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*P. F. Jones*  
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THE  
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VOL. II.] SEPTEMBER AND OCTOBER. [No. 5.

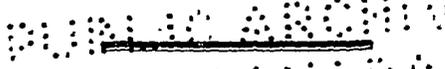
“WATCH YE, STAND FAST IN THE FAITH, QUIT YOU LIKE MEN, BE STRONG;  
LET ALL YOUR THINGS BE DONE WITH CHARITY.”—1 Cor. xvi. 13, 14.

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THE  
**CHRISTIAN SENTINEL,**  
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**CHURCHMAN'S MAGAZINE.**

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No. V.] SEPTEMBER AND OCTOBER, 1828. [VOL. II.

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“WATCH YE, STAND FAST IN THE FAITH, QUIET YOUR LIKELY MEN, BE STRONG  
LEFT ~~ALL~~ YOUR THINGS BE DONE WITH CHARITY.”—I Cor. xvi. 13, 14.

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**BENEFICIAL EFFECTS OF CHRISTIANITY.**

CONTINUED.

BUT the blessings conferred by Christianity on the world are not confined to ameliorating the moral, civil, religious and political condition of mankind: the most polished nations, now in existence, are indebted to it for the preservation and diffusion of literature and the elegant arts of painting, statuary, architecture and music. Christianity has been instrumental in preserving and disseminating moral, classical and theological knowledge, in every nation where it has been established. The law, the gospel, the comments on them, and the works of the fathers, were written in Hebrew, Greek, or Latin: so that a knowledge of these three languages, became indispensably necessary to every man who wished to be an intelligent Christian. Christianity being contained in books, the use of letters became necessary to its teachers; nor could learning have been entirely lost, while there was an order of men, who

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were obliged to possess a moderate share of it, to qualify them for the priesthood, and entitle them to its emoluments. In the time of Tacitus, (A. D. 108,\*) the German nations were strangers to letters; and the two following facts prove, that other nations were likely to continue illiterate, had not the teachers of the gospel exerted themselves for their instruction. The Goths having made themselves masters of Athens, (A. D. 270,) brought together into one heap all the books they found there, and would have consumed the valuable treasure, had not one of them told his companions, that while the Greeks amused themselves with those, they neglected the art of war, and were easily overcome.† Theodoric, a Gothic Prince, (A. D. 293,) would not suffer the children of his subjects to be instructed in the sciences; imagining, that such instruction enervated the mind, rendered men unfit for martial exploits; and that the boy who trembled at the rod, would never look undaunted at the sword or spear.‡ But no sooner was Christianity propagated among barbarians, than they were instructed in the use of letters. Ulphilas, a Gothic Bishop, (A. D. 380,) invented letters for his illiterate countrymen, translated the Bible into the vulgar tongue for their use, and instructed them in its doctrines; and some Goths soon became so well informed, that they compared their version with the Latin, the Greek and the Hebrew originals.§ Before the introduction of Christianity in Ireland, the natives had no alphabet, no annals but their verses, nor any thing but memory to preserve their verses, their antiquities, the genealogies of their kings, and the exploits of their heroes. The more verses a man could repeat, the more learned he was deemed, while the bard who composed any thing new was sure of being respected by the kings and the people.|| This was the state of the Irish, when the Christian missionaries came to instruct them in the use of letters, and in the truths of the gospel. Such a change, however, was wrought in them by Christianity and its teachers, that Ireland was styled the island of very pious and very learned men. Ansgarius,¶ the chief apostle of the northern nations, not only preached the gospel to those barbarians, but established schools for the instruction of youth in religion and letters. Cyril and Methodius,\*\* who converted the Bulgarians, Moldavians and Bohemians, about the same time, previously invented the Slavonic alphabet and translated

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\* De Moribus Germ. c. ii. iii.

† Zonaras, Annal. lib. 12. c. 26. Gibbon's Hist. vol. I. p. 434.

‡ Procop. De Bello. Goth. lib. 1. c. 2.

§ Socrat. lib. iv. c. 32. Sozom. lib. vi. c. 36. Philostorg. lib. ii. c. 5.

|| Bolandi Acta, March, xvii.

¶ Mabillon, Annal. 826.

\*\* Balbini Miscell. part i.

the Bible, and some Greek and Latin authors into the Slavonic tongue, for the purpose of expanding their narrow minds, and softening their hard hearts to mildness and pity. Nearly the same may be said of other barbarians who became proselytes of the gospel. In Russia the teachers of Christianity recommended, at the same time, the gospel and letters, the rudiments of the arts, of law, and order; and were seconded in their exertions by religious princes, who employed skilful Greeks for decorating the cities, and for the instruction of the people. "The dome and paintings of (the famous Cathedral of) St. Sophia at Constantinople were rudely copied in the Russian Churches of Kion and Novogorod; the writings of the fathers were translated into the Slavonic language; and three hundred noble youths were invited or compelled, to attend lectures in the college of Joroslau."\* In various parts of Europe, edifices for divine worship arose under the fostering care of the clergy aided by the munificence of Sovereigns and of the laity; and though these were sometimes influenced by unworthy motives, yet the effect has not been the less beneficial to the arts of painting, design, architecture and music, whose professors were encouraged to the exertion of their talents by liberal remuneration. When, however, the love of literature was succeeded by the love of arms (which was particularly the case during the middle ages) few had inducements to study, except those who were educated and destined for the sacred office; nor could a knowledge of the Greek and Roman classics have been propagated so universally as it was, had not the clergy found them necessary for understanding the Scriptures and the works of the fathers. By these means they possessed most of the learning of the times, and handed it down to their successors, who had the merit of collecting, transcribing, and preserving books, which otherwise must have perished, when a taste for erudition was almost extinct, and the passion of laymen was directed to arms.†

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\* Gibbon's Hist. vol. x. p. 244.

† The *Literary Benefits* conferred on the world by Christianity, are thus concisely but forcibly stated by Dr. Jortin, "To whom" says he "are we indebted for the knowledge of antiquities sacred and secular, for every thing that is called *Philology*, or the *Literæ Humaniores*? To Christians. To whom, for grammars and dictionaries of the learned languages? To Christians. To whom, for chronology, and the continuation of history through many centuries? To Christians. To whom, for rational systems of morality and of natural religion? To Christians. To whom, for improvements in natural philosophy, and for the application of these discoveries to religious purposes? To Christians. To whom, for metaphysical researches, carried as far as the subject will permit? To Christians. To whom, for moral rules to be observed by nations in war and peace? To Christians. To whom, for jurisprudence and political knowledge, and for settling the *rights of subjects*, both civil and religious, upon a proper foundation? To Christians.—not to atheists or deists, some of whom (as

On the subversion of the Greek empire by the Mohammedans, in 1453, literature took refuge in the west of Europe, where many of the clergy were among its most strenuous supporters. At length, learning emerged from the silence of the cloister, whither she had retreated, and where she had been preserved from destruction: and her appearance was followed by a revival of all the blessings which she so eminently bestows. The reformation promoted, still more, the cause of learning; and its general diffusion has been aided most signally by the discovery and almost universal adoption of the Art of Printing. The modern opposers of revelation, however, reasoning in a retrograde motion, ascribe all our improvements to philosophy. *But it was religion, the RELIGION OF CHRIST, that took the lead.* The Reformers opened to us the Scriptures, and broke all those fetters which shackled human reason. Philosophy crept humbly in her train, profited by her labours and sufferings; and now ungratefully claims all the honour and praise to herself. Luther, Melancthon, and Cranmer preceded Lord Bacon, Boyle, Newton, and Locke. The horrible excesses that will for ever disgrace the annals of the French revolution, are not chargeable upon Christianity. The French nation renounced Christianity before they plunged into such crimes. Philosophy and reason were their boasted guides. Besides, Christianity ought not to be charged with all the crimes of those who have assumed its name. No institution has ever been able to prevent all the excesses which it forbid; nor is it peculiar to the Christian revelation, that it has *sometimes* furnished a pretext for introducing those very evils and oppressions, which it was designed to remedy.\* But the mischiefs which, through the corrupt passions of men, have been the *accidental* consequences of Christianity, ought not to be imputed to its spirit. "The legislator of the universe, in promulgating the sublime laws of Christianity,—though he furnished men with motives calculated to elevate them to his throne, and to extend their hopes far beyond the grave,—did not at the same time transform the intelligent beings, to whom he gave those laws into mere machines. *He has given them the*

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Hobbes in particular) have been known advocates for tyranny."—(Jortin's Sermons, vol. vii. pp. 373, 374.) He further observes that some of the atheistical and deistical writers of the seventeenth and eighteenth centuries, (and the remark is equally applicable to those of our own times), were "ignorant and illiterate, most of them a sort of half-scholars, and retailers of second hand wares, none of them eminently learned, or contributors to the advancement of erudition and knowledge in any material article."—(Ibid. p. 373.)

\* On the subject above noticed, the reader will find some excellent and forcible remarks in Dr. Dewar's Discourses illustrative of the Designs of Christianity, Disc. 13, entitled 'The Imperfection of Christians: no valid objection to Christianity.'

power either to conform to Christian precepts, or to infringe them: and thus has placed in their hands their own destiny. If, after this, a great many of them reject the good and choose the evil, the fault is manifestly theirs, and not his, who by so many of the most tremendous denunciations, warns them against the latter, and by the most alluring incitations solicits them to the former." Were all men to become *sincere* believers in the heavenly doctrines of the gospel, and were all *honestly* disposed to obey its holy precepts, nothing is better calculated to diffuse real comfort, peace, and happiness in this world. Indeed, whoever will candidly and attentively compare the morals of professing Christians throughout the world, defective as they are, with those of the heathen nations in a similar state of society, will be convinced that the effects of Christianity have been exceedingly beneficial. Some vices were not forbidden, while others were applauded by the ancients; but the vices of the Christian, the sins of the heart as well as the life, are *all* forbidden by the gospel. It has silently communicated innumerable blessings to individuals. Besides those enumerated in the preceding pages,\* we may observe, that through its blessed influence, crimes are less malignant; the manners of mankind are softened and humanised, to a degree unknown in ancient times;

