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THE  
**CHRISTIAN SENTINEL.**

AND

WEEKLY  
WORLD-CANADIAN

**CHRISTIAN'S MAGAZINE.**

No. II.] [MARCH AND APRIL, 1829. [VOL. III.]

"WATCH YE, STAND FIRM IN THE FAITH, QUIT YOU LIKE MEN, BE STRONG,  
LET ALL YOUR TALK BE WITH CLARITY."—1 Cor. xvi. 13, 14.

*the Christian Sentinel.*

"FROM the first of the revealed religion, a tribute of gratitude is due to the memory of Dr. Bray,\* if this has been paid in England, how much more cause should we have in this hemisphere to regard his zealous exertions to propagate the knowledge of Christianity amongst them, with the warmest and most heartfelt thankfulness; and so sensibly felt, and so justly appreciated are the blessed results of these exertions, at the same time so little is known of the individual through whose instrumentality they have been effected, that I have little doubt but the following short memoir of the Revd. Thomas Bray, D. D. will be interesting to many of your readers, if you, Mr. Editor, should be of the same opinion, should give it a place in the Sentinel, and we should not be

\*Biog. Brit.

disappointed. I shall receive great satisfaction in having contributed in any manner to the edification or instruction of such as are beyond the circle of my solitude.

## A MONK.

Thomas Bray, the subject of the following Memoirs, was born at Manton in the county of Suffolk, 1666: he received a close application to his book, for good learning, his parents, although in rather narrow circumstances, were induced to send him to the university. Accordingly he was entered at Hart-Hall, Oxford, where he soon became a considerable proficient in theological studies, and soon after he had commenced bachelor of arts, he was admitted into holy orders: and even while a Curate in a parish, he distinguished himself by exemplary behaviour and extraordinary talents. His calling soon introduced him to the acquaintance of several individuals, distinguished not more by their high rank in society than by their fervent zeal for the eternal welfare of their fellow-creatures: among these was Lord Digby, who in the year 1690 presented him to the Rectory of Sheldon. Dr. Bray always esteemed it not the least honour and happiness of his life, the being preferred by such a patron as Lord Digby, who was never determined by any other consideration in the disposal of presents, than of choosing the most useful persons to serve in the church, and such as he was persuaded would make the best use of their talents to the ultimate end of their views; and he was not a little indebted to Dr. Bray's credit as well as to the favour of Lord Digby. He always spoke of his noble benefactor with a respect sufficiently discovered, not only as a patron of his obligations, but also a just and generous benefactor of the qualities which signalized his character, and rendered him peculiarly distinguished, and entitled him to the highest honours. In this parish of Sheldon he began to preach, and his sermons were well received, and he was soon afterwards called to the University of Oxford, where he continued to preach, and it proved the means of introducing him into a more extensive and remarkable scene of action.

In the year 1692, the authorities in Maryland wrote to the Bishop of London (Compton) to send some experienced and unexceptionable Clergyman to fill the important and arduous office of Ecclesiastical Commissary in that Colony. His Lordship was not one moment at a loss for a fit person to model that infant church, and establish it on a solid foundation, but made proposals to Mr. Bray, who disregarded his own interest, determined in his own mind that there might

created need for doing good in the Colonies, than  
 a more circumscribed sphere of usefulness at home. And  
 being always willing to be so disposed of in any station  
 should appear most conducive to the service of the Church  
 of Christ, he no longer demurred to the proposal, that he  
 enquire into the state of the colonies, and to inform him  
 "what was most wanting to excite good ministers to  
 embark in that design as well as to enable them most effectually  
 to promote it—but owing to a variety of obstructions,  
 arising principally from opposition of the Quakers and Roman  
 Catholics. "no unnatural coalition," the Bill for providing  
 a maintenance for the Clergy in that Colony then  
 pending was prevented from passing into a law; for some  
 time he remained in London with the hope that these ob-  
 structions would be overcome, and on a presumption,  
 that the establishment of the Church might at last be ob-  
 tained, he was fully employed, during this interval, in pro-  
 viding Missionaries to be sent, not only to Maryland, but  
 into the other Colonies on the continent of America, as  
 well as into most of the Islands,—but above all it was his  
 care to furnish them with good libraries of necessary and  
 useful books, to render them capable of "answering the  
 ends of their mission," and of instructing the people in all  
 things necessary to their salvation. One half of either the  
 cost or the pains in which this last object engaged him, must  
 have discouraged any one, less sensible to the impressions  
 of religious zeal, from prosecuting it. But *his* superior mind  
 rising above the present, and penetrating into futurity, con-  
 soled him with the idea, that the libraries he had begun and  
 advanced more or less in all the Provinces on the Conti-  
 nent, and in most of the Islands of America, as well as in  
 the Factories in Africa, were not only useful to the minis-  
 ters with whom they were first sent, but by the care of  
 some of the Governments in settling and establishing the  
 rules he had prescribed for their use and preservation, might  
 be also of advantage to many succeeding generations.

All this time, he derived no emolument from his new  
 office in Maryland; neither was any allowance made him  
 at home, or preferment given him to "support the charge of  
 living altogether in town to solicit the establishment and  
 endowment of the church in that Province, and to provide  
 missionaries for that and all the Colonies on the continent,  
 which, except Virginia, lay upon him."

It would be irrelevant to my purpose to enter into a  
 minute detail of all the efforts he made to obtain either a

ary or a permanent provision established by missionaries in America,—suffice it to say that they were not dismayed, nor even discouraged, and it is no proper adaptation of Scripture language to say that “by perseverance he persevered, for no sooner had one plan failed than he flew upon the inexhaustible resources of his inventive genius for another and another, till hope itself sickened to despair, and many were the bitter hours he spent in secret, brooding over disappointment in the most ardent wish of his soul.

All designs failing of obtaining a public fund for the propagation of the gospel in foreign parts, he therefore formed a design, whereof he then drew the plan, of having a protestant congregation, *pro fide progandâ* established by charter from the King. On this plan a society was constituted; and though the design of having it incorporated by charter could not be then brought to bear, yet it still subsisted, and acted as a voluntary society. But their number and benefactions increasing, a different constitution with more extensive powers was deemed necessary for the success of the undertaking. Application was therefore made by Dr. Bray to His Majesty King William for his Royal Charter.—It appears from the minutes of the society before and at the time of the incorporation, that the Doctor’s petition to His Majesty (for so it was stiled), with other papers relating to the corporation to be erected for the propagation of the gospel in foreign parts, was read May 5th, 1701; and that His Majesty’s letters-patent, under the great seal, was laid before the society by Dr. Bray, and read the 9th of June following. The members who composed that venerable body, were so sensible how much was owing to his zeal and solicitation, that it was resolved that their thanks should be publicly awarded to him for his great care and pains in procuring the said letters-patent.

If this society is now enabled, by a revenue arising from occasional benefactions and settled endowments, to support a number of missionaries, school-masters and catechists, for the propagation of Christianity in foreign parts, the zealous labours of Dr. Bray, to which it chiefly owes its establishment, must be remembered with veneration and gratitude.

In the foregoing short notice I have confined myself principally to such circumstances in the life of this worthy man as lead directly or indirectly to the formation of the venerable society to which this diocess owes so much. But his efforts were as widely and as laboriously exerted in the for-

nation and establishment of charitable institutions, parochial libraries, &c. &c. And besides all this there was what he felt daily in no common degree "the care of all the churches within his jurisdiction.

*Note.*—There is one striking coincidence in the first voyages to America of this first individual clothed with ecclesiastical authority and of the first Bishop, they were both very tempestuous and both protracted to the unusual length of thirteen weeks, although nearly a century had intervened.

### FAMILY SERMON.

JOSHUA XXV. 15.

"As for me and my house, we will serve the Lord."

If there be one moment in life, when the voice of instruction commands additional attention and seems possessed of superior importance, it is when the lips which have uttered it are on the eve of closing for ever. The subject now under our consideration is particularly of this description; and is one of the most beautiful and affecting which the sacred history furnishes.

The venerable patriarch, Joshua, having by God's command led his people to the conquest of the promised land, having superintended its partition, and seen them in peaceable possession of it, is at length warned by the growing infirmities of old age, that that period was rapidly approaching, when, to use his own emphatic language, he was shortly "to go the way of all the earth." That the small remnant, therefore, which remained of his earthly hours might minister good to a people, in whose service so large a portion of his life had been spent, he convenes all Israel together to witness, as it were, his last moments, and receives his final instructions. Here, having given them much wholesome advice, and recapitulated many of the great things God had done in their behalf, he sets before them a choice—either to serve the gods of the Amorites, in whose land they dwelt, or that Being who had so often manifested himself for their preservation: and finally concludes in the noble declaration of the text, "As for me and my house, we will serve the Lord."

The amiable patriarch was well acquainted with the nature and extent of the service due from the creature to the Creator. A large share of his full and active life had been devoted to this duty; and he was not ignorant of the

difficulties attending the right performing of it. His example is safe, and well worthy our imitation. And from his answer to the Israelites, after declaring their intention to abide by his decision, we may safely infer that requisites were necessary, in Joshua's opinion, for those who would acceptably serve the Lord.

"Ye cannot serve the Lord," says the venerable patriarch, "for He is holy." Shall we be surprised then, that beings, whose affections are so captivated by the things of time and sense as to leave them little or no inclination for the momentous concerns of eternity,—whose hearts are "alienated" from God, and "who hold the truth in unrighteousness,"—shall we be surprised that such persons should be unfit to serve a holy God? So inseparable from holiness is heaven, and so essential is it to the Christian character, that the Scriptures are full and frequent in enforcing it. "Be ye holy," says the Lord, "for I your God am holy."

How then, my brethren, shall we become holy ourselves, or acceptably serve a Holy God, while we wilfully give way to the evil propensities of our sinful and corrupt nature? While we suffer these appetites and passions to have dominion over us, which it is equally our duty and our interest to controul? While we keep soothing ourselves with the cry of "Peace, peace, when there is no peace," and thus resign ourselves to a state of listless, carnal security, equally inconsistent with the part we have to act in this life, and the account we shall assuredly have to render unto God in that which is to come? Surely, my brethren, the declaration of Joshua to Israel is but too applicable to us: "Ye cannot serve him."

He has given us yet another reason why we cannot serve Him: "He is a jealous God." He demands our hearts and our affections. Lip service is an abomination to him. His language is "My son, give me thy heart,"—and how can we offer that to God which, by a strange and lamentable infatuation, we are daily prostituting upon fleeting, perishable treasures laid up in "earthen vessels" here?—While this is the case, truly has the patriarch said, "Ye cannot serve him."

Holiness, then, and sincere love to God were in Joshua's judgment absolutely requisite for those who would truly and acceptably serve the Lord. But to become holy, and so far to estrange our affections from "things below," as to concentrate them all in God; to break quite off from all those pursuits and favourite vices, which, while in an unre-

generate state, constitute the great happiness and business of our lives, to make head against these sins and infirmities, which even the Apostle confesses "do so easily beset us," is considered by all who ever heartily and sincerely understood the task a most difficult thing: so much so, that, in the strong metaphorical language of Scripture, it is likened to the cutting off the right hand, the plucking out the right eye, the dissolving of all these tender connections which the ties of nature and of blood render near and dear to us; and so strong are the Scriptures on this head that we are commanded even to *hate* them for the Lord's sake. And though in the eye of nature these sacrifices may appear great, yet for every sacrifice thus made, we are promised not only an hundred fold in this present world, but everlasting life in that which is to come.

A sincere Christian, led by proper motives to assume the cross, and a determination to follow Christ as well through evil as through good report, is not only well aware of the opposition he has to encounter from the great enemy of souls, and the perverse affections of a vitiated nature, but he also knows how feeble his own unassisted powers are to withstand the attacks and temptations of such deadly and insinuating foes. For though "to will is present with him," yet often times how "to perform that which is good he findeth not;" but like the great and energetic Apostle of the Gentiles, "he discerneth another law in his members warring against the law of his mind, insomuch that when he would do good, evil is present with him." Hence, "to cast off the works of darkness," "to turn from the power and service of Satan unto God," (for we can understand nothing short of this by truly serving the Lord,) is by no means so slight a matter as many are induced to imagine. The shackles and impediments which evil affections supply, the wiles made use of by the prince of darkness to oppose our holy walk and conversation, bear so hard and work so imperceptibly upon corrupt humanity, that every sincere Christian must be led often during his spiritual warfare to cry out in the language of the Apostle, "O, wretched man that I am! who shall deliver me from the body of this death?" But though the contest be great, and the opposition be strong, we have no reason to despond. We are not left destitute, there are denunciations to impel, rewards and promises to animate us to so glorious a strife.

So gracious is the God whom we serve, so intimately is he acquainted with our frame, that he has judged it expe-



dicent not only to awaken the gratification of our senses, by promising rewards of joy and felicity to induce us "to do justly and live soberly," but also to alarm our fears, by holding out denunciations of wrath against sin, thus to restrain us from the commission of evil. And so very dissimilar are the minds, and sometimes the passions of men, that fear of future ill will often so far prevail as to restrain us from doing what is wrong, when without it neither entreaties nor assurances of future reward can induce us to do what is right. Others again there are, to whom the prospect of future and sublime rewards may form a sufficient inducement to the practice of virtue; but even to these the fear of future punishment may prove advantageous, as a check to occasional relapses into evil. The Scriptures furnish us with many instances admirably illustrative of these remarks: that of Felix is familiar to all. And much oftener would this fear be exhibited in ourselves, did we but even occasionally consider how fast we are approaching to that goal where all present recollections will be forgotten, and where this present life will only be estimated as having ministered to our torment or our pleasure. Let us then be wise while wisdom will avail us much, and *now* endeavour so to live as to obtain that spiritual, "meetness," which will alone qualify us for the kingdom and presence of the Most High.

Some of us are young, some are arrived at middle age, and others have run up into years. The sins of all of us doubtless are numerous: and to take the mildest view of them, some, nay, many of them, it will be confessed, remain unrepented of and therefore unforgiven. Reflect then for a moment, how great would be our confusion, how bitter our disappointment, how just our condemnation, were we called away in this unprepared state to give an account of the deeds done in the body! And what surety have we that we shall not be called away? They therefore cannot say "we have not arrived at an age when we may expect death." The middle aged, by their own confession, have measured at least half the sum of their existence: and this is an age to which a large portion of the human race never attain. If then we are preserved thus long, let us esteem it as a mercy and not pervert it into a curse, by making it an argument for a yet more lengthened preservation. But what shall the aged say? A great proportion of the years allotted to man has unquestionably with them gone by, and, it may be, not much of the work of eternity is done. Surely then, my aged friends, your case admits of no delay. Your

longer continuance here *must* be short, it may be *very short*, and the work you have to do is such that if left undone **you** are miserable for ever. To you then, fathers, it is that the Scriptures speak, if they speak to any, when they say, "work while it is called to day, for the night cometh when no man can work." Since then no period of life is exempt from death, since the young, the middle aged, and the old are frequently called to "lie down" together, and since death, when it does come, will completely unfit us for further progressing in the important works of eternity, I leave it as matter of conscience between yourselves and your God to say what your conduct ought to be, as beings who have so much to expect, and perhaps, so much to dread from that awful, certain, and, it may be, near event.

