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TO SLEEP. O sleep, sweet great, Thou welcome friend, thy mantle blest Around me softly wound in rest,
I veil my sight.

Kind be thy dreams, And holy; lead me forth by streams, Where dells and wild flower banks, in beams, Sweet beams, lie bright.

Soft on mine car, Let voice of woodland music clear, Melodious falling, charm and clear, With mystic might.

And zephyr by, Bid lightly, gently, skip and sigh, While bee on balmy dell doth ply Her lonely toil.

So, when again I wake to gloomy walls and pain, My soul, my freshened soul, thy reign Shall bless and proise.

The above versus are the composition of a country girl, in humble life, who left school but years ago for a suck bed, to which she has ever since been confined.] Episcopal Recorder.

The state of the s

ZACHARY AND ELIZABETH. When things are at worst, then God begins a change. The state of the Jewish church was extremely corrupted, immediately before the news of the gospel; yet, as bad as it was, not only the priesthood, but the courses of attendance continued, even from David's time till Christ's. It is a desperately depraved condition of a church, where no good orders are left.

Judea passed many troubles, many alterations; yet this orderly combination endured about an cleven hundred years. A settled good will not exsity be defeated; but in the change of persons will remain unchanged; and if it be forced to give way, leaves namorable footsteps behind it. If David foresaw the perpetuation of this holy ordinance, how much did he rejoice in the knowledge et it! Who would not be glad to do good, on condition that it may so long outlive him?

The successive turns to the legal ministration hald on, in a line never interrupted. Even in a forfora and miserable church, there may be a personal succession. How little were the dews better for this, when they had lost the Utim and Thummin, sincerity of doctrine and manners? This cayed with them, even while they and their sons crached Christ. What is more ordinary, thun wicked sons of holy parents? It is the succession of truth and holiness, that makes or justifies a church, winterer become of the persons.

Never times were so barren, as not to yield some good. The greatest dearth adonly some few good cars to the pleaners. Cirist would not have come into the world, but he would have some faithful to entertain him. He, that had the disposing of all times and men, would cast some holy ones into his even times. There had been no equality, that all chould either overrun or follow him, and none attend

Zachary and Elizabeth are just, both of Aaton's blood, and John Baptist of theirs. Whence should a holy seed spring, if not of the loins of Levil It is not in the power of parents to traduce holings to their children; it is the blessing of God, that feel's them in the virtues of their parents, as they feed them in their sins. There is no certainty, but there is fibelihood, of a holy generation, when the parents are such.

Ellerhoth was just, as well as Zachary: that the forerunner of a Saviour might be holy on both sides. If the stock and the graft be not both good, there is much danger of the finit. It is a happy match, when the husband and the wife are one; not only in themselves, but in God; not more in flesh, than in the Spirit. Grace makes no difference of sexes: rather, the weaker carries away the more honour because it hath had less helps.

It is easy to observe, that the New Testament affordeth more store of good women than the old. Elizaboth led the ring of this mercy; whose barrenness ended in a miraculous fruit, both of her body and of her time.

This religious pair made no less progress in virtue than in age; and yet their virtue could not make their best age fruitful. Elizabeth was barren. A just soul and a barren womb may well agree together. Amongst the Jews, barrencess was not a defect only, but a reproach; yet, while this good woman was fruitful of holy obedience, she was barren of children. As John, which was miraculously conceived by man, was a fit forerunner of him that was conceived by the Holy Ghost; so a barren matron was meet to make way for a virgin.

None but a son of Anron might offer incense to God in the temple, and not every son of Aaron and not any one at all seasons. God is a God of order; and hates confusion, no less than irreligion. Albeit he bath not so straitened himself under the gospel, as to tie his services to persons or places, yet his choice is now no less curious, because it is more large. He allows none but the authorised;

he authoriseth none but the worthy.

The incense doth ever smell of the hand that offers it. I doubt not, but that perfume was awester, which ascended up from the hand of a just Zachary. The sacrifice of the wicked is abomination to God.

