

The Church

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Poetry.

DIRGE.

Bring tribute to the dead!
No tears! In life they had enough of weeping!
O'er the lone couch of rest where they are sleeping,
Be not a tear drop shed!

Bring tribute to the dead!
No eypress wreath! Our days are dark with sorrow;
To life's long storm succeeds a tranquil morn'g—
Claiming a brighter wreath!

Bring tribute to the tomb!
Roses, where summer's breath its sweetness liveth—
Roses, whose fragrance, like the soul surviveth
Earth's evanescent bloom!

Bring tribute to the dead!
Hope, that, in joy's ethereal realm united,
The hearts that shared their grief, when sorrow-blighted,
May share their endless rest!

Bring tribute to the Lord!
The income from a contrite heart arising,
In thankful prayers, devoutly solemnizing,
His holy name and word!

Bring tribute to the dead!
For they are now his own, our God, most holy!
His smile, eternally bright day-spring, slowly
Beams o'er your lowly bed!

AGATHOSIS.

A SERMON,

PREACHED IN THE CATHEDRAL CHURCH OF ST. JAMES, TORONTO, ON THURSDAY, JUNE, 6TH, 1844, ON OCCASION OF THE VISITATION OF THE LORD BISHOP OF THE DIOCESE,

BY THE REV. WILLIAM MACAULAY, Rector of Picton.

(Published by request of the Lord Bishop and Clergy.)

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—Acts, xx. 24.

On this occasion of solemn interest, and within walls dedicated at first by the piety of the inhabitants of this parish to sacred services, but in their renewal concentrating the Christian sympathies of an extended region, and amid circumstances of religious bearing, which tend to fasten on this reverend assemblage, called together by the Episcopal authority, the attention of no inconsiderable portion of Christendom,—let me pause a moment, my brethren, ere, with the Apostle St. Paul, I venture to pronounce the dread adorable name of God. For it is hard for feeble man, even in his most hallowed moments, and with the best exertions of either his intellect or his heart, to divest himself so far of worldly habit or the carnal mind, as to deem worthy of that divine and awful Being, the source and upholder of all other existences.

When we consider the secret and unapproachable nature of God,—his universal presence,—his eternity,—his infinity,—his equal justice,—and his sublime majesty; though at best we can consider these but in parts, and by glimpses, the human understanding fails beneath the magnitude of the subject, and confesses itself overpowered. And, therefore, the idea of "the grace of God," does not, at first, seem very easily received. What the obvious want,—what the felt necessity of man would make most welcome, appears at first to be repelled, when the mental view is withdrawn from the human object to be fixed on the nature and attributes of God. How can a Being so exalted and independent stoop to think of, or cast an eye on, man? How can He, who chargeth his high angels with folly, and in whose perfect sight the heavens are impure, look with anger but austerity on the children of flesh? Or, admitting that he should condescend to turn his regards at all to man, what grace could be expected from Him, the sovereign of that system of nature, the laws of which, as exhibited in cause and effect, never vary from a stern exactitude,—or the author of that Providence which never fails to visit error in intellect, guilt in heart, or crime in conduct, with correspondent misery?

It is true that God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." It is true that God left not himself without witness among the nations of the earth, in that he did good and gave us rain from heaven, and fruitful seasons, filling our hearts, our animal terrestrial life, with food and gladness. It is true that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;" and that "in him we live, move, and have our being." But these are the very things that render man conscious of his greatness and his dignity, and therefore the more afraid. But how can grace come from the ancient, unadmirable majesty of God, to frail and mortal man,—God being taken (so to dare to speak) at the lowest estimate of his divine essence, and man at the highest of human or heroic virtue?

This, then, appears to the multitude of men, in their mere worldly state, the wonderful incongruity, viz. that grace should belong to God. It made the follower of Epicurus incline rather to the belief that the power of heaven was altogether unmindful of the things of earth. It was deemed incredible and visionary by the numerous learned and able men, who at once adorned and disgraced the era of the French revolution. And where, by the accidents of life rearing the chain of sacred tradition, or relaxing the reins of religious discipline, on this continent, from generation to generation, men are left to themselves in society, nothing seems more objectionable to the carnal minds of such than that grace should belong to God. This stubborn resistance to the admission of the principle that God may be gracious, is indeed, in general, veiled under the decencies, or prudence, of ordinary life. But where any great criminal, or sinner, becomes suddenly aroused to a true sense of his own guilt, and anxious about the consequences thereof, the mind unguardedly reveals its incredulity; and, despair, or the refusal or inability to admit the truth of the grace of God, is always the first feature of his case that presents itself to observation.

These two points, then,—which are the foundation, however, of all that is interesting in my text, are well worthy of prolonged attention: That there is a God, which few believe in the sense wherein they ought to believe it; and that there is a grace of God, over and above, and distinct from, the rain and sun and mere material blessings.

But the tradition and the habit of the multitude of men were, it must be confessed, apparently at variance with the above position. And this apparent diversity of our race,—the one being the institution of vicarious sacrifices, which "unto Adam, and to his wife, did the Lord God make coats of skins and clothed them," i. e., their bodies,—their souls the meanwhile having been previously soothed by animal propitiation; and the other being the remembrance, or effect, of a second time with Noah and his family, emanating to every country and generation of the world; through which they passed, but never wholly lost, nor annulled, as not to show that a divine command had once been made, that there is a God, and that God has grace.

Intermediate also, between the general race of man of the early time and this latter and blessed dispensation of the Gospel, there was a singular monument

of the wisdom and providence of God, viz., the law of Moses. This seemed to be made up of contradictory, though still harmonizing, parts. For an absolute perfection of obedience to that law, which purporteth to be the law of the most high God, and which raised its tone accordingly, was exacted; and yet the law was not as wide as were the capacity and circumstances of man, and was accordingly in itself imperfect. And where the obedience was faulty, provision was made by instituted sacrifices, and a prescribed ceremonial, under levitical ministrations and an Aaronitic high-priesthood, for a corrective thereto. In this, however, God could hardly be called gracious, since an Israelitish man was required to do with practical perfection every thing that was written in the law: his obedience was that of fear, and the victims were made but a restricted and shadowy atonement for their sins.

The grace of God was never fully known, till our Lord Jesus Christ came into the world. "The law was given by Moses, but grace and truth came by Jesus Christ." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." And this declaration of a gracious God, by the infallibility of his Son, is called, in my text, "the Gospel of the grace of God." The heavens declare the glory of God, and the firmament sheweth his handy-work; but whatever is addressed to the bodily eye suggests only the solemn idea to which the psalmist gives expression, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him?" But, as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "The natural man, indeed, receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Therefore, we are to consider here a peculiar force and comprehension in the term, Gospel. "The Gospel of the grace of God," which is paraphrased by the same Apostolic hand in the Epistle to the Ephesians, where he makes mention of them in his prayers: "That the God (he says) of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power: which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all."

"The Gospel of the grace of God,"—the much desired, the inappreciable knowledge, together with the conviction brought home to the heart and mind, and that upon incontestable authority, that God is gracious unto men. The term expresses not tidings only,—not new tidings,—not good tidings merely,—but soul-concerning truth, miraculously conveyed, and persuasively impressed upon the spirit of man. The Gospel is more than a balm from Gilead; it is more than a medicament applied to one part of our nature, or one portion of our age: It is rather a spiritual atmosphere of light, which is darted from the perfect source and fountain thereof, qualified by divine wisdom, and by divine beneficence adapted and diluted to suit the organs and capacity of the recipient. In such manner, too, that he, the child of Adam, who could not sustain without trembling and affright, the awful idea of the majesty and eternity and justice of God, and who could not reconcile the possibility of grace to man with such severe sublimity of essence and operation, being informed and vanquished by the Gospel, enters into a full appreciation of that mystery of mysteries, viz., the grace of God to man.

