

The Berean.

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

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THE BELL OF THE ATLANTIC.

BY MISS P. M. CAULKINS.

[When the steamer struck the shore, the dashing of the waves against her frame caused the bell to toll. The tone of this bell is uncommonly shrill and clear, and heard at such a time, must have seemed like a peal from another world. It has been frequently heard since the consummation of the catastrophe and is still sending forth at intervals its solemn and piercing sound.]

Storm-spirits, ye did well,
To swing the funeral bell,
That sad night;
Noting down with iron pen,
When the struggling souls of men
Took their flight.

Mid the raging tumult round,
How the shrill entrancing sound
Fills the air!
Over-mastering the gale,
Childhood's shriek, woman's wail,
Man's despair.

From eternity's dark land,
On whose cold brink they stand,
Hark! it tolls;
Pealing forth the notes of woe,
Ringing loud, ringing slow,
For the souls.

Ah! 'tis not the broken deck,
Man, man's the only wreck
Worth a tear!
Oh ye seas! what a prize,
What a costly sacrifice
Ye took here!

Yet they perished not in vain:
From their peril, from their pain,
Let us turn
To the lessons they enrolled,
Worth an agony of gold,
But to learn.

For the sons of God were there,
Men of faith, men of prayer,
Un-suppressed;
And the love of Christ had power;
'Twas an anchor in that hour,
Holding fast.

There was one whose face was seen,
Like a shining and serene
Crystal sea;
Sublimed, as if the soul
Had already passed the goal,
And was free.

There was one of manly brow,
"We are never Jesus now,"
Was his cry;
Then the rushing surge swept o'er,
And the hoarse seraphic bore
To the sky.

One calmly said, "Of old
My Saviour's voice controlled
All my woe;
And if through the raging sea,
Now he says, 'Follow me';
I will go."

No thought amid the strife,
Of his own death or life,
Had the chief;
The burden on his breast,
Was the lives of all the rest,
And their grief.

They dropped into the wave—
Some found in it a grave,
Some an ark;
Down, down into the deep,
As they fell, as they leapt,
Hark! oh hark!

Now the loud and sibilant bell
Like an anthem seemed to swell,
Shrill and sweet,
And a group of angels came,
With their bosoms all in flame,
Friends to meet.

They caught the jewels bright,
As they burst forth in light,
From the ray;
And the souls and seraphim
In a sweet thanksgiving hymn
Passed away.

Yet still upon the deck,
Mid the breakers and the wreck
Swings the bell;
Now an anthem floats around,
Now a low and dirge-like sound,
And a knell.

Above the thundering breeze,
And the heavy booming seas,
Peals its woe,
Like a requiem in the air
Wildly mournful: it is there
Swinging slow.

Sailors' Magazine.

MEDITATION FOR LENT.

Thou shalt make his soul an offering for sin.—Is. liii. 10.

