[ Vor I.

### THE INQUIRY.

Tell me, ye winged winds, That round my pathway roar Do ye not know some spot Where mortals weep no more? Some lone and pleasant dell, Some valley in the west, Where, free from toll and pain.
The weary soul may rest? The loud wind dwindled to a whisper low And sigh'd for pity, as it answer'd "No!"

Tell me, thou mighty deep, Where billows round me play, Knowest thou some favour'd spot, Some island far away, Where weary man may find The bliss for which he sighs, Where sorrow never lives,
And friendship never dies?
The loud waves rolling in perpetual flow, Stopp'd for a while, and sigh'd to answer" No!

And thou, serenest moon, That with such holy face, Dost look upon the earth Asleep in night's embrace, Tell me, in all thy round, Hast thou not seen some spot, Where wee-begotten man Might find a happier lot? Behind a cloud the moon withdrew in wo, And a voice sweet, but sad, responded " No!"

Tell me, my secret soul.
Oh! tell me Hope and Faith. Is there no resting place From sorrow, sin, and death? Is there no happy spot Where mortals may be bless'd, Where grief may find a balm. And weariness a rest? Faith, Hope, and Love - best boons to mor-

Wav'd their bright wings. and whisper'd-"Yes, in Heaven!"

## JUSTIFYING RIGHTEOUSNESS.

Continued. It is my firm belief that a very great cause of the little success of much of the preaching of Christ's ministers, in that great business of converting sinners and leading them to the refuge provided in the Lamb of God, is to be found in a want of a sufficiently distinct, pointed presentation, to the impenitent, of the naked truth, the whole, the awful truth, of the present condemnation, the present abiding under the wrath of God, of every one who hath not fled to Christ. There is a kind of ministry which preaches the truth indeed on this head, but the truth so enveloped in generalities, so buried in accompaniments, that while a mind awake to divine things can readily see it, the unconverted " hear indeed, but do not perceive?? What the impenitent need is to see themselves insulated by the stern demands of a violated law; "condemned already," as really, though not as irreversibly, as if the judgment day were over; or to use the language of the Apostle, "concluded under sin," surrounded, as by a wall of fire, with its penalties, and thus "shut up unto the fuith" of Christ, as all their hope; so that the law shall be their "schoolmaster to bring them unto Christ that they may be justified by faith." This is what Usher calls "putting the point of God's sword to their very breasts." "The law (he says) must have this operation before a sinner comes to the throne of grace. None will fly to the there the preaching of Christ will be altogether in vain." It is a great matter for a preacher of the gospel to attain to such clearness and directness and point in his preaching of the law, that, while fully displaying all

My dear Brethren, how is it with us, as to this matter? Do we make it a main and constant object of our ministry to convince men of sin? Do we preach the law, the old, the perfect law, that which tolerates no imperfection-whose terms are "do this and live"-" the ministry of condemnation," that we may make straight the way for "the ministration of rightcourness," "to wit, that God was in Christ reconciling the world unto humself, not imputing their trespasses unto them?" Do we strive after great plainness of speech on these points lest "ears that be dull of hearing" should not hear them, or "they that hear, should not perceive?" we expect any saving henefit from our ministry to the souls of our hearers, till by the Spirit of God, they are persuaded to come, as the lost and the beggared, with the empty hand of an imploring faith, to ask alms of Christ even mercy to unrightcourness? Be sure we can build up no superstructure of piety, but as upon hay and stubble, till we have first surely laid this foundation of rock.

that is encouraging and precious in the Gospel

to the penitent, the naked sword of God's law

is faithfully presented to all who are not "in

Christ Jesus;" so that they who see at all

cannot help perceiving that other refuge there is none save that "blessed hope," the

perfect obedience, the atoning death, the pre-

sent ever-living intercession of our Lord Jesus

But it is time to proceed to another main point of our duty, as preachers of God's righteousness for the reconciliation of the sinner While we carnestly insist on the absolute insufficiency of our own works, or inwrought rightcousness, to do any, even the least, part of our Justification; what must we leach, as to that only and all-sufficient Righteousness by which we may be justified?