A halo of celestial glory seems always to invest this splendid and interesting phraseology—"The Gospel of the grace of God;" as tho' something were constantly needed,—some supernatural influence, some reiterated perpetuity,—to expel from the corrupt heart of man that congenital incredulity, and habitual repugnance to the idea of a God, who can deny to melt his providence into grace. For the agency of angels was constantly made use of, in the ushering in, and carrying through, all the main facts on which the Gospel was to become a gospel indeed. There appeared unto the priest Zacharias an angel of the Lord standing on the right side of the altar of incense, and his gracious accents was, "Fear not, Zacharias, for thy prayer is heard." The angel of annunciation, Gabriel, said unto Mary, "Fear not, Mary, for thou hast found favour with God." The angel of the Lord came upon the shepherds, and the glory of the Lord shone round about them, and when they were sore afraid, the angel said unto them, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people." So likewise, at the mysterious agony in the closing scene of the Saviour's pilgrimage, "there appeared an angel unto him from heaven, strengthening even him." When Jesus rose from death, the angel answered and said unto the women, "Fear not, for I know that ye seek Jesus which was crucified." When the Lord ascended, while the Apostles whom he had chosen looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Moses and Elias appeared in glory, specimens of the saints made perfect, on the mount of transfiguration in subordination to, and attendance upon, Jesus. And at the moment of his apprehension by the officers of the temple, he said to Peter, "Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of angels?"

And yet the agency of angels, while it gives dignity, persuasiveness and effect to the Gospel, never interferes with its object or tendency. For they are even "ministering spirits," and nothing more, "sent forth to minister for them who shall be heirs of salvation." Indeed such is the Gospel of the grace of God, that instead of deriving anything out of the prescribed order from the heavenly messengers, it rather exalts those, who having embraced and received it with faith, preach also and proclaim it to their brother men, though they are in themselves but dust and ashes, into angelic privilege. And this effect it has wrought from the very beginning. For when the deacon Stephen, full of faith and power, confronted the enemies of the cross of Christ, with that noble testimony which led to a speedy martyrdom, "all that sat in the Council looking steadfastly on him, saw his face as it had been the face of an angel."

The conviction and joyful acknowledgment that there is a God, essential, and radiant with every perfection,—the persuasion, wrought by a thousand conveying arguments, that there is a grace of God,—and the Gospel or authoritative, irresistible, illuminating vehicle, by which the sense of the grace of God is conveyed to the inmost soul, mastering and vanquishing every rebellious principle there, and enthroning the faith thereof, unshaken on the soul, thus exalts the feeble and corrupted nature of men, and raises from the humiliation of the dust, even under the

jealous eye of hatred, the faithful martyr into the dignity and likeness of an heavenly angel.

Much there has been, in appearance, so deeply ingrained in the human mind, as to seem almost written there. The sense of Justice, an estimate of the relations of life, arts also and inventions, the capacious and active nature of men, may seem with, or work out, or fancy for itself. But, at the first indication to a portion of our race, that God might resolve on grace, "the Lord spake unto the children of Israel out of the midst of a fire: they heard the voice of the words, but saw no similitude; only they heard a voice." And when at first there was delivered unto Jesus, in the synagogue at Nazareth, on the Sabbath day, the book of the prophet Esaias; when he had opened the book, he found the place where it was written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor." And closing the book, he began to say unto them, this day is this scripture fulfilled in your ears. In conformity with the same law of Grace, Jesus came and spake unto his disciples, in those words of everlasting interest, saying, "All power is given unto me in heaven and in earth; Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world." Now the Gospel of the grace of God involved this principle, that "whosoever shall call on the name of the Lord shall be saved." "How then," says St. Paul, "shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" "So then," the Apostle affirms, "faith cometh by hearing, and hearing by the word of God." And as this was the general rule, so to that Apostle himself, the Lord Jesus had said in particular "Rise and stand upon thy feet, for I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

In other words, "to testify the gospel of the grace of God." St. Paul, my brethren, did testify repentance towards God, and faith toward our Lord Jesus Christ. He testified this gospel both to the Jews, and also to the Greeks: he taught this from house to house; he taught also publicly; he shewed the whole Gospel; he kept back nothing that was profitable to his hearers; he did not shun to declare unto them all the counsel of God; he preached the kingdom of God in such manner among those to whom he was commissioned, that he was able to say confidently to their face, on finally leaving them, "I take you to record this day that I am pure from the blood of all men." He was able then to bid them remember that by the space of three years he ceased not to "warn every one night and day with tears."

What wonderful mercy and grace was there in the substance of his doctrine, viz., the proclamation of repentance towards God. Because of one transgression, Adam heard the eternal sentence, "Dust thou art, and unto dust shalt thou return." In Noah's day, because of sin, the Lord said, "My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years;" and still a place was left for repentance, for the Lord said, "I will destroy man, whom I have created, from the face of the earth." In the Mosaic law, the principle sanctioned was, "the soul that sinneth it shall die." And all without the Jewish law were "dead in trespasses and sins." No voice of consolation, no message of mercy had ever been heard before to the general race of man; no door was opened to repentance, nor could any believe that God, once offended, would renew his favour on such gracious terms. A clean thing, all knew, could not come out of an unclean; nor could the Eternal, who had ordained death and punishment upon human sin, either lie or repent. All human practice, and all received principles of intercourse between man and man seemed hostile to the adoption by God of so gracious a declaration. In every nation the avenger of blood seemed to have on his perverted conscience, no obligation more strong than that which bound him to return blood for blood. When the judge had pronounced from the bench the sentence of the law upon the offender, against social relations, how little did sorrow, or hatred of the crime, or renunciation of the criminal dispositions in the criminal, avail to restore to society the doomed and once guilty wretch. Sin in its nature,—that grave of sin,—the desolateness of the sinful state,—the filth of sin, were such, that the capacity of the sinner to repent,—the motive to repentance, was a thing apparently unthought of. Instead of repentance came despair: instead of mercy from God on the aroused conscience and wounded spirit of the sinner, there came suicide, and recklessness of an existence found to be intolerable. Repentance then towards God was a novel sound for guilty man to hear. To testify repentance,—to bring that gospel of grace,—to bear the message from God unto his brother men,—to testify, I say, the joyful gospel of the grace of God in this particular, viz., of repentance towards God, was the exalted and enviable privilege of St. Paul. No mild and beaming angel ever brought a more welcome message to man than this. No lofty seraph, or choir of the angelic host, though they be individuals, Fear not, and accompanied the gracious preface by an instance of particular beneficence, ever found their way to the heart of man with such moving and grateful persuasion as did the preacher of repentance, not the preacher merely, but the witness, the authoritative testifier, the speaking and living St. Paul, who told the things which he had seen, when both publicly and from house to house, he taught, and shewed and testified to all, "repentance towards God."

