

# The Breeze

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. 10.]

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## ASCENSION.

PSALM CX.

Jehovah spake the word, Hear'n hears the high command, He calls to Christ, my Lord, 'Ascend to my right hand; There sit supreme, Till at thy feet Thy foes submit, And hail thy name.

"Thy Spirit's power and grace Thy spirit shall sustain From Zion's sacred place, And fix thy endless reign: Thy truth shall shine Thro' earth below, And nations know Thy pow'r divine."

Jesus, ascend thy throne, And all thy foes dismay; Where'er thy pow'r is shown, Thy people shall obey: Thy sov'reign hand Its graces imparts, And willing hearts Adoring stand.

Then, as thy power's display'd, In holiness they shine, How beautifully array'd! Their glories are divine: Their off'nces cease, In faith and love, And mount above These lower skies.

Thy grace, disclos'd anew, A numerous seed shall yield, As drops of morning dew, Which glister o'er the field: Eternal Love, Oh, haste the day, Thy pow'r display, And own thy word.

The Lord Jehovah swears, Not will he oath despoil: "Thou shalt the priesthood bear, Eternal as thy name: His order take, The type of thine, Whose glories shine, Melchizedec."

At thy right hand, my God, I see the Saviour rise; He spreads his pow'r abroad, Who dares oppose him, dies: The gentle hands Shall own his sway, And kings obey His high commands.

His vengeance on his cross Shall bend his strongest foe; Princes his faith embrace, Or all his judgments know His arm shall wield Th' eternal sword, And in his word The nations yield.

The streams of sorrow cease, Through all his path they cease; Around the torrent flow, He drank the bitter flow: His love alone, The cross sustains, But eternal he gains Th' eternal throne!

Rev. W. Good.

## THE SHORT CATECHISM, A. D. 1533.

[The Master's address, commenced in the last number, closes thus.]—Now, sith we have treated of the sacraments, pass forward to the other parts of God's service.

Scholar. I will do your commandment. There remain two things, belonging to the perfection of God's service.

Master. First, our Lord Jesus Christ's will was, that there should be teachers and evangelists, that is to say, preachers of the gospel: to this intent, that his voice might continually be heard sound in his church.

He that covereth (as all ought to do) to hear the name of a Christian, may have no doubt, that he ought with most earnest affection and fervent desire endeavour himself to hear and seek into his mind the word of the Lord; not like the words of any man, but like (as it is indeed) the word of Almighty God.

Secondarily, because all that is good, and that ought of a Christian to be desired, cometh unto us from God, and is by him granted: therefore of him we ought to require all things, and by thanksgiving acknowledge them all received of him.

Which thing he so well liked, that he esteemeth it instead of a passing pleasant sacrifice; as it is most evident by the witness of the prophets and apostles.

Master. Hast thou any certain and appointed manner of praying?

Scholar. Yea forsooth: even the very same, that our Lord taught his disciples, and in them all other Christians. Who, being on a time required to teach them some sort of prayer, taught them this. When ye pray, quoth he, say: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, power and glory for ever. Amen.

Master. How thinkest thou? is it lawful for us to use any other words of prayer?

Scholar. Although in this short abridgement sufficiently contained all things that every Christian ought to pray for; yet hath not Christ in this prayer tied us up so short, as that it were not lawful for us to use other words and manner of prayer. But he hath set out in this prayer certain principal points, whereunto all our prayers should be referred. But let each man ask of God as his present need requireth. Whatsoever ye ask the Father in my name (saith Christ) he shall give it you.

Master. Forasmuch as there is in all this prayer nothing doubtful or beside the purpose; I would hear thy mind of it.

Scholar. I do well perceive what the words do signify.

Master. Thinkest thou then that there is in it nothing dark, nothing hid, nothing hard to understand?

Scholar. Nothing at all. For neither was it Christ's pleasure, that there should be any thing in it dark or far from our capacity, especially since it belongeth equally to all, and is as necessary for the Jew as for the Gentile.

Master. Therefore declare unto me, in few words, each part by itself.

Scholar. When I say, Our Father which art in heaven; this do I think with myself: that it can not be but that he must hear me, and be pleased with my prayers.