I answer from the Word of God. "Be it known unto you, men and brethren, that through this man (Christ Jesus) is preached unto you forgiveness of sins; and by him all that believe, are justified from all things from which its antithesis, opera nostra.

freely by his grace,"t answers St. Paul. But - The Right Rev. Bishop McIlvaine's Charge what grace? Is it by grace dwelling in us, to the Clergy of the Diocese of Ohio, 1839. under the form of personal holiness-inherent righteousness? Paul answers again. "Not having mine own righteousness, which is of the Law; but that which is through the faith of Christ, the righteouness which is of God, by faith. But how make this external righteousness available to our justification? St. Paul answers again. It is "the righteousness of God which is by the faith of Jesus Christ to all them that believe." 5 "Not of works lest any man should boast." It is righteousness imputed to the believer. " Even as David describeth the blessedness of the man, to whom the Lord imputeth righteousness without works." Thus "being justified by faith, we have peace with God through our Lord Jesus Christ." "There is now therefore no condemnation to them that are in Christ Jesus." It This is the way of a sinner's justification, of which says that holy man, Bishop Hall: "We bless God for so clear a light; and dare cast our souls upon this sure evidence of God, attended with the perpetual evidence of his ancient Church." Christ's imputed justice apprehended by faith; (he continues) all antiquity is with us for this. A just volume would scarce contain the pregnant testimonies of the Fathers to this purpose." ‡‡ That this is none other than the doctrines of our Church is evident to all who know the strong language of her Articles and Homilies; she declares, in her eleventh Article, that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, hy faith, and not for our own works or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine," &c. Let us mark the precision of this language, the righteousness which is by the faith of Christ, and our own righteousness are here, according to the example of St. Paul. \$5 set in direct opposition; the words "only for the merits of Christ," being evidently the intended opposite of "for our own works." The former excludes the latter. The two are incapable of standing together in this matter. Even faith viewed as it is a work of personal grace is excluded. and is considered only as an instrument of fulness of that meritorious cause, unto all who believe, that they are accounted rightcous; in other words, righteousness is accounted or imputed to them; righteousness as perfect, as the merits of our Redcemer, because of those merits, it consists; so that, to believers God no more imputes sin, than if they had never sinned. And since this righteousness is by

refers, is still more explicit. "Our justifica-tion doth come purely by the mere mercy of God, and by so great and free mercy, that whereas all the world was not able, of themselves, to pay any part towards their ransom, it pleased our Heavenly Father, of his infinite mercy, without any desert or deserving, to prepare for us the most precious jewels of Christ's body and blood; whereby our ransom sees his want." "Where the law hath not wrought its convincing work with power upon the conscience, (says Bishop Hopkins) som by his death. He for them fulfilled the law in his life. So that now in him and by him, every true christian may be called a fulfiller of the law." Mark the strength of these last words! They teach us that when it is said, in the Article, that by faith "we are accounted rightcous before God," we are to understand no less than that whenever a sinner believes in the Lord Jesus Christ, though his sins be as scarlet, and as many as sands upon the sea shore, the righteousness of Christ is so perfectly "made over to him," that he stands, in Him, before God, as having nothing laid to his charge; his sins remempered no more; his justification as perfect as was that of Adam before he sinned, no more capable of being increased, than the righte-ousness of "the beloved" in whom he is accepted. This is the fulness of the glory of our redemption. "It is finished." He that believeth is justified from all things from which he could not be justified by the law of Moses." Therefore does St. Paul riumphantly exclaim: "Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? Such is the blessed doctrine which our

that we no sooner believe in Jesus Christ than

we are accounted rightcous in him, and so

are perfectly justified, and have entire peace

But the Homily, to which the Article

with God.

. Acts xiii; 38, 9. Rom, iii; 21. § Rom. iii; 22 ¶ Rom. iv; 5, 6. ‡ Phil. iii; 9. 11 Works, 8vo-vol. ix.; p. 239 and 244.

"That man is justified by fuith, without the works of the law was (says Bishop Horsley) the uniform doctrine of the first Reformers. It is a fur more uncient doctrine. It was the doctrine of the whole College of Apostles. It is more ancien still; It was the doctrine of the Prophets. It is older than the Prophets; It was the religion of the Patriarchs. It is the very corner stone of the whole system of Redemption." Charge by Bishop Horsley.

§ § Phil. iii; 9. ustrumental office of faith is exhibited in the Article; as appears more plainly in the Latin form, which is of equal authority with the English "Tantum prortin meritum domini ac servatoris

nostri Jesu Christi, pen fidem, non propera opera et merita nostra, justi commi Deo reputamur. Quara sola fide nos justificari, doctrina est salu berrima," &c.

What is meant by sola fide, is shown by the uso of per with fidom, and prop er with meritum, and

INDIVIDUAL RESPONSIBILITY. Having thus, my respected and beloved rethren, gone over the principal topics proposed in my first Letter, it only remains that I should present to your indulgence a few concluding remarks, upon the characteristic features of the Tractarian system, and the general aspect which it wears to a reflecting

I am compelled, with deep regret, to avow my own entire conviction, that the fundamental error of this system is one and the same with the theory of Romanism. For both seem perfectly agreed in the idea, that the Church militant on earth is a vast Corporation, whose members have no individual rights under the Charter, except, as parts of the great whole. From this they derive the principle, that the visible Church is the reservoir of all spiritual influence; that grace is given by her, and only through her instrumentality. In a word, they invest her with a substantive personality, dispensing through her officers, by the very appointment of Christ, all the powers, gifts, rights, and privileges, belonging to the kingdom of heaven.