"Repentance towards God, and faith toward our Lord Jesus Christ." To testify, to bear witness, to preach "faith toward our Lord Jesus Christ." From the state of repentance to bring men to emerge gradually into faith,—and into such faith,—and into faith in so divine a Lord,—distinguished by such venerable appellatives as Jesus and Christ; this was a substance of doctrine, not more happy and consoling in itself, than it was solemn and important. How ought such a testimony to be borne? with what seriousness of deportment? With what open, candid, unobfusing sincerity of manner? With what gravity of life and conduct? With what consistency of demeanour? And, with what shining, convincing, holy, irresistible and divine arguments and proofs? And with what a heart of love, and a soul of persuasiveness, and bowels of compassion and desire towards our brother men?

"Faith towards our Lord Jesus Christ," was that better thing in the sublime and gracious testimony, which was so elevated and ennobling and heavenly in itself, that the organ of man's mind,—the habits of his heart,—his mere terrestrial capacity were at first unfitted for it. Like the blind miraculously healed, who saw men, like trees, walking, it was, for the joy of it, and its high tendency, but ill-appreciated, and with difficulty engrafted on the soul, and accordingly it needed testimony,—strong, repeated, varied testimony,—and in every way re-inforced by the energies of the sent and authorized testifier, to implant and bring it generously forth.

"To testify the gospel of the grace of God," is an act of singular dignity and responsibility. The witness is always in danger of derogating by his inherent defect, or by his voluntary remissness and fault, from the claims of the subject. Is there indeed a God above? Doth that God hold communion, from the inconceivable fountain of his grace, with mortal men? Hath he suffered the gospel of his grace to descend from the compassion and wisdom of heaven? Are there indeed such awful realities? And when that gospel message is opened, does it reveal to human apprehensions and the depths of the heart's sensibilities, such dear and dread truths, as *repentance*, and *faith*? Are these things so? Who then is to testify them, and what must be the manner and agency of the testifier?

When Jonah was bidden to go to Nineveh, that great city, and cry against it, Jonah rose up to flee to Tarshish—even to the extremity of the known world,—from the presence of the Lord; if, possibly, he might escape the charge of delirious or solemn message. When Moses was summoned to do the work of God to his brethren, he said unto God, "Who am I, that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt?" Amos said unto a-mahaiab, "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit." And the Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto my people Israel." And it was not, said the inspired Isaias, till "there flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and laid it upon my mouth, and said, Lo! this hath touched thy lips, and thine iniquity is taken away, and thy sin purged, when also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? That then I said, Here am I, and send me."

Alas! for man—all are in reality unfit in themselves to testify the Gospel of the grace of God. By what miraculous energy it was caused that when Jesus passed saying, "Follow me," Peter and the sons of Zebedee left for the time all they possessed and obeyed, we cannot estimate; but when they were left to solitude, after the first days of the resurrection, we know that Peter himself, and the beloved John were about returning on mere secular pursuits and aims, had not the risen Jesus miraculously re-assured and invigorated them for the work of witnesses. St. Paul confessed the necessity that lay on him in particular, "Woe is me, if I preach not the Gospel." But to testify the Gospel involves, my brethren, a great peril to him who undertakes the task.

To be stewards of the mysteries of God,—to feed the Church of God, which he hath purchased with his own blood,—to unfold, and fortify, and enforce upon the wilful minds of men that "word of the grace of God, which is able to build us all up, and to give us an inheritance among all them which are sanctified;" to declare not only repentance, but repentance in all its branches; to preach up not only faith, but faith towards our Lord Jesus Christ; to declare unto every man not only the counsel, but the whole counsel of God; to do this with integrity of heart and purpose,—with solemnity, faithfulness and zeal,—not to derogate from the full gospel, from favour, shame, or the loving respects to man,—not to suppress or conceal the truth, from fear or dread of torture or persecution, or ridicule,—so to testify the gospel of the grace of God, is a task which needs all the ordinary divine grace upon our testimony, and our own utmost energy and circumspection.

When Peter was most enraptured and ecstatic at the sight of the transfigured Jesus, and would his shining judgment have placed the tabernacles of Moses and Elias on an equality with that of the divine Jesus, but he was rebuked by the voice from heaven, saying, "This is my beloved Son; hear (neither Moses nor Elias), but hear him." When the same Peter saw the bounden and insulted Jesus, meek and a prisoner, amid the accumulated wrath of unresisted enemies, he feared for himself, and denied his master. In prosperity or adversity, a thousand dangers press upon him, who would fain "testify" the gospel of the grace of God. Even in one's happiest success, we may be exposed to the censure wherewith that same Peter aimed at the writings of St. Paul; in which, said he, are some things, "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

In consideration of the substance, viz., to testify the gospel of the grace of God,—to testify repentance towards God, and faith towards our Lord Jesus Christ,—the heart of the most enterprising and assured will justly quail before the solemn importance of the task. But when the mind turns from the matter handled to the persons addressed, and called on to repent and believe, all the fire of zeal re-kindles,—all the sympathies of Christian love awaken into motion; and that heavy task and fearful charge, which from consideration of the majesty of God we would fain evade, we rush impulsively into, when we consider, and our hearts melt at, the wants and spiritual necessities of our brother men. For who are they, to whom we would testify the gospel of God's grace? They are classed by St. Paul as Jews and Greeks, and the classification embraces generally all to whom our address as testifiers and witnesses even in this age, can apply. "Brethren," says St. Paul, "my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." "Ye men of Athens," said the same Apostle, "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription,—To the unknown God. Whom therefore ye ignorantly worship, I declare I unto you." "The Jews," said he, "require a sign, and the Greeks seek after wisdom. And we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God." "In Christ Jesus," said that sublime witness, looking abroad on the world, and surveying all the intelligent race of mortal man, to whom his preaching availed,—"In Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature."

To testify the Gospel of the grace of God, in such manner as to be instrumental in forming alike the Jew and the Greek into new creatures in Christ Jesus, is indeed a most weighty, solemn, responsible attempt; but then it must be undertaken in the spirit of love as well as faith, and all hope of real success depends upon this,—that it be not an impulse of our own, nor a mere human enterprise, nor mortal ambition, nor a desire to lord it over that heritage which is God's, but that it be, in the strict sense of it, "a Ministry." A Ministry implies a command from a higher power for a service and task to be performed, because of that command, and in virtue thereof, to equals or inferiors of our own race. St. Paul magnifies his office. He says here, "the ministry which I have received of the Lord Jesus." To the Ephesians he styles himself "an Apostle by the will of God." To the Colossians he presents himself as "an Apostle, not of man, neither by man, but by Jesus Christ and God the Father who raised him from the dead." To the Corinthians, "an Apostle of Jesus Christ by the will of God." To the Romans, "a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God concerning his son Jesus Christ our Lord."