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\* "Much general reformation, and happiness, in various ways, hath been introduced into the world by the gospel, both among individuals, and amongst nations.—But if even on supposition it had been otherwise, it proves nothing against the good effects of Christianity, if it were properly obeyed. It only proves that notwithstanding the purity of the gospel, and its gracious intention of making mankind religious and happy, there are numbers who will not be made religious and happy by it. But what can God Almighty do more for man, consistently with leaving him at liberty to act freely? He could only give him a rule to walk by, and reason to enforce that rule; unless he had changed his nature, and by giving him a new religion, had wrought a standing miracle to force his obedience to it. So that, of course, the world will always be divided into two sorts of people—such as are deaf to the calls of religion; and such as live up to its rules. Among these latter only are to be found those who feel the happiness of living under gospel laws. It would be a wonderful thing indeed, if those should profit by them, who never trouble their heads about them. The patient, who rejects the medicine, must not hope to remove the disease. Our Saviour himself, you remember, prophesied in the parable of the sower, of the different reception which his gospel should meet among different men. Some seed, he tells you, would fall among thorns, and be choked—others on beaten ground, and be picked up—but that still there would be some which would fall on good ground, and bring forth fruit in abundance. The Christian religion therefore is not meant to work by force, or like a charm, on the minds of men. If it did, there could be no goodness in the observance of it: but it is intended mercifully to guide those to happiness, who will listen to its gracious voice. So that when we look into the world and wish to see the effects of religion, we must look for it among real Christians—among those who truly live up to its laws—and not among those who happen to live in a Christian country: and are Christians only in name." Gilpin's Sermons, vol. iii. pp. 2—11.

a more general respect is paid to the decency of external appearances, and to the sentiments of virtuous and pious men; and although much wickedness still remains among the *nominal* professors of the Christian faith, who are Christians in name, but little better than heathens in practice, yet a large portion of piety and virtue silently exists among the middle and lower classes of mankind, who in every age and country form the greatest part of the community. Nay, in Christian countries, even the wicked themselves (who have not cast off all religion and deliberately renounced the gospel) are greatly restrained by the fear of future punishments, which are so clearly set forth in the gospel. So that mankind are, upon the whole, even in a temporal point of view, under infinite obligations to the mild and pacific temper of the gospel, and have reaped more substantial benefits from it, than from any other institution upon earth: and, whatever of sobriety or moral virtue is to be found either in the writings or lives of the opposers of revelation in modern times, they are indebted for it to that very Christianity, which they are impotently endeavouring to subvert. "To say nothing of the best ideas of the old philosophers on moral subjects being derived from revelation, (of which there is considerable evidence,\*) it is manifest that, so far as the moderns exceeded them, it is principally, if not entirely owing to this medium of instruction. The Scriptures having diffused the light, they have insensibly imbibed

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\* A glance at the devotions of the Gentiles will show that, with very few exceptions, there was nothing spiritual in their prayers,—no thanksgiving,—no request for divine assistance in the performance of their duty,—no pious sorrow and acknowledgment of their offences. But "after the propagation of the Christian religion, we find forms of adoration in some *Pagan* writers, which are more rational and spiritual than the old hymns and prayers of their ancestors; and we may reasonably suppose that these improvements arose from the gospel. See *Procl. Hymn. ad Solem, et ad Musas*; *Jamblich. de Myst. Egypt.* § 5. c. 26; *Simpl. in Epictet. adfir.* to whom I wish I could add *Maximus Pyrius*. It is pity that he who on other accounts deserves commendation, should have taught that prayer to God was superfluous, *Di. c. 20.* See also *Jurnal*, x. 246, and the Commentators. *Seneca* says, *Primus est deorum cultus, deos credere: deinde reddere illis majestatem suam, reddere bonitatem.—Vis deos propitiare? bonus esto. Satis illos coluit quisquis imitatus est.* *Epist.* 95. p. 470. But that he did not think prayer to be useless and unnecessary, as some may fancy from these words, will appear from the following places. *Nos quoque existimamus vota proficere, salvá vi et potestate factorum. Quadam enim a Düs immortalibus ita suspensa relicta sunt, ut in bonum vertant, si adnotæ Düs preces fuerint, si vota suscepta.* *Nat. Quæst.* ii. 57. *Itaque non dat Deus beneficia,—non exhaudit precantium voces et undique sublatis in cælum manibus vota facientium privata ac publica. Quod profecto non fieret, nec in hunc furor omnes mortales consensissent atlaquendi surda numina et inefficaces Deos, nisi nosset illorum beneficia nunc ultro oblata nunc orantibus data.* *De Benef. iv. 4.*" (*Jortin's Discourses on the Christian Religion*, p. 267. Note.)

it: and finding it accord with reason, they flatter themselves that *their* reason has discovered it. 'After grazing' as one expresses it, 'in the pastures of revelation, they boast of growing fat by nature.'—So long as they reside among people, whose idea of right and wrong are formed by the morality of the gospel, they must (unless they wish to be stigmatised as profligates,) behave with some degree of decorum. Where the conduct is uniform and consistent, charity and even justice, will lead us to put the best construction upon the motive; but when we see men uneasy under restraints, and continually writing in favour of vices which they dare not openly practice, we are justified in imputing their sobriety, not to principle, but to the circumstances attending their situation.\*

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#### ESSAY ON THE CATECHISM.

IN the third commandment we are forbidden to take the name of God in vain, and are told that God will not hold those guiltless who do take his name in vain.—It is a distinguishing feature of the Christian dispensation that the very thoughts of the heart as well as the words of the mouth are included in all the denunciations which are made against the impurity of our nature.—Irreverent *thoughts* of God are as much forbidden therefore in this commandment, as blasphemy or dishonourable mention of his name.—So sensible was holy Job of this that when "the days of the feasting of his children were gone about, he sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said it may be that my sons have sinned, and cursed God in their hearts—Thus did Job continually."—Besides the irreverent thoughts of the heart, there are many overt sins forbidden in this commandment. To take the name of God in vain, means, in the most heinous sense of the term, to swear falsely by his name, or to swear to the truth of that which either we know to be false, or do not know to be true, or what is understood generally by a false oath.—This crime is so horrible and so utterly destructive of all confidence in society, that it is severely punished even by human laws—and with regard to the divine laws on the subject, God himself says, by the mouth of his Prophet "speak ye every man the truth to his neighbour—and let none of you imagine evil in your hearts to his neighbour, and love no false oath; for all these are things that I hate saith the Lord."—"Thou shalt not forswear thyself (says our Saviour) but shalt perform unto the Lord thine oaths"—and with regard to blaspheming or making dishonourable mention of God's name, in common conver-

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\* Fuller's Gospel its own Witness, p. 113.

sation, our Saviour says, " I say unto you swear not at all, neither by Heaven for it is God's throne, nor by the Earth for it is his footstool—neither by Jerusalem for it is the city of the great king—neither shalt thou swear by thy head, because thou canst not make one hair black or white—but let your communication be yea, yea, nay, nay ; for whatsoever is more than these cometh of evil."—But besides abstaining from blasphemy ourselves, we are to avoid causing the name of God and our holy profession to be blasphemed by others—but rather to endeavour to glorify him by our Christian conversation—for the Apostle tells us that we are not only to be careful that the name of God be not blasphemed, but we are to study to adorn the doctrine of Christ in all things.—Nothing can be more wicked or shocking than the too universal practice of profane swearing.—Besides the passage already quoted, our Saviour tells us that we are not to swear by any of God's creatures, for they are all at his disposal not ours—nor by our life for it is in God's hands—nor by our own soul or body, for he who made them is able to destroy them both in Hell.—In short those who are themselves most prone to this practice cannot bear to see it in others—a plain proof, if proof be wanting, that it is both disgraceful and shocking.

The fourth commandment relates to the Institution of God's Sabbath, and to the manner in which it is to be observed. If it be asked what regard is due to this institution, under the Christian dispensation, the answer is plainly this—neither more nor less than was due to it in the Patriarchal ages before the Mosaic covenant took place. It is a gross mistake to consider the Sabbath as a mere festival of the Jewish Church, deriving its whole sanctity from the Levitical law.—The contrary appears, as well from the evidence of the fact, which sacred history affords, as from the reason of the thing itself, which the same history declares.—The religious observance of the seventh day has a place in the Decalogue among the first duties of natural religion.—The reason assigned in the commandment itself, is general, and has no particular relation to the Israelites—" For in six days the Lord made Heaven and Earth, the sea, and all that in them is and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it."—The Creation of the world was an event equally interesting to the whole human race—and the acknowledgment of God as our Creator, is a duty in all ages and in all countries, equally incumbent on every individual of the human race.—The terms in which the reason of the ordinance is assigned, plainly describe it as an ordinance of an earlier age—" Therefore the Lord blessed and hallowed it."—It is not said, " therefore the Lord now blesseth and setteth apart the seventh day."—But that he *did* bless it and set it apart in time past—and he now requires that his chosen people should be

observant of that ancient institution.—In confirmation of the fact we find, by referring back to the period of the Creation, a full account both of the institution itself and the reason for it—“ Thus the Heavens and the Earth were finished and all the host of them—and on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made—and God blessed the seventh day and sanctified it, because that in it he had rested from all his work which he had created and made.”—We also find, in confirmation of the fact, that the Israelites were acquainted with the Sabbath, and had been accustomed to some observance of it, before Moses received the Tables of the law at Sinai—that the first Sabbath which occurred after their departure from Egypt, was commanded to be observed, by gathering no manna on that day—“and Moses said, eat that to-day, for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field—Six days ye shall gather it, but on the seventh which is the Sabbath, in it there shall be none.”—It is evident that an institution of such antiquity, for it was coeval with the creation of the world, could derive no part of its sanctity from the authority of the Mosaic law; and the abrogation of that law no more releases the worshippers of God from a rational observance of a Sabbath, than it cancels the injunctions of filial piety, or the prohibitions of theft and murder, adultery, calumny and avarice. The worship of the Christian Church may be properly considered as a restoration of the Patriarchal in its primitive simplicity and purity—and of that worship the Sabbath was the noblest and perhaps the simplest rite.