For I am his son (although unprofitable and disobedient), and he on the other side is my most beautiful Father, most ready to take pity and pardon me.

Master. Why dost thou say, he is in heaven? is he in some one certain and limited place in heaven? What meaneth that which he saith of himself, I fill both heaven and earth; again, the heaven is my seat and the earth my foot-stool?

Scholar. Hereof have I spoken somewhat before: wherunto I will join this that followeth. First of all, as oft as we do say (which art in heaven), it is as much to say as heavenly and divine. For we ought to think much higher of our heavenly Father than of our earthly. He is also said to be in heaven for this cause: that in that high and heavenly place the notable and wonderful works of God do the more clearly and gloriously show themselves: and he is now declared to be in everlasting and full felicity; whereas we abide yet banished in earth full wretchedly.

Moreover as the heaven by unmeasurable wideness of compass containeth all places, the earth, and the sea; and no place is there, that may be hid from the large reach of heaven, sith it is at every instant of time to every thing present; so hereby may we understand, that God is likewise present to each thing in each place. He seeth, heareth and governeth all things; he being himself a spirit, and most far from all earthly and mortal state.

Witness wherof Hieremy the prophet. Am not I (saith the Lord) a God near unto you? And am not I a God far off? Shall any man be able to shroud himself in such a corner, that I can not espy him? This is a pity sentence, to drive fear into us, that we offend not that Lord of so large a dominion: whereby also we are persuaded assuredly to believe, that God will hear whensoever we shall stand in need. For he is at all times and in all places present. This foundation then laid; and so sweet and pleasant entrance prepared; there followeth the first part of the Lord's prayer: wherein we require, that not only we, but also all other whosoever, may in holiness honour, reverence, and worship his name.

Master. How is that to be done?

Scholar. I shall shew you then we do that, when leaving all those that have the name of gods, be they in heaven or in earth, or worshipp'd in temples, in divers shapes and images, we acknowledge him as our one Father; pray to the true God, and Jesus Christ his only Son, whom he hath sent; and by pure unfeigned prayer call upon him alone, with upright heart and innocency.

Master. Thou hast said very well; proceed.

Scholar. In the second part we require that his kingdom come. For we see not yet all things in subjection to Christ: we see not the stone hewed off from the mountain without work of man, which all-to-bruised and brought to nought the image which Daniel describeth, that the only rock Christ may obtain and possess the dominion of the whole world, granted him of his Father. Antichrist is not yet slain. For this cause do we long for, and pray that it may at length come to pass and be fulfilled, that Christ may reign with his saints, according to God's promises: that he may live and be Lord in the world, according to the decrees of the holy gospel; not after the traditions and laws of men, nor pleasure of worldly tyrants.

Master. God grant his kingdom may come, and that speedily!

Scholar. Moreover, sith it is the children's duty to frame their life to their father's will, and not the father's to bow to the children's pleasure; forasmuch as our will is commonly by tickling of affections, and stirring of lusts, drawn to do those things, that God is displeas'd with: it is reason, that we hang wholly upon the beck of our heavenly Father, and wholly submit ourselves to his heavenly government. Wherefore, for this cause, we mortal men do pray, that we may in like case be obedient to his commandment, as are the sun and moon and other stars in heaven, which both by ordinary courses, and by lighting the earth with uncessant beams, execute the Lord's will continually; or that we, as the angels and other spirits divine, in all points obey him; which bestow all their travail diligently to accomplish his godly commandments.

Next after that he teacheth us, to ask of our heavenly Father our bread: whereby he meaneth not meat only, but also all things else needful for maintenance, and preserving life; that we may learn, that God alone is author of all things; which maketh the fruits of the earth both to grow and increase to plenty. Wherefore it is meet that we call upon him alone in prayer, which (as David saith) in vain feeleth and maintaineth all things.

Master. Some suppose this place to mean that bread, that Christ maketh mention of in the sixth of John; that is, of the

true knowledge and taste of Christ, that was born and died for us; wherewith the faithful soul is fed. The reason wherupon they gather this is the Greek word *epousion*, whereby they understand supernatural, ghostly, heavenly and divine. This meaning I refuse not; for both these exposition may fitly agree with this place: but why calleth he it daily bread, which is also signified by this word *epousion*?