In order to testify the Gospel, a ministry must be received, and received from none less than the Lord. The High Priest of the Jews could not confer that ministry. The court of the Atræpæus could not confer it. No Jewish privilege, no Grecian wisdom could impart this ministry. Nor could the testimony of such a gospel as that of the grace of God, be borne by any but chosen witnesses. When the Lord had risen, by almighty energy from the dead, he charged the eleven to be witnesses of him: "who were in the city of Jerusalem, and continued all with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren, until they were endued with power from on high." When that promise of the Father came, their spokesman, Peter, said unto hearers of every region of the world, then assembled at the sacred feast of "Pentecost,"—Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." "He commanded us," says St. Peter on another occasion, "to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." And as they spoke and testified, under the blessing of him who had all power in heaven and in earth, all (who repenting and being baptized were added unto them) continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." St. Paul seemed to be an exception, for it was his boast that he built on no other man's foundation. And yet, if there had been any clashing,—if Christ had been divided,—or there had been any source of sacred ministry but one, even the Lord, that would have happened between Paul and the prior Apostles, which did actually happen with the sons of Sceva, a Jew, and chief of the priests, who adjured and exorcised evil spirits by the name of Jesus whom Paul preached, when Paul i. e., spirit answered and said, "I know Jesus, and Paul I know, but who are ye?" "I certify you, brethren," says St. Paul to the Galatians, that the Gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." But though Paul received his ministry direct from the Lord Jesus, yet Ananias, warned by the Lord in a vision, and "putting his hands on him," said, brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou earnest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." And when Paul and Barnabas afterwards had no small dispute with those who, coming down from Judea, taught the Gentile Brethren, Except ye be circumcised after the manner of Moses, ye cannot be saved, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this question. On which occasion that blessed spectacle presented itself of the unity of the Church,—of the common fountain of an authorized ministry. For when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders; and after the exchange of conference, and mutual respect, and grave consideration in council, Paul deferring to their authority, the Apostles and Elders and brethren called Paul "beloved." Nothing but the voice from heaven could have broken the fierce and flinty ignorance and unbelief of Paul; but that being once broken, the common fountain of the ministry was signalized and acknowledged at that earliest council of Apostolic men.

As then God must be acknowledged in his attributes,—as the grace of God is not a thing impossible,—as the Gospel declares and brings that grace,—as testimony, the instrument by which the Gospel is applied, cannot be dispensed with,—as "the ministry," the instrumental application of the Gospel, is the necessary and conscious to itself of many services and many accomplishments, might have presumed too much thereon, and have left a more fatal legacy than the sin of Eve, in a better Eden than she was expelled from, even in the Church of Christ,—the subject of the Gospel of the grace of God,—the terrestrial garden of a sublime and heaven-derived love.

But observe St. Paul in tears. Did I say tears only? In many tears and temptations, which befel me, said he, "by the lying in wait of the Jews." These precious tears have been numbered in that book of remembrance, in which there is no sparrow that falls to the ground, that is not noted. For they were the tears of an iron frame, and an undaunted heart, and a stern habit, called forth by the labour of the ministry to testify the Gospel of the grace of God. Alas! that some individuals, who abound in so many social and valuable qualities, should harden their hearts to no other form of beauty,—no other element of happiness, than the Gospel of the grace of God. Alas! that the indulgent fathers of earthly children should prove hardened and reckless sons to one who would be a heavenly parent and loving Saviour unto themselves. Alas! that the promises of the most fortunate youth should be so often blighted,—that mildness, talent, learning, accomplishment, should all be laid before any other shrine than that of God. They were the sad and witnessed realities of such melancholy cases of voluntary ruin and irreclaimable perdition, that wrung the tears at Ephesus from the ministering apostle. The tears remain recorded to this day in the sacred memorial of the historic page. The tears that were shed then by a sorrowing minister for backsliders, and weak disciples, who ran upon this ruin, are remembered even now, not only in Asia, but in China, then unvisited, and in America, which for aught we know, had not in St. Paul's day felt the spirit of God moving upon the surface of the waters, to bid it rise into the sublimity of Andes, and to the measureless magnificence of plains. The tears remain in the evangelical narrative, a tender and moving memorial of the Christian ministry in its earlier day; but where are the faulty disciples, who drew these evidences of ministerial agony from the depths of his heart to the service of the eyes? The traveller who visits Ephesus itself, wonders almost where that city of Diana stood, and most lost perhaps among its ruins are the remains of those, who made a God of this world, and refused to hear the voice of the Christian charmer, charm, though he did, with a divine wisdom.

The temptations were a different thing. They were not the effect of error and infirmity, but of lying in wait, and by the children of covenant, the Jews. St. Paul served the Lord in humility of mind, notwithstanding these temptations. He looked to the Lord for protection; his humility caused him to regard every evil wrought upon himself, or his charge, as a discipline and trial unto himself; and all that he cared for was this, that he might finish his ministry to "testify the gospel of the grace of God."

"The ministry to testify the gospel of the grace of God," cannot be such a ministry as that of St. Paul, unless it be derived as effectually (though indeed less directly), from the Lord Jesus Christ. Of all the characteristics of the Christian ministry, nothing is more essential to success, than the conviction, rationally cherished, which actuated St. Paul, of a true derivation from the divine Head of the Church. This lies at the bottom of all efficacy,—of all success,—of all testimony to others,—of any salvation of perishing souls. We may, my brethren, be weak, for we are children of clay; we may have been sinners, for we have grown up in a world of temptation; let Satan assail internally, and let seduction and terror, in pleasing or in dreadful forms, attempt to undermine the effects of our ministerial labours: these causes may indeed do much evil, but still the charge of Christ is secure with us,—the testimony of the Gospel valid and prevailing,—the grace of God is with ourselves,

—that, from the first until the last, he served the Lord. The Lord whom he served, was the Lord Jesus Christ, from whom he had received, in mercy, his ministry; and who, having died to satisfy the justice of the Almighty for the sins of men, could tolerate in his servants no evil; and who, having died for all, looked upon all the household of faith as equally dear unto him. He served the Lord; hence his obedience in the ministry would be not only diligent, but sincere, unaffected, capable of passing with praise from the severest scrutiny.

And yet, though St. Paul, with every faithful minister, knew that "where the Spirit of the Lord is there is liberty"; though St. Paul would receive his ministerial rule from no other than the Lord, who, in his case directly, but in others by a due course of instruments, conferred the ministry upon him; yet to the Lord he served, his service was one of perfect humility,—a humility not of the body only, but of the mind,—not consisting in genuflection, or external worship; so much as in the deepest devoirs of the heart. He felt ever, that, as an apostle, he was as one born out of due time: He remembered that he was not, of himself, fit to be called an apostle, because he persecuted the Church of God. To those he loved best, and most familiarly to Timothy, his own son in the faith, he said, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor and injurious, but I obtained mercy, because I did it ignorantly in unbelief." He was "in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake"; and yet his humility led him to take pleasure therein. Sometimes the true signs of an apostle were wrought by him before men, in all patience, in signs, and wonders, and mighty deeds; and though he confessed that to the elegant Corinthian, he, a man of Tarsus, was rude in speech, and though he knew the objection of some, who said, "his letters are weighty and powerful, but his bodily presence is weak and his speech contemptible," yet such was the true humility of mind of this servant of the Lord, that his answer ever was, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." Such was his true humility to the Lord he served.