But although the prospect of death is particularly alarming while we continue in our sins, yet, let us remember, it is in our power, and it is our duty, so to live as to make death a minister of peace. This, and this only, is in the Scriptures emphatically termed "to live," "to live to God alone."—If then a dread of the "death that never dies" be powerful to restrain us from vice and immorality, much more let the prospect of the blessings and assistances God extends to those that love him, encourage us to become faithful followers of the "Lamb." From devoting ourselves to so good a work, let not the reflection discourage us that, although the promises of God to his people, are so far above what they either "desire or deserve," yet so far are we gone from original righteousness that we are unable of ourselves to perform those slight conditions upon which their grant depends. I say let not this discourage us; for what we were unable to do for ourselves, another has voluntarily done for us: Christ has satisfied the righteousness of the law in our stead. And although we cannot render that faith and obedience to God which he in strict justice requires, yet, if we sincerely do *what* we can and *all* we can, he will receive our imperfect services and as perfect, through Christ's righteousness. Though we wander in the darkness of the shadow of death, we have but to ask light in sincerity of God, and he has promised that the "day spring from on high" shall surely visit us. Though we be "dead in trespasses and sins," and are polluted thereby, yet if we sincerely wish to be washed, God will lead us to the "fountain opened in the house of David for sin and uncleanness," even the blood of Jesus, so justly termed by the prophet "the Lord our righteousness." Here then our deficiencies

**F**amply made up by the fulness of the perfection of Christ. It is whose grace is sufficient for us, and whose strength is made perfect in our weakness. Let us therefore imitate the excellent example of St. Paul, and “become weak to the end that we may be strong.” Let us put far away from us every idea of our own ability “to do any thing of ourselves,” and we shall the more readily feel that “our sufficiency is of God.” Do we feel a desire to devote ourselves and our families unto God? Let us not proceed upon the strength of our own arm. If we would come to God, it must be through the Son; and no man cometh to the Son except the Father draw him; and if the Father draw him, it is by the Spirit; and the assistance of the Spirit is promised to those only who sincerely pray for it.

In conclusion: let us bring the matter home to ourselves. Have we ever come to the noble resolution “As for ourselves and our families, we will serve the Lord?” If we have, let it not be like the determination of the Israelites, which was called forth by the occasion and subsided with it. Let it rather be from a steady principle of duty; and from a conviction that that duty, if persisted in, will ultimately tend to our infinite gain. In the prosecution of our duty we are called upon to “pray and not to faint:” to forget in a measure the acquisitions it may be we have made, and to “press forward” “through evil as well as good report.” God has nowhere declared the precise manner or time in which his promise shall be fulfilled; but of this we may rest assured that “to them that sow righteousness there *shall be a sure reward;*” and it will be found that a pious life is the most happy life, is attended with the most present advantage, and is the best and surest evidence of a happy and glorious immortality.

G. S.

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## ON THE CREED.

### ARTICLE VII.

*From thence he shall come to judge the quick and the dead.*

As the doctrine of future rewards and punishments naturally includes the belief of the immortality of the soul, a few preliminary remarks upon the latter subject will serve as a proper introduction to the arguments which support the former.

Although it were, perhaps, sufficient, in either case, to propose the authority of God's word—especially when the

revelations which assert those doctrines are proved to be divine—yet we shall not be unprofitably employed in advancing illustrations from reason. For religion being, in nowise, contradictory to reason, never disdains its alliance; and when they go hand in hand; especially in matters of deep and eternal interest, they aid each other in convincing the understanding, impressing the heart and affecting the conduct. When the voice of reason not only coincides with, but in a manner voluntarily corroborates the testimony of religion, there is no point of security to which the wavering professor or the doubting sceptic can flee; and he whose conscience echoes every warning and threat of Scripture, is dislodged from each hold of safety and stripped of every weapon of defence:

Whatever differences of opinion there may have existed amongst speculative men concerning the specific nature of the soul; yet there seems to have been an almost universal concurrence in the belief that it is a substance in itself, actually distinct and separable from the body: This is an opinion, indeed, which will be not a little strengthened by an observation of some of the most remarkable operations of the soul.

It will immediately be acknowledged that the intellectual part of our nature exercises a species of superintendence over the material frame—that it moves, directs and governs the whole corporeal fabric. But, as the *moving power* is in all cases, something different from the *machine* it actuates; we conclude, by analogy, that the soul is as distinct from the body as the force of gravitation is from the clock it sets in motion, or the wind that fills the sails from the vessel which it impels.\*

That the *soul* is distinct from the *matter* which it seems thus to actuate, is further evident from the power it sometimes exerts of abstracting itself or of being absent, as it were, from the body. This is particularly manifested in the case of profound thought, when the mind seems to pay no regard to impressions from external objects; when it overrules, as it were, the suggestions of the senses, and turning all its thoughts inwardly upon itself; forms a new set of ideas, peculiarly its own and purely intellectual and spiritual; when, in the midst of distracting tortures and even at the approach of death,—when its earthly tenement is all

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\* Vid. Bp. Porteous's first Sermon on Matt. xxv. 46, to whom I am also indebted for some of the observations which follow.

shattered and decayed—it manifests a vigor unimpaired by disease or pain; and when upon hearing of the virtues or vices of persons in different ages and countries, it yields to emotions which no *external* impressions are engaged in exciting: it is a fair conclusion that the soul, however closely united with the body, is perfectly distinct and separable from it. And further, if, when the senses are locked up in sleep and the body is in a state of forgetfulness, we find the soul still active and busied in worlds of its own creation; when it sees persons and things without the eye's assistance and admits ideas of pain and pleasure with the same liveliness and force which it does in our waking hours; we cannot withhold the inference that the soul, *when separated from the body*, can perform its usual operation, and without any co-operation from the material part, admit of every affection and emotion.

It is admitted by one of the greatest reasoners\* of any age or country that every argument—as far as human argument can, on such a subject, be applied—is in favor of the soul's *immortality*; and although the union of an immaterial soul with a material body be a great mystery, yet there are mysteries quite as incomprehensible in the occurrences of every day, in the visible laws of nature and the common principles of science. It is not harder, as has been well observed, to explain the whole process of vegetation through its various stages; to shew how the food of animals is converted into nutriment and contributes to their support and growth; how finite matters can be infinitely divisible; how two mathematical lines, infinitely produced, can be for ever approaching each other and yet never meet. † Nor have we any reason to suppose that death, in disuniting the soul and body, has any effect upon the former beyond this separation. For, as a profound reasoner has remarked, “We have several times over lost a great part or perhaps the whole of our body, according to certain common established laws of nature, yet we remain the same living agents; when we shall lose as great a part or the whole by another common established law of nature, *death*, why may we not also remain the same.” ‡ Besides, we have no reason to believe that the body itself is totally destroyed by death; it is only reduced to a different state of existence. Although it loses life and motion, and its original mechan-

\* Locke, *Essay on Hum.* Under. Book IV. c. 3, § 6. † Bp. Porteous, *ibid.*  
‡ Bp. Butler, *Analogy of Nat. and Rev. Religion*, chap. I.

ism is dissolved, its component, elementary parts still remain, and we cannot conceive the *annihilation* of any particle of matter. The wood that we burn is not totally and substantially consumed: part of its substance ascends in smoke and mingles with the clouds and part is converted into ashes; yet however much that become mixed and confused with other substances, and however much it may be diminished in bulk or altered in appearance, the mind cannot comprehend the idea of its annihilation. On the same principle, we cannot suppose that the soul will ever cease to exist; while, if immaterial, it must, when separated from the body, be more lively and strong in its faculties and powers.

It will not be irrelevant to adduce another familiar, though striking argument, in favour of the soul's immortality—drawn from its wonderful capacities. But to this head I cannot do greater justice than by introducing the language of the celebrated prelate already quoted: \* “Is it credible, is it possible, that the mighty soul of Newton should share exactly the same fate with the vilest insect that crawls upon the ground; that, after having laid open the mysteries of nature, and pushed its discoveries almost to the very boundaries of the universe, it should on a sudden have all its lights at once extinguished, and sink into everlasting darkness and insensibility? To what purpose all this waste and profusion of talents, if their operation is to be limited to this short period of existence? Why are we made so like immortal beings, if mortality is to be our lot? What need was there that this little vessel of ours should be fitted out and provided with stores sufficient to carry it through the vast ocean of eternity, if, at the same time, its voyage was meant to be confined within the narrow straits of the present life? Instinct would have served for this purpose as well as reason; would have conducted us through the world with as much safety, and with less pain, than all our boasted intellectual endowments.”

There is yet another argument in favor of the soul's immortality, in the *perpetual progress of the soul towards perfection*. A brute quickly arrives at his limit of perfection; but the soul of man, with every revolving year, increases its stock of knowledge; and, when on the verge of the grave, man has still a boundless scope for the exercise of his faculties before him. “But,” to borrow the language

\* Bp. Porteous' Sermon 11, on a future judgment.

of a beautiful writer,\* “ would an infinitely wise Being give us talents which are never fully to be exerted, and capacities which are never to be filled? Is it not more reasonable to suppose that we receive but the first rudiments of existence here, and will then be transplanted to some more friendly climate, where we may spread and flourish; go on from strength to strength; and shine for ever with new accessions of glory, and brighten to all eternity.”

An additional presumption in favor of the immortality of the soul, from the inequalities in the condition of human life, which only the belief in a *future* state of recompence can reconcile with God's justice—lead us directly to the doctrine of REWARDS AND PUNISHMENTS IN THE WORLD TO COME.

To this great tenet of Christianity the testimony of reason and approbation of conscience is also given; and, in the first place, the analogy of nature strongly aids the expectation of a state of final recompence beyond the grave.†—By the common course of nature we perceive that much of what we enjoy and suffer, in this present state, is put in our own power and made dependent on our own conduct.—That we may obtain the one and avoid the other, we are even endued with the power of *foreséeing* those consequences: we, in many cases, know before hand whether the adoption of a certain course of conduct will be attended with joy or grief, happiness or misery; and are, on that account enabled to take such steps as to secure the one and avoid the other. If, therefore, the order of nature teaches us that, in this present state, vice leads to punishment and virtue to reward:—that the former is attended with the forfeiture of mental tranquility and of bodily health—with the loss of fortune and fame—with remorse, disease and untimely death; whereas, the latter is attended with opposite effects;—when we consider that these consequences flow from the common course of nature, unaided and unimpelled by any extraneous or foreign cause, it is a natural and fair conclusion that, in a *future life*, vice will, in a corresponding manner, be punished, and virtue rewarded. Such, I repeat, are *natural consequences* in this life; why should they not be as natural in the life to come?

The expectation of a future recompence has ever pre-

\* Addison.—Vid. Spectator, No. 111.

† The benefits and strength of argument from analogy are well represented by a Heathen critic. Quintilian, Lib. 1. c. 6,—and most ably employed in favor of our holy religion by the eminent Bishop Butler.

veiled amongst mankind, in all ages and nations of the world; and however much the great truth was clouded, from the imperfection of unaided reason, the speculations of a false philosophy, and the wild fictions of the poets—it was, nevertheless, a general belief that the good would be rewarded and the wicked punished in a future state. Nor was this opinion entertained merely by the highly civilized and the learned, but it also prevailed with, and influenced the savage and the ignorant. While the Greek and Roman expatiated, with all the fire of invention and refinement of language, on their Elysium and their Tartarus, the rude barbarian and the untutored Indian had their happy hills and sensual enjoyments beyond the grave, and were alike moved by expected joys and anticipated horrors in another world.

But we naturally ask from whence was this opinion derived, whence sprang this universal expectation of an hereafter? Whether it were implanted, instinctively, in the human mind or communicated by a direct revelation, its credibility is the same, and we must pronounce it the voice of nature as well as the declaration of Almighty God. Nor can a few dissentient voices detract from the force of the argument which we draw from this universal consent: it establishes a degree of antecedent probability which overweighs every contradiction of the few who dissent: it is, as it were, a general rule from whose force and truth a few exceptions can take away nothing—like the established order of nature itself which is, by no means, affected by a few stray instances of monstrous productions; while the effect of any such dissent from this general concurrence is completely destroyed by the fact that the whole objection springs from an *antipathy* to the doctrine itself—because, if entertained, it would prove a restraint upon propensities and a check to indulgences, many are unwilling to subdue.

The belief of a future state of retribution is entirely consistent—while all objections are inconsistent—with our innate ideas of right and wrong, as well as with our simplest notions of God's Providence. The essential and eternal differences of good and evil are distinctions not only obvious to the minds and consciences of all, but such as no effort of mind or habit can annihilate or remove. We cannot, by any exertion, so far stifle the plain suggestions of conscience and the simple dictates of our understandings, as to lose sight of the natural fitness or propriety of some things, and the natural unfitness and inexpediency of others. We could not, although every motive either of restraint or



practice were removed, so far reverse the natural order of things as to believe what is bad to be good, or what is good to be bad: we cannot, by any possibility, do such violence to the principles of our nature as to believe those things which are morally and essentially wrong, to be morally and essentially right: we cannot, for instance, by any persuasion or compulsion, joined to the removal of every apprehension of future punishment, be led to think that to defraud, to injure or to murder is not, in itself, morally and intrinsically wicked.

But from whence, it must be asked, proceeds this *approbation* of good, this *abhorrence* of evil? Will it suffice to say that the one is, in itself, agreeable—the other odious? or rather would man of a disposition so repugnant to the yoke which those moral distinctions impose, have so loved virtue for its loveliness and hated vice for its hatefulnes, as merely, from their respective natures, to approve and practice the one; and to abhor and abandon the other?—There must be some cause for this secret preference of virtue, this secret abhorrence of sin, *beyond* the mere excellence of the one and odiousness of the other. We know, indeed, that the satisfaction, in other words, the *reward* which attends the former, and the misery or *punishment* which is consequent on the latter, is more powerful than an instinctive approbation or aversion, to beget a corresponding practice. We know that a man's conviction of the *odiousness of guilt* is not alone a sufficient restraint from its practice—and it is a lamented fact that the violation of the laws of the land, as well as the laws of morality, is not so often avoided from a hatred of the improprieties they condemn, as from the *dread of punishment*. And so with what may be termed more exclusively, the laws of God; the violation of which, although it is cognizable by no *human* tribunal, is nevertheless attended with much remorse and much alarm. There are many things, it cannot be denied, which human laws cannot punish and for which there can be no dread of any *temporal* retribution which, nevertheless, mankind have a certain dread of committing—which they cannot enter upon without a peculiar anxiety and terror.—Here, there is a secret approbation of virtue, though it be unattended with any hope of present advantage—there is a secret abhorrence of vice, although it be unaccompanied with any apprehension of present danger or loss.\*

\* The reader would here call to mind the terror of Felix when St. Paul spake of a "judgment to come," (Acts xxiv. 25) as illustrative of those arguments;

Hope and fear, in spite of every effort of resistance pass beyond the boundaries of this immortal life: in a future world, hope pictures scenes of life's fulness as the reward of virtue, and fear conjures up abodes of misery as the punishment of vice. Some internal monitor whispers that a life of righteousness will be recompensed by an eternity of happiness—and the same declares, with alarming voice, that wickedness will receive its retribution in a future world.—Reason argues it must be so—and the word of God confirms, in explicit language, the testimony of conscience. There will come a day of the revelation of the righteous judgment of God. Then, every mouth shall be stopped, and every heart of man shall confess that the Lord is just.