This commandment then is as obligatory upon us as it was upon the Jews, though not exactly after the same manner.—We worship, as they did, the God who “in six days created the Heavens and the Earth, the sea and all that in them is and rested the seventh day”—and in humble acknowledgment thereof, we are equally obliged with them to keep a seventh day of rest after six days of labour.—But as they worshipped God under the character of “the God who brought them out of the land of Egypt, out of the house of bondage”—they were directed to take that particular day for their Sabbath, on which he completed their deliverance, and were commanded strictly to abstain from all bodily labour on that day.—In this respect we differ from them. We worship the Creator of the world under a much higher and more divine character, as he is our father and deliverer by Jesus Christ our Lord, who on the first day of the week rose from the dead, and thereby put an end to the Jewish dispensation.—In testimony of this great and glorious event, we keep the first day of the week for our Sabbath according to the practice of the Apostles—and we thus profess ourselves to be the servants of the true God through the covenant

which he has been pleased to make with mankind through Jesus Christ our Lord

— One day in seven then should be remembered that it may be kept holy—six days are allotted to the diligent performance of our secular business; yet in those six days we are not to neglect the service of God, or the care of our souls, for all worldly business should be so regulated as to be a part of our duty to God.—On these days, we must do “all our work,” and leave none to be done on the Sabbath.—Christ himself hath expressly excepted works of necessity and charity—“for the Sabbath was made for man and not man for the Sabbath”—but certainly all works of covetousness, distrust, luxury, vanity and self-indulgence in any form are prohibited—and we should sedulously contrive all our affairs, so that there may be as little as possible of a worldly nature to engross our time, thoughts and conversation on the Lord’s day, or to interrupt its sacred exercises.—Commercial transactions of any kind, such as paying wages, settling accounts, posting books, writing letters—all secular studies and other avocations of this nature interrupt the sacred rest—pleasures, dissipation, trifling visits, journeys, excursions, or conversations, which have no further object than amusement and relaxation, are not consistent with keeping a day holy to the Lord—sloth and indolence may be a carnal, but cannot be a sacred rest—Fully to comply with the intent of the Institution, the Lord’s Sabbath should be a rest from worldly labour, and a rest in the service of God—a day of serious self-examination—careful perusal of the Scriptures—communion with God in our closet—social worship with our families—diligent instruction of our children and servants—constant attendance upon the public worship of God—meditation and pious conversation.—These duties should be early entered upon, and interrupted by nothing but works of real necessity and charity.—Were our love of God, and the valuation of our souls and spiritual things as vigorous as they should be, such a day would be our delight—we would long for its approach, duly honour it, be thankful for it and rejoice in it as our highest privilege. This is the feeling expressed by the Prophet Isaiah when he says, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord—and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.”—If we have any desire to become partakers of the kingdom of Heaven, we should remember that Heaven will be an eternal Sabbath, and then we shall be convinced that all the objections and excuses which we are apt to make for not sacrificing

the Lord's day arise from *one* source, viz: a disrelish of spiritual blessings and an inordinate attachment to the things of time and sense. The advantages, which would result from a proper observance of this holy day, to the morals, health, liberty and happiness of the lower orders of mankind, and the effect which it would have in humanizing and civilizing them—as well as the opportunity which it would throw directly into the way of all classes, of hearing the word of God and joining in his worship, of attending to the care of their own souls and those of their families, abundantly illustrate the reasonableness and excellence of the command—and the fearful responsibility attending that almost universal violation of it, which always marks the character of an irreligious age, or an irreligious people,—and which has even the effect, at last, of converting the day into an occasion of more than usual licentiousness. In an account of a country in which the Christian faith had once been established, it is stated that when the person who wrote the account travelled there, all knowledge of Christianity was so utterly lost, that when he asked such of the inhabitants, as he met with, who Christ was, for what purpose he died, and what was meant by a future state, or by the immortality of the soul, or by the day of judgment, or any other easy questions, they stared at him in stupid ignorance, having never heard of any of these things.—In the last page the author tells us the use of the Sabbath was totally lost among these people.—Had he told us this in his first page, we should have taken all the rest for granted. But we are not only commanded to do no manner of work on the Sabbath day ourselves, but we are also commanded that neither shall our children nor our servants work on that day.—It is not enough that we command them to do no needless worldly labour on the Lord's day, we are bound to use our authority to restrain them from breaking the Sabbath, and not only to give them sufficient time, but require them to employ it in the proper duties of the day—Attention to the spiritual duties of our families and dependants is a principal design of the institution of the Sabbath, and is a very principal branch of sanctifying and hallowing it, especially with those whose time is much engrossed on other days, by secular concerns. The next restriction, with regard to our cattle was added, in order that humanity to the brute creation might accompany piety to God and kindness to our fellow-creatures—as well as to suspend more effectually all kinds of labour and amusement.—Many things practised among us are evidently not consistent with this part of the commandment.—But where to draw the line exactly among a people whose customs and habits are so vastly dissimilar to those of the Israelites may be a matter of some difficulty.—The spirit and intention of the precept are what should be chiefly considered.—These are answered if we sanctify the Sabbath to the glory of God, the

promotion of truth and righteousness and the real good of mankind; and this, it must be allowed, consists in a high degree, in as general an attendance as possible of all ranks and orders of men on public worship. Whatever promotes this end must be allowable, whatever interferes with it must be wrong—and none can be so hardy as to deny that stated needless travelling, and particularly pleasurable excursions on the Sabbath, shamefully interferes with it and renders this clause of none effect.—When necessary, it may no more violate the command to use the slight labour of cattle in going to places of public worship, or to a work of charity, than the labour of walking; yet the true Christian would wish to adhere to the letter of the prohibition, when it did not interfere with the intention of it, even though it should be at the expense of parting with some self-indulgence.

The stranger, though not of the same religion, was not only to be persuaded and encouraged to hallow the Sabbath, but he was to be prohibited from externally violating its sacred rest, whilst he resided among them—this was the law of their land as well as of religion—and though the government of Israel differed from that of other people, yet it may be a question how far all nations professing Christianity are bound to make it a part of their law also.—Seeing then, my beloved, that God so peculiarly set apart this day for his service, let us not dare to use it lightly or wantonly—the Lord hath blessed the seventh day and sanctified it—shall we then presume to appropriate what he hath sanctified, to any unhal- lowed purpose.—If we are at a loss for employment to occupy our minds, in the intervals of the public worship of God, let us remember that there are a thousand occupations suited to the character of the day, and which partake, in some measure of its sanctity—Those which I have already enumerated, are, as all amusements of such a day should be, refined, intellectual and spiritual—they fill up, both with propriety and consistency the intervals of divine worship—and in concurrence with that, will help to draw off our attention, in some degree, from the objects which perpetually surround us, to wean us gradually and gently from a scene which we must some time or other quit, to raise our thoughts to higher and nobler contemplations, “to fix our affections on things above,” and then qualify us for entering into that Heavenly Sabbath, that everlasting rest, of which the Christian Sabbath is an emblem, and for which it was meant to prepare and sanctify our souls.

## FAMILY SERMON.

## 1 THESSALONIANS v. 8.

“ But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.”

THE Apostle Paul, in the chapter from which my text is taken, divides all mankind into two principal parts, and marks the great difference subsisting between them by the opposite extremes of light and darkness, night and day. He makes no intermediate distinction, he supposes no such character as that of the lukewarm half-hearted Christian; ‘religion must be all, or is nothing;’ we cannot serve God and the world at the same time; if we are not the children of the light and of the day, we must be the children of the night and of darkness. Let us pause, my friends, and ask ourselves under which of these two great divisions are we to be ranged? Are we seeking God with all our hearts? Do we pray earnestly and with persevering constancy for the aid of the Holy Spirit to help our infirmities? Do we read the Scriptures with prayer and make them, what they are intended to be, the guide of our lives, and a lamp to conduct us through the dark and intricate paths of human life? Or are we indulging ourselves in all the follies and sinful pleasures and occupations of the world, utterly disregarding the salvation of our souls which are destined for immortality; or at best making the subject but a Sabbath theme on which, if we hear a discourse once in seven days, we think that we have done all that is necessary? If this latter case be ours, whatever good opinion others may form of us, we are not the children of the light, we are of those who sleep the sleep of indifference, out of which like fabled Endymion, we may never be aroused in this life, never till the last trumpet shall summon us to judgment. Or we are intoxicated with the cup which the world offers to its votaries, whose taste at the moment is sweet but whose bitter dregs will remain through all eternity. In this state, if from apathy or headstrong obstinacy we remain, though we may be secure in the possession of life and happiness, though we may talk of peace and safety yet ‘sudden destruction shall come upon us as travail upon a woman with child, and we shall not escape.’ If there be one among you, my friends, whose conscience tells him that he cannot be numbered among the children of light, let me earnestly exhort him to arouse from his lethargy. “The night is far spent—the day is at hand,” you know not at what hour you may be summoned to give account of your mispent time, to answer for yourself at the judgment seat of Christ, “this night thy soul may be required of thee.” “Cast off therefore the works of darkness, and put on the armour of light, walk honestly as in the

day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh; to fulfil the lusts thereof."

If on the other hand, your heart tells you, upon impartial examination, that you are endeavouring to walk as becometh the gospel; if you truly repent and unfeignedly believe in Jesus Christ, and rely on him alone, and not on any thing that you can do, for your hope of acceptance; if your faith is not a mere speculative belief, but a lively principle shewing itself by good works, a faith which worketh by love; if you are striving to become dead to the world and alive to Christ; then are you the children of the day, to you the Apostle addresses himself when he says—"Let us who are of the day, be sober, putting on the breastplate of love; and for a helmet, the hope of salvation." "For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ." Thus protected by the Christian panoply, by "the whole armour of God," you will shew yourselves good soldiers of Jesus, you will fight the good fight of faith, you will be able to quench the fiery darts of the wicked; the day of the Lord which cometh as a thief will find you at your post, you will be prepared for it, and clothed with the righteousness of your Redeemer, you will be the subjects of the blessed sentence which the son of God shall then pronounce, saying, Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.

Since such good results proceed from obedience to the exhortations of the Apostle, it will I trust contribute to our mutual edification to consider the subject a little more at large. "Let us" says St. Paul "who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." Sobriety, in its lowest and most common signification, means an abstinence from excess in liquor. In a more enlarged acceptation of the term it is used to express a coolness of judgment, and gravity of appearance and behaviour, as opposed to rashness, to the feverish dreams of an over excited imagination, and to the levity of manners, and extravagance of dress, which too often disgrace professing Christians. The language of the Scriptures is remarkable for its comprehensiveness, and St. Paul in the term sober, not only includes the several significations that we have alluded to, but also extends the meaning of the term in a far greater degree. We have already seen that he divides mankind into two great classes, those who are of the "night," and those who are of the "day," the former he brands with drunkenness, that is with all manner of excess, and with wallowing, as it were, in sin and with a total indifference to, and a sottish stupidity about the salvation of their souls; while the latter he exhorts to be sober, to deny ungod-

liness and worldly lusts, and to live soberly, righteously and godly; to mortify their evil inclinations, to dash away, with a steady hand, the cup of pleasure,—concealing in its sparkling effervescence the seeds of dissipation and death—which a conformity to the world in all its gaieties and amusements, as they are styled, offers to their acceptance; to follow the steps of a crucified Saviour in all humility, not suffering themselves to be puffed up with spiritual pride; nor imagining that they are better or more worthy in themselves than the greatest sinner, but relying solely on the merits of the Redeemer for pardon and acceptance. All this I conceive to be included in the Apostle's injunction, and as this cannot be accomplished by our own unassisted exertions, he proceeds in the text to point out the means by which the victory over the world, the flesh and the devil, is to be obtained. We are taught in the word of God that, by Adam's transgression our nature became changed, from the image of God in which it was first created to the resemblance of the fallen angels, and that we can of ourselves do no good thing. Experience shews us the truth of what the Bible asserts of the depravity of men, hence we perceive the necessity of a better righteousness than our own, this righteousness our Saviour accomplished for us; he fulfilled the law by a sinless obedience which we could never do, and he redeemed us from the curse of the law due to our disobedience, by becoming a curse for us, that is, he suffered in our stead the penalty of the violated law. By faith in Christ which produces obedience to his gospel, we are accounted worthy of eternal life,—we are clothed with the spotless robe of our Saviour's righteousness. Faith produces love to God for his great love to us, and love to all mankind; by faith we receive that most excellent gift of charity, the very bond of peace and of all virtues. Armed with the breastplate of faith and love we shall be able to quench all the fiery darts of the wicked, and to stand the trial of the world, and finally, with all that have "fought the good fight" be made perfect through sufferings, and join in the eternal Hallelujahs of the Heavenly choir.