Scholar. We ask daily bread, that might be always present and accompany us continually, to satisfy and satisfy our thirsty desire, and unsatiated stomach: least otherwise we should be, as Christ saith, careful for tomorrow; because the tomorrow shall care for itself. For it shall come not without his own discommodity and care. Wherefore it is not reason, that one day should increase the evil of another. It shall be sufficient for us, daily to ask that our most beautiful Father is ready daily to give. Now followeth the fifth request: wherein we beseech the Father to forgive us our trespasses and defaults, that we have committed. This request doubtless is very necessary: sith there is no man living free from sin. Here therefore must we cast away all trust of ourselves. Here must we pluck down our courage. Here must we pray our most merciful Father for the love of Jesu Christ his most dear and obedient Son, to pardon, forgive, and utterly blot out of his book, our innumerable offences. Here ought we in the mean season to be mindful of the covenant we make with God: that it may please God so to forgive us our trespasses, as we ourselves forgive them that trespass against us. Therefore it is necessary, that we forgive and pardon all men all their offences, of what sort or condition soever they be. If we forgive men their faults, our heavenly Father shall forgive us ours.

Master. Were these things (my son thus used, there should not, at this day, thus violently reign so many brows, so many contentions, so many and so heinous disagreements, enmities and hatreds of one man to another. But now, whereas each man so standeth in his own conceit, that he will not lose an inch of his right, neither in honour or in wealth, it chanceth oft that they lose both their wealth, their honour, and their life itself withal. Yea they put from themselves and turn away the favour of God, and everlasting glory. But thou (my son) must not be ignorant of Christ's commandment: nor of that which Paul teacheth, that thou suffer not thyself to be overcome of evil, that is, suffer not thyself to be seduced by any other man's offence, as to repay evil for evil; but rather overcome evil with good: I mean, by doing him good, that hath done thee evil: by using him friendly, that hath shewed himself thy most cruel foe. Now go forward to the sixth request.

Scholar. I will, with a good will, as you command me. Forasmuch as we be feeble, weak, subject to a thousand perils, a M<sup>g</sup> temptations, easy to be overcome, ready to yield to every light occasion, either to men fraught with malice, or to our own lust and appetite, or finally to the crafty malicious serpent, the devil: Therefore we beseech our Father, that he bring us into no such hard escape and peril, nor leave us in the very plunge of danger; but, if it come to that point, that he rather take us away from the present mischief, and engines of the devil, than suffer us to run headlong into destruction. Now have you, good master, in few words, all that you have taught me, unless peradventure somewhat be overlapped in the rehearsal.

Master. Because there is the kingdom, power and glory for ever. Amen. Why was it Christ's pleasure to knit up our prayer with this clause in the end?

Scholar. Partly that we should declare our assured trust, to obtain all things, that we before have required. For there is nothing which, if it be asked with faith, he is not able or not willing to give, who ruleth and governeth all things, who is able to do all things, who is garnished with endless glory. These things when we rehearse, of God our Father, there remaineth no cause to doubt, or suspect, that we shall receive denial.

Partly by so saying, we teach ourselves, how meet it is to make our suit to God, sith beside him none glistereth with so shining glory, none hath dominion so large, or force so great, to be able to stay him from giving that he hath appointed according to his pleasure, or to take away that he hath already given us. And there is no evil of ours so great, that may not be put away by his exceeding great power, glory and wisdom.

Master. I like well (my son) this thy short declaration: and I see nothing left out, that ought to have been spoken.

Scholar. But yet this one thing will I add thereto. The chief and principal thing, required in prayer, is that without all doubting we steadfastly believe, that God our Father will grant what we do ask; so that it be neither unprofitable for us to receive, nor unfit for him to give. For he that is not assured, but doubtful, let him not think (as Jesus saith) to get any thing at the hands of God.