Consoling tidings these to the persecuted, to the suffering righteous! Take away from them—when the gloom of misfortune overshadows and the sting of multiplied sorrows agonizes them—the hope of this futurity, and they are lone and comfortless indeed. Then would our condition be as it were a dark and tempestuous ocean, whereupon we were launched without helm to guide, or haven whither to direct our course; till, buffeted by its storms and tossed by its waves, we sunk at length in its depths and disappeared for ever. But a state so cheerless, so wretched, is surely not such as a reasonable creature could enjoy—not such as a wise and gracious God would appoint. No: man's reason; his capacities, his insatiable thirst for improvement, his desires, his hopes, his aspirations—all contradict the thought and revolt from the supposition. His soul longs for immortality—his mind and heart yearn to an eternal world. The good desire and hope—the wicked dread, yet believe, that we shall all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

This leads us to a more direct reference to the words of the article, HE—the Son of God—shall come to judge the quick and the dead. The same Jesus which was taken up from the apostles into heaven, shall so come in like manner as they saw him go into heaven; and in the following passage the cause as well as the fact of his appointment to be

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while this sentiment from Cicero must have its weight: "est aliqua in vita formido improbis posita esset, apud inferos ejusmodi quedam illi antiqui supplicia impiis constituta esse voluerunt; quod videlicet intelligebant, his remotis, non esse mortem ipsam pertimescendam." In Catalio, iv. c. 4. Vid. also Plato's Phædon, c. 45 et seq.

our judge, is declared : *The Father hath given him authority to execute judgment also, BECAUSE HE IS THE SON OF MAN.*—He is, in a manner, interested in the crimes he is about to sentence ; for, it was He who bled for the transgressions of fallen man, and sought, by his death, to reconcile us to God. We have, by *his* appointment, a judge who, we may say, is taken from amongst ourselves, and who *can be touched with the feeling of our infirmities* ; a consideration, which while it manifests the goodness and justice of God, is a strong source of consolation to those who, with trembling hope, await *this impending judgment.*

And of *this* second advent of our blessed Lord, we are warned in terms which cannot but inspire with terror and awe. He shall come, it is said, on the clouds of heaven, attended with myriads of angels—all bearing testimony to his divine nature and celestial glory. Nature's convulsion ; the quivering earth and the raging sea ; the inflamed elements ; the falling stars and heaven's dissolution—will proclaim the coming of the Son of God to reward his faithful servants and punish the wicked and rebellious. The affrighted world will not bear the second appearance of him who made his first entry into it in a manger, and who, in the whole course of his pilgrimage, was afflicted and persecuted ; but the universe shall shake at his presence, be rent, burned and dissolved. Before such a tribunal—before a Judge whose coming shall be attended with such awful events—shall the trembling human race appear. All that sleep in the grave shall come forth at the loud summons of the Archangel's trumpet—"The sea shall give up her dead"—and all the myriads of the human race who have ever lived since the first day of creation shall there await their sentence from the Lord of Glory. It is a sublime, though awful contemplation ! The crash of the dissolving world—the hoarse trumpet of the seraph—the court of the King of Kings high in the air—the countless throng of human beings, looking with various emotions, for their doom ! Reflection upon the awful scene must waken up every slumbering sensibility, and bid us hear, with renewed interest and attention, the admonition of the apostle ! *Seeing, then, that all those things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness ?* It should, indeed, rouse us from our lukewarmness,—check us in our wickedness—restrain the impetuous pursuit of worldly vanities. For, what can all the joys of time avail when the world is in flames around us, and the sentence of

the Judge going forth, *depart, ye cursed into everlasting fire, prepared for the devil and his angels?* Are life's sweetest gratifications to be set in the balance against the terrors of that awful day and the condemnation to an eternity of hopeless wretchedness? Are its costliest gifts to be purchased with the forfeiture of heaven?

Therefore, *consider this, all ye that forget God, and put far from you the evil days; consider and shew yourselves men, O, ye transgressors.* They, especially, who "profess and call themselves Christians;" to whom *life and immortality have been brought to light*—they who, with those advantages, neglect the persuasive terrors of the Lord, should bear in mind the heavier condemnation which awaits them, *verily, I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you.*

CH.

#### ESSAY ON THE CATECHISM.

(Concluded.)

OF all the duties which we owe to God, the far greater part naturally result from his nature and attributes, and from the several relations in which we stand to him, whether they be made known to us by reason or Scripture. Of this description are those contained in that part of our Catechism which we have hitherto been examining—consisting of the ten commandments and the prayer for grace, so necessary in our fallen condition to enable us to keep them—and to assist us in performing all our promises. But there are still some important precepts peculiar to the Christian religion and deriving their whole obligation from the circumstances of their having been instituted and commanded by our Saviour. It was therefore highly necessary that our Catechism should instruct us in the nature of these. I need hardly add that they are the Sacraments which Christ hath ordained in the church. Of these our Catechism instructs us to say that there are "two only as generally necessary to salvation, *i. e.* Baptism and the Lord's Supper." That there are two Sacraments ordained by Christ, all denomination of Christians, with the exception of one sect, we believe, who interpret all Scripture figuratively—agree. But that there are two *only*, is denied by the Roman Catholic church, which, in this respect, follows the decree of the last Council

of Trent, in maintaining that besides Bap̄tism and the Lord's Supper, there are five other Sacraments, viz: Confirmation, Penance, Extreme Unction, Orders and Matrimony. Of these five they assert that Confirmation, Penance, and Extreme Unction are, as well as Baptism and the Lord's Supper, instituted by Christ and necessary for the salvation of mankind—but that Orders and Matrimony are not necessary to all men. Now we must admit that this is a question of the utmost importance, inasmuch as it affects our salvation,—it is therefore necessary that we should be perfectly clear in our rejection of what others conceive to be essential to salvation—and in order to come to a just conclusion on this subject, we must first ascertain what is necessary to constitute a Sacrament. In answer to the question in our Catechism “what meanest thou by the word Sacrament?” we say “an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same and a pledge to assure us thereof.” It is remarkable that there is no word either in the Old or New Testament correspondiug to the word Sacrament. It is a Latin word, and agreeably to its derivation, it was applied by the early writers of the Western Church to any ceremony of our holy religion, especially if it was figurative or mystical.—But a more confined signification of this word by degrees prevailed, till it was applied not to those badges and distinctions in general by which Christians are known, but to those which were more than bare matters of form, to those which related to something inward and spiritual. There is however no difference between us and the Roman Church with regard to the meaning of the word, since they insist that all their Sacraments are necessary for the salvation of mankind, and that they are instituted by our Lord Jesus Christ. Let us apply this definition to the Sacraments in question. Baptism and the Supper of the Lord are properly Sacraments, because the whole nature of a Sacrament belongs to them. For there is, in the first place, in both of these, an outward visible sign, viz. water in Baptism, and bread and wine in the Lord's Supper. There is secondly, an inward spiritual grace, viz. the washing of regeneration by the one—and the body and blood of Christ by the other. Baptism was instituted by Christ, when he said “Go ye and teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost,” and the Lord's Supper, when, after administering the cup, he said “This do

in remembrance of me." With regard to the other five they had not even a name till upwards of 100 years after Christ, and were not established by the authority of the Roman Church till after the reformation. The first of these is Confirmation which, if it be a Sacrament, we administer in a form much more conformable to the original practice than they do—and, are therefore entitled to at least the same benefit from it. But although Christ did indeed put his hands upon children and bless them, yet we no where find that he appointed this particular ceremony as a means of conveying grace. And though the apostles used it after him, yet we have no foundation for ascribing any separate efficacy to the laying on of hands, distinct from the prayers that accompany the ceremony—nor have we any foundation for considering it any thing more than a solemn manner of taking upon ourselves those vows, which were made in our name at our Baptism. The laying on of hands, accompanied by the prayers of the Bishop and congregation, may be considered as a mark of good will to the person for whom they are offered up, and as a sign that the fatherly hand of God is over all who undertake to serve him. We have just ground to hope that God will hear the prayers that are offered up, and therefore we ought not to neglect the ordinance. But as we have no promise that God's grace will be conveyed by its means, but by means of the prayers which accompany it, it does not partake of the nature of a Sacrament. It wants the outward symbol of inward spiritual grace—and it wants the positive institution by Christ. Another Sacrament of the Church of Rome is Penance—which they make to consist of particular confessions to the priest of every deadly sin, and particular absolution from him—accompanied by such acts of devotion, mortification and charity as he shall think fit to enjoin. But this has not only no foundation in Scripture, but it is so totally destitute of any symbol of inward grace that it looks more like an engine of power over the minds and consciences of men, than a Sacrament. With regard to Extreme Unction, their plea for its being a Sacrament is no more than this—St. James, at a time when miraculous gifts were common, directed the elders of the church who usually had those gifts to anoint the sick with oil, as we read the disciples did while our Saviour was on the earth, in order to obtain, by the prayer of faith, the recovery, if God saw fit, of their bodily health, and the forgiveness of those sins for which their disease was inflicted—and upon this authority, the church of Rome, now that

all miraculous gifts have ceased, continues notwithstanding to anoint the sick for a quite different purpose—not for the recovery of their bodily health, for they do not use it until they think all hope of recovery is past; not for the pardon of sin, for their sins they say are pardoned upon confession which is previously made, but chiefly as they themselves acknowledge, to give them courage and composure in the hour of death. Now, though this may be a harmless piece of superstition in itself, yet it evidently does not partake of the nature of a Sacrament—for neither our Saviour nor St. James mention the purpose for which the Romish church uses it, and it is moreover inconsistent with the purpose of recovery which St. James does mention. With regard to the other two, Matrimony and Orders, they are so manifestly destitute of any of the requisites of a Sacrament that very little need be said on this part of the subject. Matrimony was not ordained by Christ, but long before his appearance on earth, in the time of man's innocency—nor has it any outward sign as a means and pledge of inward grace.—Their calling this a Sacrament has arisen from their mistaking their own Latin translation of the New Testament.—St. Paul compares the union between the first married pair Adam and Eve to the union between the second Adam or Christ to his spouse the church, and calls “this a great mystery.” Now the Interpreter whose version is used by the Roman Catholic church has put the word Sacrament for mystery and therefore says, “this is a great Sacrament,” and the word Sacrament, as we have already observed, was anciently used to express any thing in religion that carried a hidden meaning. But if every thing that once bore the name of Sacrament in the larger sense of the word, were so considered now in the stricter sense, we should instead of the seven to which they pretend, have more than 100 Sacraments. With regard to Holy Orders; they themselves acknowledge that there are three in the church, viz. Bishop, Priest and Deacon. It must follow from hence that if Orders be a Sacrament—there must be three instead of one Sacrament. It may be said of Holy Orders and Matrimony, as we have already said of Confirmation, that if they are Sacraments they are as much so to us as to the Romanists, whether we so call them or not. Even if we did not use the name at all, for it is not used in Scripture, no harm could result to us, provided that under any name, we believe the things which Christ hath taught and do the things which he hath commanded—for on this depends our accep-

tance and eternal salvation. After having taught us that there are **but two Sacraments**—our Catechism proceeds to explain the nature and design of them. With regard to the first of these, viz. Baptism, its nature and design have been already so fully explained that we do not think it necessary to say any thing further in illustration of them, but shall proceed to the consideration of that part of the Catechism which relates to “the Supper of the Lord.” To the question, “why was the Sacrament of the Lord’s Supper ordained,” the Catechumen is taught to reply “for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.” The design of our Saviour, in this institution, was to leave to his church a perpetual, solemn, and sacred memorial of his death for us—that as often as we come to the Lord’s table and there join in the celebration of this holy Sacrament, we may be induced to call to mind the various particulars of his passion—to consider him as crucified before our eyes—to meditate on the love of Christ, thus dying for us and on the great and unspeakable benefits which have thereby been derived to us, and to raise our hearts in thankful adoration of his holy name. It is said to be for a *continual* remembrance, because it is a remembrance which is not to end after a certain period as that of the paschal supper did,—but is always to be continued by this holy Sacrament—even to the end of the world. It is also intimated in this expression that it is not sufficient to celebrate this Sacrament but once in the year as the passover was—but so often as to keep in our minds a lively remembrance of the sacrifice of the death of Christ. The death of Christ is called a sacrifice, because by shedding his blood he became an expiatory sacrifice for the sins of mankind. “Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.”—“For Christ is not entered into the holy places made with hands which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us—nor yet that he should offer himself *often* as the high priest entereth into the holy place every year with the blood of others—for then must he *often* have suffered since the foundation of the world, but now *once* in the end of the world hath he appeared, to put away sin by the sacrifice of himself.”—To the question “What is the outward part or sign of the Lord’s Supper,” we are taught to answer “Bread and wine which the Lord hath commanded



to be received.”—This is the outward sign or symbol of the inward spiritual grace conveyed to us in that Sacrament. It is related by all the Evangelists and also by St. Paul, that when Christ instituted this Sacrament, he administered both the bread and wine to his Disciples, as a symbol of his body broken and his blood shed. It is certain that the Apostles gave the cup to the lay communicants in their churches, else St. Paul could not have argued as he does with the Corinthians, in which he takes notice of their drinking the Sacramental cup as well as of their eating the Sacramental bread. The cup therefore should not be denied to the laity as is the practice of the Romish Church. This indeed is a practice resulting from the doctrine of receiving the real body of Christ in the Sacrament—for the supporters of this doctrine maintain that the blood is necessarily partaken with the body. The next question is “What is the inward part, or thing signified,” and the Catechumen answers “The body and blood of Christ which are verily and indeed taken and received by the *faithful* in the Lord’s Supper.” That which is given by the priest in this Sacrament, is, as to its substance evidently bread and wine—as to its Sacramental nature and signification, it is the representation of Christ’s body broken and his blood shed for us—and being with faith and piety received by the *worthy* communicant, it becomes to him by the blessing of God and the grace of his Holy Spirit, the very body and blood of Christ—because it entitles him to a part in the sacrifice of his death, and to the benefits thereby procured to all his faithful and obedient servants. The monstrous notion of his bodily presence was not thought of till 700 years after his death, and was not declared to be a Gospel truth till 1200 years after his birth, and then by the pretended authority of the Roman Church. They pretend to support this doctrine by insisting that all the words of Scripture should be taken in their literal meaning. But by this rule they must admit, what is equally absurd with the notion of the corporal presence, that Christ is actually and substantially a *door*, a *road*, a *vine*; and his Disciples the *branches* of a vine. The answer to the next question informs us that our souls are “strengthened—and refreshed by the body and blood of Christ as our bodies are by the bread and wine.” By nourishing our faith and assuring us that our sins are remitted—by giving us increase of grace to lead a godly life, and by confirming our hope that we shall hereafter come to eternal life,—our souls receive that true food

without which they must be dead—having no spiritual life in them. The last question in our Catechism is “What is required of them who come to the Lord’s Supper,”—to which it is answered “To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in God’s mercy through Christ, with a thankful remembrance of his death and be in charity with all men.” The examination here required must be performed by a careful and diligent search into our lives and actions, that we may if possible ascertain the true state of our souls, in all these particulars, concerning which we are here directed to examine ourselves—accompanied with earnest prayer to God for his assistance, and to grant his blessing to our endeavours. If we are heartily sorry for and ashamed of our sins—if we earnestly desire God’s forgiveness of them in prayer for pardon—and where we have done any injury to our neighbour, are ready to ask his forgiveness and to make all reasonable satisfaction to him—if, as far as we can judge, we do all this uprightly and sincerely—if we reserve no secret affection for any sin in our souls, but universally resolve to forsake all our evil ways, and in every thing to follow the rules of our duty, we may then justly conclude that our repentance and resolutions are hearty and without deceit, and as such will so far qualify us for the worthy receiving of this Holy Sacrament. But we must also have a lively faith in God’s mercy through Christ—that is, we must stedfastly believe that if we truly repent of our sins, God will not only forgive them, but as an earnest of it, will in this very Sacrament ratify and confirm his Covenant with us, and make us partake of the benefit of that redemption which our blessed Saviour purchased for us by the sacrifice of his own body and blood. This faith, this lively faith which must manifest itself by works is to be accompanied by a thankful remembrance of Christ’s Death, *i. e.* we are to examine ourselves whether we are truly sensible of the infinite love of God, and condescension of Jesus Christ set forth to us in the holy communion—whether we are always careful to preserve in our minds a lively memory of his death and passion,—whether by the sincerity of our love to God and our zeal in doing our duty, we endeavour to testify our hearty sense of those unspeakable mercies, with which he has been pleased thereby to favour us. Lastly, we must be in charity with all men, *i. e.* we must carefully examine ourselves whether we do not only freely forgive all injuries which may have been

done to us, but whether we are so entirely reconciled to the authors of those injuries as to be ready to do them all the kindness in our power as sincerely and as heartily as if they had never offended us. This is made the condition of our forgiveness at God's hands. Christ himself tells us, "If ye forgive men their trespasses, your Heavenly Father will also forgive you—but if ye forgive not men their trespasses, neither will your father forgive your trespasses."