But there yet remains another part of the Christian armour, we are to put on for an helmet "the hope of salvation." This you will say, perhaps, is easy, and there are few, so far given up to despair, as to have resigned all hope of salvation. Most men, whatever their characters may be, hope by some means or other, to attain to everlasting happiness. But on what grounds is their hope founded?—Here indeed they differ widely, and few there are whose hope can bear the scrutinizing search of the gospel. The only hope which can protect the children of mortality, and defend them against the 'thousand natural ills which flesh is heir to,' and the ten thousand calamities which by their own wild folly they bring upon themselves;—the only hope which can effectually

guard the Christian, in his continual warfare against the world, the flesh and the devil—is the hope of salvation which arises from faith in Christ, working and manifesting itself by love. This is the ‘hope which can alone exclude despair:’ and which—

‘——As an anchor firm and sure holds fast  
The Christian vessel, and defies the blast.’

“*Now abideth faith, hope, and love,*” are the words of *St. Paul*—and on earth no power can separate them, having conducted the Christian through the stormy waves of life, to the haven where “there remaineth a rest for the people of God,” faith and hope will be lost in infinite eternal love.

Of what unspeakable importance is it then, that those who profess themselves to be children of the light, should obey the injunction of *St. Paul*, and be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation. How can any man who professes to believe the gospel, expect or look forward to the possession of eternal happiness, if he will not use the means appointed by God himself, for the attainment of a blessing which no words can express nor human mind conceive; who would not censure the folly of those, who, being obliged to pass through a country infested with banditti and beset with dangers of every description, neglect to take the necessary precautions for their safety, pointed out by one who had experienced the dangers and difficulties of the way:—but if instead of arming themselves, and gladly accepting the proffered escort of a powerful guard, sufficient to ensure their safety, they load themselves with splendid jewels, and vast sums of money, and encumber their train with all that luxury has made almost necessities of life; who could find words sufficient to express the madness of their folly. But does not the conduct of the majority of mankind strongly resemble what I have endeavoured to sketch? Do not some among you, my hearers, pass through life, regardless of your soul’s best interests,—provided your bodies be safe and your worldly affairs in good order? The great enemy of mankind, like a roaring lion walketh about seeking whom he may devour; your hearts in their natural depravity incline you to listen to his suggestions, and of yourselves you cannot resist the allurements of the world, the lusts of the flesh, and subtlety of the devil; and instead of praying to God for the assistance of his Holy Spirit, which he has promised to all who ask with faith, and obeying the gospel of Jesus Christ, you hurry into all the extravagance, dissipation and madness, which the world calls pleasure, but in which while you continue you are dead while you live. To you I say, “Awake, thou that sleepest, and arise from the dead and Christ shall give thee light.” If you have not already been led on from one degree of wickedness to another, even to the denying

the Lord that bought you with his blood. Stop in your wild career! repent and turn to Christ, take his yoke upon you and learn of him, and you shall find rest to your souls. But if you are one of those whom the poet describes in the following verses :—

No blinder bigot, I maintain it still,  
Than he who must have pleasure come what will.  
He laughs, whatever weapon truth may draw,  
And deems her sharp artillery mere straw.  
Scripture indeed is plain, but God and he  
On Scripture ground are sure to disagree.  
Some wiser rule must teach him how to live,  
Than this his Maker has thought fit to give.

If you answer to this character I despair of convincing you. I turn therefore to those with whom the admonition of the Apostle will have effect, saying in the words of my text—"But let us who are of the day be sober, putting on the breastplate of faith and love and for a helmet the hope of salvation." J. S.

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HERVEY'S MEDITATIONS.

*To the Editor of the CHRISTIAN SENTINEL.*

REV. SIR,

THOUGH it is generally considered superfluous to bestow our praise on that which is universally acknowledged to be excellent, it must be admitted that the approbation of even the feeblest intellect, or the commendation of the most illiterate pen, if it be sincere, is not altogether to be despised: since even to these we are sometimes indebted for awakening our curiosity, or directing our attention to treasures, that might otherwise remain unknown to us. Permit me then to observe, that among the many excellent works calculated to promote the cause of religion, to elevate the grovelling soul of man and direct his attention to another and a better world, there are none more deservedly popular, or intrinsically excellent, than *Hervey's Meditations*. Independent of their utility and piety considered as a work of devotion, they may claim no small degree of praise as a literary composition. I am aware that in this respect some learned and judicious critics have viewed them in a different light, and many a would-be Atticus, innocent of critical acumen, has echoed their opinions, and pronounced the style of the *Meditations* too much embellished and destitute of classical simplicity. Yet surely that work cannot be very deficient in taste, or objectionable in style, which has already stood the test of years, is considered a standard work, and found on the shelves of many, who it is to be feared have not purchased or perused it for the sake

of its higher excellency. How far it may be consistent with the rules of Aristotle or Boileau to measure a work of imagination by the standard of historical composition, I know not: but, for my own part, I envy not the taste or feelings of him, who can, or pretends he can, devote hours of unwearied attention to the insidious volumes of a Gibbon or Voltaire, yet turns away with indifference from a perusal of the learned, the accomplished, the heavenly minded Hervey. The reader however, whose judgment is unbiassed, will appreciate it as he ought; he will discover new beauties in every page, he will be at a loss whether most to admire the poetical flow of expression and harmony of language, or the conceptions of a genius, now soothingly sweet and pensive, now manly and sublime.

A few evenings since I had the pleasure of a visit from my friend Sophronius; agreeably to a custom we have of studying together some instructive and agreeable work, we read a portion of the *Meditations among the Tombs*, in the course of which we met with that beautiful and affecting description of the death of a father of a family, where he is represented calmly preparing to depart, and committing his weeping family to the care of our Almighty Father in these words: "I die my dear children; but God, the everlasting God, will be with you. Though you lose an earthly parent, you have a father in Heaven who lives for evermore.— Nothing, nothing but an unbelieving heart and irreligious life can ever separate you from the regards of his providence, from the endearments of his love." I forbear from any larger quotation, in the hope that your readers may be induced to examine for themselves: the whole passage is equally beautiful and admirably calculated to illustrate the importance of a religious life, and the unspeakable comfort and consolation imparted to the dying Christian by a *well-grounded* hope of salvation through Christ. Of this the pious author of the *Meditations* was himself a striking example, closing his holy and useful life, not merely with composure, but rejoicing with a joy unspeakable, and full of glory. "Oh blessed, blessed indeed, are they that die in the Lord." "Let me die the death of the righteous, and let my last end be like his!"

At length we closed the volume, and after some discourse upon its contents, and the life and character of the author, Sophronius took leave, and I committed to paper the following little effusion, or metrical paraphrase. On comparing I discovered it to be, as is always the case in such attempts, immeasurably inferior to the original; it may however serve to fill up some corner of your valuable publication, where the want of space may preclude something better.

I remain, Revd. Sir,

Very respectfully your Obed. Servt.

EMPOROS.

## THE DYING FATHER TO HIS CHILDREN.

Mine hour is come ; my spirit bursts its chain :  
 Soon shall your parent to the grave descend :  
 But with my children God will yet remain :  
 The everlasting God will be their friend.

He will protect my fatherless, and make  
 Their cause his own. Oh ! blessed be his name,  
 Though I depart, yet he will not forsake,  
 He who continueth evermore the same.

Then let not this deceitful world allure  
 To turn ungrateful from his paths aside :  
 The Christian as his Master must endure,  
 The Christian faithful to his Lord abide.

Soon passeth life, a fleeting hour, a day,  
 And we shall meet on that eternal shore,  
 Where he shall wipe the mourner's tears away,  
 And joy, immortal joy, be evermore.

'Tis this consoles me : now will I resign  
 Even unto him who first bestow'd, this breath ;  
 I joy, I triumph in a strength divine :  
 Where is thy victory, thy sting, Oh Death ?

Oh my Redeemer ! Let me now depart  
 To dwell with thee. Oh ! let this conflict end.  
 I come, I come : I see thee as thou art :  
 Into thy hands my spirit I commend.

## DESCRIPTION OF CHRIST.

The following letter was taken from a MS. in the possession of Catherine II. which was extracted from the original of Publius Lentulus of Rome. It being the custom of the Roman Governors in the days of Tiberius Cæsar to advertise the Senate and People of what happened in their Province.

THERE appears in these our days a man of great virtue named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a Prophet of truth, but his own Disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases.—A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear. His hair is of the color of the chesnut full ripe, plain to his face, whence downward it is more orient, curling and waving about his shoulders ; in the midst of his head is a seam or partition of his hair after the manner of the Nazarites ; his forehead is plain and very delicate ; in face without spot or wrinkle, beautified with a lovely red ; his nose and mouth so formed as nothing can be reprehended ; his beard thickish, in color of his hair. His look innocent

and mature, his eyes grey, clear and quick, in reproving he is terrible ; in admonishing, he is courteous and fair spoken ; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep.—In proportion of body most excellent, his arms and hands most delicate to behold—In speaking he is temperate, modest and wise. A man for his singular beauty surpassing the children of men.

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PREJUDICES OF EDUCATION.