There were courses of ministration in the legal services. God never purposed to burden any of his creatures with devotion. How vain is the ambition of any soul, that would load itself with the universal charge of all men! How thankless is their labour, that do wilfully overspend themselves in their ordi-

nary vocations! As Zachary had a course in God's house, so he carefully observed it. The favour of these respites in all things, God has still vouchsufed to bless the doubled his diligence. The more high and sacred feeble efforts which have been made for the extenour calling is, the more dangerous is neglect. It is | sion of his kingdom upon earth; and that our endeaour honour, that we may be allowed to wait on the vour should be, by increased fidelity and zeal to ob-God of heaven in these immediate services. Wo be tain, through the intercession of our blessed Reto us, if we slacken those duties, wherein God deemer, much larger measures of grace in time to mind of St. Paul in regard to this important relation. Hence, in his second Epistle to the Corinthians, he Hall's Contemplations.

THE PASTORAL LETTER,

of the House of Bishops, to the Clergy and Laity of the Protestant Episcopal Church in the United

States of America, 1817.

Beloved Brethren,—In compliance with one of our canons, the Bishops beg leave, at the close of the Triennial Convention of 1847, to address themselves in a Pastoral, Letter to the members of our Church in these United States. Although subjects of great importance and painful interest have been under consideration, and the same been earnestly discussed, it is most gratifying to reflect that, through the restraining influences of the Holy Spirit, our public discussions have been conducted with great moderation and propriety, and that, under the superintending providence of God, our deliberations have terminated in the adoption of measures which we may be permitted to hope will result in the best interests of the Church .- Let it be the resolve of each

of us that we will use our best endeavors to promote

this happy result, and let our prayers be offered up to Heaven, for that blessing without which all the efforts and counsels of man will be unavailing.

The Bishops, as directed by the 8th canon of 1814, have had before them, from all parts of our wide-spreading communion, reports of the progress and condition of the same during the last triennial period, and are happy to be able to state that God still vouchsafes to grant unmerited blessings to our Church. Her cords are still lengthening and stretching into new portions of the land, and her stakes lengthened where she was already established. In the number of new Churches built, and congregations formed, in some of the Dioceses, in the additions to the communion in others, and in the encouraging manner in which most of the reports speak of the general condition of their Dioceses, we cherish the

it becomes us in deep humility before God to inquire mitted to our trust; and whether, if we had been more diligent in the performance of all our duties, we might not have received a much larger effusion of the Spirit for the conversion of sinners, for the perfecting of the saints, and the effactual execution. perfecting of the saints, and the effectual operation the work of the Lord prosper in our bands. of all the institutions of the Church. When we consider the many advantages with which we are favoured for the promotion of pure and undefiled religion, and think upon the wealth, intelligence and influence belonging to our communion; when we comember the freeness and fulness of God's grace to his people who pray unto him through his Son Jesus Christ; when we read the sure promises of his word to those who preach it faithfully, and make full proof of their Aliaistry, must we not believe that, if all those had been more diligently used in a spirit of faith and prayer, Gol'm dessing would have much more abounced? Had more faithful and importanted prayer been offered by the great Lord of the harvest, what in increased number of faith the prayer been offered by the great let us be careful to see that those who come to them found to the harvest, what in increased number of faithful tuborate said that a house set to the great let us be careful to see that those who come to them Christ; when we read the sure promises of his

to be. To these few remarks on the general condition of Diocese has been admitted to our Union, the Dio- them. Nor can we be too earnest in exhorting our cese of Wisconsin; one beloved brother welcomed dear brethren to regard these little ones as lambs of into our house, the Bishop of Pennsylvania; and Curist's flock, whom they are bound most carefully that immediately after our separation another, to watch over and provide for. This is a duty most worthy of our confidence, will, by divine permission, be consecrated for the Diocese of Maine.

their great work in the most effectual manner are so

undone, and so many blessings thereby forfeited.

