer that Bishops may lawfully depute Deacons

to preach and baptize. The distinction of powers, then, is briefly this; to Bishops belong the exclusive right of ordaining and administering confirmation; to Presbyters, besides authority to preach and baptize, and offer up the prayers of the Church, the power is given of consecrating the holy eucharist; Deacons are empowered to preach, to baptize, to offer public prayers, and to assist the Priest in administering the Lord's Supper.

We shall here conclude all that we have at present to offer on the Ministry of the Church; thinking that we have already made it sufficiently "evident unto all men, diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests and Deacons."

We think it one of the strongest proofs to be desired in favour of Episcopacy, that no other form of Church government can be proved to have existed, from the Apostles' times, until the sixteenth century. We would therefore adopt the language of one, than whom no man was ever better entitled to the epithet 'judicious,' and say, 'A thousand, five hundred years, and upwards, the Church of Christ hath now continued under the sacred regimen of Bishops. Neither, so long, hath Christianity been ever planted in any kingdom throughout the world, but under this kind of government alone; which, to have been ordained of God, I am for my own part, even as resolutely persuaded, as that any other kind of government in the world whatsoever is of God.'

The Church thus established we conceive to be one, because it is always so represented in Scripture. 'The Lord added to the Church daily, such as should be saved;' 'God hath set some in the Church; first Apostles, secondarily Prophets, thirdly Teachers;' 'Feed the Church;' 'Tell it unto the Church;' 'If he neglect to hear the Church;' 'Give none offence to the Church of God.' Surely we may be permitted, after such examples, to speak of 'THE Church;' for we nowhere read of more than 'one Catholic and Apostolic Church;' and this is always spoken of in terms importing the strictest and most inviolable unity. Christ is said to be the Head of the Church, and the individual members of which it is composed, constitute 'his body,' 'As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one Spirit are ye all baptized into one body; now are they many members, yet but one body.' With such representations of the intimate union subsisting between the Divine Head, and all the members of his mystical body, Christians ought surely to be scrupulously careful 'that there be no schism in the body.' To say that there can be more than one pure and Apostolic Church, is to admit that many bodies may be united to one head, which is monstrous and absurd;—'Ye are THE BODY of Christ,' says St. Paul, 'and members in particular.'

FORSTER'S LIFE OF BISHOP JEBB.

These beautiful volumes have just come into our hands, being among the latest issues of the London press. We do not wait to read them before we cull some of the delightful illustrations which they bear, of the justice of that public sentiment, which uniformly designated him, long before his death, as "the good Bishop of Limerick." The biography is by his "daily companion" and "his own familiar friend," the Rev. Charles Forster, formerly the Bishop's Chaplain, and contains portions of his correspondence. The volumes are adorned with two portraits of Bishop Jebb, and with fac similes of his almost inimitable handwriting. The specimens of Greek and Hebrew character, could hardly be surpassed. The specimen of his writing with his left hand after the right was disabled by palsy, is as beautiful as it is curious. We do not profess to give any thing like an orderly account of the book; but have set down, as our eye, in passing, caught them, some few of the features of that daily beauty which adorned his life.

John Jebb was born in the city of Drogheda, Sept. 27, 1775. The family have been much distinguished in literature. Of his father's character, he records this pleasing incident—more precious than any intellectual trophy could be. Forty years after his death "one of my sisters in 1815, was passing through Drogheda, and went to look at the house in

which he had lived. Seeing a very old man in the street she asked, Who lives in that house? Being told, she asked again, Do you not know who lived there formerly? Yes, the old man replied, the best man that Drogheda ever saw lived there—Alderman Jebb.—My sister, I must observe, was utterly unknown in the place. If it be weakness, I trust it is an excusable weakness, to feel complacency in this testimony to the good name of my father, so long after his death." It is a weakness, most assuredly, that leans to virtue's side.

His brother, the late excellent Judge Jebb, who was ten years his senior, describes him as "a gentle, affectionate child, somewhat hasty in temper, but not bold; quiet and fond of reading, but at the same lively and loving play. Though not backwards in learning, he was not remarkably quick." Of his school education, he says himself, that it was "miserably deficient. But though not a grounded scholar, I carried away from Derry an awakened literary taste; and, if I do not deceive myself, a thoughtful and introspective mind." The latter expression is very beautiful and very characteristic. By dint of great exertion, he supplied in after years, in great measure, the defects of early education. Both in his success, and in the effort which it cost him, there is an instructive lesson. Accurate learning is most easily acquired at first. Therefore, let parents, teachers, and scholars look to the first habits of the mind. Great acquirements may be made by diligent application in after years. Therefore, let none be discouraged by the consciousness of defective preparation.

Many plans were proposed for the young contemplative—for such he seems habitually to have been from the first—the linen business, the army, medicine, the bar, "my own hankering," he writes, "was always after the Church. My brother said you will live and die a curate. This did not deter me." Mr. Jebb was ordained deacon in 1799, by Dr. Young, the Bishop of Clonfert, and entered immediately on a laborious Irish curacy; in the discharge of whose duties he laid the foundation of years of sickness, early decrepitude and untimely death. In every place which he occupied, he was active and prominent in the discharge of every duty; and he has recorded the remark, most expressive of his own excellent dispositions, and most encouraging to others—"I always found my private studies most successful when I was most actively engaged in plans of public utility." On one occasion, when he had asserted the rights of a candidate in a contested election, by reference to an act of Parliament, and gained the point, the clergyman whose opinion he had thus opposed and defeated, made the remark, "I thought Mr. Jebb was a man who knew nothing but his Bible; but I find that he is a man of business, and knows more than we all." The same clergyman was present when, for the first time he preached before the assembled Clergy a Visitation Sermon. Many of his friends coming up to congratulate him, Mr. Hare advanced, his brow bent, his person drawn up to its most commanding height, and, in his roughest voice, accosted him thus, "Sir, I give you no credit for that sermon. You stole it, Sir, you stole it." Recovered from his first surprise, Mr. Jebb inquired, "May I ask from whence." When, Mr. Hare's countenance relaxing into a smile, with a gentle tone and profound bow, he replied—"From your own life and conversation."—Such was the man.—*Ibid.*

DUTIES OF MINISTERS TO THEIR HEARERS.

Massillon justly observes, that the want of prayer is the principal cause of the little good which the generality of pastors do in their parishes, notwithstanding they may exactly fulfil all other duties of the ministry. They think they have performed their part well, when they have performed what is commanded; but by the small advantage accruing from it, they might perceive there is something wanting. The minister who does not habituate himself to devout prayer, will speak only to the ears of the people; because the spirit of God, who alone knows how to speak to the heart, and who through the neglect of prayer, has not taken his abode with him, will not speak by his mouth.

Philip Henry thus wrote upon a studying day: "I forgot when I began explicitly, and expressly to crave help from God, and the chariot wheels drove accordingly. Lord forgive my omissions, and keep me in the way of duty!" Indeed, as an old divine observes, "If God drop not down his assistance, we write with a pen that hath no ink. If any in the world need walk dependently upon God more than others, the minister is he."