*To the Editor of the CHRISTIAN SENTINEL.*

REV. SIR,

The following incident, mentioned by Mr. Nelson, in his life of Bishop Bull, was thought worthy of relation by the pious and learned biographer, because, in his own words, "it showeth how valuable the liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it,"

"He was sent for, while minister of St. George's, to baptize the child of a Dissenter in his parish ; upon which occasion he made use of the office of baptism, as prescribed by the Church of England, which he had got entirely by heart ; and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance ; and notwithstanding that he used the sign of the cross, yet, they were so ignorant of the offices of the Church, that they did not thereby discover that it was the Common Prayer. But after that he had concluded that holy action, the father of the child returned him a great many thanks, intimating, at the same time, with how much greater edification they prayed, who entirely depended upon the spirit of God for his assistance in their extemporaneous effusions, than those did who tied themselves up to premeditated forms ; and that if he had not made the sign of the cross, that badge of popery, as he called it, nobody could have formed the least objection against his excellent prayers. Upon which, Mr. Bull, hoping to recover him from his ill-grounded prejudices, showed him the office of baptism in the liturgy, wherein was contained every prayer which he had offered up to God on that occasion ; which, with farther arguments that he urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish church, and never more absented themselves from Mr. Bull's communion." From whence we may reasonably conclude that as a mistaken zeal may throw contempt upon what justly deserves to be admired, so also

that gravity, seriousness and devotion, in reading the prayers, are necessary to secure true respect to the liturgy which its own excellence require from us.

To the Editor of the CHRISTIAN SENTINEL.

REV. SIR,

THE following paragraph extracted from the John Bull newspaper of the 27th January, will very probably appear interesting to some of your readers. It is I presume one result of those discoveries in Hieroglyphical Literature and Egyptian Antiquities, for which the present age is said to be deeply indebted to Dr. Young, F. R. S.

I am, Rev. and Dear Sir, your very faithful brother.

W.

#### EGYPTIAN HIEROGLYPHICS.

Amongst the bandages of the Egyptian Mummy presented to the Philosophical Hall in the town of Leeds by the late John Bluyds, Esq. a small piece of red leather has been lately found stamped with Hieroglyphic characters, which determine the date of this interesting monument of antiquity. They are the Royal Legend of REMESSES V. the Amenophis (Menophis of the Greek writers,) the father of the great Sesostris, and the last monarch of Manetho's 18th dynasty of the Kings of Egypt. He ascended the throne of the Pharaohs in the year 1493 A. C.

The individual therefore whose remains are still in so perfect a state of preservation was the cotemporary of Moses, and officiated as incense bearer and scribe to the shrine of the god Mandou at Thebes in Upper Egypt, more than 3300 years ago.

#### ON THE CREED.

No. IV. (CONTINUED.)

PSALM xvi. 10.—*Thou wilt not leave my soul in Hell.*

UPON whatever occasion or in whatsoever distress these words were uttered by the Psalmist, we are assured by those most able interpreters St. Peter and St. Paul to believe that he is here speaking in the person of our Lord Jesus Christ: to whom alone, indeed, the words succeeding the above quoted passage are applicable: "neither wilt thou suffer thy *Holy One* to see corruption." For to borrow the language of St. Paul, *David after he had served his own generation by the will of God, fell on sleep, and was laid*

unto his fathers, and saw corruption; but he whom God raised again' (the "Holy One") saw no corruption. That this was the meaning of the Psalmist is further evident from the following application of the same passage by St. Peter; *He (David) seeing this before spoke of the resurrection of Christ, that his soul was not left in Hell, neither his flesh did see corruption.\**

On this prophetic exclamation of the holy Psalmist, joined to the application of it made by the Apostles Peter and Paul, we found the doctrine thus expressed in the third article of our Church: "As Christ died for us and was buried, so also is it to be believed that he went down into hell"—and annexed, in these words, to the fourth article of the Apostle's Creed; **HE DESCENDED INTO HELL.** As it is declared in those passages of Scripture that the "soul of Christ was not to be left in hell," we very properly infer that it had once been there.

But the great question is, not as to the *fact* of this his descent into hell, but as to the *meaning of the term*, and what that place really was into which Christ descended after his death and burial. Here it is proper to premise that although the word *hell*, in the present times, is perhaps universally used to express the place of the future punishment of the wicked, as opposed to *heaven*, the abode of the righteous after the judgment—yet neither is this sense of the word, as thus exclusively applied, consistent with its original meaning and derivation, nor with the appropriation sometimes made of it in our translations of the Scriptures. It is derived from the Saxon word *Hil*, which signifies to *hide*, or from the participle thereof *Helled*, meaning *hidden* or *covered*; from whence as has been well observed, † in the western parts of England at this very day, to "*hele*" over any thing signifies amongst the common people to *cover* it; and he that covereth an house with tile or slate is called an *Helliar*." Thus the word *hell*, in our language, is sometimes applied to the state of the dead in general; for in the 89th Psalm, 47 v. in the translation in our book of Common Prayer, it is said, *What man is he that liveth and shall not see death, and shall he deliver his soul from the hand of hell*; whereas in the translation of the Bible it is thus expressed, *and shall he deliver his soul from the hand of the grave*. Here, therefore, the words *grave* and *hell* are synonymous terms. Again, in the book of Proverbs, according to our translation, it is said, *Hell and destruction are never full*; but in another passage of that book, the same term as employed both in the original Hebrew and Septuagint Greek, and plainly in the same sense, is translated *grave*. *There*

\* Acts xiii. 35—37. ii. 30—31.

† Lord Chancellor King. quoted in Mant's Prayer Book. Vide also Parkhurst's Heb. Lex. on *Sheol*.

are three things that are never satisfied, yea four things say not, it is enough : the grave, &c.\* This is sufficient to shew that in the sense of our translators the word *hell* did not exclusively signify the place of future torments.

But although there is this ambiguity of meaning in the term *hell* in our language, and although indeed but one word is employed in the Hebrew to express its several significations,† which is uniformly translated *Hades* by the Seventy; yet, in the New Testament, the distinction is maintained by the appropriation of two separate words to denote respectively the state of the dead in its general sense, and the state of the tormented in its particular signification.‡

Thus, when it is said by St. James "the tongue setteth on fire the course of nature and is set on fire of *hell*:" and our Saviour says to the Pharisees, "ye serpents, ye generation of vipers, how can ye escape the damnation of *hell*?" when he tells the same persons that after making a proselyte, they "make him twofold more the child of *hell* than themselves:" when he admonishes his disciples to "fear him who is able to destroy both soul and body in *hell*:" when he warns them that "whosoever shall say unto his brother, thou fool, shall be in danger of *hell-fire*:" when he advises them, "if thy right eye offend thee (if the desire of any thing as dear to thee as thine eyes be in danger of drawing thee into sin) pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into *hell*:" in all these passages the word *hell*, in the original tongue of the New Testament, signifies the state of the damned and is denoted by a particular word.§ But in other places, where we, in our translation, make use of the same word *Hell*, the original has a very different word which signifies only the invisible state or the state of the dead in general. Thus, in these words of our Saviour, "Thou Capernaum which art exalted unto heaven, shall be brought down to *hell*;" the meaning is that this great and proud city should be levelled with the dust and utterly disappear, as those who have been buried in the grave.¶ And when our Lord promises that the "gates of *hell* shall not prevail against his Church"—the meaning is that the grave, death, or destruction—

\* Prov. xxvii. 20—xxx. 15, 16, where *sheol* in the Hebrew and *hades* in the Greek are employed in both passages.

† It may perhaps be safely said that there is no allusion, in terms, in the Old Testament, to the place of future torment.

‡ These are *hades* in the first, and *gehenna* in the other. Though the first, as in Luke xvi. 23, includes both senses, yet the latter is not thus convertible, being exclusively appropriated to the place of torments.

§ Vid. Jam. iii. 6. Matt. xxiii. 33. and 15. x. 28. v. 22 and 29. where the word *gehenna* is always employed. For the derivation and further Scriptural appropriation of that term, vid. Parkhurst's Gr. Lex. in loc.

the utmost extent of all persecution from the enemies of his name—shall never be able to suppress his doctrine and extinguish his religion. Furthermore, when it is declared in the book of Revelations, in the prophecy concerning the end of the world, that “death and *hell* delivered up the dead which were in them;” and that after the judgment, “death and *hell* were cast into the lake of fire”—it is evident that the word *hell* here cannot signify the state of *future punishment*. The “lake of fire” is itself that state of punishment commonly expressed by the term *hell*: to confound the words, therefore, and to say that *hell* (employing the words in the same sense) was cast into *hell*, would involve an absurdity.\* The term as there used plainly denotes the state of the dead or of departed souls in general.

From the sense of the word *hell* in the passages above cited, we therefore infer, that the meaning of the passage, *Thou shalt not leave my soul in hell*, is this, “Thou wilt not suffer me to continue in the state of the dead; but wilt certainly raise me up again, at thy appointed time:”† we are, by no means, to conclude that our Lord, by “descending into *hell*,” as our Creed expresses it, even entered into the place appointed for the final punishment of the wicked. Conformable with this opinion is the language which he himself made use of to the thief on the Cross, *to-day shalt thou be with me in Paradise*—a word of similar import with the *Abraham’s bosom* in the parable of the rich man and Lazarus. The latter, as is evident from the tenor of that parable, was the receptacle of the good after death, and the abode of happy spirits—and between this and the place of torment, although both are designated by the general term Hades often translated *Hell*, it is represented that *there was a great gulph fixed*—an impassable barrier, sufficient at least to shew that there was a great distinction between them.‡

When, therefore, it is said that our Saviour *descended into hell* it is perfectly consistent to believe that he entered into a state of happiness, because the word *hell* is evidently employed to denote that as well as a state of misery; and indeed the expression of our Saviour to the thief on the Cross renders it incumbent upon us to regard the term, as used in our Creed, in the former sense. There

\* Vid. Matt. xi. 23. xvi. 18. and Rev. xx. 13, 14.

† Vid. Dr. S. Clark on Christ’s Descent into Hell.

‡ The heathen seem to have entertained similar ideas regarding what they termed the “infernal regions.” In that receptacle of the dead or rather of departed souls they seem to have allotted distinct regions for the good and bad respectively, whilst the entrance to both, as appears from Virgil’s *Æneid*, was a common one. After their descent into the general abodes of the Manes this was the Sibyl’s direction.

