

men of real talents and worth, in all professions, are constantly raised from the lowest ranks in society to the highest. Happily, indeed, we have no other criterion of elevation—unless it be that of wealth, the poorest of all possible tests.

That such a Society is suited to the circumstances of our Church, and necessary to supply its wants, there can be no reasonable doubt. Modified it may be in some particulars, but long experience has tested the efficacy of its general organization. Indeed, I should deem the operations of such a system peculiarly in consonance with the organization of our Church. Like the legislation of our General Convention, and the operation of our Missionary and Sunday-school systems, it would serve to unite more closely the several dioceses, and give union, strength, and efficiency to all her efforts for the advancement of a primitive and pure Christianity. * * *

But, brethren, in considering the most efficacious means of increasing the ministry of our Church, I have to call your attention to a subject not less important than the establishment of Education Societies. I mean the education of our youth under auspices favourable to the Church.

This subject has not yet been considered by Episcopalians with the attention which it merits. It has not been discussed with sufficient interest, nor have we yet learned that instruction which past experience might afford. It is only within a few years, that any of the literary institutions of our country have been under the particular direction of Episcopalians. On the contrary, the whole course of literary education from the primary school upwards has been administered by instructors, who, whatever may have been their qualifications or private worth, could have had no possible motive or interest in advancing the prosperity of our Church, or in directing the attention of our youth to the work of the ministry at her altars. On this subject, it may be well for us to contrast the condition of the Congregational Churches of New England with our own destitution. Here, we see no want of ministers to fill the vacant parishes. We see troops of supernumeraries issuing forth as missionaries; some to overspread the plains and villages and cities of the West, and some to occupy the islands of the sea, or to penetrate to the darkest corners of the earth. We see also, numerous agents going forth full of zeal themselves, and agitating and exciting the population of our country to the support of their religious enterprises. To what causes can we ascribe this plenitude of clerical efficiency, but to the instrumentality of Education Societies, and the potent influence of nine Congregational colleges, nurturing fifteen hundred students within their halls? Could these Churches have exhibited such results, if their colleges had been under a different ecclesiastical influence? The supposition would be utterly absurd.

I cannot now go into a full illustration of the influence of education in moulding the religious sentiments of youth. Let it be borne in mind, that during the period of his preparatory and collegiate instruction, a young man's religious principles, and the choice of his profession, are generally fixed for life. Let it be borne in mind, that the instructor is an authoritative expounder in all matters of science, and that, when he has the address to secure the confidence of his pupils, his religious sentiments will have almost the same weight as his instructions in learning. Let it be borne in mind, that the mode of worship which prevails in a seminary of learning, with the religious sentiments on which the devotions are based, exercise an influence which steals upon the student when he is least aware of it, and at a time when he is most susceptible to religious impressions. Let the influence of literary associates—the influence of public sentiment, be borne in mind; especially as this influence is exerted by the zealous beneficiaries, and candidates for the ministry, which abound in most of our colleges; and especially let it be borne in mind, that the student is subjected to an influence more powerful than all I have named—I mean the influence of teachers. These excitements have become a part of the religious machinery of almost all the Christian denominations in our country, and they are promoted with peculiar zeal in their seminaries of learning. Of their efficacy in promoting personal piety, and in advancing the cause of true religion, I have not now to speak; but I would direct your attention to the restless influence which the conduct of them ex-

ercise over the religious sentiments of their converts. Brethren, when we consider the combined force of all these influences, and reflect that our Church has been constantly exposed to them, and had to struggle against them, from the first moment of her gaining a footing in this country, we shall cease to wonder the paucity of our ministry. We shall rather wonder that the Church has any existence at all!

The only remedy for these disadvantages, is to pursue the course which all other Christian denominations have pursued—educate our youth in seminaries friendly to our religious principles. In avowing this sentiment, I do not feel myself justly liable to the imputation of narrow or sectarian views. In every literary institution, where any religious influence is exercised—and it ought to be exercised in all—it must be mainly that of some particular denomination of Christians. That this is the case in every well ordered college in our country, and particularly in New England, can neither be concealed nor denied. I speak not of any open, proselyting influence, for that would defeat itself; but of that silent and indirect, but pervading and powerful influence of public sentiment and example, which is inseparable from every such institution. I advocate, therefore, nothing more than the common privilege, which has long been exercised by the other religious denominations in our country.

But, brethren, while I would direct your attention to the instrumentality of Education Societies, and Literary Institutions, as the only way of increasing the ministry of our Church, in a degree at all adequate to her wants, there are other auxiliary means, which are not to be overlooked nor neglected.

Christian Parents may do much towards directing the inclinations of their sons to the ministry of the sanctuary. They can dedicate them to God, in their infancy, and rear them up “in the nurture and admonition of the Lord.” They can be instant in prayer for the renovation of their hearts, and they can lead their minds, and direct their studies to this holy end. Were there more pious Hannahs in the Church, there would be more youthful Samuels consecrated to the service of the Temple. The father of Hannibal was able to inspire his son with an undying hatred to the Romans, when he was only nine years old. Cannot the Christian father be equally successful in filling the heart of his son with a prevailing love for the souls of men, and for the service of the altar?