This view is grand, sublime, and imposing; but I believe it to be thoroughly unscriptural in principle, false in fact, and dangerous in operation. My reasons are briefly as follows: I hold this notion of the Church to be unscriptural, first, because all the promises of Christ are made to the individual believer, conditioned on his personal repentance and faith; secondly, because the only clear promises made to the Church, as the Spouse of Christ, and possessing the kingdom, are made in connexion with his second advent; and thirdly, because our Lord, speaking of the present dispensation, especially saith, My kingdom is not of this

I hold this theory to be false, in fact; because the eighteen centuries of the Christian era have not yet witnessed its successful appli-cation. This mighty unit has never been without more or less division in its outward government, and the Papacy, which was in-deed a wonderful attempt to make the kingconnection with Christ. # But such is the dom of Christ of this world, has only proved

to be a splendid failure. I believe the notion to be dangerous in operation, because its inevitable tendency seems to be, to sink the individual responsibility of each conscience in a blind reliance on the privileges of the whole; to cherish an excessive and superstitious dependence on the Sacraments, to attach an extreme and absurd faith, without restriction of time or degree, it faith to the supposed teaching of tradition, to must be imputed as soon as faith begins; so invest the Church with the authority which invest the Church with the authority which belongs solely to her divine Lord and Master, to rest our whole justification upon ordinances rightly administered, rather than on the living principle of faith, and to lead each believer, instead of using, with humble confidence, the rights of his adoption, by coming boldly to the throne of grace in every time of need, rather to lean upon the priesthood, as a class of ap-pointed mediators between Christ and the

> The true aspect of the Church, therefore, as I apprehend it, is not so much conformed as aggregate. Its living principle is faith, by the operation of the Holy Spirit, in the soul of each individual man. Its essential unity is vilege and a duty, so far as it consists with truth; but its life depends not on that unity. Hence the fathers speak of the Church as essentially existing in Abel, Enoch, Noah, and Abraham. Hence all who are united with God as their Father, through faith in Christ. become necessarily the brethren of each other, and members of the heavenly household; although they may not have the power to congregate together upon earth. Hence, too, there is a sense in which the saying of Cyprian is true, that "he cannot have God for his Father, who has not the Church for his mother ;" but that Church, rightly understood. is "Jenusalem above," which, as saith the Apostle, " is the mother of us all."

The congeniality of Tractarianism with Rome has been painfully manifested during the last two years, by a variety of publications; but especially by the whole course of the British Critic, in an open assault upon the doctrine of justification by faith, which its editor has boldly denounced as the Lutheran heresy ;-in frequent advocacy of the Romish principle of development, of the sacramental power and grace attributed to the external unity of the Church, of auricular confession and private absolution by the priest, - in high praises of the Romish formularies of devotion, veneration for the saints, and especially for the Virgin Mary, laws of clerical celibacy, and monastic institutions, -in a plain prefer ence for the theology and practical piety of the middle ages,—in an injurious and subtle strain of palliation towards all the superstitions of Rome, -in an undisguised contempt for the characters of our great Reformers, and in a studied opposition to the name and spirit of Protestantism. Several of those points it was my intention to have discussed at large; but I am rejoiced to find that I have been superseded by other and far abler hands, and therefore I consider myself relieved from the duty of pursuing the painful subject any farther.

I cannot conclude, however, in justice to my own feelings, without again recording my belief, that on many points of occlesiastical order and discipline, the writings of my Tractarian brethren have been highly useful. Nor would I omit the opportunity of renewing my cordial acknowledgments to such of those emmently gifted men, especially Mr. New hold their peace; but, in such case, they will a wokened, and see what anxiety he will mani-

they could not be justified by the law of Church most truly pronounces to be "a most man himself, whose personal intercourse, Moses." But justified how? "Justified wholesomes doctrine, and very full of comfort." when at Oxford, I esteemed as a peculiar privilege, and to whose liberal kindness, hospitality and attention, I was, in various ways, so much indebted. The highest compliment that I can pay them is to express my conviction, that they would be amongst the last to suffer acts of courtesy or friendship to interfere with the conscientious expression of religious truth. "He that loveth father or mother more than me," saith the blessed Redeemer, "is not worthy of me." But although even the most sacred of all personal relations may not be suffered to stand in the way of our allegiance to Christ, and our fidelity to his Gospel; yet we can hardly fail to regard it as a real affliction, when admiration of the men must be united with hostility to their doctrine.—From " The Novelties which disturb our pcace," by the Right Rev. J. H. Hopkins, D. D., Bishop of the Prot. Ep. Church in Vermont.