The Prophet here addresses the heavenly Father, who in the next verse responds to the appeal. Is it not so, the Prophet asks, that when thou shalt make his soul an offering for sin, he shall see his seed? Here then again we have the consummation of Messiah's sufferings, with their vicarious object, in close connexion now with the Father's will, and the glorious reward. His soul made an offering—there are the sufferings of Messiah consummated: made an offering for sin—there is their vicarious object: thou the Father, shalt make—there is the Father's will; "when thou shalt make his soul an offering for sin, he shall see his seed." &c.—there is the glorious reward which shall follow. Pause for a moment on the affecting truth, that Messiah should make his soul an offering for sin. We have seen his sacred body bruised and wounded, stricken and smitten, buffeted, pierced, mangled, till death came, when we followed it to the grave, and beheld how it was laid. We have heard something of the sorrows and griefs which oppressed his soul. "My soul" (we heard him cry) "is exceeding sorrowful, even unto death." But lest our minds should not apprehend the whole truth, we are here expressly told, "thou shalt make his soul an offering for sin." Christ, as you are, I trust, aware, in undertaking our redemption, took upon him our nature completely, a human soul as well as a human body. He, who originally was perfect God, became "perfect man, of a reasonable soul and human flesh subsisting." This human soul was susceptible of sorrow and grief, and all the innocent sympathies of our nature. It was this soul which God made an offering for sin. "He hath made him to be sin for us," a sin-offering for us, you see how the doctrine corresponds, "who knew no sin, that we might be made the righteousness of God in him." It is the soul of man that has most deeply offended against Almighty God. "The soul that sinneth, it shall die." "Tribulation and anguish upon every soul of man that doeth evil." Therefore, with the soul Messiah made an offering for sin. In the soul he endured infinite anguish. He bowed the head, he gave up the ghost, he breathed forth his soul, he commended it to God, he poured out his soul unto death. What an expression this, in verse 12! We briefly consider it here with his other meritorious sufferings. The Psalmist, speaking in Messiah's name, has a similar expression: "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels." As the blood of the victim used to be poured forth at the altar, so the true Lamb of God poured forth his soul, emptied and exhausted, breathed forth, surrendered, sacrificed his very soul for sin and sinners. Others have been bruised and wounded. Heroes have died for their country; but, at one time the love of glory, or the shout of victory, or the fear of shame; at another, the patriot's duty, or the Christian's hope, have tended to buoy up and sustain their souls. Martyrs also have endured in their bodies the extremities of human torments; but in their souls they had peace and consolation, not diminished, but increased in their hour of need. But Christ, and He alone, sacrificed his very soul for men. His was far more than a hero's or a martyr's death. It was the making of his soul an offering for sin. No hero, no martyr, no saint, no angel, no archangel, has done or can do this. It is Jehovah's one only method of expiating sin. If you, my brethren, have, as I have asked, any idea of mental suffering, anguish of soul, agony of spirit,—if you at all understand the affecting question, "A wounded spirit who can bear?" then transfer the thought of that suffering of soul, multiplied a thousand and ten thousand times, augmented, accumulated, aggravated, till it begins to approach toward the full truth, which it can never reach, transfer it all by faith to Him, who made his soul an offering for sin, and poured out his soul unto death. Let every sinner's soul apprehend by faith what the soul of Messiah suffered for sin. See how complete a Saviour is proposed for your acceptance. You have sinned in body. He gave his body to be wounded, bruised, slain, for sinners. You have sinned in soul. He gave his soul an offering for sin. What more would you have? what more could you frame your mind to ask? what more could you desire at the hand of God? Unless you would have, what God cannot and will not grant, whoever may expect it, sin pardoned without a sacrifice, mercy contradicting and opposing justice, heaven without righteousness. "How shall we escape, if we neglect so great salvation?"

There is yet one other particular of the meritorious sufferings of Messiah, foretold in ver. 12, to which I would here advert: "And he was numbered with the transgressors." Our Saviour himself refers to this prediction: "For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end." Again and again, even in life, though few care to remember it, was he numbered with the transgressors. In his very infancy he was numbered with exiles and fugitives. He was numbered with the transgressors, when accounted a deceiver of the people, a gluttonous man and a wine-bibber, a sabbath-breaker, a friend of publicans and sinners, a worker of miracles by Beelzebub, a blasphemer against God. He was numbered with the transgressors, when Pilate put his name, and that of Barabbas, a murderer, into the same question, though in his conscience he well knew that they ought not to be named with the same breath. He was especially numbered with the transgressors—and to this the prophecy doubtless most eminently refers—when, at the place of execution, two thieves, malefactors, were executed with him, and he in the midst, as if the most guilty of the three. Thus St. Mark, "And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors." Thus did He, the righteous One, submit to be numbered with the transgressors, with the worst of criminals, with the chief of sinners, that the chief of us sinners, and the vilest of us transgressors, might, through Him, be numbered with the righteous, and become partakers of an inheritance with the saints in light.—From Sermons on Isaiah liii. by the Rev. John Hambleton, M. A., Kingston.

* Matt. xxvi. 28. † 2 Cor. v. 21. ‡ Ezek. xxxvii. 4, 20. § Rom. ii. 9. ¶ Psa. xxii. 14. † Prov. xxvii. 14. ** Heb. ii. 3. †† Luke xxii. 37. ††† Mark xv. 27, 28.