the expressed wish of our brethren, the Clerical effectually. We highly esteem and commend, as and Lay Delegates of the Convention, noticed such auxiliaries to the Ministry, where they are confacts as seemed to require our special attention, we proceed as heretofore to address a few words of counsel to the ministers and members of our communion scattered abroad through this widely extended and highly favored land. In recurring to the Pastoral Letters which have been addressed to the Episcopal Church of America from its first establishment to the present time, we perceive that great care has been taken to present, with due prominence, and in just proportion, not only the great doctrinal features of our holy religion, but those peculiarities of our external organization, which, as we believe, have come down to us with a divine sanction from the times of the Apostles. Nor has it been omitted from time to time to warn against any movements which seemed to threaten either the soundness of the " faith once delivered to the Saints," or the integrity of the Church in its external arrangements as received from our fathers. Trusting that these admonitions have not been without some salutary influence in times past, and hoping that they will not be forgotten in time to severing and hearty devotion to these and other come, we shall on the present occasion forbear their repetition, and invite the serious attention of the Church at large to a few topics of a more practical nature, whose importance all must feel, and about which, surely, there can be no diversity of sentiment whatever.

We have already said how much it becomes us to be thankful that notwithstanding our unworthiness, and that we have come so short of our duty

our communion.

And first, we speak to our dear brethren in the Ministry. How deeply affecting to us is the con-sideration that, from the established relation between us and those committed to our charge, it must ever be as a general truth that what the clergy are in point of doctrine and personal holiness, such will be for the most part the character of the people. While a greater blessing cannot be granted o a people, than pastors after God's own heart, the heaviest of all calamities which can be fall them, are pasters who cause them to err. What responsibilities then are laid upon us to be good stewards of the manifold grace of God. We are and must be, to those who hear us, "a sayour of life unto life, or of death unto death;" and therefore may we well ex-claim, "who is sufficient for these things?" It is, however, blessed he God, most encouraging to us in view of our great work, and the account to be rendered, to reflect that there is no duty committed to man in which he has such an assurance of the divine blessing, as the work of the Ministry. If, according to our ordination vows, we labor " as much as lieth in us,23 to drawing all our cares and studies that way,3 or according to God's commands "give ourselves wholly to the work," "taking heed to ourselves and the doctrine, and continuing in them," we shall not fail to be saved ourselves, and to be the instrument of salvation to many who hear us. Let us then, dear brethren, as we wish to have an Apostolic Church, not only in outward order, but in inward life and holiness, labor as ministers of God to fulfil our work in the spirit of the holy Apostles. They never ceased to realize what they were, what they had to do, and what infinite interests depended on their faithfulness as " Ambassadors for Christ." hope that there may be seen the signs of something They gave themselves entirely as living sacrifices, far more important than any outward prosperity; consecrated in every affection and faculty to the torit would yield us no consolation to hear of numbers being added to the Church, unless it was accompanied with the good hope that they were of such "as shall be saved." While, however, we should thank God for the rost and take courage. should thank God for the past, and take courage, convince men of their need of his justifying right-hoping for more of the divine blessing in the future, courses, and to lead them by repentance and a eousness, and to lead them by repentance and a living faith to embrace it, and then to walk in holi-