And, while his service to the Lord made him reject any spurious authority of man, his humility of mind rendered the advent, the diligent, pious, holy and lofty Apostle, the veriest child to the true discipline and authority of the Church of Christ. That humility brought the boasting Paul, as he sometimes called himself, "the fool in glorying," as he did at other times, when he sought to reflect on his vehemence of argument, to empty himself, as it were, of every pretension, and to bow to the decision of the apostles and elders and brethren at Jerusalem. For the blessed apostle, who received his ministry direct of the Lord Jesus Christ himself, knew that no evil in spiritual matters could ever equal that of want of humility of mind in serving the Lord. The Lord had separated him from his mother's womb, amid wailing and sorrow; denounced in the first anger which man provoked from the Lord God. The Lord had separated him from Gamaliel, his patron,—from the High Priest, who gave him letters,—from his equals in age, his companions in study, his rivals in profession,—his parents and his friends. These cost him many a pang, and fits of agony; but the Lord was merciful to St. Paul, and his ministry was never stained by insubordination or a contumacious spirit; for the inestimable humility of his mind was his safeguard therefrom. The Lord was merciful unto him, and would not suffer his spirit, when most wayward, to rise in proud rebellion against the Lord, his Father, and his Father's will, and to be conscious to itself of many services and many accomplishments, might have presumed too much thereon, and have left a more fatal legacy than the sin of Eve, in a better Eden than she was expelled from, even in the Church of Christ,—the subject of the Gospel of the grace of God,—the terrestrial garden of a sublime and heaven-derived love.

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JOVINIAN, THE PROUD EMPEROR.

(From the Englishman's Magazine.)

In the days of old, when the empire of the world was in the hands of the lord of Rome, Jovinian was emperor.

It happened that one morning after he had thus said unto himself, that the emperor arose, and summoning his huntsmen and his friends, hastened to chase the wild deer of the forest.

The emperor hastened to the pool, cast off his garments, and revelled in the refreshing coolness of the waters.

Jovinian at length quitted the water, and sought in every direction for his apparel and his horse, but could not find them.

Naked and ashamed, Jovinian sought the gate of the knight's castle, and knocked loudly at the wicket.

"Who art thou, and what dost thou seek?" asked the porter, without unloosing the gate.

"Open, open, sirrah!" replied the emperor with redoubled knocks on the wicket.

"In the name of wonder, friend, who art thou?" said the old porter as he opened the gate, and saw the strange figure of the emperor before the threshold.

"Who am I, asketh thou, sirrah? I am thy emperor! Go tell thy master, Jovinian is at his gate, and bid him bring both a horse and some garments, to supply those that I have been deprived of."

"Rascal," rejoined the porter,—"thou the emperor! Why the emperor but just now rode up to the castle, with all his attendants, and honoured my master by sitting with him at meat in the great hall."

"The porter, greatly enraged, went and told his lord how that a naked fellow stood at the gate, calling himself the emperor, and demanding clothes and a good steed."

"Bring the fellow in," said the knight.

So they brought in Jovinian, and he stood before the lord of the castle, and again declared himself to be the emperor Jovinian.

"What thou my lord the emperor! art mad, good fellow? Come, give him my old cloak, it will keep him from the flies."

"Yes, sir knight," replied Jovinian, "I am thy emperor, who advanced thee to great honour and wealth and will shortly punish thee for thy present conduct."

"Scoundrel!" said the knight, now enraged beyond all bounds, "traitor! thou the emperor; ay, of beggars and fools. Why, did not my lord bid lately sit with me in his hall, and taste of my poor cheer? and did not he bid me ride with him to his palace, whence I am but now returned? Fool, I pitched thee before, now I see thy villainy. Go, turn the fellow out, and fling him down from the castle-ditch to the river side."

"And the people did as the knight commanded them. So when they ceased from flogging the emperor, he sat him down on the grass, and covered him with the tattered robe, and commended on his own wretchedness."

"Oh, my God!" said Jovinian,—for he thought of other gods but himself,—is it possible that I have come to such a state of misery, and that through the ingratitude of one whom I have raised so high?"

And as he thus spake, he thought not of his own ingratitude to his God, through whom alone all princes reign and live. And now he brooded over vengeance.

"Ay," said he, as he felt the sore walls of his back from the scourging; "Ay, I will be avenged. When he next sees me, he shall know that he who gives can also take away. Come, I will seek the good duke, my ablest counsellor; he will know his sovereign, and gladly aid him in his calamity." And with these thoughts he wrapped his cloak round him, and sought the house of the good duke.

Jovinian knocked at the gate of the duke's palace, and the porter opened the wicket, and seeing a half-naked man, asked him why he knocked, and who he was.

"Friend," replied the emperor, "I am Jovinian. I have been robbed of my clothes whilst bathing, and am now with no apparel, save this ragged cloak, and no horse; so tell the duke the emperor is here."

The porter, more and more astonished at the emperor's words, sought his master, and delivered Jovinian's message to him.

"Bring in the poor man," said the duke; "peradventure he is mad."

So they brought Jovinian unto the duke's great hall, and the duke looked on him, but knew him not. And when Jovinian reiterated his story, and spoke angrily unto the duke he pitied him.

"Poor mad fellow," said the good duke, "I have but just now returned from the palace, where I lift the very emperor whom thou assumest to be. Take him to the guard-house. Perhaps a few days' close confinement on bread and cold water may cool his heated brain. Go, poor fellow; I pity thee!"

So the servants did as their lord commanded, and they fed Jovinian on bread and water, and after a time turned him out of the castle; for he still said he was the emperor.

Sorely and bitterly did the emperor weep and bewail his miserable fate, when the servants drove him from the castle-gate. "Alas, alas!" he exclaimed in his misery, "what shall I do, and whither shall I resort? Even the good duke knew me not, but regarded me as a poor madman. Come I will seek my own palace, and discover myself to my wife. Surely she will know me at least."

"Who art thou, poor man?" asked the king's porter of him when he stood before the palace-gate, and would have entered in.

"Thou oughtest to know me," replied Jovinian, "seeing thou has served me these fifteen years."

signs known only to thou and me, to send him the imperial robes, and welcome him as my husband and my sovereign."

When the fictitious emperor heard this, he bade the attendants bring in Jovinian. And lo, as he entered the hall, the great wolf-hound, that had slept at his feet for years, sprang from his lair, and would have pulled him down, had not the attendants prevented him; whilst the falcon, that had sat on his wrist in many a fair day's hawking, broke her jesses, and flew out of the hall: so changed was Jovinian the emperor.

"Nobles and friends," said the new emperor, "hear ye what I ask of this man."

And the nobles bowed assent, whilst the emperor asked of Jovinian his name, and his business with the empress.

"Asketh thou me who I am, and wherefore I am come?" rejoined Jovinian. "Am not I thy emperor, and the lord of this house and this realm?"

"These our nobles shall decide," replied the new king. "Tell me now which of us twain is your emperor?"

And the nobles answered with one accord; "Thou dost trifle with us, sire. Can we doubt that thou art our emperor, whom we have known from childhood? As for this base fellow, we know not who he is."

And with one accord the people cried out against Jovinian that he should be punished.

On this the usurper turned to the empress of Jovinian. "Tell me," said he, "on thy true faith knowest thou this man who calls himself emperor of this realm?"

And the empress answered, "Good my lord, have not thirty years passed since I first knew thee, and became the mother of our children? Why asketh thou me of this fellow? and yet it doth surprise me how he should know what none saw you and I can know."

Then the usurper turned to Jovinian, and with a harsh countenance rebuked his presumption, and ordered the executioners to drag him by the feet by horses until he died. This said he before all his court; but he sent his servants to the jailor, and commanded him to scourge Jovinian; and for this once to set him free.

The deposed emperor desired death. "Why," said he to himself, "should I now live? My friends, my dependents, yea, even the partner of my bed, shun me, and I am desolate among those whom my boasts have raised. Come, I will seek the good priest, to whom I so often have laid open my most secret faults; of a surety, he will remember me."