## THE FISHERMAN.

BY S. C. HALL.

It was as calm an evening as ever came from heaven,—the sky and the earth were as tranquil as if no storm from the one had ever disturbed the repose of the other ; and even the ocean—that great highway of the world—lay as gentle as if its bosom had never betrayed—as if no traveller had ever sunk to death in its embrace. The sun had gone down, and the pensive twilight would have reigned over nature, but for the moon, which rose in her full-orbed beauty, the queen of an illimitable world, to smile upon the goodly things of ours, and to give a radiance and a glory to all she shone upon. It was an hour and a scene that led the soul to the contemplation of Him, who never ceases to watch over the works he has made, and whose protecting care displays itself alike upon the solid land and the trackless wastes of the deceitful sea.

On the western coast of the county of Devon, which has been termed, and, it may be added, justly, "the garden of England," upon such an evening, a group had assembled around one of the fisherman's cottages. The habitation was built in the true style of the olden time, when comfort was the principal object of the projector. At either side of the door were scattered the lines and nets and baskets that betokened the calling of the owner, and the fisherman was taking his farewell for the night, of his happy, loving family, who were bidding him "God speed" on his voyage. A fine old man was leaning his arms on the railing, and talking to an interesting girl, whose hand lay upon the shoulder of a younger sister. The stout fisherman, dressed in his rough jerkin, and large boots that reached far above the knees, was in the act of kissing a little cherub, who seemed half terrified at being elevated so high as the father's lips ; while the

wife and mother, with her infant nursling on her lap, was looking anxiously upon her husband as she breathed the parting blessing, and the prayer for his safe return. A little boy, the miniature of his father in countenance and in dress, bearing a huge boat-cloak across his shoulders, and the lantern that was to give light when the moon departed, completed the group,—if we except a noble Newfoundland dog, some steps in advance of the party, watching for the nod to command his march to a kind of pier where the fisherman and his boy were to embark.

“Good luck, good luck!” exclaimed the old man, “good luck, and safe home again, John, ye want no more but God’s blessing, and that ye may have for asking: but ye may as well take mine too,—God bless ye, and good bye to ye.”

The blessing was heartily echoed by his kind partner and his children, and, whistling as he went, with his boat-hook on his shoulder, his dog Neptune before, and his boy following, he trudged along to the beach.

With the earliest dawn of morning the fisherman’s family were astir; the elder girl was busily arranging their little parlour, while the younger was preparing the breakfast table, and the mother spreading before the fire the clothes of her husband and her boy. An hour passed, and she grew somewhat uneasy that he had remained abroad beyond the usual period of his return. Another hour had elapsed, when she said to her father, “Father, go out to the hillock, and try if you can see his sail upon the water; he seldom stays out so long when the sea is calm and the weather fair; my little boy too was not quite well last night, and this alone should have hastened him home.”

The old man went forth, and one by one his grand-children followed him, until the mother was left alone, rocking the cradle of her unconscious babe. After the lapse of another hour, her daughter entered with news that a neighbour had spoken to her father in the night, and that he would certainly be soon home.

“God grant it!” said she, and she spoke in a tone of deep anxiety,—“he never was away so long but once, and that when he saved the crew of the ship *Mary*: and then the whirl of the sinking vessel had well nigh made his grave.”

Again she stirred the fire, again arranged the clothes before it, and poured some hot water into the tea cups. Still the breakfast remained untouched.

The sun was now soaring to his meridian height, when once more the family assembled in their humble dwelling;

the prop of the whole was yet wanting. They sat down to a cheerless meal, the seats at either side of the wife remaining vacant. The old man was the only individual who appeared to anticipate no evil; but he hastily finished his breakfast and went forth.

The noon was rapidly passing, and the sun had already given tokens of the glory of his departure, when the fisherman's wife, having lulled her infant asleep, went herself to the hill that commanded an extensive view of the wide spread ocean. All the little household soon assembled on the spot, but no boat was seen upon the waters,—nothing that could give hope, except the aspect of the waves which looked too placid to be dangerous.

Their deep dread was no longer concealed; and while the old man paced to and fro, looking earnestly at brief intervals over the lonely sea, the mother and the daughter were sobbing audibly.

“Fearless let him be whose trust is in his God!” exclaimed the father. The sentence was uttered involuntarily, but it had its effect.

“Ay,” said the mother, “he always trusted in God, and God will not forsake him now.”

“Do you remember, Jane,” continued the old man, “how often Providence was with me, amid the storm and the wreck, when help from man was far off, and would have been useless if near?” And they cheered and encouraged one another to hope the best,—but to submit to the decree of heaven, whether it came as the gentle dew to nourish, or as the heavy rain to oppress. From that hillock which overlooked the ocean, ascended their mingled prayers that God would not leave them desolate.

The fisherman—the object of their hopes and fears—had been very successful during the night, when at daybreak, as he was preparing to return home, he remembered his promise to bring with him some seaweed to manure the potatoe plat behind his cottage. He was then close to rocks which were only discernable at low water; he pulled for them, jumped on shore, fastened the painter of his boat to a jutting part of a cliff, and took his boat-hook with him. He collected a sufficient quantity of the weed, but in his eagerness to obtain it, had wandered from the landing place, when he heard his boy loudly hallooing, and exclaiming that the painter was loose. He rushed instantly towards the boat, which was then several yards off; the boy was vainly endeavouring to use both the oars, and Neptune, the

faithful dog, was running backward and forwards, howling fearfully, as if conscious of his master's danger, at one moment about to plunge into the waves to join him, and the next licking the face and hands of the child, as if he foresaw that for him his protection would be most needed.

The fisherman perceived at once the desperate nature of his situation; the tide he knew was coming in rapidly, and his hope to escape was at an end, when he perceived that his boy, in an effort to use the oars, had let one of them fall overboard. "Father, father," exclaimed the poor lad, "what shall I do?"—the boat was at this moment so distant that his distracted parent could scarcely hear the words, but he called out to him as loud as he could to trust in God, the father of the fatherless. He then stood resigned to the fate which he felt awaited him, and watched the drifting boat that bore the child in peril from the fatal rocks. He had offered up a brief prayer to the throne of mercy, when, in an instant, a light broke upon his mind. "Good God!" he exclaimed, "I may yet be saved." With the energy of hope battling with despair, he collected all the stones around him, and heaped them rapidly upon the highest ledge of rock; it was indeed wonderful how he could have gathered so many in so short a time; but the Almighty gave strength to his arm, and he was labouring not for life merely, but for beings still dearer to him. The tide came on, on, on, and soon obliged him to abandon his work. He then mounted the pile he had heaped, planted his boat-hook firmly in one of the crevices of the cliff, and prepared to struggle for existence: but his heart failed him, when he considered how slight was the possibility that the waters would not rise above his head. Still, he determined to do all he could to preserve life. The waves were not rough, and the boat-hook supported him.

The awful moment rapidly approached; the water had reached his knees; but he stood firmly, and prayed that he might be preserved. On, on, on, it came, slowly and gently, but more fearfully than if it had raged round its destined prey; soon it reached his waist, and he then prayed that it might go no higher. On, on, on, it came, and his shoulders were covered;—hope died within him, and he thought of himself no longer, but of those who were so dear to him—his wife, his children and his father—it was for blessings on them that he then implored Heaven. Still, on, on, it came, and he was forced to raise his head to keep as long as possible from death; his reason was almost gone, his breath

grew feeble, his limbs chill; he panted, his prayers became almost gurgling murmurs. The blood rushed to his head; his eye balls glared as if they would start from their sockets. He closed them with an effort, and thought for the last time on the home that would be soon so wretched! Horrible images were before him—each swell of the wave seemed as if the fiends were forcing him downward, and the cry of the sea bird was like their yells over their victim. He was gasping, choking, for he had not strength to keep his head above the waves, every moment it was plashing upon him, and each convulsive start that followed only aroused him to the consciousness, if consciousness it could be called, that the next plunge would be his last.

Merciful powers!—at the very moment, when the strength and spirit of a man had left him, and the cold shudder of death had come on, he felt that the tide rose no higher. His eyes opened, closed, and a fearful laugh troubled the waters! They eddied in his throat, and the bubbles floated around his lips—but they rose no higher, that he knew—again and again his bosom heaved with a deep sob, as he drew in his breath, and gave it forth anew in agony. A minute had passed since the salt sea touched his lips;—this was impossible, if the tide still flowed: he could reason so much. He opened his eyes, and faintly murmured forth—“Oh God, be merciful.” The flow of the ocean had indeed ceased; there he still stood motionless; but praying and weeping—thinking of his beloved home, and hoping that his place there might not be for ever vacant.—The waters in a short time subsided, and he was enabled to stretch his chill limbs, and to warm them by exercise. Soon, the rock was left dry as before, and the fisherman knelt down upon that desolate spot among the billows—hid his face in his hands, and praised and blessed his Creator—his Preserver!

Oh! it was the well known bark of his faithful dog that he heard above the waves; in another moment the creature was licking his pale cheek. He was saved—he was saved—for his own boat had touched the shore, and his own boy was in his arms! He had been drifted to the land, and had easily found those who rowed hard for the chance of saving his father's life.

Now, homeward, homeward! he exclaimed. Homeward, homeward! echoed the child, and Neptune jumped and barked at the welcome sound.

The fisherman's family was still supplicating Providence

upon the hillock that overlooked the deep, when the old man started from his knees, and exclaimed—"We are heard! there is a speck upon the distant waters."

"Where, where?" was echoed by the group; and he pointed out what he hoped to be the absent boat. They eagerly strained their eyes, but could see nothing: in a few minutes, however, all perceived a sail; still it was impossible to tell the direction in which its course lay.

Then was the agony of suspense; it continued, however, but for a short time; a boat was evidently advancing towards the shore; in a few minutes they could clearly perceive a man at the bow, waving his hat above his head, and soon after the well known bark of Neptune was borne to them by the breeze. The family rushed to the extremity of the rude pier, and the loud huzza of the fisherman was answered by the "welcome, welcome," of his father, and the almost inarticulate "thank God" of his wife.

And now all was joy and happiness in the cottage, where there had been so much wretchedness; the fisherman, his boy, and his dog, were safe from the perils of the great deep; but he would return no answer to many questions, as to what had detained him so long beyond the usual hour of his return.—"Wait, my wife," said he, "until we have dressed and refreshed ourselves, and you shall know all; but before we do either, let us bless God for his mercy, for out of great danger hath he preserved me."

Never was there a more sincere or more earnest prayer offered up to the Giver of all goodness, than ascended from that humble dwelling. And when the fisherman had told his tale, how fervently did they all repeat the words that had given them so much consolation in the morning: "fearless let him be whose trust is in his God."

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### "THE HOARY HEAD, A CROWN OF GLORY."

A REMINISCENCE OF A MISSIONARY.

*From the Church Register.*

SOME few years ago, the writer of this communication was employed in a distant inland town, as a missionary from the Society for the Advancement of Christianity in Pennsylvania, whose agents have penetrated with the light of salvation the darkest and most inaccessible forests of the State. He had long been successfully employed in his own particular



mission, before he had ever heard that there had once been a regularly established congregation of the Protestant Episcopal Church, distant about twenty miles, amongst the "dark blue hills." On the reception of this intelligence, the desire was immediately prompted to search after the lost sheep of this scattered fold, and to endeavour to lead them back into the green pastures of ordinances and means, which are so abundantly supplied by the sacred institutions and holy ministrations of our venerable church.

Having previously signified his intention of visiting this forsaken sanctuary, he at length proceeded to the vicinity, which forms one of the most beautiful and pleasing spots of a wild and romantic district. The Church he found an humble structure of stone, which had been erected by the pious liberality of a generation of Episcopalians, who had then chiefly emigrated to the peaceful regions of the tomb. It was situated in the opening of a deep and shady dell near the banks of a spacious and rapid river, and was environed by all the "pomp and circumstance" of the most majestic-natural scenery—rocks, hills and cataracts,—and *all*, the best calculated that can be imagined, to lead the thoughtful and reflecting spirit of man, from "nature up to nature's God." But sublime and inspiring as was the natural scenery of the place,—I must confess that the interest which it awakened in the mind of the missionary, was less than that subsequently created by the contemplation of a *moral image* that stood hoary as the snow clad peak amid the scene: an old Christian pilgrim it was—a venerable relic of the departed glory of that ancient temple,—who, now tottering in limb and faltering in accent, had witnessed the fluctuating and troublesome tumults of more than four-score years. This venerable man dwelt in an humble habitation hard by the Christian sanctuary, which the zeal of his early days had no doubt been conspicuous in rearing; like an old patriarch, he was surrounded, within the compass of a few miles, by ninety or a hundred of his own family and descendants, a plain, honest and unlettered race. The character of the individual himself, which exhibited a heart long subdued by the principles of religion and imbued with the influences of divine grace; his general abstraction from the ordinary and anxious cares of life, "prayer all his business, all his pleasure praise;" and his ripeness and meetness for a kingdom of glory, founded in the patient resignation of his soul, in his humble confidence, and ardent hopes of future bliss; struck me on a short acquaintance forcibly,

as a loud and lively response to the expressive language of the surrounding grandeur of nature's scenery.

"Behold what wonders God hath wrought!" In the course of my ministry I have never yet found a fairer elucidation of the passage of holy writ, which stands at the head of this article, "the hoary head is a crown of glory when found in the ways of righteousness;" than was presented in the deportment of this venerable personage, and none who hath better sustained the character of a "devout man:" and I rejoice to add, as another evidence of the invaluable nature of our religious institutions when faithfully persevered in, that this holy character was strictly formed upon the doctrines, views and formularies of that church, which we most love to recommend as an ark, graciously provided for the salvation of sinners, and for the edification and comfort of Christians.

At my first introduction as a minister of the Protestant Episcopal Church come to officiate in the deserted sanctuary, the eyes of the old man seemed to glisten again with joy. But his present and most pressing concern was quickly lost in his solicitude to know something of the general state of the church and of its prospects. When I had satisfied these anxious inquiries, and informed him that I was organising with prospects of success an Episcopal congregation within the distance of twenty miles, he broke out in strains of thankfulness, not unlike those of the aged Simeon, "that his humble prayers for his church had been answered, and its ministrations were more likely to be now brought near him and his, than he had ever before expected they would be;" for until now this little congregation had been too remote from any Episcopal church, to permit it to unite in employing a minister, and it was too feeble of itself to support a stated and frequent service.