While we thus exhort our brethren of the Ministry to the most entire devotedness of themselves to their whole work, and to a personal holiness which shall serve as a bright example to their flocks, and while we urge them to the faithful use of the word as the mighty instrument for the conversion of souls. we would not be unmindful of that part of the ministry which consists in the due and solemn adminis-Lord of the harvest, what in increased number of let us be careful to see that those who come to them faithful laborers might have been seet into the great a do rightly, worthily, and with faith receive the fields of the world to the deeper feeling for souls same,"—that it may not be to their condemnation. peristing the available in a same of the sense of the sen who for the first time come to the Lord's Supper scantily afforded? While rejoicing, therefore, at be faithfully instructed in the nature of that living what has been done, and in the blessings granted, it faith and heartfelt penitence, without which, acbecomes all to mourn that so much has been left cording to God's word and our own articles and undone, and so many blessings thereby forfeited. Offices, they cannot worthily partake of either. God's true children, and especially his faithful ministers, have always been disposed thus to humble and making most effectual the interesting ordinance ind wonder that they should still be permitted to as most agreeable to the institution of Christ," let serve such a master, and labour in such a cause, us see that it be not done in a corner, as though we empresitable and unworthy as they feel themselves were assumed of it, or doubted of its acceptableness to God, but publicly, before the congregation, having the prayers of God's people, and with " the answer the Church we have only to add, that one new of a good conscience" on the part of those presenting which they cannot, without great guilt, devolve on others, however lawful it may be to avail themselves Having thus, in compliance with past usage and of the aid of others in order to perform it more ducted by pious and intelligent teachers, the Sunday-schools of the Church, but hope they will never supersede the duty enjoined upon all pas-tors, by the Canons of our own and Mother Church, openly, before the congregation, to instruct the children in the truths of our holy religion, as a guide using the catechism provided by the Church. By the right use of such provision of the Church, our ministers will be enabled to fulfil a most important part of their duty -the right preparation of the young for the renewal of their baptismal vows in the solemn rite of Confirmation. Let this be faithfully performed, and the qualifications for a public confession of Christ with a view to the participation of the Lord's Supner be set forth according to the plain design of our standards, and we cannot conceive how a more effectual barrier can be raised against the introduction of the unworthy into full communion with the Church, so far as that communion consists in the participation of its ordinances. By a steady, perduties which we have not time even to enumerate, the Bishops are well persuaded, should we be permitted again to meet, in General Convention, the representatives of the different Dioceses will be able to furnish a far more encouraging account of the spiritual prosperity of our Church.

With these few words to our beloved brethren of the Clergy, we turn for a moment to the not less beloved of the Laity, addressing ourselves to them with paternal confidence and affectionate solicitude.

We are well aware that, as Ministers of Christ our comfort and usefulness, and the prosperity of our communion, do, under God, depend largely on the people who constitute our charge. Such was the deemer, much larger measures of grace in time to mind of St. Paul in regard to this important relation. of an Apostle: "Finally, whatsoever things are endeavours to settle the doubts of an herefic, and to come.

Hence, in his second Epistle to the Corinthians, he true, whatsoever things are honest, whatsoever congratulate Don Lorenzo upon the victory he has thus expresses himself: "Ye are our epistle, written things are just, whatsoever things are pure, whatso-ligained." I could not help thinking of these things

upon your minds by a few words of affectionate ten in our hearts, known and read of all men." ever things are levely, whatsoever things are of counsel, addressed to the ministers and members of The conduct of those who profess the Gospel is good report; if there be any virtue, and if there be regarded as the legible manifestation of the spirit any praise, think on these things." and instructions of their religious teachers and raides. Men do and will judge of the nature of thren; yet, if these be humbly received and faithour religion, and form their estimate of it, from the fully observed, it will not be in vain that your Bishgeneral temper and deportment of those who call ops have been permitted to address you once more: themselves Christians. Hence the deep concern of the Apostles, expressed in various ways, that the walk of Christians should be worthy of their holy vocation, that "their conversation should be as be-right hand in this western world, but as individuals cometh the Gospel.?? Where this consistency is of this great nation, as citizens of this highly favourfound, and in proportion to its prevalence, the heauty and excellence of our blessed religion will be understood by minds of every capacity, and feit by persons of every grade of moral character. This most happy practical influence we earnestly covet for your own advancement and comfort in the Divine life, and on account of its salutary influence in commending our common faith to those who are yet strangers to its power. When those who have named the name of Christ are careful to depart from all iniquity, studious to avoid all sinful conformity to the world, dity. The poor and suffering of the old world are diligent in cultivating the graces of the Spirit— annually pouring themselves by thousands and hunwhen they bring forth pleuteously the fruits of right- dreds of thousands into this land of abundance, but eousness, and live in unity and godly love, they thus furnish a clear and excellent commentary on the Christian ministry—a commentary "known and read of all men."