Master. I see now (my dear son), how diligently and heedfully thou hast applied thy mind to those things, that I taught thee; how godly and upright a judgement thou hast of God's true service; and of

the duties of neighbours one to another. This remaineth, that from henceforth thou so frame thy life, that this heavenly and godly knowledge decay not in thee, nor be soulless and dead, as it were, in a tomb of flesh. But rather see that thou wholly give thyself continually and earnestly to these godly studies. So shalt thou live, not only in this present life, but also in the life to come, which is much better and blessed than this life present. For godliness (as Paul saith) hath a promise, not in this life only, but in the other. It is convenient therefore, that we earnestly follow godliness, which plainly openeth the way to heaven, if we will seek to attain thereto. And the principal point of godliness is (as thou hast declared even now very well) to know God only: to covet him only as the chief felicity: to fear him as our Lord: to love and reverence him as our Father: with his Son our Saviour Jesus Christ. This is he that hath begotten and regenerated us. This is he which at the beginning gave us life and soul: which maintaineth which blesteth us with life of everlasting continuance. To this godliness is directly contrary godlessness. As for superstition and hypocrisy, they counterfeit indeed, and resemble it, whereas nevertheless they are most far different from all true godliness: and therefore ought to avoid them as a pestilence, as the venom, and most contagious enemies of our soul and salvation. The next point of godliness is to love each man as our brother: for if God did at the beginning create us all; if he doth feed and govern us; finally, if he be the cause and author of our dwelling in this wide frame of the world: the name of brother must needs most fitly agree with us; and with so much straiter bond shall we be bound together, as we approach nearer to Christ, which is our brother, the first begotten and eldest: whom he that knoweth not, he that hath no hold of, is unrighteous indeed, and hath no place among the people of God. For Christ is the root and foundation of all right and justice, and he hath poured into our hearts certain natural lessons, as: Do that (saith he) to another, that thou wouldst have done unto thyself. Beware therefore, thou do nothing to any man, that thou thyself wouldst not willingly suffer. Measure always another by thine own mind, and as thou feelest thyself. If it grieve thee to suffer injury; if thou think it wrong that another man doth to thee; judge likewise the same in the person of thy neighbour that thou feelest thyself: and thou shalt perceive, that thou dost no less wrongfully in hurting another, than other do in hurting thee. Here if we would steadfastly fasten our foot; hereunto if we would earnestly travail; we should attain to the very highest top of innocency. For the first degree thereof is to offend no man: the next to help, as much as in us lieth, all men: at least to will and wish well to all: the third (which is accounted the chief and perfectest) is to do good even to our enemies that wrong us. Let us therefore know ourselves: pluck out the faults that are in us, and in their place plant virtues; like unto the husbandmen, that first use to shrubbe and root out the thorns, brambles and weeds, out of their lay-land and unlooked to; and then each where therein scatter and throw into the womb of the earth good and fruitful seeds, to bring forth good fruit in their due season. Likewise let us do. For first let us labour to root out froward and corrupt lusts; and afterward plant holy and fit conditions for Christian hearts. Which, if they be watered, and fatted with the dew of God's word, and nourished with warmth of the Holy Ghost, they shall bring forth doubtless the most plentiful fruit of immortality and blessed life: which God hath by Christ prepared for his chosen, before the foundations of the world were laid. To whom be all honour and glory. Amen.