Being confined by age and infirmities within the walls of his habitation, this old servant of God, was almost continually occupied in heavenly mindedness, and in pouring forth to the throne of grace the various devotional services of the liturgy, which his dim eyes could yet trace out in the folio editions of the little church, and of which he was made the careful depository; indeed you could scarcely ever at any time break in upon the seclusion of this venerable saint, without finding him perusing the penitential and devout writings of the holy psalmist, or in *praying* the litany and other portions of the Prayer Book. The rest of his little library consisted of Archbishop Sharp's works, Hervey's

Sermons, and some church journals and tracts which had been dropped there by some missionary; but whose visitations, like those of angels, were "few and far between."

At the first appointment of the missionary, the notice having been short, only a few assembled at the dwelling of the old gentleman; where a service was performed, such as expediency suggested, and a brief discourse delivered.— But at the second visit, by more extensive notification, a large congregation was assembled in the church; when it was discovered that in consequence of the long lapse of time since service had been duly celebrated, there were few or none to undertake the responses. The old man referred to, who had had himself conveyed thither, was left alone to undertake the performance, with the minister, of the sublime liturgy. This he undertook, with the exception of the psalter, for which his dimness of sight had become too great, and his memory too frail; but I cannot easily forget the interesting occurrences of that celebration. The old man had proceeded with me through the confession with a slow and broken voice, I had read myself a selection and a chapter; but when that sublime and inspiring anthem, the "Te Deum," was commenced,—it was not without a moving effect upon the feelings of the venerable clerk, who faltered out a few responsive sentences, and then sunk in tears to his seat, ejaculating praise to God, but overpowered by the emotions which invaded his rejoiced and sanctified breast. The strong emotions thus excited, communicated themselves generally and electrically to the attentive assembly; along with the rest, the minister's voice was hushed into silence by tears, and an intensely interesting pause interrupted, for awhile, the sacred performances of the day.

This little occurrence may seem to some too trivial to be recorded, and no just indication of any genuine religious feeling amongst the people,—it may be true,—but the writer could not but regard it as some of the "small seed sown in the field," and as the renewal of the hopes of the congregation. It interested their feelings, and awoke their zeal for the church! From that time, the services of a missionary were secured, children were brought into the church by baptism, prayer books were distributed, the responses were duly made, music was cultivated as an auxiliary to devotion, a congregation that had been scattered and dispersed, was re-assembled, and the house of God, which had been shut, and its silence unbroken by the performance of our beautiful and interesting liturgy, was destined to be filled

again by numbers, often too great for its accommodations, uniting in its sober and chastened devotions. Though time in its rapid flight has left a long interval between those days and the present,—and though the venerable head of him to whom allusion is made in this paper, has long since been pillowed on the cold lap of earth, the little sanctuary which *was* forsaken, is still supplied, is flourishing according to report in numbers and piety; and the curious traveller who goes to contemplate nature's stupendous scenes in the vicinity, with other interesting accompaniments, is now frequently arrested on the joyous Sabbath morn, with the praises of the Redeemer, chaunted by choral voices, rising up in melodious concert with the organ's solemn tones to heaven, and mingling with the music of the sky. Y.

#### THE TRYING HOUR.

*From Wharton's Death-bed Scenes.*

IT was a cold stormy day, and the front of the cottage was much exposed, with a western aspect, from which quarter the wind was then blowing. I knocked, but nobody answered, so I opened the door myself, and in rushed the blast: and the curtain of blankets and coverlets began to flap about, and to whistle like the sails of some unfortunate ship caught in a hurricane. I closed the door again with what speed I could, but it demanded all my strength to do it. Then I considered how to penetrate the barrier; and soon espying where a coverlet and a blanket met, and were fastened together with a large pin, after taking out the pin I held them asunder with my two hands, and stooping under the line from which they were suspended, I was at once in the presence of poor Martha, who was lying upon her bed in the farthest corner of the room. Not a creature was with her, but she had a fire, and by her bedside a small table with an orange or two upon it, and a jug full of toast and water. Instantly the conversation which I once had with her in the time of her mother's sickness flashed across my mind; and alas! I thought, she has no tongue of dear friend or relation to sooth her; no countenance to rest upon with delight, as she turns her eyes around this desolate apartment; no hand, such as she might wish, to spread the pillow under her aching head. Her treacherous husband has ruined and abandoned her; she is sinking prematurely under *his* crimes. Her mother is gone to her

long home, from whence there is no return hither to help those who tarry behind. Her father is in a distant poor-house, which she had once dreaded so much for herself, without the means, if he had the strength, to travel so far to close her eyes, and lay her in her grave.

Whilst I was making these mournful reflections I had advanced close to the bed, but I did not attempt to speak; my heart was too full for utterance. She relieved me a little by beginning herself, and, although with a faint voice, yet in a much more cheerful tone than I had ventured to expect. "God bless you, sir!" she said, "a thousand times, for coming so soon to see me: I am in no great pain, sir, but this sickness is for death, I am sure of it." "If God's will be so, Martha," I replied, "you will submit to it, I am confident, with a pious, humble resignation; you will not falsify in a few moments the conviction and the preparation of years. God has visited you with many sorrows and heavy afflictions, and when you knew him you said, Thy will, O God, be done! When he comes to visit you again to release you from your labours, and to wipe the tears from your eyes, your speech will not be different. On the contrary, enlivened by the Christian's hope, and encouraged by your Redeemer's promises, and leaning upon his merits, you may well exclaim with joy, 'It is the bridegroom who cometh, let me go forth to meet him; I am ready.'"

As I spoke in this manner the tears coursed each other down her cheeks; but at length she answered, "If I am not ready, sir—if I cannot cry out with joy, come, Lord Jesus—it is not because I would dispute God's will; no, good sir, I am not now so ignorant, or mad; I bow to it; I adore it. But the painful remembrance of what I once was—a murmurer against that will, and an accuser of my God—with a spirit full of hatred and vengeance against a wretched fellow-creature—a poor worm like myself—the remembrance of these things (Oh, painful, painful, painful!) checks my desire of leaving this world, because it abates my hopes in the next. But you are the minister of consolation, sir, and you will console me, if you can do it, and yet speak the words of truth." "I can do it," I said, "with truth and justice, my poor friend. By the gracious terms of the gospel, God considers what you are, not what you have been. He considers what he himself has made you, by the workings of his Holy Spirit, and by the discipline of his Providence; not what you were, when you

lived in ignorance of *him* and of his laws ; and, oh ! merciful and good, he will reward his own deed ; he will exalt you to that station for which he has qualified you by his own power. You might have been lost indeed, if you had been left to yourself ; but by a wonderful train of providences, he rescued you from your perilous condition ; he tried you, as gold is tried, in the sharp fire of adversity, he purged away the dross ; he refined you ; he brought you out of the furnace pure and bright ; he has fitted you to shine as the stars for ever. It is natural enough, when death, as you suppose, draws nigh, and the great mortal change is about to happen, that you should look back with sorrow upon the offences which you once committed against God ; and although you yourself have repented of them and forsaken them, and your Redeemer has washed them away with his precious blood ; although the Holy Ghost has implanted in you new principles and new desires, from whence have sprung new actions, and a new life—it is natural enough, that, like St. Paul, reflecting upon what you did, even in ignorance, a shade of trouble and uneasiness should darken a little the prospect which is before you, and which otherwise might have been too bright to bear : when you are going to meet God, it is natural enough, that you should grieve, that you ever grieved him ; that you ever despised, or neglected, or abused infinite goodness and mercy ; but when you come into his presence, you will see no cloud resting upon his countenance to dim the glorious light of it ; the very sight will infuse into you at once unutterable joy ; and you will be conscious in an instant that all is pardoned, all forgotten, all swallowed up and lost in the mighty rivers of bliss which will flow for ever.”

Here I stopped ; for I was overpowered by my own picture, and could not proceed : and it would be difficult to say which was affected most, Martha, or myself ; but I was the first to recover.—Her’s were tears of joy, which needed but to be indulged ; mine were from some other source, not easily defined ; but they were to be repressed, because they drowned the exertions of duty. I did repress them, and then continued thus :—

“ Your lowliness of mind, my poor Martha, will be dear and acceptable to God. Do you remember how he speaks of himself ? ‘ Thus saith the high and lofty one, that inhabiteth eternity, whose name is holy ; I dwell in the high and holy place ; with *him* also, who is of an humble and contrite spirit.’ This, you perceive, is the temper which God

will bless, and sanctify with his presence. You are right, therefore, in abasing yourself before *him*, as we all who are but dust and ashes might well do; we who have nothing of our own whereof to glory. Whatever we are, it is of God's grace alone, and not of ourselves. Where then is there any room for boasting; for presumption or pride? It must all be utterly cast down: God abhors it; the meek, and the lowly, and the trembling alone shall be lifted up, and stand before him at the last day with joy. You are one of these, Martha; and their lot shall be yours."

By this time my poor patient was able to speak; but I cannot put what she said, without destroying its force, into a coherent sentence. It was a mixture of thanks to myself, of ejaculations to heaven, of confessions of unworthiness, of faith and trust in her Saviour, of prayer for the assistance and comfort of the Spirit, of earnest longings, and devout aspirations after immortality. My pen cannot worthily record it; but it was heard, no doubt, and written, and recorded above. Nothing could properly follow it on my part but prayer; so reaching her prayer book from her pillow, and kneeling down by the bed-side, I began almost involuntarily the service for the burial of the dead. In a common case, this would have been strikingly ill-timed; but here, the two first at least of the introductory sentences suited me admirably, and with them I stopped. The sentiments themselves, so consolatory to one whose days have been passed here in sorrow; so descriptive of a lively unshaken faith in the doctrine of the resurrection of the body, from the dust and destruction of the grave, to a more glorious state in another and a better world; these sentiments, and the tone with which I pronounced them—the first passage with the tone of authority, and the second of exultation—confirmed her in her principles, and still more elevated her thoughts. The psalm, upon which I fell next, the 91st, did the same; but many parts required considerable alteration to adapt it to the purpose. I then read the collect in the communion of the sick, with alterations; also the Lord's Prayer, and the benediction at the end of the visitation service. This being done, I rose.

## THE GOSPEL MINISTRY.

*From Bishop Ravenscraft's late Charge to his Clergy.*

THE Christian ministry being an appointment of Almighty God, for the benefit of redeemed man, the connexion between the pastor and his flock is spiritual in its nature—refers exclusively to the care of their souls, and has no concern with their temporal affairs, only as these affect their religious condition. Its object and purpose is accordingly expressed in Scripture by the word edification, which comprises instruction, exhortation, warning, reproof, correction, and example—and as necessary, indeed indispensable, preliminaries, knowledge, experience, piety, and authority. So very obvious is this, as justly to excite surprise, that the qualifications derived from education should come to be so lightly esteemed, and the importance of a lawful commission disregarded, by any who call themselves Christians. Yet it is the unhappy condition of much of Christendom, as well as of our own country, to labour under the delusion, that piety, however ignorant, with pretensions to the ministerial office destitute of all proof, indeed utterly incapable of any other proof than the mere assertion of the party—are safe and allowable substitutes for such plain and necessary prerequisites in whoever undertakes to act between God and man in the high concerns of salvation.

This office being spiritual in its nature, and concerned exclusively with spiritual things, must be derived from God, there being no other source of spiritual communication and authority to mankind but God the Holy Ghost. Being derived from God, it must be the object of faith, that is, of firm and deliberative confidence, that it is thence derived. And being the object of faith, it must be grounded on, and be in conformity with, the revealed word of God; that being to men the only ground and rule of faith as to all spiritual things—God himself excepted who is necessarily prior to, and independent of, any communication of himself to created beings.

Considered in this light, which is submitted as the just and scriptural view of the nature and object of Christian ministry, the high responsibility of the pastoral office is evidenced by its origin, its purpose, and by the sanctions wherewith it is enforced. And as the responsibility of the office refers chiefly to you, my brethren of the clergy; and its importance and use refers in like manner to you, my brethren of the laity, I shall be guided by this distinction in what I propose to say on this subject.

First, its origin. This being divine, and the office to be no otherwise undertaken, than by the direct influence of God the Holy Ghost—imagination can ascend no higher, as respects either the responsibility or dignity of the Christian priesthood. As Ambassadors from Christ, and acting in his stead, in the awful controversy between heaven and earth, occasioned by sin; as intrusted with the ministry of reconciliation, and authorized to declare the conditions, and to administer the divinely instituted pledges, of pardon and acceptance, to a world that lieth in rebellion and wickedness, your office, my reverend brothers, is eminently one of unceasing labour, of constant watchfulness, of deep anxiety, and of unshaken fidelity, requiring that entire surrender of yourselves to this great work, and that abiding sense of the responsibility you are under, without which the expectation is vain that it will be so exercised as to be profitable either to yourselves or to others. But it is likewise an office in which the most powerful motives to exertion are presented and supported by the brightest hopes, the most fulfilling assurances; and energy and activity in the performance of duty, are prompted and encouraged by the highest considerations which an accountable being can contemplate. The balance, therefore, is held with an even hand, by the wisdom of God, in this appointment. As your responsibility is great, so is your help mighty—as your labour is unceasing, so your wages are beyond all price—as your privations are many, so are your consolations firm and steadfast as his word, who hath promised to be with you always, even unto the end of the world.



Of the same divine character is the evidence by which the designation of particular persons to this office and ministry, by the Holy Ghost, is certified to men. The ministerial office being for the benefit of third persons, in things pertaining to God, must, from the very nature of the office, be the subject matter of proper proof, that it is derived from him; otherwise that faith, "without which it is impossible to please God," and according to which the effect of the ordinances of religion, as divinely instituted means of grace, is expressly limited, must be wanting, and its place be supplied, either by the formality of customary assent, or by the enthusiastic workings of an unbalanced mind, rushing without discernment to the assumed assurance of spiritual benefit. Hence, at the commencement of Christianity, miraculous gifts pointed out to an astonished world the particular persons to whom Christ had previously committed the charge of establishing and governing his Church. These were incontestable proofs of a divine commission—and it was to these that the apostles referred the obligation of Jew and Gentile to believe and embrace the Gospel. The first ministers of Christ went not forth claiming to be sent of God without credentials suitable to their high and holy office. The world was not required to believe them on their naked assertion that they were called of God, and sent to preach the Gospel.—Nor is it now required to receive any, as ministers of Christ, upon so uncertain a security as an unsupported and unprovable assertion. For, as Christ's commission to teach and baptize the nations was originally certified to the world by miraculous attestation to his apostles personally, it is only as derived from them, by a verifiable succession, that a true and lawful ministry is to be ascertained since miracles have ceased. And as the fact is equally certain to third persons, by the one testimony as by the other, the ground of Christian assurance is neither changed or lessened, nor the obligation of the efficacy of religious ordinances impaired. And let it never be forgotten, my reverend and lay brethren, that the revealed religion of the Lord Jesus Christ, from its commencement to its close, in all its appointments, in all its requirements, in all its attainments, and in all its hopes, is a reasonable service, resting upon divine faith, pervading its whole structure. Its ministry and sacraments, then, as integral parts of the religion, and without which it cannot be savingly administered, must for ever derive their authority and efficacy from divine institution; and the assurance of faith prove a delusion, or a reality, according as it is built upon the foundation Christ hath laid, as exhibited to the world by his holy apostles—received and acted upon by the primitive church, and recorded in the inspired Scriptures of our faith—or as it is assumed upon some invention of man, utterly devoid of that testimony to divine origin and authority, upon which alone a rational being is presumed to rest the unspeakable interests of his eternal condition.