#### PRAYER-MEETINGS IN THE EPISCOPAL CHURCH.

tioned, but reserved for fuller notice in its

I recur now to a subject formerly men-

more proper place:—I mean the subject of "Prayer-meetings in the Episcopal Church," especially as they marked the practice of tioned of Dr. Porteus, one of the most excel-many of the parishes in Rhode Island during lent of the Bishops of London. When sick many or the parishes in Rhode Island during lent of the Bishops of London. When sick Bishop Griswold's residence in that State. Of the disease of which he died, he happened these meetings, it is believed, originated as early as the year 1812, and were the attendants, or fruits, of that remarkable awakening on the subject of religion, which then occurred in the parish of St. Michael's, Bristol; and of which the Bishop has left us such an interesting account in his auto-biography. They became and continued common among the parishes of that State. But, so orderly and noiseless were they, that little was known of them save in the good by which they were accompanied, and in the thanksgiving of many pious hearts, by which that good was followed. | ingly much affected, and promised to use his Those who frequented them, were quiet members of the Church, by the world overlooked, even as they looked above the world. They molested no one, and no one molested them; till "The Gospel Advocate," not long after its establishment, published a sermon in which they were evidently assailed, and their character, as well as that of their advocates, was held up to unfavourable observation. From that time, they became objects of more public attention; and the spirit in which they were assailed, was evidently the means of drawing out and embodying those elements of disunion in the Diocese, which, haply, had else slumhered on to their extinction. Under such a spirit as that of Bishop Griswold, the fire of conflicting views never could have heen kindled, had not some such influence been brought to fan the spark, which is always and every where latent in human nature, even when that nature is found embodied in the Church of Christ; and which, when once blown into a flame, it is one of the most dillicult things beneath the sun to extinguish. Lit up, in the Eastern Diocese, it continued to blaze with varying fierceness, according as some new excitement fed it with fresh fuel, and kept up those fires, in which it is not too much to say that the Bishop's patient love of peace, tried often, but never overcome, burnt. martyrlike, for more than twenty of the last years of his life. Blessed was the spirit in to the throne of grace. None will fly to the city of refuge, till the avenger of blood be hard at his heels; nor any to Christ till he hard at his heels; nor any to Christ till he sees his want." "Where the law hath not sees his want." "The for them paid their range believe in him. He for them paid their range believe in him. He for them paid their range believe in him. He for them paid their range believe in him. He for them paid their range believe in him. He for them paid their range believe in him. He for them paid their range believe in him. He for them paid their range believe in him. He for them paid their range believe in him. He for them paid their range believe in him. He for them paid their range believe in him. He for them paid their range believe in him the temple of the renewed heart. Its outliness the part of aggravating existing differences kept him, I am aware, from proposing, and the Son, through the Son through the which he suffered, and blessed have been its gradual return of more composed times; since, by holding himself aloof from strife, by throwing himself into neither of the opposing ranks. by withholding, so far as he could, every thing that might feed the fires, and especially by bridling his tongue, except when, as he con-ceived, the defence of truth and righteousness required him to open his mouth, he had the happiness, especially before the close of his life, of seeing the flames which had been lit up, burn lower and lower, till at last, before his death, they went out, or at least ceased to shoot visible spires above the tranquillized surface of affairs in his Diocese.

With the above remarks on his love of peace, and his unwillingness to increase strife, his defence of the Rhode Island Prayer-meetings was by no means in conflict. That was a case in which he felt that duty required him to speak. It was, in truth, his love of peace that made him open his mouth. spoke, "not to accuse, but to defend." ought to close a virtual war upon peace: and had his defence been admitted into the Journal to which it was first offered, it had so much the sooner effected its pacific object. Its influence, when it finally appeared in the Episcopal Register? of Vermont, in the years 1827 and 1828, was powerfully felt, as well it might be; for, it is believed, that no one, with a Christian spirit in his heart, whatever may have been his previous prejudices against Episcopal prayer-meetings, can read t without feeling, with its author, that "if, after due consideration, our sober and most candid judgment is unfavourable to these meetings, " the safer way is to let them alone. We cannot be too careful not to be found fighting against God." The spirit, in which he defended the meet-

ings and those who joined in them, may be judged from a sentence, which I find in the oth chapter of the work. " If it be admitted," he says, "that the meetings are according to the will of God, and that His Spirit will and does bless those who unite in fervent supplicution, it must according to the Scriptures, be who cry carnestly to their Saviour for mercy and grave, may be rebuked that they should to his child? He is askep: Let him once he

do well, like some in the Gospel, to cry the more, Have mercy on vs, O Lord thou son of David !"-Memoirs of the Right Rev. A. T. Griswold, D. D., Bishop of the Eastern Liocese, by Dr. Stone.