and backward in review of my past ministerial life, I cannot but rejoice in those heart-cheering, life-giving truths or doctrines, which, when in health, it was my delight publicly to proclaim, and the preaching of which "most chiefly," I do not now regret. For, although I do not, by any means, lightly esteem what is called "the discipline of the church," i. e. her external organization, her rites and ceremonies, her sacraments, and ordinances; yet, in preaching, they should be made to keep their subordinate position,—subordinate to the cardinal and fundamental doctrine of salvation by Christ alone. The mission of Jesus Christ into our world was "to save sinners;" and which He mainly accomplished by his own death and resurrection. Hence, the burden of the Apostles' preaching was, "Christ and Him crucified."—Christ and the resurrection. And, for the purpose of making Himself thus known as the Saviour of the world, and to "gather into one" all who should believe in His name, he established a church, organized a ministry, and ordained sacraments and ordinances, which were to be perpetuated to the end of the world, as means to an end, namely salvation for all who would place their entire trust in Him. While, therefore, we teach that both doctrine and discipline are to revolve around Him, as the great and only centre of attraction to "lost men;" and instruct them to look unto Jesus, as Moses did the Israelites to the brazen serpent, we may confidently believe that the Holy Spirit will accompany our instructions to the saving of the soul. But when, as it is to be feared, it is and has been too frequently the case, that the Church is exhibited rather than Christ as the source and reservoir of salvation, and her sacraments and ordinances unduly exalted into the room and place of faith alone in his blood—a faith engendered through the direct and continued agency of the Holy Ghost; then, I say, it is to be feared that the souls of men may perish everlastingly. O, Sir, as there is nothing which can save the soul but "the blood of Jesus;" so there is no kind of preaching which so deeply interests the depraved and deceitful heart, and "pricks" the conscience of the most hardened infidel, as the simple story of the sufferings and death of the Son of God, for a self-ridden and guilty world; especially when told by one who has experienced in his own bosom, their converting efficacy and renewing power. Let the Church, then, be maintained in her complete integrity, her divinely instituted ordinances and sacraments set forth and exhibited in their full proportions, and proper place; canons and rubrics regularly observed; but let them not be substituted, in part or in whole, for the faith of Christ, or "Justification by faith alone" in Him for salvation,—and that, too, a faith which has been begotten and sustained by the Spirit of Christ. For, "we are saved by faith alone, and not by works"—any works—in any sense, as the procuring cause. But, as the only sufficient and adequate evidence of the existence of such a faith, let "good works" be constantly enjoined, as absolutely necessary, and multiplied and maintained to any extent,—for the Commandment is, "Be ye perfect, even as God is perfect." If, then, in a word, all who are "Ambassadors for Christ" would refrain, in their preaching, from "the enticing words of man's wisdom," and avoid all undue exaltation of the mere externals of our holy religion, and of our beloved Church, and set forth primarily, and chiefly, "in demonstration of the Spirit, and with power," the "old-fashioned" doctrines of our early Reformers, and Bible-Martyns, our Church would arise, at once, from the dust of her present humiliation, and shine, with a true light, throughout the length and breadth of the land; and all men, wherever the Gospel is thus proclaimed, would seize "the shirts" of her ministers, and say, "we will go with you, for we have heard that God is with you."

And here, permit me humbly to bear my dying testimony to the truth and power of the Gospel, as sufficient to sustain the sinner in protracted sickness and pain, and in view of a speedy departure to the World of Spirits, from whence no one has ever yet returned to disclose to us the awful secrets of Eternity.—I do humbly rejoice in hope of the glory of God;" though faith alone in the atoning merits of our blessed Redeemer.

And while I may, I trust, and do bless God for having permitted me, through his grace, to work many years in His vineyard; still this and all other "works" for the saving of my soul, appear to me now, more than ever, as "filthy rags;" and yet, I may also, I trust, and do bless God for having inspired me with the desire, and given me the ability, to "do what I could," for his praise, and to His glory.

To these already extended remarks, I will only add, that the mysterious "power of the Cross" is to be learned under the Cross." Most true! I found this declaration of the sainted Bishop Wilson to be, in my own case, and with my whole heart and soul do I feel bound to thank God, that in all the troubles, trials, and afflictions, of which I have been called to partake, I have been enabled, through grace, ever cheerfully to resign myself to that of our once crucified, but now exalted Saviour, and to know that "all things work together for good" to those who are "looking unto Jesus," and to whom, also, belong "all things," whether present, or to come.

And most unworshipfully do I believe, that He, by whose grace "I am: what I am," is able to keep that which I have committed unto Him, and to bring me, at last, in safety, to that "land

of pure delight, where saints immortal reign."

Truly, your sincere and affectionate friend,  
SAM'L S. LEWIS.  
To the Rt. Rev. N. H. Cones, D. D.,  
Bishop of the Diocese of Alabama,  
Southern Churchman.

VISITING EMIGRANT SHIPS.  
From a letter by the Rev. Mr. Childs, of Devonport, in the Church Colonial Chronicle.