Suffer, then, one word of exhortation while we

affectionately beseech you that "as ye have re-

ceived of us how ye ought to walk and to please God, so ye would ahound more and more." To you, as to the first disciples, it may be said: " All things are yours." Yours are the oracles of God, which are able to make you wise unto salvation. Yours are the exceeding great and precious promises, by which we become partakers of the Divine nature. Yours are the ministers of the everlasting Gospel, to whom, in the faithful discharge of their duty, the presence and blessing of Christ is pledged. are the Holy Sacraments and other means of grace which, rightly used, insure the spiritual benefits for which they were instituted. Having such advantages, how much may be expected of you! how should you be continually growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, walking in the truth yourselves, and causing your light to shine all around you for the benefit of others! While this is the privilege and duty of all Christians, at all times, in all places, we feel bound to say, that at this time, and in this land, the lay-members of our communion, by reason of their position in society—high and commanding as they must feel it to be, by reason of the past history and present circumstances of our Church—are brought under the most solemn obligations to aim at the highest eminence in all spiritual attainments, and to come behind none in every good work. We wish them to be en-lightened Christians; and, in order to this, we do of discountenance, but most earnestly urge them to the searching of the Scriptures daily, that they may see whether the things we speak be so, and thus prove all things, holding fast only that which is good. Instead of thinking that ours is the exclusive privilege of intercession, we wish them to pray for us continually and most earnestly, that we may open our mouths boldly and speak as we ought to peak. We call on them to be workers together vith us, as we with Christ, for the extension of hi kingdom in all the ways appointed for them of Hea ven. There are those who seem to think, that when they have contributed their proportion to the tempora comfort of God's ministers, the duty of co-operation is over. Far be it from us to encourage such an unworthy thought. And yet the Bishops feel that they may be permitted, on this occasion, to speak one word in behalf of their brethren, many of whom are very poor in this world's goods. We would say to the Laity, that the duty of providing for them, themselves at the thought even of their best works, of Infant Captism which our Church rightly retains though not their only duty, is yet a very necessary and wonder that they should still be permitted to as most agreeable to the institution of Christ," let part thereof, and that the inspired Apostle, while asking nothing for himself, yet carnestly pleaded for his associates. If your ministers are devoted to the promotion of your spiritual benefit, it is but right that you should pay a due regard to their temporal wants. We would not have them to be burthensome to you by unreasonable demands, nor should you consent to see them bowed down under a weight of care, lest their very necessities, and the necessities of their families be unsupplied. The ministers of God are yours, not to serve you for nought, or for a most insufficient support, but to minister to you faithfully in spiritual things, and to be ministered unto kindly by you in temporal things. Therefore by a due attention to their temporal necessities, encourage them, we beseech you, to give a painting on the wall, representing a stupendous themselves wholly to the work of the Ministry, that miracle of Saint Nichelas; the subject being taken Ministry in your several patishes. Parents must aid them by bringing up their children in the nurture and admonition of the Lord. The heads of families must aid them by the instruction given to their domestics, and by the pious regulation of their following conversation: "Don Lorenzo, will you households. Each one should be a regulation inform an ignorant traveller whether the case. Since is represented in a supplicating attitude the limbs of her children; and they are seen creeping out of the pickle-tub at the holy man's command. This extraordinary subject gave rise to the following conversation: "Don Lorenzo, will you With the Apostle, therefore, we would constantly and profitable to us and our fellow-men. While we are saved by grace through faith, and not of works while there is, and can be, no merit in man, all merit being in our Blessed Redeemer-yet it is the bounden duty of all the redeemed so to live that Christ may be glorified in his spirits, and admired in that they are none of His. And now, brethren this head, in the heautiful and comprehensive words

ed land. Destined to be a mighty instrument in God's hand for great purposes towards his Church and the whole human race, our country is an object of the deepest interest to the philanthropist and the Christian. Great has been the favour of Heaven towards it for a long series of years. The blessings of civil and religious liberty are enjoyed by us in an unexampled degree. Our tertile soil yields more than is needed for our own use, although the population of the land increases with a most fearful rapistill it overflows. During the past year, when, in the Providence of God, famine with all its attendant horrors was permitted to visit one portion of the land of our forefathers, and when desolation seemed about to reign therein, that God who first gave the means, put it into the hearts of our fellow-citizens to bring forth of their abundance, and bid the winds and waves wast their stores to the rescue of thousands from the most horrid form of a slow, consuming death. The prayers of perishing millions and the gratitude of a nation have been ours, while the thus mitigated calamity, by the overruling providence of God, will help to cement a blessed union between two of the greatest nations in Christendom. May that union never be broken, but continue to strengthen more and more! and may England and America be ever found not only ready to pour forth their treasures each on the other whenever the time of need shall come, but to unite in every Christian effort for the conversion of the world! be generous rivals only in what is great and good, and for the benefit of a fallen race!