### OBSERVANCE OF THE LORD'S DAY.

Dr. Johnson, that great pride of English Literature, was a strict and conscientious observer of the Sabbath. Being once asked by a lady, whether he did not think a certain cleric, whose observance of the day was notoriously lax, to be a very agreeable man, he made her no answer. The question, however, being repeated, he replied, with his usual honesty and superiority to the requirements of a false civility: "Child, I will not speak in favour of a sahbath-breaker to please you or any one else."

On his death-bed, the same great man sent for Sir Joshua Reynolds, the celebrated Eng-lish painter, and after conversing seriously with him for some time, said he had three favours to ask of him as a dying friend, which he hoped would not be refused. The second of these requests was, that he would read the Scriptures; and the last, that he would abstain from using his pencil on the Sabbath.

A similar, though more striking fact is menhead of which was the Prince of Wales, afterwards George IV., had agreed to hold meetings on the Sabbath. He requested an interview with the Prince, which was courteously granted. Assisted by two servants, the feeble but holy man entered the Prince's apartment, and with all the impressive eloquence of godliness in high station, and within view of death, besought him that the meetings might be held on some other day than the Sabbath. The Prince was seeminfluence in favour of the Bishop's request.

It is the testimony of Sir Mathew Hale, one of the greatest of English judges, and one of the best of English Christians, when writing to his children: "I have found by a strict and diligent observation, that a due observance of this day hath ever joined to it a blessing upon the rest of my time; and the week so begun hath been blessed and prosperous to me; and, on the contrary side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments. And this I do not say slightly, but upon a long and sound observation and experience." Lectures on the Institution of the Sabbath, by Rev. John S. Stone, D. D.

# THE DANGERS OF SPIRITUAL SLEEP.

It is well known that on that noble stream that empties the gathered waters of a hundred lakes over the tremendous cataract of Niagara, several miles above the fearful precipice, from the formation of the country, and the bed of the channel, there is a rapid descent; and the waters as they roll along acquire a fearful impetus, as though eager and anxious to leap forward and find repose in the bed of the ocean. If the skiff of the fisherman, or the canoe of the Indian, once gets into this current, it cannot be turned aside by any human skill, but is borne with the lightning's speed onward, and still onward, till it reaches the fatal precipice, and is plunged, smid the deafening roar and dashing waters, into the ward or formal unity follows after this, as a priimpulse and activity into the Diocese under
viere and a duty, so far as it consists with
bis administration; but it also favoured the
shivered into ten thousand atoms. Were we standing on the banks of that river, and did we see a bark slowly gliding down the stream, and know that all who were on board were asleep: were we acquainted with the fact of their danger-did we know that the current which was bearing them slowly on, would in less than an hour conduct them to a point in the stream where destruction would be inevitable, what course should we adopt to save Would it not be to attempt to awaken them? them? If by the report of fire-aims, or by any other means, they could be aroused from their slumbers, they would be able now to turn their barks aside and escape ; but in a single hour the stream would drift them down to a point where there was no turning back, nor turning aside. The only hope of saving them, therefore, would be to awaken them.

This is precisely the condition of every unconverted man. His bark is gliding down the stream of time towards an awful precipice. It will soon reach a point where you cannot turn it aside. And yet he is asleep. He must awake speedily, or perish. This is why we stand here to night, and cry, "Awake, thou that sleepest."

Another illustration. It is midnight. In vonder habitation a father steeps with his dear children around him. She who was once the light of that house, and the centre of domestic happiness, has gone down to the grave, and those children are now motherless. father feels that he could not live if these dear little ones were not around him. But since his eyes are closed in sleep, that dear boy that lies at his side has been attacked. with disease. The fatal destroyer is advancing towards him with rapid strides. Already is that blooming one marked for death. A fever burns through his veins -his respiration is fearfully embarrassed—he even now seems panting and gasping for life. Why does not that parent rise to minister to his child?

He is asleep. The child grows still worse; but even now if powerful remedies were applied-If that little one could have the benefit of medical advice, he might be saved. expected that men will oppose them. They Oh, why does not that father fly to the physician; why does he not hasten to bring relief