I will just give you a faint idea of an emigrant ship and the emigrants, and then proceed to speak of my work of labouring amongst them. The emigrants are drawn from all parts—Scotland, Ireland, the midland and western parts of England, &c. They meet at the depot on shore, where they lodge till the ship arrives; it is useless to try to carry out any effectual system with them until they are all on board, as they are running all the fore part, making purchases, &c. I have a service with them, and talk here and there with some, but cannot work out a system till they are all collected on board. I am obliged to watch them narrowly when they embark, as they may set sail before I can commence my labours, if the wind be fair. On the morning after their embarkation, I go on board, and take with me my boxes of Bibles, Prayer-books, packets of tracts, school-books, &c. The moment I get on board I procure the passenger list, which I copy, and then go below between decks to proceed to work. It is most difficult at first to get a hearing from the vast multitude (between 200 and 300) crowded into so small a space. Some are running in one direction, some in another; one pushing you this way and another that; all in confusion; no one knows his place as yet; all is strange to them; many were never on board ship before; some seasick, and in fact it is like a Babel. I then stand and address them just to gain their attention, tell them who I am, and what is my object; at once there is a silence; and a soul of flesh there is a Clergyman speaking, spreads from one soul to the other.

The ship itself is divided into three compartments (I speak now of ships fitted out by Government); the hind part is for the single women, separated by a sort of Venetian screen, with generally a separate hatch-way leading into it; the midships are occupied by the married people, and the fore part by the single men; each of these compartments is separated after the same manner; the berths are upper and lower, ranged along the sides of the ship; the tables run through the middle, dividing the one side from the other, with seats attached. There are sick-hospitals fore and aft. The people themselves are divided into messes, generally equal to eight grown people in a mess; one of which is termed the Captain, and transacts all the business, such as getting the provisions, &c. There are also constables appointed, who have to preserve order, and to carry out the regulations of the Commissaries, and the instructions of the surgeon, such as seeing to the cleanliness of the floors, &c.

I go into one compartment first, and call together all the messes. I then address them, state my wishes as to what they should do, give them advice as to their conduct during the voyage, and when they get into the Colony, I send my address according to the department. With the single women, I caution them as to the strict observance of their moral conduct, show them that a good character is all they have to depend on, warn them against idleness, &c. and taking away each other's charities, whisperings, scandals, backbitings, &c. and then tell them that I wish them to meet together after breakfast in the morning, to have Prayers and read the Lessons, &c. for the day. I then get out to paste up a Churchman's Almanac; but I have not time to give you a full description of all. They all with one accord thank me for my good advice, and promise to carry out my instructions. I show them that much of their happiness depends upon themselves; that if they please they can make each other happy or miserable; that they came from different parts, have different practices, habits, religious differences, &c. but that they must endeavour to sink these, at least for a time. I then proceed to investigate the condition of each mess, and ask each individual those questions, Can you read? Have you a Bible? Have you a Prayer-book?

Then my object is to induce education: I state the importance of seizing such a favourable opportunity as a four months' voyage, with time hanging on their hands; and after a little difficulty, overcome all obstacles, and set them to work about it. Say, Anne Bowden and Elizabeth Frewin, will you undertake to teach the rest? Yes, Sir; and thus I go through the whole ship, inducing education, and giving them advice as to employing their time, &c.

It frequently happens that both the parents of families cannot read; I then urge on them the duty of learning, not only for their own sake, but on account of their children; I point out to them the position they will be in. Now, I say, you are leaving England for the sake of your temporal advantage, and if, when you get into the Colony, you have a good offer to go far into the interior, I am sure you will avail yourself of it; what will you do then? you will have no house of prayer; or to go to, no teachers for yourselves or children; if you cannot read you will not be able to teach your children, and what will be the consequence? Ignorance of God and of the way of salvation. Talking to them after this manner rouses them, and they begin to feel the necessity of making an effort. Many parents I have thus induced to learn.