The ministers of Christ may do much towards filling up the thin and scattered ranks of their order. They can seek through their Sunday Schools and their Parishes, for youth of promising talents, to whom, in the morning of their days, the renewing influences of divine grace have been imparted. They can lay before them the destitutions of the Church, and the spiritual wants of the world; and if they find any who feel themselves moved of God to labour in the vineyard, they can direct their studies, and facilitate their preparation for their work.

But above all, the prayers of the whole Church should be put forth, for the enlargement of her borders, for the increase of her zeal, and for the multiplication of her Ministers. When we consider, brethren, how few are our numbers, in proportion to the work before us; when we look around on our Church, on our country, and on the world, and every where behold the fields “white for the harvest;” when we see how “plenteous” is that harvest, and how “few” the labourers, we should all unite in humble and fervent prayer to “the Lord of the harvest that he would send forth labourers into his harvest.”

BLIND CHORISTERS.

The Choir of singers at Rev. Mr. Young's Church, in Summer street, is composed entirely of the pupils of the excellent institution for the blind, in Pearl street;—six males and six females. Their performances are highly creditable to them. They commit to memory the several hymns to be sung through the day, and sing them without the slightest variation from the text, with a remarkably clear and distinct pronunciation.—Salem Landmark.

CALUMNY—The wounds of calumny are more easily made than healed: even when the lie is detected, there is often a scar remaining.

From King Solomon's Counsels.

DEATH OF THE RIGHTEOUS.

The righteous hath hope in his death.—Proverbs 14-32.

Good men are often afraid to meet death; and they sometimes die without hope in the mercy of God. This may arise from some native peculiarities of mind or, as in the case of Cowper, from some diseased state of the body. Good men have no assurance, either, that, in their last moments, they may not be deprived of their reason, and thus die without comfort and peace. But it is generally the case that good men are calm and peaceful in the prospect of death. It was so in the time of Solomon. He found, from observation, that the “righteous hath hope in his death.”

Solomon had seen the happy, tranquil and dignified death of his father David; and he had, doubtless, seen many other good men die, in the same peaceful manner.

There is much in the character and prospects of the righteous, to give them hope in their death. They have been useful to others;—they have to some extent, fulfilled the purpose for which they were created, by loving and respecting God;—they have the approbation of conscience;—they trust in the divine mercy for pardon and eternal life, through a mediator;—and they look forward with joy to the scenes, and company, and employments of the future state. They regard heaven as their home, which when about to die, they shall soon reach, and where they shall be happy forever.

ILLUSTRATIONS.

The Venerable Bede.—In the eighth century a translation of the gospel of St. John was completed in the Anglo-saxon language, by the venerable Bede, who is said to have been the ornament of the age and country in which he lived. Referring to the time of his education, he says, “From that period I have applied myself wholly to the study of the holy scriptures; and in the intervals of the observance of regular discipline, always found it sweet to be either learning, teaching or writing. From the time of my receiving the office of priest, to the fifty-ninth year of my age, I have been engaged in either briefly noting, from the works of the venerable fathers, some things on the scriptures, or in adding some new comment to their sense and interpretation.”

The circumstances of his death, as described by one of his pupils, are interesting:—

“Many nights he passed without sleep, yet rejoicing and giving thanks, unless when a little slumber intervened. When he awoke, he resumed his accustomed devotions, and, with expanded hands, never ceased returning thanks to God. In one of the anthems which he sung, the following words deeply affected him: ‘O glorious King, Lord of hosts, who, triumphing didst ascend above all the heavens, leave us not orphans; but send the promise of the father, the Spirit of truth upon us. Alleluia.’ When he came to the words ‘leave us not,’ he burst into tears, and wept much.”

“By turns,” observes his pupil, “we read, and by turns we wept; indeed, we always read in tears. In such solemn joy, we passed fifty days; but, during these days, besides the daily lectures which he gave, he endeavoured to compose two works, one of which was a translation of St. John's gospel into English. It had been observed of him, that he never knew what it was to do nothing; and, after his breathing became still shorter, he dictated cheerfully, and sometimes said, ‘Make haste, I know not how long I shall hold out; my Maker may take me away very soon.’ On one occasion, a pupil said unto him, ‘Most dear master, there is yet one chapter wanting; do you think it troublesome to be asked any more questions?’ He answered, ‘It is no trouble; take your pen and write fast.’ He continued to converse cheerfully, and whilst his friends wept, as he told them they would see him no more, they rejoiced to hear him say, ‘It is now time for me to return to him who made me. The time of my dissolution draws near. Yes, my soul desires to see Christ, my King, in his beauty.’ The pupil before mentioned said to him, ‘Dear master, one sentence is still wanting.’ He replied, ‘Write quickly.’ The young man soon added, ‘It is finished!’ He answered, ‘Thou hast well said; all is now finished! Hold my head with thy hands:’