Now the good priest lived in a small cell, nigh to the chapel about a stone's cast from the palace-gate; and when Jovinian knocked, the priest being engaged in reading, answered from within, "Who is there? why troublest thou me?"

"I am the Emperor Jovinian; open the window, I would speak with thee," replied the fugitive.

Immediately the narrow window of the cell was opened, and the priest, looking out, saw no one save the poor half-clothed Jovinian. "Depart from me, thou accursed thing," cried the priest, "thou art not our good lord the emperor, but foul fiend himself, the great tempter."

"Alas, alas!" cried Jovinian, "to what fate am I reserved, that even my own good priest despises me? Ah, me, I think me—in the arrogance of my heart, I called myself a god; the weight of my sin is grievous unto me. Father, good father, hear the sin of a miserable penitent."

Gladly did the priest listen to Jovinian; and when he had told him all his sins, the good priest comforted the penitent, and assured him of God's mercy, if his repentance was sincere. And so it happened that on this a cloud seemed to fall from before the eyes of the priest; and when he again looked on Jovinian, he knew him to be the emperor, and pitied him, clothing him with such poor garments as he had, he went with him to the palace-gate.

The porter stood in the gateway, and, as Jovinian and the priest drew near, he made a lowly obeisance, and opened the gate for the emperor. "Dost thou know me?" asked the emperor.

"Very well, my lord," replied the servant; "but I wish you had not left the palace."

So Jovinian passed on to the hall of his palace; and as he went, all the nobles rose and bowed to the emperor; for the usurper was in another apartment, and the nobles knew again the face of Jovinian.

But a certain knight passed into the presence of the false emperor. "My lord," said he, "there is one in the great hall to whom all men do bow, for he so much resembleth you that we know not which is the emperor."

"Then said the usurper to the empress, "Go and see if you know this man."

"Oh, my good lord," said the empress, when she returned from the hall, "whom can I believe? are there, then, two Jovinians?"

"I will myself go and determine," rejoined the usurper, as he took the empress by her hand, and leading her into the great hall, placed her on the throne beside himself.

"Kinsfolk and nobles," said the usurper, "by the oath ye have sworn, determine between me and this man."

"Friend," replied the emperor, "I am Jovinian. I have been robbed of my clothes whilst bathing, and am now with no apparel, save this ragged cloak, and no horse; so tell the duke the emperor is here."

And all the nobles said the same.

Thereupon the feigned Jovinian rose and spake:—"Nobles and friends, hearken! that man is your emperor and your master; hear ye him; know that he did exalt himself above that which was right, and made himself equal unto God. Verily he hath been rewarded; he hath suffered much indignity and wrong, and, of God's will, ye knew him not; he hath repented him of his grievous sin, and the scourge is now removed; he hath made such satisfaction as man can make. Hear ye him, know him, obey him!"

As the feigned emperor thus addressed the astonished nobles, his features seemed illumed with a fair and spiritual light, his imperial robes fell from off him, and he stood confessed before the assembly an angel of God, clothed in white raiment. And as he ended his speech, he bowed his head and vanished from their sight.

Jovinian returned to his throne, and for three years reigned with so much mercy and justice, that his subjects had no cause to regret the change of their emperor. And it came to pass, after the space of three years, the same angel appeared to him in a dream, and warned him of his death. So Jovinian dictated his troublesome life to his secretaries, that it might remain as a warning unto all men against worldly pride, and an incitement to the performance of our religious duties. And when he had so done, he meekly resigned himself, and fell asleep in death.

Verily, saith the wise man, the truth of these things is not hidden. In the emperor we see the proud man of this world, in whatever state he be, wholly engrossed with this life's vanities and follies. The first knight, whose castle he sought, was Reason, which ever disclaims the pomps and vanities of the world. The next knight is Conscience. In the dog which turned against its own master we see the flesh, which in the end turns against those who have pampered its desires, and in so doing it alarms the falcon, which is God's grace. The empress is the soul of man; the clothes which the good priest gave unto her, are the virtues that adorn the soul that benefit a true sovereign, a good Christian.

KING EDWARD THE SIXTH. (From Bishop Short's History of the Church of England.)

The early age at which it pleased God to take him away, contributed in itself to raise his character in the eyes of the world; and the various commendations which are bestowed upon him might appear exaggerated, were they not supported by such circumstantial evidence as prevents us from doubting their correctness.

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The warmest panegyric of Edward is derived from the pen of Cardan, who, on his return from Scotland, in 1552, was introduced to that monarch when he was under fifteen years of age.

He wrote from Italy after the death of the king, and could have no object for expressing such sentiments, unless he had really entertained them. He describes Edward as a miracle of prudence and wisdom, and possessed of every qualification which could adorn a young prince; and relates a conversation which he held with him on the subject of comets, in which the king certainly had the advantage over the philosopher.

He spoke English, Latin, and French, fluently; and was acquainted with the Greek, Spanish, and Italian languages. He possessed information on most subjects, particularly on foreign and domestic policy; he kept a journal of all that passed about him, and seems to have been able to transact business with ambassadors, so as to fill them with the greatest admiration for his abilities. He was affable and courteous to all, nor was his kindness confined to words; and in the severity which he was through others compelled to adopt towards heretics, he exhibited the greatest reluctance to proceed to extremities. He has been blamed for the facility with which he assented to the execution of his uncle, yet in all probability he was in this actuated by the love of justice, as his mind had been totally alienated from the protector, through the malicious representations which were industriously poured into his ears, and which insinuated that the duke of Somerset had entertained designs against the lives of the other members of the council.

The character, indeed, of this king was founded on the only sure basis, a religious education, which he had the happiness of receiving under the tuition of Cox and Cheke, to whose care he was intrusted from the age of six years. The real and sincere piety which he always exhibited appears in almost every action of his life; it rendered him obedient and docile as a child, just and exact in all his transactions; and he grew up to govern others as well as himself, rendered him tender to the wants and consciences of his fellow creatures. The only exception perhaps to this, consisted in the zeal which he showed in trying to prevent his sister Mary from attending mass. He deemed the celebration of this supposed sacrifice an act of idolatry, and considered himself, therefore, bound by the law of God to prevent the continuance of it; when urged by Cranmer and Ridley to consent to its being tolerated in compliance with the wishes of the emperor, he burst into tears, and declared his willingness to lose his crown and dignities in endeavouring to obey the commands of the Most High. These good men left him with their eyes full of tears, and as they passed, the archbishop took Cheke by the hand, and said, "Ah! master Cheke, you may be glad all the days of your life, that you have such a scholar." Adding, that "he had more divinity in his little finger than we have in our whole bodies." More divinity, both in the theory and the practice too; and this was owing in a great measure to Cheke's instructions.

Compare Montrose's language with such expressions as these, in the secret letters of the Procurator of the Kirk:—"This day the parliament is to fall to our demands, and to get us money. God is going on in some hid way for his son's crown."

"The lower house has given up their bill,—grows daily stouter,—will not rise,—will have Stafford's life,—are thinking on moneys for us. This in post haste. Lord encourage and direct them!"

"Remember me to good Mr. Harry [Rollock], who, I know, will think with myself,—who was ay said to be blythe at evil news,—that business is going on in God's old way."

Referring to the prospect of the Scotch commissioners and the army being able to leave England, he says,—"But who knows if God will come in, in the play, when we go to the end." And again,—"But the Lord, who doeth his own work in his own way, seems to turn the chase," i. e. against Stafford in parliament.