* Tertull. adv. Marcion iii. 6, strongly marks this saying that if Christ were a phantom, his was no true atoning death, "and we are therefore yet in our sins."

ANTICHRISTS

AND ANTI-CHRIST.

THOUGHTS ON ST. JOHN IN PATMOS.

[The following article is extracted from the introduction to the second edition of the deeply impressive Commentary on the Book of Revelation, lately published by the Rev. E. B. Elliott, A. M. The author had been picturing forth the probable thoughts and feelings of the aged saint, on the barren island, whither he had been banished; being afflicted with "tribulation," "for the word of God and for the testimony of Jesus Christ." (Rev. i. 9.)—"and this as they embraced" within their scope alike the past, the present, and the future." It is a fragment of the future (yet connected with the past, and with the present) in the apostle's meditations, that we are here invited to contemplate, under the heading deemed appropriate by an AUSENT FRIEND.]

As sorrowful but rejoicing: as rejoicing yet sorrowful,—such was the mixture of feeling which then, as in this world it ever must do, characterized the true Christian. Even upon its own account, and of the sufferings it entailed upon the Christian brotherhood, persecutions such as that to which the Church was now subject could not but be a cause of pain to the Apostle: but yet more, as considering whence it all originated; viz. from the enmity to God of a world lying under the influence of the Wicked One. Nor was persecution the worst or deadliest of that great enemy's weapons against the Christian Church, which the apostle had to lament and to fear. The corruption of the Church itself, through the intermixture of doctrines of altogether contrary spirit and origin with the pure and holy doctrine of Christ crucified,—this was a weapon of that subtle foe, the Prince of this world, the Devil, yet more to be apprehended. Already indeed this corruption had begun to work in individuals and in churches, which yet called themselves after the name of Christ. Those grievous wolves against which the apostle Paul had so solemnly warned the Ephesian elders, when parting from them at Miletus, had already shewn themselves in the professing Church at Ephesus and Laodicea, and far and wide elsewhere. The lovers of Judaic ritualism and Judaic fables (a)—of the figments on heavenly things of human philosophy, and science falsely so called,—of doctrines of asceticism, or of the lusts of the flesh,—had each all everywhere propagated their tenets, commixedly or separately, under the Christian name, alike superseding Christ's own word, and the apostles', by a human tradition as the rule of faith, alike in one way or other superseding Christ himself, in his character of fallen man's only atonement, (b) righteousness, prophet, priest, and mediator: thereby teaching apostasy from the Head, and destroying the very essence of the Gospel. Indeed they had not only drawn away many insincere professors into error, but partially infected some of the faithful themselves. So was the truth of another of the Lord's remarkable parables illustrated: "The kingdom of heaven is like unto a man which sowed good seed in his field: but while men slept, an enemy soxed tares; and when the blade was sprung up, and brought forth fruit, there appeared the tares also." Could things be so, and yet the apostle not feel anxiety for the Church, as he looked into the uncertainties of the coming future?

And this the rather, as he could not forget what had been foretold respecting the coming future to one and another of the apostles by the Holy Spirit, and how some grand apostasy from the faith was to be expected, ere the second advent of the Lord Jesus. So especially St. Paul had been inspired to write to the Thessalonian Christians; "That day of Christ shall not come except there come the apostasy first: together with certain memorable words besides, respecting the chief of the apostasy, "And that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." Indeed to himself, St. John, the same issue of events had been revealed, and he had been directed to remind the Christian Church of this great coming enemy under the very remarkable name of "the Antichrist." I say a name very notable! For it was not pseudo-Christ, as of those false self-styled Christians, (in professed exclusion and denial of Jesus Christ) that the Lord declared would appear in Judea before the destruction of Jerusalem, and who did in fact appear there and then: (c) but was a name of new formation, expressly compounded, it might seem, by the Divine Spirit for the occasion,

(a) The first alluded to by St. Paul in Gal. iii. 1, 2, Phil. iii. 2, &c., the second in 1 Tim. i. 4, Titus i. 14, iii. 9, Coloss. ii. 16, &c.