To place the ministerial office, then, upon any other, or upon lower ground, than as derived from God, is at once to vacate the responsibility of the office to him who holds it, and to defeat its use and efficacy to those for whose benefit it is instituted. For, if less than divine in its origin, it is not perceived how any man can, with truth and understanding, say, that he is moved by the Holy Ghost to undertake it. Or, where the only proper testimony to this divine origin is wanting, how any thing deserving the name of Christian assurance can be derived to those whose spiritual condition is inseparably connected with the visible sacraments of the visible Church of Christ. Nor need we be in the smallest degree afraid to assign the low and erroneous views as to the origin and proof of the Christian ministry, which the divisions and separations among Christians have forced into currency, as one of the chief causes of the disregard of religious ordinances, and indifference to, and disuse of, the instituted means of grace and of the consequent decline of vital godliness, which casts so awful a shade over the otherwise happy condition of this favoured country.

But, my reverend brethren, it is a part of the responsibility of your sacred office, to magnify that office—not only by adorning your divine commission as ambassadors of Christ, and stewards of the mysteries of God, by a holy life, and by unwearied and faithful exertions for the advancement of his kingdom, but, by asserting its high derivation, and by demonstrating its inseparable con-

nection with the revealed hope of the Gospel. To be silent on this fundamental subject to those of your charge, is to be unfaithful to them, and unjust to yourselves; while it serves to cherish the delusion in others, that because pretensions to ministerial character, unsupported by verifiable succession from the apostles of Christ, as the only root of unity in his visible Church, are unquestioned, that therefore they may be relied on. We can look back, my reverend brothers, on a wide and wasteful desolation of the fold of Christ, through remissness on this primary and fundamental subject. Let past experience, then, teach us to pursue a wiser course for the time to come. We can look forward to a most powerful host of prejudice and party arrayed against us; but let us not therefore be cast down. Truth must at last prevail over error—and by turning the public mind to a sounder judgment on the important subject of religion prepare the way for its final triumph over all opposition, and for that union among Christians, which forms the beauty and the strength of the Gospel.

If we consider, in the second place, the purpose of the ministry, the view here taken of its origin, and of the proof by which it is verified, will, it is humbly conceived, be confirmed. Now this purpose is three-fold. The first is, the communication of the discoveries of the Gospel to mankind, in order to recover them from the ruin and misery of sin, and from eternal death, as its wages. The second is, to transact the conditions of this recovery, by receiving the submission of penitent sinners, and by administering to such, the divinely instituted pledges of pardon and adoption into the family of God. The third is, to watch over the household of faith, thus gathered into one body; to provide for their instruction in righteousness, and to exercise the discipline of Christ for the peace and edification of the church. Now, to either of these purposes singly—and much more to all of them collectively, as the sum of ministerial duty—a divine commission and authority to act, is indispensable, prior to any performance of the duty. For, “How shall they preach, except they be sent?” Or, who has any natural right to administer the sacrament of the Gospel? Or, who are bound to submit themselves to discipline, where no lawful authority to inflict censure is possessed? Above all, who will be found to regard the discipline of Christ, unless upon the firm persuasion, amounting to fixed faith, that to be justly cut off from the peace and privileges of his visible church upon earth, is a virtual excision of such person from the church of the first-born which are written in heaven.

Evident as this must be to every reasonable mind, and confirmed as it is by the analogies of all social bodies, the subject presents itself with the highest interest to the consideration of believers, when viewed as the express appointment of the wisdom of God, in the structure of that religion which he hath revealed to fallen man for his salvation. In that religion, as established by its divine Author, the unity of the church, and the assurance of faith, are inseparably connected with Christ's commission to preach and baptize the nations. But this commission was not given to the whole body of believers who embraced the Gospel during his personal ministry—nor yet to his church, properly so called; for the church of Christ was not organized and set up in this world until the day of Pentecost.—Christ's commission was given exclusively to the eleven, who continued with him in his temptations, and with whom he continued for forty days after his resurrection, “speaking to them of things pertaining to the kingdom of God.” It was to them, and to them only, that he said, “As my father hath sent me, even so I send you.” His passion being accomplished, the purchase of redemption completed, and a kingdom conquered from sin and death, then it was that he conferred on the eleven, and on their successors to the end of the world, authority to plant and govern his church. “I appoint unto you a kingdom, as my father hath unto me.”—“All power is given unto me in heaven and upon earth,” said the Saviour,—“Go ye therefore into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved;—he that believeth not shall be damned.” It was when his resurrection had demonstrated his triumph over death and hell, that he transferred his divine commission to his eleven apostles;

that he "breathed on them, and said unto them, Receive ye the Holy Ghost.—Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." And it was when his glorious ascension into heaven had established his supreme dominion over a redeemed world, that he poured out upon them the Holy Ghost, to qualify them for their great work, and to certify to the world that they were messengers of heaven, and the depositories of all lawful authority in the kingdom of God's dear son.

In like manner, the sanctions by which ministerial duty is enforced, furnish a strong confirmation of the divine character of the Christian priesthood, and of its vital importance to the hope of man, as derived from the Gospel of Christ. As "no man taketh this honour unto himself but he that is called of God, as was Aaron," the sanctions by which its duties are bound upon the conscience, are all of a spiritual and eternal character. "My kingdom is not of this world," said our blessed Lord. This world, therefore, and the things that are in it are equally excluded from the motives to undertake office in the kingdom of Christ, and from the sanctions by which official duty is enforced. Eternity alone can furnish the reward, or inflict the punishment, which await the faithful, or the unfaithful steward of the mysteries of God. As nothing of a temporal nature enters into the derivation of the Christian ministry—nothing of worldly enjoyment or suffering is referred to, as the end to be kept in view. You watch for souls, my reverend brothers, and for souls you must give account, not with the loss or gain of worldly honours, dignities, and emoluments, but with your own souls. There is no alternative—there is no escape from this condition, on which you hold and exercise your holy office.

If, then, these things are so, and most surely believed among us—if they are confirmed by the standard of revealed truth, and by the stream of testimony in the church, unbroken from the apostles through a period of fifteen hundred years, and subsequently asserted and contended for by the confessors, martyrs and fathers of that church, through which we derive our succession—if they form the distinctive principles of our communion, and constitute the very foundation on which we can either claim or be recognized as a true branch of the one Catholic and Apostolic Church, in which we profess to believe—they surely form a part of that necessary edification which the pastor owes to his flock, and without which the expectation is vain, as woeful experience proves to us, that they should continue steadfast, and be enabled to resist the various artifices now resorted to, to bring these fundamental principles into contempt, as illiberal and uncharitable, as infringements upon Christian liberty, and unsupported by the word of God.

These are daring assertions, and though totally unfounded, and demonstrably opposed to the plainest principles of the doctrine of Christ, nevertheless, the temerity and pertinacity with which they are announced, have given them an influence over the ignorant and prejudiced, under the operation of which the gracious purposes of an infallible Scripture, a visible Church, and a divinely authorized Ministry, in the salvation of sinners, are deprived of their appointed use and the various shades of infidelity are fast ripening those bitter fruits of irreligion and departure from God, which shall complete the predicted apostacy of this latter day.

Shall we, then, my reverend brothers, become accessory to this moral death of the immortal souls around us, by withholding from the ignorant that instruction which they will no where else receive—and from the presumptuous, that warning without which their blood will be required at our hands? May God forbid. Shall we sit with folded hands, and see the church of our faith and our affections declining around us, under the influence of an infidel liberality, which claims the concession, and brands as unchristian and uncharitable, the refusal to acknowledge the most opposite systems of faith, as equally the doctrine of Christ—the most forced and discordant interpretations of Scripture, as equally the truth of God's most holy word—and the multiplied and disagreeing divisions of professed Christianity, as equally true branches of the church of Christ, equally entitled to the promises of God, and equally safe for salvation—without an effort in the fear of God to arrest so deadly a delusion? No, my fellow

labourers in the vineyard of the Lord, far be such apathy and indifference to the interests of our Zion, from our hearts and from our conduct. Let us, then, take the sword of the spirit, and the shield of faith, and go forth against this modern Baal, to which so many of our sons and daughters have been sacrificed. These are strictly the weapons of our warfare, and they are mighty, through God, to pull down the strong holds of Satan. Especially are they mighty to meet this particular error, in all its various shapes; for it is from a broken and perverted Scripture only that it derives any semblance of support.

The relation in which this sacred office stands to the members of the church, comes next to be considered.

This has already been stated to be purely spiritual, and, as such, to be of a more sacred character than the mere consent and agreement of the parties, to stand in this relation to each other, could possibly give to it. A connection whose results are to be determined chiefly in another life, and with which the peace and comfort of the present life are very closely united, must undoubtedly carry along with it the highest claims to the serious consideration of every Christian people. For it is not a connexion of choice or convenience merely, but one of indispensable necessity, without which, the advantages of religious condition can neither be obtained or continued.

Viewed in this light, which is submitted as the just and scriptural view of the subject, the first obligation which this divine appointment for the administration of the grace of the Gospel to men involves, is that men provide themselves with ministers. No body of Christian people can continue to prosper in their religious concerns, when deprived, for any length of time, of the services of the sanctuary. And experience proves, that the most flourishing congregations quickly decline from the power of religion, and dwindle into utter decay, under this privation.

The next obligation involved is, that the persons thus employed to minister to the spiritual wants of the people, be true and lawful ministers of Christ. And this obligation rests upon the same ground of reason and propriety, whereby all other agencies are held to be valid or void, viz. power and authority from the principal to act in his behalf. As in temporal affairs, no qualifications for any particular office, however great; no desire to do good, and promote the welfare of the community, however sincere; nor yet any willingness on the part of others, to reap the benefit of such qualifications, can confer the right to assume office, and bind the state to recognize acts thus performed. In like manner in things spiritual, no qualifications of natural or acquired ability, however great; no piety, however ardent; no acknowledgment or solicitation of others, however general, can authorize the assumption of office in the kingdom of Christ, or give any reasonable ground of assurance, as to the benefit to be derived from it; for the benefit or advantage to third persons is as inseparably tied to the authority to perform the act, in things religious, as in the affairs of civil life. And just as certainly as confusion, disorder, and ultimate dissolution of the frame and purpose of civil government, would follow the adoption of the principle, that the qualifications for, or the desire to fill, an office, authorized the assumption thereof, and rendered the actings and doings of such agents obligatory upon the state, so sure it is, that the same disastrous consequences will follow the adoption of this principle in the administration of the Gospel. And so obvious is this principle to common sense, and so clear the analogy by which it is supported, that it may well excite some feeling stronger than surprise, that Christians, with the Bible in their hands, should ever have given countenance to so palpable a delusion; and in particular, that Episcopalians should so far have been blinded by this deceit, as to allow their prime distinctions as a religious body to be undermined, undervalued, and finally exploded, by its operation. Yet that it exists among us, and is even contended for by some to an extent which, if not arrested, must sink the church into a sect, I have such painful proof, as has made it my duty thus to notice it, in the humble hope, through the divine blessing, that a plain, though necessarily brief statement of the origin and proof of ministerial commission in the church of Christ, and of its close connection with the comfort and assurance of Christian hope, might establish the believing, confirm the wavering, and recall

to a better mind those who have been seduced into sentiments so liberal, as, in their legitimate consequences, to vacate the hope of the Gospel as a revelation from God.

And notwithstanding the numbers who assert these liberal novelties—notwithstanding the reproach which attends those who denounce them as dangerous and destructive errors—I should be false to my solemn consecration vows, and to your eternal interests, my brethren of this convention, did I fail to assert, and to warn you, that the question of ministerial commission is a vital question; that is, a question of the essence of revealed religion, and fundamental to the hope of the Gospel. For, this hope cannot be separated from the sacraments of the visible church, any more than the sacraments can be separated from the right to administer them, as things pertaining to God. If men can be saved without the sacraments of the church of Christ, where they may be had, wherefore were they ordained by Christ himself for perpetual observance, and whence their acknowledged character as means of grace to the souls of men? And if they are equally sacraments and means of grace, with and without the authority of Christ to administer them, wherefore the institution of a visible church, to be entered into, and continued in, no otherwise than by participation of the sacraments, rightly administered by men duly commissioned to act as stewards of the mysteries of God? These are questions which bring this subject home to the reason and to the conscience of every sincere and informed Christian, and are calculated to fortify the less informed against the plausible, but unfounded reasonings by which so many have been led away from the truth.

Nor are there wanting other grounds, on which to show the fallacy of all such innovations upon primitive truth and order. On the principle here argued against, as unscriptural and dangerous to the souls of men—the unity of the church; the fellowship of believers in one body, by the operation of one spirit; and the assurance of faith; all of them fundamental doctrines of Christ's religion, are no longer blessed and comfortable realities in religious condition, grounded on the divine character of the church, the ministry, and the sacraments, as the channels of that grace through which the heart has been renewed to God, and the life recovered from sin to holiness; but mere imaginations and assumptions of such benefits, grounded on ministrations incapable of being verified as divine and true, and consequently not to be relied on, in the awful concern of the loss or salvation of the soul.

On this liberal principle, instead of one body and one spirit, one Lord, one faith, one baptism, which St. Paul asserts as the characteristic of Christ's religion, there must be as many of each of these, as there are existing divisions in the faith and order of the Gospel.

On this modern system of general comprehension, it is not perceived possible to give any good reason why every man may not be his own priest, and minister to himself in spiritual things. For, if one division from the body of Christ is justifiable, why not one hundred, or one hundred million? If one man has a right to take the ministerial office unto himself, upon some impulse or persuasion of his own mind, why not another, why not every other, until the church of Christ is scattered into the dust of individuality? And if men, rational beings, who have an eternity of misery or bliss before them, on the specified conditions of the Gospel, were but as watchful as to the security of their title to spiritual privileges, as they are to that by which their temporal interests are held, no place would have been found for the entertainment of this dangerous error.—Nor would the sophistry wherewith it is attempted to be defended in the present day avail to continue the delusion, could Christians be roused to compare spiritual things with spiritual, to consider well the foundation on which they are building for eternity, and by bringing their entire religious condition to the standard of revealed truth, thence be taught the important lesson, that as the faith and order of the Gospel are equally from God, both must combine to give assurance to the hope, which the Lord Jesus Christ has purchased by the sacrifice of the cross for a world of sinners.

A third obligation, growing out of the pastoral relation, is, that the members

of the church attend regularly on his ministrations; that they make him acquainted with their spiritual condition, and consult freely with him thereupon; that they hear with reverence, and judge with candour, his expositions of Christian doctrine, and his admonitions and exhortations to holiness of life; and that they practise diligently the duties and obligations of Christian profession.