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Ecclesiastical Music.

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A Selection of Psalm Tunes, Chants, &c. EDITED BY J. P. CLARKE, ORGANIST OF CHRIST'S CHURCH, HAMILTON, (Formerly of St. Mary's, Glasgow.)

IN making this selection, the Editor has confined himself to the old and standard Tunes of the Church; and next to the correctness and purity of the Harmony, the great object which he has aimed at has been simplicity.

The number of Tunes will be about one hundred, and about forty Chants. The Air and the Bass will be placed next each other, and the Chords added for the Piano Forte or Organ. Each Tune will have three verses printed with it, taken from the selection published with the sanction of the Lord Bishop. To render the volume as useful as possible, a few Elementary Lessons in Singing will be inserted; and a short Dissertation upon Organ-playing, for the benefit of Piano Forte players,—in which will be explained the difference of fingering between these Instruments, and the use and management of the Stop.

This it is hoped will be of service to the Congregations and indebted for the conducting of the Psalmody to Ladies or Gentlemen who are not professional Musicians.

That it is necessary something should be done for the improvement of the Ecclesiastical Music of the Church in Canada, is acknowledged by all who feel its importance; and the Editor trusts that this work will be found not without its usefulness in the promotion of so desirable an object.

Hamilton, May 10, 1844.

Of a former selection by the Editor, the London Harmonicon for October, 1839, has the following review:—"It professes only to be useful, and so it must prove: for a better collection of Tunes could not in such a compass have been made; and judging from the twenty or thirty that we have examined, we may venture to speak most favourably of the harmonizing of the whole. The new Tunes by the Editor, and also a Selection from the same source, are very creditable to him as a Musician."

THE CHURCH CHOIR, Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Anthems, and Chants, arranged for the Organ or Piano Forte by Joseph Mueseler, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. Columbus, Ohio. Isaac Whiting, Price 6s. 3d.

SACRED MUSIC, selected from the compositions of Tye, Tallis, Gibbons, Ravenscroft, &c., and adapted to portions of the different Versions of the Book of Psalms. London, James Burns, Price 17s. 6d.

GREGORIAN, and other ECCLESIASTICAL CHANTS, adapted to the Psalter and Canticles, as they are appointed to be sung in Churches. Price 3s. 3d.

THE DELEM and JULIETTE, an A. composed by Wm. Boyce, Mus. Doc., with an easy arrangement for the Organ or Piano Forte, by Edward Hodges, Mus. Doc., Price 5s.

Of the high merit of these compositions of Boyce it would be superfluous to speak in the present day, or to question the title of their author to be placed in the first rank of English composers.—Extract from a letter in "The Church," subscribed "Scots."

CARMINA SACRA, or BOSTON COLLECTION OF CHURCH MUSIC. Price 6s. 3d.

THE BOSTON ACADEMY'S COLLECTION OF CHURCH MUSIC. Price 6s. 3d.

H. W. ROWSELL, 163 King Street, Toronto.

April 15, 1844.

DAILY STEAM CONVEYANCE, (SUNDAYS EXCEPTED), BETWEEN TORONTO AND KINGSTON.

CALLING at the intermediate Ports, viz: WINDSOR, DALLING, BONO HEAD, PORT HOPE, and COBURG, weather permitting.

THE ROYAL MAIL STEAM PACKETS SOVEREIGN,..... CAPT. ELMSEY, CITY OF TORONTO,..... CAPT. T. DICKE, PRINCESS ROYAL,..... CAPT. COCUREGH, SAIL AS UNDER.

From Toronto to Kingston: SOVEREIGN, Every Monday and Thursday, at Noon. CITY OF TORONTO, Every Tuesday and Friday, at Noon. PRINCESS ROYAL, Every Wednesday and Saturday, at Noon.

From Kingston to Toronto: PRINCESS ROYAL, Every Monday and Thursday Evenings, at Eight o'clock. SOVEREIGN, Every Tuesday and Friday Evenings, at Eight o'clock. CITY OF TORONTO, Every Wednesday and Saturday Evenings, at Eight o'clock.

Steamers arrive daily at Toronto from Hamilton and Niagara, in time for the above Boats to Kingston.

Passengers are particularly requested to look after their personal Luggage, as the Proprietors will not be accountable for any article whatever, unless Entered and Signed for, as received by them or their Agents.

Royal Mail Packet Office, Front Street, } 359 Toronto, 16th May, 1844.

STEAMER TO OSWEGO. THE STEAMER ADMIRAL WILL leave HAMILTON for OSWEGO, every Tuesday and Saturday, at 2 o'clock, P. M.

Will leave TORONTO for OSWEGO, every Tuesday, at 10 P. M., and every Saturday, at 7 P. M.

Will leave PORT HOPE and COBURG for OSWEGO, touching at WELLSVILLE, (weather permitting) every Wednesday morning.

Will leave OSWEGO for TORONTO and HAMILTON, every Monday, at 4 P. M.

Will leave OSWEGO for COBURG, PORT HOPE, TORONTO and HAMILTON, every Thursday, at 6 P. M.

Will leave TORONTO for HAMILTON, every Tuesday and Saturday, at 8 A. M. Toronto, May 30, 1844. 354

DAILY LINE OF STEAMERS TO ROCHESTER. THE STEAMER AMERICA, CAPT. TWOHY, WILL leave TORONTO for ROCHESTER, touching at Port Hope and Cobourg, and other intermediate Ports (weather permitting) every Tuesday, Thursday and Saturday morning, at Eleven o'clock; and will leave ROCHESTER for Toronto, every Monday, Wednesday and Friday, at Eight o'clock, A. M. Toronto, 1844. 355

THE STEAMER GORE, CAPT. KERR, WILL leave TORONTO for ROCHESTER DIRECT, every Monday, Wednesday and Friday Evening, at Seven o'clock; and will leave Rochester for Toronto direct, every Tuesday, Thursday and Saturday, at half-past Two o'clock, P. M. Toronto, March 16th, 1844. 349

THE STEAMER ECLIPSE, CAPT. JOHN GORDON, WILL leave HAMILTON for TORONTO, at 7 o'clock, A. M., and leave TORONTO for HAMILTON, at 3 o'clock, P. M. Toronto, April 11th, 1844. 349

MONTREAL DIRECT. THE NEW LOW PRESSURE STEAMBOATS CHARLOTTE, BYTOWN, and CALEDONIA, WILL leave KINGSTON for MONTREAL, descending all the Rapids of the St. Lawrence, and MONTREAL for KINGSTON, calling at all the intermediate Ports, as follows, viz: DOWNWARDS:

THE CHARLOTTE Leaves Kingston every Monday, at 2 o'clock, P. M. " French Creek " 5 " " " " Prescott Tuesday, 1 " " A. M. " Ogdensburg " 1 1/2 " " " St. Regis " 6 " " " Coteau du Lac " 11 " " " And arrives in Montreal the same day at 3 o'clock.

THE BYTOWN Leaves Kingston every Wednesday, at 2 o'clock, P. M. " Gannanque " 5 " " " Prescott Thursday, 1 " " A. M. " Ogdensburg " 1 1/2 " " " St. Regis " 6 " " " Coteau du Lac " 11 " " " And arrives in Montreal the same day at 3 o'clock.