(b) This vital doctrine of the Christian faith was in a singular manner quite equally set aside by the two great branches of the Gnostic heresy. The one, founded by Simon Magus originally, held that our Lord Christ was a man in appearance only—a sect called in consequence Doctæa, or Phantoms, Ignatius vehemently denounces these heretics in his Epist. ad Smyrnam;—and thus made his really atoning death a mere illusion of the senses of the bystanders. The other, that of Cerinthus, admitting the humanity of Jesus Christ, denied his divinity, and thus, making his death that of a mere man, denied the virtue whereby it became a full and satisfactory atonement to the Divine Father for the sins of the world.—Moreover the teachers of either class represented themselves as the "great power of God" (Acts viii. 9, 10,) &c., and as having in themselves those treasures of divine wisdom and knowledge, which, as St. Paul so strongly insists on in his epistle to the Colossians, resided altogether in the Lord Jesus; hence superseding Christ, and so being, as St. John calls them, and in the proper sense of the word, as will presently appear, Antichrists.

(c) See Josephus. De B. J. or Lardner, or Bishop Newton.

and as if to express some idea through its etymological force which no older word could so well express, ANTICHRIST; even as if he would appear somewhat as a Vice-Christ, (a) in the mystic Temple, or professing Church, and in that character act the usurper and adversary against Christ's true Church and Christ himself. Nor did it fail to strengthen this anticipation that the Gnostic heresiarchs, and others, did in a subordinate sense act that very part already; by setting Christ practically aside, while in mouth confessing Him, and professing themselves in His place the power, wisdom, and salvation of God. (b)

But where, how, and whence, his manifestation? It was evidently the very same enemy to the Lord Jesus Christ, and his saints, that had been long before foretold to the prophet Daniel: (c) and very singularly his prophecy seemed to connect this antichrist with the Roman Empire, the last of those four kingdoms that were to hold in succession the supremacy of the world, until the times of the Gentiles were fulfilled; even as if he were to be the head or chief over it, not indeed in its present, but in some subsequent and final form. (d) With which view well accorded what was added in his prophecy by St. Paul. For he spoke of the seed of the apostasy which was to bring forth Antichrist as already sown: (e) but that there was a certain hindrance first to be removed out of the way, (f) a hindrance well understood in the Church to mean the Roman Empire as at that time constituted, (g) —ere room could be made for the Antichrist's development.

And when then might the first of these changes occur, and imperial heathen Rome fall to make way for him? Was the awful and increasing moral corruption of the mass of its population,—a corruption which the heathen Juvenal (even as if in illustration of St. Paul) had just recently been portraying in its naked turpitude,—was the alienation of the public mind from its imperial rulers, through disgust at their long and almost uninterrupted career of vice, folly, and cruelty, the subject of Tacitus' dark picturings (h)—and again were the successes of the Dacian, Darian, Parthian, and other barbarians, hovering on the frontiers of the empire, that under Domitian's reign had crossed those frontiers, and boldly attacked and defeated more than once the Roman legions,—were these several signs of the times, internal and external, to be regarded as indications that the dissolution of the empire in its present form was near at hand, and so the first great step about to be taken, in the progress of events towards the consummation? and then as to the antichrist that would follow, how long was to be the time of his triumph? Mystical periods in Daniel were given twice over to measure it: in one place "time, times, and a half time," or 1260 days; and again in another, yet more particularly, 1260, 1290, and 1335 days: a period reaching to the time of the enemy's destruction by some judgment of fire, like

(a) Ἀντιχριστός. When ἀντι is compounded with a noun signifying an agent of any kind, or a functionary, the compound word either signifies a vice-functionary, or a functionary of the same kind opposing; or sometimes both. The following threefold list of examples will show this:

- I. Ἀντιἀδελφός, one in a brother's stead. Ἀντιπρόσβουλος, a proconsul. Ἀντιθέσις, one in place of or like a God.
- II. Ἀνταγωνιστής, an opposing wrestler. Ἀντιπαλαστής, a counter-wrestler. Ἀντιπύλας, a watch posted against another, a hostile sentry. Ἀντισυγκλητικός, a counter-senate.
- III. Ἀντιβασίλευς, 1. a propretor, 2. the enemy's general. Ἀντιβασίλευς, 1. a viceroys, 2. a rival king—and so, again, Ἀντιβουλος.