Gladly would we now conclude, and contemplate nothing but love and peace throughout the world; but that happiness is forbidden us. Our country is once more involved in the horrors of war, the end whereof can only be seen by the Omniscient One. Friends, neighbours, children, husbands, have been called to battle in a distant land. Many who have already fallen lie buried far from their homes. Others are covered with wounds, and no kind relative is there to bind them up; while disease has swept away its thousands. How many more may bleed and die, and what other calamities may ensue, is all unknown to us. But without in the least intertering with questions which divide and agitato the minds of our fellow-citizens, and from which your Bisheps have always abstained in their Pastoral Addresses, we feel solemnly bound to follow the example of the inspired Apostle, and in his words aliors, that "supplications and prayers, intercessions and giving of thanks be made for all men;" especially for those "that are in authority, that we may lead quiet and peaceable lives in all godliness and honesty." We doubt not but that thousands of hearts have already been thus lifted up in fervent prayer; but it would be a great neglect on our part to permit such an occasion as this to pass, without a special call upon those whom we address to perform their duty faithfully, by continued and earnest entreaties to the God of Peace to bring to a speedy termination the warfare which now afflicts this continent, as well as to make wars to cease even to the ends of the earth. But should God for our sins refese to grant our petition-should war still continue to rage abroad and strife to prevail at home, then let pray that all that the kingdom of Christ may be advanced thereby, and the happy period soon arrive when the kingdoms of this world shall become the kingdoms of Christ, and the whole earth be covered with the knowledge of the Lord. And now, commending you all to the grace of God the Father, Son, and Holy Ghost, we bid you an affectionate farewell.

IRRESISTIBLE EVIDENCE, IN SICILY. During our residence in Catania, I went to view he magnificent church of the Benedictines with our host, a respectable man, who had received an education superior to his frank in life. One of the first objects to which he directed my attention was they may thus make full proof thereof. But think from a legendary story of two infants cut into small not that in doing this you have discharged all pieces by Saracenic infidels before the eyes of their which God requires of you. Each one of you, in mother; who, being strong in faith, carefully colhis rocation, according to age and other circum-lected the scattered members, and salted them in a tances, must, by word and deed, be auxiliary to the cask. She is represented in a supplicating attitude touseholds. Each one should be a priest in his own inform an ignorant traveller whether it be a real fact nouse, and so avert that fury which is threatened which this picture records ?"____ " Signore ! against all those families which call not on the name (with his mouth wide open, from astonishment at of the Lord. Of all Christians it is written, that the question) don't you see it is?"—" See it? they are not only a peculiar people, but a "royal where?"—" Before your eyes; is it not upon the priesthood," to show forth the praises of the Lord; canvas?"-"Oh! certainly I see it there; but a and never, through any sales modesty, must they sirink from this high responsibility. Not Christian Ministers only, but Christian people, are appointed to be as salt to the earth and light to the world. "That may be a reason for your belief, but it does affirm, that they which have believed be careful to not convince me, who suspect these holy men to maintain good works, for they are acceptable to God, have been great impostors."— to Oh then, since you are so hard of belief, I will soon satisfy you;" and with an air of anticipated triumph he ran across the church to a priest who happened to be walking up and down one of the nisles, and forcibly dragging him to the spot, requested him to detail to me the circumstances of the giorious miracle, pointing to the picall those who believe; and if this be not their earn—ture. The stranger with great gravity entered upon est desire and honest eneavour, it is thereby shown the history at large, during which time Don Lorenthat they are none of His. And now, brethren zo winked at him, smiled at me, and when he had beloved, permit us to sum up all our exhortations on finished, exultingly asked, what I had to say ?= Wothing but to thank this gentleman for his polite