With the Irish Roman Catholics, through God's blessing, I have been most successful in inducing education and circulating the Scriptures. An Irishman will almost universally refuse at the first to do either of these; but by the method that I pursue, I have been by the Divine blessing most successful. The Equitrian, for South Australia, sailed yesterday. I was on board her on Thursday, March 8th, and went through her in the order I always pursue; they were extremely grateful, and all came forward before I left, and said, Sir, we wish you to come out again to see us, but fear you may not; we request that you will allow us all to shake hands with you; and to thank you for your kindness.

The Equitrian is here, and the people are on board tomorrow (Saturday); they wish me to come out to them on Sunday, and to give them a service; which I shall do (D.V.) if I can get rid of a cold which I caught on Wednesday, when in the Sound on board the Equitrian. On Monday morning early I go on board again

## TESTIMONY OF AN AGED CLERGYMAN.

MOBILE, February 26th, 1848.

Right Rev. and dear Sir:—By the Canons of the General Convention, it is required of every Clergyman, who is not regularly settled in a parish, to report to his bishop at "every annual convention," "the occasional services he may have performed."

Partly by so saying, we teach ourselves, how meet it is to make our suit to God, sith beside him none glistereth with so shining glory, none hath dominion so large, or force so great, to be able to stay him from giving that he hath appointed according to his pleasure, or to take away that he hath already given us. And there is no evil of ours so great, that may not be put away by his exceeding great power, glory and wisdom.

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Scholar. But yet this one thing will I add thereto. The chief and principal thing, required in prayer, is that without all doubting we steadfastly believe, that God our Father will grant what we do ask; so that it be neither unprofitable for us to receive, nor unfit for him to give. For he that is not assured, but doubtful, let him not think (as Jesus saith) to get any thing at the hands of God.

Master. I see now (my dear son), how diligently and heedfully thou hast applied thy mind to those things, that I taught thee; how godly and upright a judgement thou hast of God's true service; and of

the duties of neighbours one to another. This remaineth, that from henceforth thou so frame thy life, that this heavenly and godly knowledge decay not in thee, nor be soulless and dead, as it were, in a tomb of flesh. But rather see that thou wholly give thyself continually and earnestly to these godly studies. So shalt thou live, not only in this present life, but also in the life to come, which is much better and blessed than this life present. For godliness (as Paul saith) hath a promise, not in this life only, but in the other. It is convenient therefore, that we earnestly follow godliness, which plainly openeth the way to heaven, if we will seek to attain thereto. And the principal point of godliness is (as thou hast declared even now very well) to know God only: to covet him only as the chief felicity: to fear him as our Lord: to love and reverence him as our Father: with his Son our Saviour Jesus Christ. This is he that hath begotten and regenerated us. This is he which at the beginning gave us life and soul: which maintaineth which blesteth us with life of everlasting continuance. To this godliness is directly contrary godlessness. As for superstition and hypocrisy, they counterfeit indeed, and resemble it, whereas nevertheless they are most far different from all true godliness: and therefore ought to avoid them as a pestilence, as the venom, and most contagious enemies of our soul and salvation. The next point of godliness is to love each man as our brother: for if God did at the beginning create us all; if he doth feed and govern us; finally, if he be the cause and author of our dwelling in this wide frame of the world: the name of brother must needs most fitly agree with us; and with so much straiter bond shall we be bound together, as we approach nearer to Christ, which is our brother, the first begotten and eldest: whom he that knoweth not, he that hath no hold of, is unrighteous indeed, and hath no place among the people of God. For Christ is the root and foundation of all right and justice, and he hath poured into our hearts certain natural lessons, as: Do that (saith he) to another, that thou wouldst have done unto thyself. Beware therefore, thou do nothing to any man, that thou thyself wouldst not willingly suffer. Measure always another by thine own mind, and as thou feelest thyself. If it grieve thee to suffer injury; if thou think it wrong that another man doth to thee; judge likewise the same in the person of thy neighbour that thou feelest thyself: and thou shalt perceive, that thou dost no less wrongfully in hurting another, than other do in hurting thee. Here if we would steadfastly fasten our foot; hereunto if we would earnestly travail; we should attain to the very highest top of innocency. For the first degree thereof is to offend no man: the next to help, as much as in us lieth, all men: at least to will and wish well to all: the third (which is accounted the chief and perfectest) is to do good even to our enemies that wrong us. Let us therefore know ourselves: pluck out the faults that are in us, and in their place plant virtues; like unto the husbandmen, that first use to shrubbe and root out the thorns, brambles and weeds, out of their lay-land and unlooked to; and then each where therein scatter and throw into the womb of the earth good and fruitful seeds, to bring forth good fruit in their due season. Likewise let us do. For first let us labour to root out froward and corrupt lusts; and afterward plant holy and fit conditions for Christian hearts. Which, if they be watered, and fatted with the dew of God's word, and nourished with warmth of the Holy Ghost, they shall bring forth doubtless the most plentiful fruit of immortality and blessed life: which God hath by Christ prepared for his chosen, before the foundations of the world were laid. To whom be all honour and glory. Amen.