“Hæc iter *Elysium* nobis: at læva malorum  
Exeriet pœnas, et ad impia *Tartara* mittit.”—Tom. vi. 541.

is little doubt that it is so applied by our Church, and that the members thereof in making profession of their belief that Christ descended into hell, refer it to the place of the departed good.\* Nor can any argument in favor of the other application of the term be produced, of sufficient weight to militate against the more generally received and more acceptable opinion. Although it may be supposed by some, that it was necessary our Lord should descend into the *place of torment*, to render his satisfaction complete by undergoing the very same sufferings which were due to those for whom he made satisfaction; yet we are assured that God was pleased to accept of the propitiation for our sins made upon the Cross, without any further suffering in our blessed Saviour. Of the necessity of any satisfaction beyond this, no intimation is given in Scripture: indeed, to suppose that our Saviour should undergo the torment of the wicked, were contradictory to reason itself.—*Their punishment is represented to be a ceaseless preying of the worm that never dieth*—a remorse of conscience and an endless despair which Christ our Lord could never suffer.

Nor is there more justness in the supposition that our Lord should descend into the state of the damned, not to suffer any thing there himself, but to deliver others out of that place of torment. There is an inconsistency in believing that the souls of men were each cast into eternal torments, to be delivered from them again; and the opinion is palpably irreconcilable with Scripture. They every where assure us that the days which follow after death allow no opportunities for repentance and reformation—they teach that the condemnation to that doom is an *eternal* one: that the punishment to which the wicked are delivered is an *everlasting* one. This is satisfactorily exemplified in the deeply impressive parable of the rich man and Lazarus. And although it be thought by

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\* It is a remarkable fact that this article of our Creed has been a stumbling block to many who have otherwise entertained a kindly disposition towards our Church and yielded a cordial approbation of her tenets. Whilst we hope that such a prejudice will be removed by the explanation here attempted to be given, we must avow a wish, for the benefit of the *unlearned* (we may add *unstable*) that the word *hell* were here changed or qualified. We would, however, suggest as a sufficient check to any unwarrantable interpretations a general adoption amongst our Rev. Brethren of a practice we have known employed with success, of anticipating any such objections and removing them by explanation before entering upon the offices wherein the subjects of them occur. We allude, of course, to the occasional offices of the Church, for instance the case of Baptism especially when administered, as often happens, amongst those unused to the services and unacquainted with the peculiar tenets of our Church. Here, previous to the commencement of the office, some explanation of the word *hell* as employed in the Creed, of the term *regenerate* as adopted in our Baptismal service, of the use of sponsors, sign of the Cross, &c. would be found extremely beneficial. We may add that there can be no occasion on which they could be proposed with more propriety or better effect.

others that Christ descended into the place of torment to triumph there over Satan *in his own kingdom*—founding their opinion on these words of Scripture, *having spoiled principalities and powers, he made a show of them openly, triumphing over them*—yet from certain expressions in the Book of Revelations, we are to believe that the devil and his angels are not to be confined to the pit of destruction until the day of judgment. And if they were, that *bottomless pit* is not their kingdom but their place of punishment.—The kingdom of the devil is even in this world and consists in the prevalency of sin amongst mankind—as the expression *kingdom of God* is often employed to denote the influence of his grace in the hearts of men. Here, then, it was that Christ triumphed over Satan; having, by his atonement on the Cross, removed the effects or wages of sin to those who have faith in that meritorious sacrifice, and by the power of the religion he taught and the influence of the example he afforded, having established the kingdom of God upon earth. *Through death,* says St. Paul, *he destroyed him that had the power of death.*

There is, therefore, no foundation either in reason or in Scripture for supposing that our Lord ever descended into the *place of torment*—the place appointed for the final punishment of the wicked; although it is evident, from the authority of Scripture, that he *did* descend into the state of the dead, the invisible place of departed souls, and the doctrine is not without consolation and instruction to his followers. It seems, indeed, expedient—to borrow the sentiments of Bishop Pearson—that our blessed Lord should satisfy the law of death as well as fulfil the law of life: that if he came into this world in the *likeness of sinful flesh*, he should go into the other world also in the similitude of a sinner: that whilst his body rested in the tomb, his soul should abide in the receptacle of departed spirits.

And as his soul was not left in hell, the followers of their Heavenly Redeemer may deduce the consolatory truth that as Satan had no dominion over *him*, so shall he never exercise any over the soul of those who truly belong to him. By this his descent, he hath freed us from our fears, as by his ascension he hath secured us in our hopes. “As members of Christ this same promise—*thou shalt not leave my soul in hell*—is so far ours, that although our mortal part must see corruption, yet it shall not be finally left under the power of the enemy, but shall be raised again and reunited to its old companion the soul which exists, meanwhile, in secret and undiscerned regions, there waiting for the day when its Redeemer shall triumph over corruption in his mystical, as he hath already done in his natural body.”\*

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\* Bishop Horne on Psalm xvi

The "Sun of Righteousness" which had illumined the world for a season, was not set for ever: a transitory cloud obstructed its cheering light, but soon it burst forth again with renewed splendour. Christ our Saviour died upon the Cross and his soul forsook the tortured body: his insensible remains were laid in the tomb and his spirit fled away to the regions of the dead. But the reign of death over him was not permanent. His body saw no corruption, and his soul was not left in hell. His spirit returned to its former receptacle, and his divinity was united again to his humanity. He arose, "perfect God and perfect man" from this temporary thralldom of death—awakening this voice of triumph which shall be responded by his glad Disciples till time shall be no more: *O death! where is thy sting? O grave! where is thy victory.*

H. H.

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#### CHILLINGWORTH ON EPISCOPACY.

AFTER fixing on a certain period, as short as possible, after the days of the Apostles, when it was acknowledged on all hands, both ancient and modern, that Episcopacy did exist; and after quoting several authors inimical to Episcopacy, acknowledging that the government of the Church was such at such a period, this acute reasoner proceeds to shew: "that so great a change, as between Presbyterial Government and Episcopal could not possibly have prevailed all the world over in a little time. Had the Episcopal Government been an aberration from (or a corruption of) the government left in the Churches by the Apostles, it had been very strange that it should have prevailed in *all* so many ages after.—*Had the Churches erred, they would have varied, what, therefore, is one and the same amongst all, came not sure by error but by tradition: variasse debuerat error Ecclesiarum; quod autem apud omnes unum est, non est erratum sed traditum.* Thus TERTULLIAN argues, very probably, from the consent of the Churches of this time. But that, in the frame and substance of the necessary Government of the Church, a thing always in use and practice, there should be so sudden a change as *presently* after the Apostles time—and so *universal* as received in all Churches, is clearly impossible. For,

1stly.—What universal cause can be assigned or feigned of this *universal* Apostolic? You will not imagine that the Apostles, all or any of them, made any decree for this change when they were living; or left order for it in any will or testament when they were dying. This were to *grant the question*: viz. that the Apostles being about to leave the Government of the Churches themselves, and either seeing by experience or foreseeing by the

Spirit of God the distractions and disorders which would arise from a multitude of *equals*, substituted *Episcopal* Government instead of *their own*. General Councils to make a *law* for a general change for many ages, there were none. There was no Christian Emperor, no co-ercive power over the Church to *enforce* it: Or, if there had been any, we know no force equal to the courage of the Christians of those times. Their lives were then at command (for they had not then learnt to *fight* for Christ); but their obedience to any thing against his law was not to be commanded—for they had perfectly learnt to *die* for him. Therefore, there was no power then to command this change; or if there had been any, it had been vain.

2ndly.—What device, then, shall we study; or to what fountain shall we reduce this strange pretended alteration; can it enter into our hearts to think that all the Presbyters and other Christians then, being the *Apostles' Scholars*, could be generally ignorant of the will of Christ touching the necessity of a Presbyterial Government? Or dare we adventure to think them so strangely wicked, all the world over, as against knowledge and conscience to conspire? Imagine the spirit of Diotrophes had entered into some or a great many of the Presbyters and possessed them with an ambitious desire of a forbidden superiority; was it possible that they should attempt and achieve it at once without any opposition or contradiction? And besides that the contagion of this ambition should spread itself and prevail without stop or control; nay without any noise or notice taken of it, though all the Christian Churches of the world—all the watchmen, in the mean time, being so fast asleep and all the watch-dogs so dumb, that not so much as *one* should open his mouth against it?

3rdly.—But let us suppose (though it be a horrible untruth) that the Presbyters and people *then* were not so good Christians as the Presbyterians are *now*: that *they* were generally so negligent to retain the Government of Christ's Church commanded by Christ, which are now so zealous to restore it; yet certainly we must not forget nor deny that they were *men* as we are. And if we look upon them but as mere natural men, yet knowing by experience how hard a thing it is even for policy armed with power, by many attempts and contrivances and in a long time, to gain upon the liberty of any *one* people; undoubtedly we shall never entertain so wild an imagination as that, among *all* the Christian Presbyteries in the world, neither conscience of duty, nor love of liberty, nor averseness from pride and usurpation of others over them, should prevail so much with any one as to oppose this pretended universal invasion of the kingdom of Jesus Christ and the liberty of Christians.

4thly.—When I shall see, therefore, all the fables in the Metamorphoses acted, and prove true stories: when I shall see all the Democracies and Aristocracies in the world lie down and sleep, and awake into Monarchies, then will I begin to believe that Presbyterian Government, having continued in the Church during the Apostles' times, should presently after (against the Apostles' doctrine and will of Christ) be whirled about like a scene in a masque and transformed into Episcopacy. In the meantime, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus: *Episcopal Government is acknowledged to have been universally received in the Church presently after the Apostles' times; between the Apostles' times and this presently after there is not time enough for, nor possibility of so great an alteration: therefore, there was no such alteration as is pretended: and, therefore, Episcopacy being confessed to be so ancient and Catholic, must also be granted to be Apostolic.*" Q. E. D.

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REVIEW OF BISHOP HEBER'S JOURNAL.

*From the Christian Remembrancer for May 1828.*

CONTINUED FROM PAGE 220.

On the 25th of June, 1824, the Bishop quitted Calcutta for his visitation through the Upper Provinces, accompanied only by his domestic chaplain, the Rev. Martin Stowe; the state of Mrs. Heber's health, and the circumstance of her having an infant, being considered as insuperable obstacles to such a journey.—They embarked in a sixteen-oared pinnace for Dacca, a large city about 170 miles north-east of Calcutta, attended by Archdeacon Corrie, of which excellent man a brief character is given, vol. ii. p. 400, which speaks volumes within a very narrow compass.

Such an one is my excellent friend Corrie, whose character, though I loved and valued him before, I only learned to understand and appreciate fully during my journey through Hindostan, from tracing, in almost every part of it, the effects of his labours, and the honour in which his name is held both by Christians, Hindoos and Mussulmans.