This is so plain an obligation, or rather, class of obligations, and so indispensable to any reason or use in the ministerial office, that it may suffice merely to state it, with this single remark. Thus to improve the advantages of the external ordinances of Christianity, is not only a religious obligation, but it is the only ground on which any reasonable expectation can be entertained of edification and establishment in the faith. St. Paul speaks of a class of Christians, as abounding in the latter day, "who will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears."—And he further informs us, what the certain consequence would be: "And they shall turn away their ears from the truth," says the apostle, "and shall be turned unto fables." Now an observation confirms the truth of this prediction, so should it incline us to take heed to the warning, nothing being better established than the fact, that those persons who are so very liberal, or so fond of variety, as to attend the services of all denominations, do rarely or never themselves make any profession of religion, or manifest any other sense of its importance, than by thus running about to hear preaching, as it is called; and consequently, they are "ever learning, and never able to come to the knowledge of the truth," as the same inspired apostle testifies.

A fourth obligation of the pastoral relation, is the decent and comfortable support of their minister, in a suitable and certain provision for the temporal wants of himself and his family.

This, also, is so plain an obligation, and enforced by such express warrant of God's word, that the simple mention of it might be sufficient, were it not that a growing indifference as to this duty begins to manifest itself, and suggests the fear, that our clergy may be driven away by absolute inability to provide for their necessary wants from their salaries.

That this is in some degree to be attributed to the present pecuniary pressure upon all classes of the community, I have no doubt; nor would I contend for any exemption of the clergy from the operation of those vicissitudes to which all human affairs are liable. In times of public distress, they ought to submit to the privations which are forced upon all; and I can answer for my reverend brethren of this diocese, that they will do it cheerfully. But where the remuneration promised is far below a reasonable compensation for their services, and affords, the best, but a subsistence, it ought not to be curtailed but on the most evident necessity; and Christian parents need not surely be told, that a clergyman feels the same anxieties for his growing family that others do—or that, as his family increases and grows up, his expenses unavoidably also increase. Above all, it ought sacredly to be borne in mind, that what is contributed to the support of religion, ought not to be the first, and never the sole retrenchment of expenditure among Christians.

This is a delicate subject, my brethren of the duty, both to you and to me, and therefore I forbear to extend it. But if it is taken into serious consideration, upon Christian principles, what I have said will suffice to produce a change in this respect, creditable at once to yourselves as Christians, and encouraging to your ministers—not because of the gain, but because it will manifest a more earnest and lively sense of the importance of religion, and of your attachment to the church, which otherwise may, and will, be justly questioned. Nothing, my brethren, marks a dead and decaying state of religious profession more surely, than backwardness and indifference to provide for the regular services of the sanctuary.

Permit, me, however, to observe—what I think is loudly called for by the present pressure upon our ecclesiastical and civil condition, that you owe it to the community, both as Christians and as citizens, to set the example of retrenchment in all those useless extravagancies of annual expenditure, which the fashion

of the world hath entailed upon society, which is the real cause of the present distress, and which the retributive providence of Almighty God is making the instrument of a sore chastisement. Excess of apparel, fashionable decoration, and profuse living, add nothing to our real comfort or respectability, my Christian brethren, while they take much from our means of doing good, are seriously hostile to the inculcation of religious principle in the rising generation, and grievously impair the confidence entertained of the truth and sincerity of our Christian profession.

Let it therefore be put away from among us, as men and women professing godliness; and by so doing we shall be gainers every way—we shall speedily relieve our temporal necessities, while at the same time we promote the advancement of the church, by giving the most convincing testimony to the purity and sincerity of our faith, and to the power and tendency of our distinctive principles, to enforce that holiness without which no man's be his profession what it may, shall ever see the Lord.

Our danger, at the present time, seems to me to arise from a decline in the spirit and power of religion—from loose and erroneous views of the prescribed and covenanted character of revealed religion—from consequent indifference to our distinctive principles—and from an over-conformity with the spirit of the world; and if not arrested, must soon, and certainly, produce that moral death which precedes the removal of our light from the candlestick. Against this danger, what is to be our resort, my brethren? Anxiously have I cast about for the most effectual remedy, and my judgment can find that, no where under God, but in a return to first principles. These, through his blessing, may yet revive us to the power of godliness, and sustain us against the opposition of our enemies—yea, may return those enemies into friends and favourers of our righteous cause, through the power of truth plainly announced, and faithfully exhibited in practice.

Pardon me also, if I seem to any to have spoken more forcibly than the occasion called for. Alas! my brethren, that the desire to conciliate, where experience demonstrates that concession only increases demand, should have so prevailed, as to enervate and neutralize the truth by the qualified and doubling terms in which it is expressed. But a more powerful motive than the fear of the praise of men constrains me. This may be my last address to a convention of this diocese, of which frequently recurring disease, and increasing difficulty to relieve the symptoms—give serious notice. I therefore have to speak as a dying man, to those for whom he has to give account—recalling them, as Christians and churchmen, to those pure principles of primitive truth and order, which alone give to the religion of the Gospel its practical importance as the prescribed institution of the wisdom of God for the salvation of sinners—which alone give to the visible church, ministry, and sacraments, any definite purpose in the economy of grace—which alone give to the faith of the Gospel its covenanted character, and to the hope of eternal life through the merits of the divine Saviour, the support of divine assurance. On these principles, derived from the Bible, and from the Bible alone—searched for among the various accessible denominations of Christian profession, but found in their integrity only in the church—I shall go, God being my helper, to my account. On these principles, professed and acted on, or compromised and surrendered, will the church, the Protestant Episcopal Church, flourish or decline—continue or melt away into a sect—and I commit them to this convention for the diocese as the highest proof I can give of my deep and sincere concern for your spiritual and temporal welfare—with my earnest prayers to the great Head of the Church, that, through his heavenly grace, they may be considered, approved, and applied, only as they are in agreement with his revealed will.

## EPISCOPACY IN CONNECTICUT.

*From the Gospel Messenger.*

MANY of the readers of the Messenger may not have had an opportunity of perusing the life of Dr. Johnson, by the Rev. Dr. Chandler. There are many facts of much interest contained in this admirable piece of Biography, with which all Episcopalians should be acquainted. Dr. Johnson, it should be remembered, was a Congregational Minister, in Connecticut, and with two others, Cutler and Brown, conformed to the Church. Among the incidents connected with this change of opinion and conduct, the following is related by Dr. Chandler:—

At this period the Church of England had scarcely any existence in Connecticut. There were, indeed, about thirty families in Stratford, chiefly from England, who professed themselves members of it, and who had applied to the society for a Minister; and that venerable body, in consequence of this application, ordered Mr. Pigot, whom they had taken into their service, to reside at Stratford for a few months. While he was there, Mr. Johnson waited on him, in June, 1722, and, in the course of conversation, invited him to make a visit to the college; to which he consented, and appointed the day. Mr. Johnson gave notice of this to his friends, and they agreed to meet him there on that occasion. On the day appointed they all met at the college; and these gentlemen, in their conversation with Mr. Pigot, did no more than express their charity and veneration for the Church of England; but this was so unexpected, and so agreeable to Mr. Pigot, that he could not forbear giving some hints of it among his people at Stratford.

By this time the frequent meetings, and the great intimacy of these gentlemen began to be noticed, and became the subject of speculation. Some suspected that they were about to apostatize into Arminianism, which was looked upon as one of the vilest heresies; and others went so far as not only to utter their own suspicions, but to raise and propagate several false reports concerning the principles of these gentlemen. In short by the commencement following, in the month of September, the whole country was in an alarm, and many of the people came to New-Haven, expecting some strange occurrences.

The trustees of the college, who highly esteemed all the gentlemen, did not doubt but they would be able to clear



themselves of every unfavourable suspicion. Accordingly, the day after commencement, they sent for them, with no other expectation, and with a view of removing the dark apprehensions of the people. They were all requested to meet the trustees in the college library; upon which Mr. Cutler, Mr. Hart, Mr. Elliot, Mr. Whittelsey, Mr. Wetmore, Mr. Johnson and Mr. Brown made their appearance. The examination was formal; and they were desired, from the youngest to the eldest, to declare the true state of the case about which they were questioned. The declaration of some of them was, that they doubted the validity of Presbyterian ordination; and of the others, that they were fully persuaded of the invalidity of it. The trustees were struck with astonishment, and expressed the utmost grief and concern. They desired that the declaration might be given them in writing; which was accordingly done. In return, the trustees sent them a paper, in which they entreated them to consider the matter again with great attention, and, if possible, to get over their scruples, or, at worst, to desist. This was in September, 1722, and the General Assembly was to sit in October following.

In this interim, Governor Saltonstall, who had an esteem and affection for these gentlemen, and was desirous of reclaiming them from their errors, proposed that they and the trustees should meet together, and argue the points in a friendly manner, in his presence. They accordingly met and disputed; and he acted the part of a moderator with great candor and politeness.

The debate, for a considerable time, was managed with decency by both parties; but it soon appeared, that they did not come together under equal advantages. The subject was in a great measure new to the trustees, who had never much considered, or studied the points in controversy; but, on the other side, the advocates of the church had weighed and examined them with the utmost care, and were at no loss for answer to every objection. The principal argument that was advanced by the former, was taken from the promiscuous use of the words Bishop and Presbyterian, in the New Testament. But the latter, in their reply, took notice, that men might wrangle for ever about the meaning of words, and therefore they urged that, in the case before them, the surest and safest way was to have recourse to facts. Now the facts to which they appealed were the evident superintendency of Timothy over the clergy, as well as laity, at Ephesus—of Titus, in Crete—of

the Angels, in the seven churches of Asia, &c. That these facts were rightly stated, was evident, as they contended, from the testimony of the very next writers after the Apostles, and of succeeding writers for several ages, as well as from the authentic history of those times, without exception.

Mr. Johnson ran the parallel, as to matter of evidence, between the fact of Episcopacy, and the fact of infant baptism and the first day sabbath, as the matter appeared from the light of history. He observed to his opponents, that he conceived they were right in their reasonings concerning the two latter points; but that exactly the same reasoning would conclude much more forcibly in favour of the former; and, therefore, if they would be consistent, that they must either receive Episcopacy, or reject infant baptism and the first day sabbath. He went on, and declared his full conviction and belief, from every kind of information he could gain, that there never was a time, till latterly, in which, if he had acted in opposition to Episcopacy, as Aërius did, he would not have been excommunicated for a heretic and schismatic, as Aërius was. He concluded with saying, that he had such a reverence for the sense and practice of the ancient church, that he could find no way of making himself easy while he neglected to follow it. This defence of Episcopacy by Mr. Johnson, exciting some irritating remarks from the other party, Governor Saltonstall put an end to the conference.

As to Messrs. Cutler and Brown, (the former president of the college, and the latter tutor in it,) and Mr. Johnson, they were determined to go forward. They had taken care beforehand, gradually to prepare their friends for the event, and had reconciled them to it, in a great measure, by means of the books which they had put into their hands, and persuaded them to read. Accordingly, after formally resigning their respective places, in a few days they set out for Boston, proposing to embark from thence to England, to obtain Holy Orders in the Church. Mr. Wetmore followed them in a few months.

When Mr. Johnson took leave of his people, whom he greatly loved, he affectionately told them, that if they could see reason to conform to the Church of England, he would never leave them; but after obtaining such ordination as he thought to be necessary, that he would return to them again in the character of their minister. But, with such an offer they were unable to comply, notwithstanding their esteem for him. He expostulated with them, and urged them seri-

ously to consider the matter. Among other things he said, that they had hitherto professed to admire his preaching, and especially his prayers. And, indeed, his prayers were so much admired by people in general, that it was common for persons belonging to neighbouring parishes to come to West-Haven, on purpose to hear them. Now he told them that his instructions and prayers had all along been taken from the Church of England; and that they ought to be esteemed as much, after this circumstance was known, as they had been before. This declaration greatly surprised them: however, no more than four or five of them could then be reconciled to receive him in the orders of the church.

After a few days, therefore, he took his final leave of them, and proceeded on his journey to Boston, in company with Messrs. Cutler and Brown. At Rhode-Island and Boston, they were treated with all possible respect by the members of the church. At Boston they were about to erect a new church, and this was offered to Mr. Cutler.—The gentlemen there also engaged a passage for the three associates in the ship that was just ready to sail; and, at their own expense, furnished them with every thing that might be needful or useful to them during the voyage.—After spending about a week in Boston, they embarked on the fifth of November.

They arrived in the Downs, after a rough and stormy passage, and landed at Ramsgate on the 16th December; whence they went the same day to Canterbury. They were obliged to wait three days for the stage-coach; and an opportunity was thus afforded them of seeing the chief curiosities of that ancient and venerable city. The day after their arrival they attended divine service at the Cathedral church. Here every thing was new and surprising to them. The magnificence of the building, the solemnity of the service, and the music that attended it, all conspired to fill them with admiration and exquisite pleasure.

They had no introductory letters to any person in Canterbury: however, on their request they were introduced to the Dean, who was the learned and excellent Dr. Stanhope. When they came to the Deanry, they sent in word, by the servant, that they were gentlemen from America, come over for Holy Orders, who were desirous to pay their respects to the Dean. The Dean himself came immediately to the door, took them by the hand, and, to their surprise, said, "Come in, gentlemen; you are very welcome. I know you well; for we have just been reading your decla-

ration for the church." It seems, the declaration, with their names annexed to it, had got into the London papers; and the Dean, with a number of Prebendaries who dined with him, were at that instant reading it. The company treated them with great friendship and respect, and desired to hear from them their whole story. This was circumstantially told, and the evening was spent agreeably on both sides.

The next day the Dean, who was then to set out for London, took his leave of them for the present, giving them his advice and direction; and afterwards he did them many kind offices, as he had opportunity. While they continued in Canterbury, they were happy in the notice and friendship of the Sub-Dean, Mr. Gostlin, and of the Prebendaries, especially Dr. Grandorge, who was Chaplain to the Earl of Thanet. This gentleman, some months afterwards, meeting them in London, took them to his lodgings, and counted out to each of them ten guineas, which was a present from the Earl, his patron, for the purchase of books; and afterwards he procured from his Lordship forty pounds more for Mr. Cutler's church.

On coming to London they were received with all possible kindness by Dr. Robinson, the Bishop of London, and by the Society for the propagation of the Gospel: and it was readily agreed, that Mr. Cutler should be sent to the new church in Boston; Mr. Brown to Bristol, in New-England, a mission that was vacant; and Mr. Johnson to Stratford; and that Mr. Pigot should be fixed at Providence.—The two Archbishops, Dr. Wake and Sir William Dawes, the latter especially, received them with parental affection. Many gentlemen were fond of commencing an acquaintance with them, particularly Dr. King, Master of the Charter-House; Dr. Astry, the Treasurer of St. Paul's; Dr. Berriman, then Chaplain to the Bishop of London; and the Chaplain's brother, Mr. John Berriman, a most worthy Clergyman. With them Mr. Johnson afterwards maintained a long friendly correspondence by letters, but more especially with Dr. Astry and Mr. Berriman.

While the three candidates were preparing for ordination, and going on with great dispatch, Mr. Cutler was taken ill of the small pox, and had it severely: but by God's goodness he recovered. This caused their ordination to be deferred till the latter end of March; when, by letters dimissory of the Bishop of London, Dr. Robinson, near the point of death, to Dr. Green, then Bishop of Norwich, and Rector

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of St. Martin's they were ordained by the latter, first Deacons, and then Priests, in St. Martin's Church. They now proposed shortly to make a visit to Oxford. But within a week Mr. Brown was seized with the small-pox, which proved fatal to him! He expired on Easter-Eve—to the great loss of the Church, and the inexpressible grief of his two friends, especially of Mr. Johnson. He was universally allowed, by all competent judges, to be one of the most promising young men that his country had ever produced.