And here, permit me humbly to bear my dying testimony to the truth and power of the Gospel, as sufficient to sustain the sinner in protracted sickness and pain, and in view of a speedy departure to the World of Spirits, from whence no one has ever yet returned to disclose to us the awful secrets of Eternity.—I do humbly rejoice in hope of the glory of God;" though faith alone in the atoning merits of our blessed Redeemer.

And while I may, I trust, and do bless God for having permitted me, through his grace, to work many years in His vineyard; still this and all other "works" for the saving of my soul, appear to me now, more than ever, as "filthy rags;" and yet, I may also, I trust, and do bless God for having inspired me with the desire, and given me the ability, to "do what I could," for his praise, and to His glory.

To these already extended remarks, I will only add, that the mysterious "power of the Cross" is to be learned under the Cross." Most true! I found this declaration of the sainted Bishop Wilson to be, in my own case, and with my whole heart and soul do I feel bound to thank God, that in all the troubles, trials, and afflictions, of which I have been called to partake, I have been enabled, through grace, ever cheerfully to resign myself to that of our once crucified, but now exalted Saviour, and to know that "all things work together for good" to those who are "looking unto Jesus," and to whom, also, belong "all things," whether present, or to come.

And most unworshipfully do I believe, that He, by whose grace "I am: what I am," is able to keep that which I have committed unto Him, and to bring me, at last, in safety, to that "land

of pure delight, where saints immortal reign."

Truly, your sincere and affectionate friend,  
SAM'L S. LEWIS.  
To the Rt. Rev. N. H. Cones, D. D.,  
Bishop of the Diocese of Alabama,  
Southern Churchman.

VISITING EMIGRANT SHIPS.  
From a letter by the Rev. Mr. Childs, of Devonport, in the Church Colonial Chronicle.

I will just give you a faint idea of an emigrant ship and the emigrants, and then proceed to speak of my work of labouring amongst them. The emigrants are drawn from all parts—Scotland, Ireland, the midland and western parts of England, &c. They meet at the depot on shore, where they lodge till the ship arrives; it is useless to try to carry out any effectual system with them until they are all on board, as they are running all the fore part, making purchases, &c. I have a service with them, and talk here and there with some, but cannot work out a system till they are all collected on board. I am obliged to watch them narrowly when they embark, as they may set sail before I can commence my labours, if the wind be fair. On the morning after their embarkation, I go on board, and take with me my boxes of Bibles, Prayer-books, packets of tracts, school-books, &c. The moment I get on board I procure the passenger list, which I copy, and then go below between decks to proceed to work. It is most difficult at first to get a hearing from the vast multitude (between 200 and 300) crowded into so small a space. Some are running in one direction, some in another; one pushing you this way and another that; all in confusion; no one knows his place as yet; all is strange to them; many were never on board ship before; some seasick, and in fact it is like a Babel. I then stand and address them just to gain their attention, tell them who I am, and what is my object; at once there is a silence; and a soul of flesh there is a Clergyman speaking, spreads from one soul to the other.

The ship itself is divided into three compartments (I speak now of ships fitted out by Government); the hind part is for the single women, separated by a sort of Venetian screen, with generally a separate hatch-way leading into it; the midships are occupied by the married people, and the fore part by the single men; each of these compartments is separated after the same manner; the berths are upper and lower, ranged along the sides of the ship