The novel and interesting scenes which presented themselves to the view of the Bishop during his journey, were beheld with the eye of the poet, and are delineated by the hand of the painter—*literally* so, indeed, since the volumes are adorned with tasteful drawings of the most exquisite scenery, from the Bishop's own sketches upon the spot; and there are two gems of poetry which we do not transfer to glitter in our pages, only because it is utterly impossible to do justice to the Bishop, both as a most elegant and accomplished scholar, and as a judicious, indefatigable, and, in the

strictest sense of the word, a MISSIONARY BISHOP. Yet we cannot forbear to gratify our readers with the genuine overflowing of affectionate regret for the beloved objects which he had been compelled to leave, and the fond recurrence to every memorial of his distant and beloved country.

A number of little boys came to the side of the river, and ran along by our vessel, which the crew were towing slowly along, singing an air extremely like that of "My love to war is going." A few pice were thrown to these young singers by some of my servants. Their mode of begging strongly recalled to my mind something of the same sort which I have seen in England. Dear, dear England! there is now less danger than ever of my forgetting her, since I now in fact first feel the bitterness of banishment. In my wife and children I still carried with me an atmosphere of home; but here every thing reminds me that I am a wanderer.—P. 104.

On Sunday the 4th of July the Bishop arrived at Dacca, having, in his anxiety to reach the city in sufficient time for the performance of divine service on that day, exposed himself to considerable danger from the intensity of the solar rays; and having been compelled to leave his friends and chaplain, on account of severe indisposition, in the pinnace. Here he preached to a small congregation, in a very small but pretty church; and on the day following he met a striking and sad instance of the urgency of the spiritual wants of British residents in India.

I met a lady to-day who had been several years at Nusseerabad, in Rajpootana; and during seven years of her stay in India, had never seen a Clergyman, or had an opportunity of going to church. This was a less tedious excommunication, however, than has been the lot of a very good and religious man, resident at Tiperah, or somewhere in that neighbourhood, who was for nineteen years together the only Christian within seventy miles, and at least three hundred from any place of worship. Occasionally he has gone to receive the sacrament at Chittagong, about as far from his residence as York from London. These are sad stories, and in the case of Nusseerabad, I hope, not beyond the reach of remedy.—P. 146.

On Saturday the 9th instant, he confirmed twenty persons, all adults, and almost all of the higher ranks; and on the following Sunday, consecrated the Church, and administered the sacrament to thirty-four or thirty-five, never "having witnessed a congregation more earnestly attentive." But the melancholy occurrence which detained him at Dacca, and which cast a gloom over his whole journey, must be detailed in his own words. To this affecting event was added disastrous intelligence from his wife, and a severe disappointment in her ability to meet him at the appointed place. How acutely he felt—yet how unaffectedly and powerfully a sense of paramount duty absorbed all consideration of individual sorrows, let his own letters declare.

TO MRS. R. HEBER.

Dacca, July 18, 1821.

DEAR, DEAR WIFE!—All is over! My poor friend was released a little after twelve last night. The light-headedness, which 'in dysentery, I find, is always a fatal symptom, increased during the day, though he continued to know me, and to do and take whatever I desired him; between nine and ten he had a severe return of spasms after which he sunk into a tranquil dose, till he passed off without a groan. I grieve to find by your letter that his sister is set out hither; surely there will yet be time to bring her back again, and spare her some of the horrors of a journey made in doubtful hope, and a return in solitude and misery.

I greatly regret that anything in my letters gave encouragement to her to set off. But I have all along clung, even against hope, to the hope of his recovery.

On the 14th and 15th, he altered much for the worse; and it was on the evening of the latter day that he was first convinced his end was drawing near, and begged me to be with him when the hour came. You will not doubt that I kept my promise, though he was not conscious of my presence. As he was fully sensible of the approach of death, so he was admirably prepared for it. From the very beginning of our journey, we had prayed and read the Scriptures together daily; on the last Sunday which he saw we had received the sacrament together; I trust I shall never forget the deep contrition and humility, the earnest prayer, or the earnest faith in the mercies of Christ, with which he commended himself to God. On Thursday he had an awful mental struggle, but confessed his sins, and cried for mercy to Jesus Christ, with a simplicity, contrition, and humility, which I shall never forget, and I trust always be the better for. By degrees his fears became less, his faith stronger, and his hope more lively; and he told me at many different times in the following thirty-six hours, that God's goodness was making the passage more and more easy to him, and that he felt more and more that Christ had died for sinners. When his strength was gradually wearing away, he said, "If I lose sight of the Cross, though but for a moment, I am ready to despair; but my blessed Lord makes his mercy and his power more and more plain to me." The laudanum, which was given him in the course of Friday night, conjured up some evil dreams, of which he complained a good deal. Being very much worn out myself, I had gone to lie down for an hour or two, leaving him asleep, under the care of one of the surgeons. He awakened, however, soon after, and called earnestly for me, and when I came, threw his arms round my neck, and begged me not to leave him. After we had prayed a little together, he said, "My head is sadly confused with this horrid drug, but I now recollect all which you told me, and which I myself experienced yesterday, of God's goodness in his Son. Do not let them give me any more, for it prevents my praying to God as I could wish to do." He spoke very often of his "poor, poor sister," and said, "God, who is so good to a sinner like me, will not forget her." He asked, which you will not doubt I promised for us both, that we would be a sister and a brother to her. He said, not long before his light-headedness came on, Saturday morning, "Tell Mrs. Heber that I think of her, and pray for her in this hour." After his hallucination took place, he rambled very much about our voyage, but whenever I spoke to him, it recalled him for the moment, and he listened, and said Amen, to some of the Church prayers for the dying. "It is very strange," he once said, "every thing changes round me. I cannot make out where I am, or what has happened, but your face seems always near me, and I recollect what you have been saying." The last articulate words he uttered were about his sister. Even in this incoherence, it was comfortable to find that no gloomy ideas intruded, that he kept up some shadow of his hope in God, even when his intellect was most clouded, and that his last day of life was certainly, on the

whole, not a day of suffering. After death his countenance was singularly calm and beautiful, and not like a corpse so much as a statue. I myself closed his eyes.

One lesson has been very deeply imprinted on my heart by these few days. If this man's innocent and useful life (for I have no doubt that the greater part of his life has been both innocent and useful,) offered so many painful recollections, and called forth such deep contrition, when in the hour of death he came to examine every instance of omission or transgression, how careful must we be to improve every hour, and every opportunity of grace, and so to remember God while we live, that we may not be afraid to think of him when dying! And above all, how blessed and necessary is the blood of Christ to us all, which was poor Stowe's only and effectual comfort! God bless you, my dear love, in your approaching voyage. How delighted I should be to meet you at Boglipoor.

REGINALD CALCUTTA.

Vol. II. pp. 341—336.

TO. MRS. R. HEBER.

*Furrceedpoor, July 23, 1824.*

Alas! alas! my beloved wife, what have you not gone through! Your letter of July 24, has just reached me from Dacca. God's will be done in all things: Your joining me is out of the question. But I need not tell you to spare no expense of a sea-voyage, or any other measure, which may tend to restore or preserve our dear children, or yourself, so soon as such a measure may appear desirable for any of you. . . . . On these points I leave you in confidence to the advice of Dr. Abel and Mr. Shaw. I am at this moment strangely tempted to come to you. But I fear it might be a compromise of my duty, and a distrust to God! I feel most grateful indeed to Him for the preservation of our invaluable treasures. I pray God to bless Lady Amherst, and all who are dear to her, and to shew kindness ten-fold to her children, for all the kindness she has shewn ours. I am going on immediately, with a heavy heart indeed, but with trust in His mercies. Farewell!

REGINALD CALCUTTA

Vol. II. pp. 352—353.

Bereft thus of his attached friend and companion, and with a heart torn by the most painful anxieties concerning those who were dearest to him, the Bishop quitted Dacca on the 25th of July. Scarcely can we repress our inclination to extract the living delineation of the scenery which opened to his view, and the exquisite verses to his beloved wife, at page 182. We must, however, pass at once to his arrival at Boglipoor, 240 miles north by west of Calcutta, where he found, to his great gratification, his friends the Corries, who, equally with himself, experienced the most kind and considerate attention from the Judge and Magistrate, Mr. Chalmers. Indeed, it may be observed, once for all, that from gentlemen of all capacities in India, judicial, civil, and military, the Bishop invariably received, on every occasion, the most prompt and polite attentions, which were not only a tribute of respect to the high office which he sustained, but to that peculiar suavity and courtesy of demeanour which seemed indeed "made to engage all hearts." The people of Boglipoor are called Puhahees, and are a much more intelligent and honourable people than the Hindoos. Their religious opinions are also peculiar. Here is stationed a

missionary of the venerable Society for the Propagation of the Gospel, to whose ability and exertions the Bishop bears honourable testimony.

At Monghyr, near Boglipoor, the Bishop received such an account of the spiritual necessities of the residents, that he determined upon remaining over Sunday, and gave notice of his intention to preach. There is a Baptist congregation here, collected under peculiar circumstances, "by Mr. Chamberlain, an excellent man and most active missionary, but of very bitter sectarian principles, and entertaining an enmity to the Church of England almost beyond belief. He used to say, that Martyn, Corrie, and Thomason, were greater enemies to God, and did more harm to his cause than fifty stupid drunken Padres, inasmuch as their virtues and popular method of preaching upheld a system which he regarded as damnable, and which must else soon fall to the ground." Here is an illustration of the candour and charity of sectarianism, on which the Bishop, with his wonted mildness and forbearance, does not permit himself to remark. But, in truth, no remark is necessary—the fact is the best comment. The successor of this—we know not how to distinguish him by an appropriate title—is a very mild, modest man, of a far better spirit; which indeed he evinced by closing his meeting, and attending the Bishop, both morning and evening, with the greater part of his flock. Out of a congregation of about sixty, there were between twenty and thirty communicants, (would that the same proportion were more frequently witnessed in England!) all deeply impressed and attentive.—It has been said, that the proudest day of the Bishop's life was that on which he bade farewell to the Society for Promoting Christian Knowledge, in the midst of an assemblage of all that was dignified and venerable in his own church, and when the eloquence even of *his* beautiful language was forgotten in the pathetic fervour of that pious feeling which it expressed; but we look with a more lively interest on the head of the Indian Church, acting the part of the zealous yet humble missionary, and collecting around him, a small but devout congregation in the centre of a distant land. But "where *two or three* are gathered together in *my* name, there am I in the midst of them."

From Monghyr the Bishop proceeded to Patna, where the service was performed in a large and handsome room, at the request of Sir C. Doyley; and the Bishop preached to about fifty, and administered the sacrament to thirty of the upper and middling ranks. At Dinapore the interests of the Church were in a very depressed and discouraging state. "What I saw and heard at and after Church, made me low and sad." The heat also was peculiarly oppressive. The Bishop, however, did not find any ground for censure in the conduct of the chaplain, who was suffering from the negligence of

his predecessor; but with conciliating and persuasive courtesy which none could withstand, he set himself to correct or mitigate the evil. Who indeed could refuse to concur with such a man?