### SUMMARY OF ECCLESIASTICAL AND RELIGIOUS INTELLIGENCE.

**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**—Among the domestic proceedings of the Society, are the supply of an assortment of books and tracts adapted to the use of sailors, to each ship of war now in commission, by order of the commissioners;—a contract with the University of Cambridge for a new edition of the Family Bible;—the printing of a large impression of the octavo Bible and Common Prayer in Welsh, in order to meet the increasing demand for them;—the admission of some new books upon their catalogue; the formation of some new committees; and the grant of £1000, to be at the disposal of the Primate of Ireland, for advancing the religious instruction of the Irish.

The number of books and tracts distributed during the year, is the largest ever made, amounting to 1,656,066.

The operations of the Society abroad have been instrumental in forwarding the erection of an English church at Cape-town. The accounts from Calcutta respecting the native schools are highly satisfactory, and a plan is in agitation for the enlargement of the Mission College. Education is also proceeding rapidly at Madras, Bombay, and Ceylon; and the sum of £2000 which had been granted to Bishop Heber, for the repairing and enlargement of churches in the Tanjore district, has been partly expended for that purpose. The distribution of books in New South Wales has been extensive; a lending library has been established at the Mauritius; and a grant of Bibles, Prayer Books, and Tracts has been forwarded to the Island of Ascension. In the Canadas also, and in Nova Scotia, the exertions of the Society have been attended with the most beneficial results; and throughout the West Indies, amidst much political excitement and great colonial distress, a very decided progress is making in Christian knowledge and religious education.—*Christian Remembrancer.*

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**—This Society has just issued its Report. To the state of its funds we have had occasion to allude in a preceding page; and we think that nothing can be wanting but an attentive consideration of its proceedings, to call forth all the energies of the country in its support. In the extensive Diocese of Nova Scotia, under the indefatigable superintendance of the Bishop, the operations of the Society have been peculiarly effective.

New missions have been opened in several parts of it; King's College, Windsor, has furnished several candidates for holy orders, who promise to adorn their profession by their learning and their piety, and be great blessings to the people committed to their charge; other clergymen of exemplary character, have entered into the Society's service, and are now engaged in the laborious duties of their office, both to the satisfaction of themselves and to the comfort and edification of a large body of people, who would otherwise have been left destitute of all religious instruction. The national system of education, also, which had become through their instrumentality so well known, and so generally adopted in

the two larger colonies of Nova Scotia and New Brunswick, has been introduced with every prospect of success, into Newfoundland. Mr. Bacon, a very superior master, who has for some time conducted the school at St. John's, so as to deserve the highest praise, was glad to avail himself of the bounty of the Society in opening to him the means of access to the central school at Halifax, for the purpose of perfecting himself in that system, which has been found so eminently useful wherever it has been introduced; and through this channel a knowledge of it may be conveyed to every part of the island.

From the Diocese of Quebec, the accounts of the state of the missions are very satisfactory, and the demand for Christian instruction so much on the increase, as to render it impossible for the means of the Society to supply it in any adequate degree. Several new Churches have been added in both the Canadas; among others, a second at Kingston, on a large scale, principally at the expense of the inhabitants.

In Calcutta, the continual absence of the Bishop during the last year has given a lamentable check to the proceedings of the Society; in addition to which, the sudden death of the Rev. T. Christian, which we announced in the preceding number, has been most severely felt in one of the most auspicious scenes of missionary labour. Except these drawbacks, however, considerable progress has been made in the objects of the Society. The interest arising from the surplus of the subscription for Bishop Heber's monument has been devoted to the maintenance of a non-foundation student at Bishop's College; and a similar arrangement has been adopted at Madras, out of a similar fund. Mr. Simeon, also, one of the executors of Lord Powerscourt, has appropriated £1000, part of His Lordship's bequest, to the foundation of a perpetual scholarship at the College, under the terms of the statute prescribed for that purpose.

Such is a brief outline of the Society's proceedings. Indeed, the Report itself is only a summary statement of facts; the particulars of which are given in an Appendix, which comprises some of the most interesting documents which it has fallen to our lot to examine. We can assure our readers, that they will be amply repaid for an attentive perusal of them.—*Id.*

NUMBER OF EPISCOPALIANS.—A late European periodical gives a computation, said to be made from the latest and best authenticated documents, of the present inhabitants of the world, according to their religious opinions. The whole number of Christians is computed at.....234,495,000

Of this number those who adhere to Episcopacy are computed at:—

Roman Catholics,.....	129,550,000
Protestant Episcopal Church, including Church of England and Ireland, Scotch and American Episco- pal Churches,.....	15,050,000
Moravians,.....	100,000
Greek Church,.....	41,375,000
Monophysites,.....	5,576,000
Nestorians,.....	400,000

Altogether amounting to.....192,351,000

While the aggregate of all the denominations in Christendom which reject Episcopacy, amounts only to.....42,144,000

But this last number includes the Lutheran Church, of which a portion, as the churches of Denmark and Sweden, are believed to be Episcopal, so that the actual number of those throughout the Christian world who reject Episcopacy, is about *one-sixth* part of the whole number of Christians. The remaining *five-sixths* adhere to Episcopacy, as the original apostolic institution of the Christian ministry. The *Protestants* who adhere to Episcopacy are estimated to amount to about *twenty millions*.

Viewed in this light, Episcopacy becomes invested with much greater impor-

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tance. It is indeed the principle which uniformly distinguishes all the ancient churches of the east, which all their corruptions have not induced them to cast aside, and is still adhered to by a very large proportion also of Protestant Christendom. Add to this, the recorded fact that the chief reformers of the Lutheran and Calvinistic churches lamented that they were compelled to dispense with Episcopacy, and we have the almost universal testimony of Christendom borne to the doctrine, that Episcopacy was the ancient, the apostolic regimen of the church, and the best adapted to it.—*Church Register.*

MEDITERRANEAN.—At the press of the Church Missionary Society, established at Malta, 54,500 copies of different works, designed to convey religious instruction principally, have been printed:—22,500 in Italian, 19,000 Greek; and 2,000 in Arabic. Of these, 33,934 copies have been distributed.—*Report of the Church Missionary Society.*

DEATH OF BISHOP JAMES.—In our paper of the 31st of January, we announced, on the authority of a private letter from India, the severe indisposition of Bishop James. The Bengal Chronicle, received by a late arrival from Calcutta, contains an account of the death of this devoted Prelate.—*Episcopal Watchman.*

SUNDAY SCHOOLS IN ENGLAND AND WALES.—There is ground for stating that in England and Wales, there are about 8,400 Sunday schools, containing 550,000 children, by far the greater part of whom are instructed only in the books of the Society for Promoting Christian Knowledge, and all, with little exception, uniformly taken to church.

PROGRESS OF CHRISTIANITY IN INDIA.—*From the pen of a Missionary.*—“Thirty years ago, there was scarcely a Christian, or any sign of Christianity, in Calcutta, whether among Europeans or natives. Now, besides six Episcopal Churches, there are five Dissenting Chapels. The Sabbath is also beginning to be revered among the major part of the Europeans, although it is a lamentable fact, that Europeans seem to feel themselves under much less restraint in this country than in Europe. Yet, in consequence of the labours of Missionaries, many are brought to a sense of their duty, and I trust there is an impulse given to the whole of the English population. The churches are well attended, Missionary efforts are in much better repute than formerly; and wickedness that would formerly stalk the streets with the utmost effrontery, is now, in a manner, obliged to hide its head. The number of heathen converts are so many, and of that kind, as greatly to encourage the hearts of Missionaries. The wonder, I conceive, ought not to be that so few are converted, as that so many become Christians. The difficulties are immense in the way against heathen converts.—My Pundit is a Christian; in consequence of which, his wife has been taken from him by his friends, and kept a close prisoner; he has been separated from her now, I suppose, several years. There is another individual, who has just come into the Missionaries for protection. Some few months ago he signified to his relations, that he intended to become a Christian; in consequence of this he was seized by them, and has been kept in close confinement, till a few days ago, he contrived to make his escape.

“There is now in Calcutta a great spirit for hearing the Gospel among the natives; in different parts of the city there are no less than six Bengalee chapels in our own connexion, and many others belonging to other denominations. The places are frequently well attended, and the congregations listen with much more attention than formerly. I have been out with Paunchoo (who is a most excellent native preacher,) when he has collected a large congregation in the open air, who have listened with great apparent attention and interest. It gives me the greatest pleasure to state, that so far as I have been able to observe, the Missionaries of all denominations here seem to be zealously devoting themselves to the advancement of the Redeemer's kingdom.”

**CHINESE MISSION.**—Mr. and Mrs. Dyer, Missionaries at Penang, write in terms expressive of the great encouragement, which by the blessing of God attends their benevolent exertions. “We feel unfeigned gratitude every day, that it hath pleased Him to place us where we are. The work is indeed momentous.—Here are several thousand Chinese entirely intrusted to our care, and here we may labour incessantly among them, quite obscured from public view. This is what we have often desired, and frequently prayed for.

“Our prospects of usefulness are very encouraging; and the Chinese do not regard us with jealousy or suspicion, but, in some instances, manifest gratitude for our attention to them. We have found by experience, that in the school the British system is far better adapted for the instruction of the children of heathen, than the Chinese system, which we were obliged to adopt. We had acquired the Fuh-keen colloquial dialect; in the attainment of which we derived incalculable advantage from our previous study of the Chinese language while in England, and we feel more and more cause for thankfulness to God, that he was pleased to grant to us this privilege. When our dear friends in England remember us, they may think of us as happy in our work. We never felt so much real contentment in England, as we realize every day in India. We consider this as another instance of our Saviour’s testimony to our being in the path of duty.”

**BIBLE IN INDIA.**—It is with great pleasure, that we have to inform you, that the Sacred Scriptures are more than ever sought after by the Chinese: a spirit of inquiry seems to prevail among them, which is every day increasing. Mr. Tomlin, who is now with us, has lately distributed numerous portions of the Sacred Scriptures in Rhio, in Singapore, and among the junks, which are in Singapore Harbour. Mr. Tomlin informs us, that he, and his colleague, Mr. Gutzlaff, a Dutch Missionary at Rhio, were every where cordially received, and that there appears a greater desire than ever for the books among the Chinese. They visited no less than 26 junks, six of which were direct to China, and in all of them their visit proved acceptable, and the books were eagerly sought after.—Many of them will by their means go direct to China; and may, by the blessing of God, be made very useful in convincing the people of the truth as it is in Jesus. There were about 3000 Chinese emigrants at Singapore when they went round that town; and all of them were well supplied, before they left it, for the various islands around us. One of us can bear his personal testimony to the cordial manner in which the books were received last year, both in Singapore, and in Rhio, as well as in the junks: and we are happy to state, that Mr. Tomlin found many portions of the Sacred Scriptures formerly distributed by him went round this year, which bore evident marks of having been read. May God grant His blessing to His own word!

Mr. Tomlin and Mr. Gutzlaff purpose going to Siam in the fall, for the purpose of distributing the Sacred Scriptures among the Chinese, who are very numerous in that country.

We have distributed, during the past year, upwards of 300 New Testaments, and about 60 Bibles, in Malay; together with 30 New Testaments, 12 Bibles, and a number of Psalters, in Arabic. A few copies in Portuguese and Dutch have also been distributed.

**INTERESTING ACCOUNT FROM THE LETTER OF A CLERGYMAN AT AMBOYNA.**—Towards the latter end of last month, an Arab merchant came to my house, for the purpose of selling some goods, and of exchanging his copper money into silver. “Friend,” said I, “it is out of my power to assist you in this way, because I do not possess a sufficient sum of money: nevertheless, I have got something which is of far greater value even than silver, provided you are able to read.” This, he assured me, he could do. I then opened the first part of the Old Testament, and began to read slowly and distinctly to him; but the style appeared too lofty for him to understand, until I explained it in the way of familiar conversation. After conversing with him some time on the excellence of the Sacred Scriptures, I pointed out to him the first promise of God, concern-



ing the seed of the woman. (Gen. chap. iii. 15.) This seemed very mysterious to him, until I explained it. He then exclaimed, "I never saw such books before: our own teachers do not possess them: they are ignorant: they do not even understand the Koran, when they read it." He afterwards turned to the Book of Psalms; and on reading the first psalm, "Blessed is the man that waiteth not in the counsel of the ungodly," &c. he cried out, "O what beautiful books are these! How happy am I that I have met with such a book! I came to you in the hope of obtaining silver; but, surely, this is a treasure of far more value!" "It is, indeed, my friend," replied I, "and this book is at your service, if you are willing to make good use of it: and if you pray to God to enlighten your mind, He will enable you to understand its contents. In giving it to you, I have given you the key of a spiritual knowledge. Throughout the whole of it, from Moses, down to the end of all the Prophets, ample testimony is borne to our Prophet, who was greater than all others, Jesus Christ; whom, in your language, you call Nohy, Messai; but with whom you are yet unacquainted. After dying like all the other Prophets, he alone arose from the dead; whereas Mahomet, in whom you trust, never ascended from the grave, and therefore you cannot expect any assistance from him: from the Prophet, however, whom we worship, we expect salvation; because all power is given to Him in heaven and earth, according to the good pleasure of God."

Surely this man was not far from the kingdom of God; for he felt the power of Divine truth on his heart. He remained more than two hours in our house, and could not be satisfied without our explaining to him whatever he did not understand. My wife was so much pleased with his company, and availed herself of the opportunity of pointing out to him some of the most striking passages in the Prophets, respecting our Lord Jesus Christ. When it grew late, and he was on the point of departing, he inquired if he might be permitted to take the books with him.

I told him he was welcome so to do; adding, that the books were not our own, but belonged to our friends, in a far distant country who loved God, had provided them for distribution. At this, he was exceedingly pleased; and, ordering his servants to leave every thing else behind except the books, was going away. My wife, however, begged him to let his merchandise also be conveyed away; adding, that she did not wish to incur any responsibility on account of it. "No," said he, in reply, "I am not at all anxious on that score; for where such excellent laws of God are observed in a house, the inmates will never steal: to-morrow I will send for my goods;" and so saying, he left us, full of joy.

Two days before he left Amboyna, he once more called at our house, wishing to read again in the Bible; on which occasion we directed his attention to many striking passages in the New Testament, which we compared with the testimonies contained in the Prophets of the Old Testament, respecting our Lord; whereby his faith and confidence in the Holy Scriptures were greatly increased.—He spoke of the sacrifices, which the Mahomedans place much dependence on; but to him how Christ our Saviour, by one sacrifice, has perfected those who are sanctified: this we confirmed by various passages out of the New Testament; as, "Behold the Lamb of God, that taketh away the sin of the world!" "As Moses lifted up the serpent in the wilderness," &c. and "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me." It was evident that these testimonies came powerfully home to his heart: and, indeed, I have often witnessed how far superior the testimonies of the Bible are, and how much better they are calculated to convince any one of the authority of the Sacred Scriptures themselves, both of the Old and New Testament, than all the arguments which our natural but imperfect reason can suggest.

ORDINATION.—On Sunday 15th March, in the Cathedral Church of this city, Mr. Joseph Braithwaite, A. B. of Queen's College in the University of Oxford, was admitted to Deacon's Orders, by the Bishop of the Diocese. This Gentleman, since his arrival in this country, has been in the charge of the Establishment for the Education of Youth instituted under the auspices of his Lordship, at Chambly, and is now appointed (in conjunction with his previous charge) to the Church at that place.—*Quebec Mercury.*

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