The following from Dion Cassius, Book liii, respecting Augustus' arrangement of the great Provincial Governors, will well illustrate the first of these lists. Ταροματα το τε του στρατηγου αντιστατηγους και ανδραπατους. In the New Testament the only compounds of the kind are used in the sense of this first class of words; as Ἀντιπρόσβουλος, Proconsul, Acts xiii. 7, 8, 12, xix. 38; and both on that account, and yet more because the old word pseudo-Christ would almost have expressed the idea of a counter-Christ, I conclude that this must be St. John's intended sense of Antichrist.—On Ἀντιθέσις I shall illustrate Part iv. chap. ii.

I must particularly beg the reader to bear in mind that the word cannot with etymological propriety mean simply a person opposed to Christ; but either a vice-Christ, or counter-Christ, or both. The point will recur and be illustrated as we proceed, both from the fathers and from history. It is most important. (b) So Simon Magus, we read, Acts viii. 9, 10, gave out that "he was the great power of God." And Irenæus says of him, i. 20, "Ilic multis quasi Deus gloriatus est, et docuit semet ipsum esse qui inter Judæos quidem quasi Filius apparuerit, &c.," and again, "Ipsum venisse ut hominibus salutem præstaret per suam agnitorem;" also Jerom on Matt. xxiv. (Tom. iv. i. 144.) "Simon inter cetera in suis voluminibus scripta dimittens, Ego sum sermo Dei, Ego omnipotens, Ego omnia Dei;" &c. Again of the Carpocratians Irenæus says, i. 24, "Ad tantum elationis provecit sunt ut quidam se similes esse dicunt Jesu, et secundum aliquid, illo fortiores." &c. So Epiphanius, i. 30, &c.

(c) Dan. vii. 8, 20, & xi. 36. (d) This great subject of prophecy will necessarily be again reverted to by me, and claim full discussion in the Commentary ensuing. (e) 2 Thes. ii. 7; "The mystery of iniquity doth already work, &c." (f) "Only he that letteth will let until he be taken out of the way: and then shall that wicked one be revealed." &c. ibid. (g) So Tertullian. But I must again refer to the body of my work for the fuller explanation of these points. (h) Tacitus too was a cotemporary of the old age of St. John, and, like the latter, died under Trajan.

that of Sodom, (a) and the revelation of the brightness and blessedness of Christ's coming. But were those days meant as simple days? Was antichrist's reign thus to be very short; the apostle himself possibly to live to see its beginning and end; and so that memorable saying of Christ, "If I will that he tarry till I come," to be fulfilled according to the interpretation which many of the disciples had originally put upon it? (b) A clearer light on these grand subjects was needed, and perhaps that light might not unreasonably be expected. For the Lord had promised, just before his death, that he would by his Spirit foreshew to the disciples things to come: (c) and the promise had scarcely as yet received its due fulfillment.

I think we can hardly err in supposing that thoughts like these were much in the mind of the beloved disciple, during his time of exile and penal suffering in Patmos; and that they must have often broken out into fervent prayers. If so, just as in the case of the Prophet Daniel (d), the visions of the apocalypse may be considered as an answer to them. It was one Lord's day during his sojourn there, (perhaps the Easter Sunday,) (e) before sunrise, conformably with the season and hour of Christ's resurrection from the dead, just sixty-three years previous,—that a voice was heard behind him which told that the revelation was to be given. "I was in the Spirit," he tells us, "on the Lord's day;" that is, rapt in ecstasy from the earthly scene, before him: "and I heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last." It was the Lord himself that spoke.

MAN'S RUIN AND HIS REMEDY.