THE CALEDONIA Leaves Kingston every Friday, at 2 o'clock, P. M. " Gannanque " 5 " " " Prescott Saturday, 1 " " A. M. " Ogdensburg " 1 1/2 " " " St. Regis " 6 " " " Coteau du Lac " 11 " " " And arrives at Montreal the same day at 3 o'clock.

UPWARDS: THE CHARLOTTE Leaves Montreal every Wednesday, at 6 o'clock, P. M. " Lachine Thursday, 4 " " A. M. " Carillon " 7 " " P. M. " Grenville " 7 " " " Bytown Friday, 8 " " A. M. " Kennebec " 2 " " P. M. " Merrickville " 7 " " " Smith's Falls " 11 " " " Oliver's Ferry Saturday, 4 " " A. M. " Ithmus " 7 " " " And arrives in Kingston the same Evening.

THE BYTOWN Leaves Montreal every Friday, at 6 o'clock, P. M. " Lachine Saturday, 4 " " A. M. " Carillon " 7 " " P. M. " Grenville " 7 " " " Bytown Sunday, 8 " " A. M. " Kennebec " 2 " " P. M. " Merrickville " 7 " " " Smith's Falls " 11 " " " Oliver's Ferry Monday, 4 " " A. M. " Ithmus " 7 " " " And arrives in Kingston the same Evening.

THE CALEDONIA Leaves Montreal every Monday, at 6 o'clock, P. M. " Lachine Tuesday, 4 " " A. M. " Carillon " 7 " " P. M. " Grenville " 7 " " " Bytown Wednesday, 8 " " A. M. " Kennebec " 2 " " P. M. " Merrickville " 7 " " " Smith's Falls " 11 " " " Oliver's Ferry Thursday, 4 " " A. M. " Ithmus " 7 " " " And arrives in Kingston the same Evening.

These Boats being strongly built, expressly for the Navigation of the River St. Lawrence, and having Low Pressure Engines, afford a desirable conveyance to persons wishing a Safe, Comfortable and Speedy Passage.

The Propellers Jano, Meteor, and Mercury, leave Kingston and Montreal every alternate day.

Apply to the Captains on Board, or to MACHESON & CRANE, Kingston, May, 1844. 357

FOR SALE, IN the village of Grafton, a Village Lot, containing One-fourth of an Acre, with a Cottage erected thereon, nearly opposite the Store of John Taylor Esq. Apply to Wm. BOSWELL, Solicitor, Cobourg, 313

BUILDING LOTS. ELEVEN splendid BUILDING LOTS for sale, containing about half an acre each, beautifully situated on the East Bank of the River Don, about a quarter of a mile from the Bridge, and well adapted for the erection of Rustic Cottages with urbanity bricks, several of the lots run down to the river, the soil is excellent, and the price extremely low.

For further particulars apply to Mr. J. G. HOWARD, Architect and D. P. Surveyor, 243 King Street, Toronto, 277-1/2

ONE MILLION AND A HALF ACRES OF LAND, TO BE DISPOSED OF IN CANADA WEST, (LATE UPPER CANADA) NO MONEY IS REQUIRED DOWN.

TO OLD SETTLERS, EMIGRANTS, AND OTHERS. THE CANADA COMPANY have for disposal about the stated quantity of Land mentioned in the Printed Lists of this date.

The amount may be paid by instalments, or by a single sum, at the option of the Settler, and the Company will make a Liberal Allowance upon the Price, according to the period when the Settler pays, by anticipation, the amount, and thereby save himself from further Rent.

No Money Being Required Down. The Bents payable 1st February, in each year, being less than the Interest upon the Price. Thus, for example, suppose the Purchase Money for 100 Acres to be £25, 6d. per Acre, the Rent required thereon is £3; full power being secured to the Settler to Purchase the Land he occupies, at any time during the Term, upon Payment of the Price stated in Lease. The Company will make a Liberal Allowance upon the Price, according to the period when the Settler pays, by anticipation, the amount, and thereby save himself from further Rent.

These Lands and others not included in the Leasing List, are also to be disposed of upon the Company's former plan, viz.—for Cash down, or by Five-Third Cash, and the balance in five equal Annual Instalments, with Interest.

In order to afford every assistance to industrious and prudent Settlers, the Canada Company will receive any sum, no matter how small the amount may be, for which their Lease Settlers may not have immediate want, as a Deposit—allowing Interest at the rate of Six per cent. per annum for the same; but it is clearly understood, that the full amount with interest accrued, shall at all times be at the disposal of the Settler, without notice. For this purpose the Company have opened an Account, which is termed "Settler's Principal or Savings Bank Account," and which is open to every kind of deposit, and every kind of withdrawal, without notice, and the Company will also receive any sum of money from Europe to Canada, by Letters of Credit upon their Commissioners in the Province, free of expense, thus insuring the benefit of the premium of Exchange to the Emigrant, and likewise saving him from the inconvenience and loss of frequent travelling from one place to another.

The Company, with a view to accommodate Emigrants having no immediate use for their funds, will allow Interest, at Four per cent. per annum, for Money left with them for any period not less than Ninety Days,—the money, however, being always at the Emigrant's disposal, without notice.

Every kind of information upon Canada, and directions, that can possibly be useful to intending Emigrants to Canada, will be readily furnished, free of all charge, by applying personally, or by letter, to the Company's Office in England.—Canada House, St. Helen's Place, Bishopsgate-Street, London.

The new Printed Lists of Lands, (which may be seen in every Post-Office and Store in Canada West,) and in particular, may be obtained, free of charge, upon application by Letter, Post-paid, to the Company's Office, at Goderich, as regards the Huron Lands; at Frederick Street, Toronto, as to all other Lands and Remittances of Money.

Canada Company's Office, Frederick-Street, Toronto, 6th May, 1844. 356-3m

FORWARDING, &c. 1844. THE SUBSCRIBERS, beg leave to inform their friends and the public generally, that they will be fully prepared, on the opening of the Navigation, with efficient means to carry on their usual business as

Forwarders, Warehousemen, AND SHIPPING AGENTS. Routes of Transport between Kingston and Montreal, via the Rideau Canal upwards, and River St. Lawrence downwards.

Their Line of Steam-boats, Ericsson Propellers, first introduced into Canada by them, Schooners, and Barges, equal to any in the country, will enable them to forward Merchandise, Produce and Passengers, on the Canal, Lakes and River, at low rates, and with such expedition, as any other House in the Trade.

In addition they would also beg to state, that they have leased from the Kingston Marine Railway Company, their spacious STORE-HOUSE, foot of Gore Street, together with a large New Warehouse, to be erected by the Company on the adjoining Wharf, which will be ready for occupation on the opening of the Navigation.

These premises will afford them facilities for Transhipment, Storage and despatch, superior to any they have hitherto occupied in Kingston, while the safety of Property stored in Fire-proof Buildings, is too well known to the Commercial Public to require comment.

At Montreal, Brockville and Bytown, they will occupy the same extensive Premises which they have hitherto occupied. Entries passed, Duties and all other Charges paid on Goods consigned to them from Great Britain.

MURRAY & SANDERSON, SANDERSON & MURRAY, Kingston and Brockville, February, 1844. 346-1/2

WILLIAM STENNETT, MANUFACTURING SILVER-SMITH, Jeweller and Watchmaker, STORE STREET, KINGSTON, AND KING STREET