2 Cor. iv. 7.

Man's ignorance of God by nature, in an awful manner affects both his condition and his character. It affects his character: having his understanding darkened, he is alienated from the life of God, from holiness, through the ignorance that is in him. But the gospel, by removing this ignorance, produces a total change in his condition and character; and these are the views given by the apostle in the epistle from which the text is taken. The gospel is spoken of as a ministry of reconciliation, declaring that God hath reconciled us to himself by Jesus Christ. It thus changes the condition of all those who cordially embrace it. It is also spoken of as being made effectual, through the spirit, in changing their hearts: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." And what is the glory of the Lord, as here referred to? It is his holiness. The prayer of our Lord for his disciples implies the same: "Sanctify them through thy truth: thy word is truth." And we are said to be born again by the word of God; "that word," adds the apostle, "which, by the gospel, is preached unto you." And, fitted by the pardon of sin and renovation of our nature for communion with God, inestimable blessings are bestowed upon us through the gospel. Exceeding great and precious promises are revealed; and, by the power of the Spirit, fulfilled to every true believer; strength for every duty, support under every trial, direction in every difficulty, peace in a world of trouble, the peace of Christ, a peace which passeth all understanding. Even in his present state, the true Christian is a temple of the Holy Ghost; his fellowship is with the Father, and with his Son Jesus Christ; he is a partaker of the divine nature; a son, invited to come boldly to a throne of grace, that he may obtain mercy, and find grace to help in every time of need; and, when death approaches, possessing the treasure of the gospel, shedding abroad in his heart the light of the knowledge of the glory of God in the face of Jesus Christ, he has assurance of victory over all. Contrasting man's state by nature with his state by grace, is not that a treasure which God has appointed as a means of rescuing him from the one, and introducing him into the other? And such is the gospel, as an instrument employed by the Spirit "to open men's eyes, to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus." Again: as the idea of great value is usually attached to the term "treasure," so is often that of great abundance. And so abundant are the treasures of the gospel, that all are invited to partake of them. Thus we read, "Ho, every one that thirsteth." And again, "Come unto me all ye that labour and are heavy laden." And again, "Him that cometh unto me, I will in no wise cast out." For God our Saviour will have all men to be saved, and to come unto the knowledge of the truth. It is the intention of God, in the gospel, to show the exceeding riches of his grace in his kindness towards us by Jesus Christ. It is a dispensation adapted to all nations, all classes, rich and poor, learned and unlearned; all ages, not excluding the babe and suckling, out of whose mouth God had perfected praise; all stations—Cornelius the soldier; Zenas, the lawyer, Luke the physician; Zaccheus, the publican; Erastus, the chamberlain; Dionysius, the Areopagite; Joseph of Arimathea, the councillor; Herod's courtiers, and Barthelemy the beggar; all characters—the profligate woman of Samaria, the hard-hearted Philippian gaoler, the dying thief, the covetous, the drunkard, the reviler, the extortioner—for such had been the Corinthians—the Heathen walking in abominable idolatries, work-

(a) Dan. vii. 11, Luke xvii. 29, Jude 7, &c. Perhaps the very recent and terrible destruction of the cities of Herculaneum and Pompeii by volcanic fire might occur also to the apostle's mind: as no inapt illustration, on a small scale, of that later and yet more awful catastrophe.

(b) John xxi. 23. "Then went this saying abroad among the brethren, that this disciple should not die." &c. Compare too Mat. xvi. 28: "There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." Another and quite different explanation of either passage may of course be given.

(c) John. xvi. 13. (d) Dan. x. 12. (e) So Daubuz, p. 82, referring to two passages of Tertullian in which the Easter Sunday seems called Dominicus dies xar' εφορχη.

* Dr. Armstrong. The serene and heavenly expression of his countenance, during the whole of that trying Thursday, has been mentioned by several of the survivors.

† This gentleman, (whose name was not known to the passenger who related the circumstance,) was heard several times expressing his confidence in God and encouraging others to trust in him. He was in the saloon, and was heard to utter the words, quoted above, just as the sea broke over, and dashed the saloon from the deck, crushing or drowning all who were in it.

‡ A gentleman from Ohio; name not known.

§ The noble self-forgetfulness of Capt. Daunstan cannot be too highly prized, since it seemed to spring from a high sense of the responsibility of his post, and his sense of duty as a man and a Christian. Calm, gentle, self-possessed, assisting and counselling others, or tolling for their safety, without rest or refreshment during their protracted peril, he was probably too much exhausted and numbed, to struggle with the waves and secure his own safety.