During the drive, I endeavoured to put Mr. Northmore in the way of getting some of those aides from the military officers of the cantonment, to which, by the regulations of Government, he is entitled. And afterwards at dinner, where were present most of the officers now in garrison, I succeeded, I hope, in getting the re-establishment of the school, together with the assurance from the colonel of the European regiment, that he would urge his recruits to attend, and promote only those men to be non-commissioned officers who could read and write; a measure which would soon make reading and writing universal. The brigade-major was not present, but I said all I could to the colonel about the lending library, and a more regular attendance of the troops in Church, and was glad to find what I said extremely well taken. The library I think I have secured, since every body present seemed pleased with the idea, when the nature of its contents and the system of circulation were explained. The heat was something which a man who had not been out of Europe would scarcely conceive, and the party, out of etiquette on my account, were all in their cloth uniforms. I soon put them at their ease, however, in this particular, and I am almost inclined to hope that the white jackets, which were immediately sent for, put them in better humour both with me and my suggestions.—Vol. I. p. 218.

On the 26th of August, the Bishop arrived at Buxar, where, as he could not remain, without great inconvenience, over Sunday, the Europeans at the station, amounting to 150 thankfully agreed to assemble if the Bishop would give them prayers and a sermon at ten the next day, to which of course he gladly consented. The account of the service, which was attended by some natives, is highly interesting. At this place the Church Missionary Society have a school, the children of which were examined, much to his satisfaction, by the Bishop. He preached at Gazeepoor on the 29th, and administered the sacrament to a small but very attentive congregation, almost exclusively of the higher class, and afterwards examined some children from the regimental school, which appeared well managed. September 5th, the Bishop consecrated the church, confirmed, and administered the sacrament at Secrole—the number of communicants amounted to fifty, and to the natives he gave the communion, with the accompanying words, in their own language. Of the Mission School, containing 140 boys, which he examined the next day, he emphatically says, “The boys were very fond of the New Testament, and I can answer for their understanding it. I wish a majority of English school-boys might appear equally well informed.”

At Benares, the Holy City, containing 582,000 inhabitants, about 500 miles from Calcutta, the Bishop continued till the 10th. Our readers will be gratified with a judicious regulation of the Bishop respecting the Church Missionaries, and a brief summary

of his labours during his continuance there. Be it remembered, that this labour was in a country *where labour is often death.*

The custom of street-preaching, of which the Baptists and other dissenting missionaries in Bengal are very fond, has never been resorted to by those employed by the Church Missionary Society, and never shall be as long as I have any influence or authority over them. I plainly see it is not necessary; and I see no less plainly that though it may be safe among the *timid Bengalees*, it would be very likely to produce mischief here. All which the missionaries do is, to teach schools, to read prayers, and preach in their Churches, and to visit the houses of such persons as wish for information on religious subjects. Poor Amrut Row, the charitable Ex-Peishwa (whose ashes I saw yet smoking on Ali Bhaee's Ghât as I passed it) was I find one of those inquirers. Mr. Morris the missionary had received a message with his Highness's compliments, desiring him to call on him the middle of the week, as he "was anxious to obtain a further knowledge of Christianity." It is distressing to think that this message was deferred so long, and that, short as the interval which he had calculated on was, his own time was shorter still. Yet surely one may hope for such a man that his knowledge and faith may have been greater than the world supposed, and that, at all events, the feeling which made him, thus late in life, desirous to hear the truth, would not be lost on Him whose grace may be supposed to have first prompted it.—Pp. 299, 300.

This evening I dined with Mr. Sands, one of the circuit judges, at whose house I had the pleasure to find Mr. Melville who had just arrived from Ghazepoor. He and Mr. Macleod offered again to take me to Benares, which, as they said, I had only halfseen. I was, however, thoroughly tired with the days of bustle I had gone through. On Sunday I had three services; on Monday one, the consecration of the burial ground, besides the school-examination. On Tuesday I had been sight-seeing from five till nearly ten o'clock; to-day I was out an almost equal time, similarly employed, besides a regular evening drive, and receiving and paying visits, while all the intervals between these engagements were occupied with reading and answering a large mass of papers from Bishop's College, Madras and Calcutta. I therefore begged leave to postpone any further researches till my next visit. To see if as it deserves, indeed, Benares would require a fortnight.—P. 302.

On the 10th of September, the Bishop proceeded to Chunar, a few miles above Benares, where is an establishment of the Church Missionary Society, and a neat and beautiful Church, which, we greatly regret to learn, is now unfit for use, being built on an unfavourable foundation. We cannot do better than close our view of the Bishop's progress, which we hope to resume and finish next month, with the gratifying account of the proceedings at Chunar.

September 12.—This morning I had the agreeable surprise to find that Messrs. Macleod and Fraser had come over from Benares during the night. We went to Church together, where I also found Mr. Morris. I had consequently four Clergymen with me, besides the catechists Bowley and Adlington,—a more numerous body than could, thirty years ago, have been mustered in the whole Presidency of Fort William. The congregation, too, was more numerous than I have seen out of Calcutta. The invalids of the garrison who attended, amounted to above 200 Europeans, besides the officers and civil servants and their families, and I should think 100 natives. About 150 staid the sacrament, of which the natives amounted to nearly 70, and I was led to observe that the

women of their number, who had been Mussulmans, pertinaciously kept their veils down, and even received the bread on a corner of the muslin, rather than expose the bare hand. One of the others, a very young woman, who had been confirmed the day before, instead of extending the hand, threw back her veil, and opened her mouth, by which I guessed she had been brought up a Roman Catholic. All were very devout and attentive; some shed tears, and the manner in which they pronounced "Amen" was very solemn and touching. The Hindoostanee prayers read extremely well, but they are so full of Arabic and Persian words, that those converts who have not been Mussulmans must, I fear, find some difficulty in understanding them.

After dinner we again attended Church, first for Hindoostanee prayer, afterwards for the usual English service. The former was attended by, I should suppose, 200 persons, many of whom, however, were Heathens and Mussulmans, who distinguished themselves by keeping their turbans on. Mr. Morris read the prayers, omitting the Psalms and the First Lesson, neither of which, unfortunately, are yet translated into Hindoostanee, though the latter is in progress, and Mr. Bowley preached a very useful and sensible sermon. He speaks Hindoostanee with the fluency of a native, and I was pleased to find that I could follow the argument of his sermon with far more ease than I expected.— Pp. 310, 311.

#### APOCALYPTIC WRITERS.

(From the *British Critic*, No. 2.—July 1827.)

- ART. I.—1. *On the General Structure of the Apocalypse, being a Brief Introduction to its Minute Interpretation.* By James Hatley Frere, Esq. 1826. Hatchard, Seeley & Nisbet, London. 8vo. 2s.
2. *The Apocalypse of St. John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the Final Triumph of Christianity. Being a New Interpretation.* By the Rev. George Croly, A.M. H.R.S.L. 1827. C. & J. Rivington, London. 8vo. 12s.
3. *Babylon and Infidelity foredoomed of God: a Discourse on the Prophecies of Daniel and the Apocalypse, which relate to these Latter Times, and until the Second Advent.* By the Rev. Edward Irving, Minister of the Caledonian Church, London. 1826. Chalmers & Collins, Glasgow. 2 vols. 12mo. 10s. 6d.

THE little pamphlet which stands first in our list contains a brief explanation of the general structure of the Apocalypse, with an arrangement of its synchronisms; and is designed by the author as a preface to that more detailed interpretation of its various parts with which he proposes to complete his view of the prophecies relating to the present time, and to the events which are now discovering themselves in this, according to him, the last age of the world. Mr. Frere, as it appears from the text of Scripture which he has taken for a motto, believes that he has made the vision so plain, that he may run that readeth it; and his expositions of the dark and myterious predictions of Daniel and St. John seem to

be regarded, by a certain class of persons, with a reverence hardly inferior to that which is due to the acknowledged dictates of Divine Inspiration. So at least we judge from the strong expressions of his pupil, Mr. Irving, who, in the dedication of his "*Discourses on Prophecy*" to Mr. Hatley Frere, whilst he modestly rejects this honour for himself, as openly claims it for his friend and master.

"I am not willing," he says, "that any should account of me, as if I were worthy to have had revealed to me the important truths contained in this discourse, which may all be found written in your Treatise on the Prophecies of Daniel: *only the Lord accounted me worthy to receive the faith of those things which he had first made known to you, his more worthy servant.*"

Mr. Frere, in return, in the last leaf of the present pamphlet, has subjoined to an advertisement of his "Combined View of the Prophecies," the following N. B. :—

"Many parts of this system of interpretation will be found to be beautifully illustrated in the volumes of the Rev. Edward Irving, entitled, '*A Discourse on the Prophecies of Daniel and the Apocalypse which relate to these Latter Times, and until the Second Advent.*'"

If we had not happened to have cast our eyes on this encomiastic memorandum, we should hardly have thought this scanty pamphlet, in its present state, deserving of our notice. But since he thus publicly refers us to the volumes of his friend, we shall turn to the Discourse of Mr. Irving, as supplying every defect, and containing the most adequate and beautiful illustrations of Mr. Frere's scheme of prophecy. It is not without reluctance that we enter on the task; but as we believe there is a numerous class of religionists, whose minds are peculiarly apt to be perplexed and harassed by the portentous system of Apocalyptical Divinity, we shall endeavour to assist them in forming a correct judgment on the subject; and, if possible, to provide some antidote to the mischief.

There is no portion of Sacred Writ more involved in difficulty, both as to its history, and its interpretations, than the Revelation of St. John. Notwithstanding the assertion of Mede, that "the Apocalypse hath more humane (not to speak of divine) authority, than any other book of the New Testament besides, even from the time it was first delivered;"\* it is certain there is none of which the authenticity was more disputed, or exposed to more powerful objections. Ecclesiastical writers are not quite agreed either as to the time when these Revelations were delivered, or the person by whom they were written. With respect to the time, Eusebius

\* Mede's Works, B. iii. c. xi. p. 602.

affirms, on the authority of Irenæus, that they were seen towards the conclusion of Domitian's reign :\* Epiphanius, on the contrary, that St. John prophesied in the time of Claudius Cesar, when he was in the isle of Patmos.† Though the generality of modern critics have adopted the opinion of Eusebius, the testimony of Epiphanius, on this point, is probably entitled to greater credit ; because the objection which he was then employed in confuting, viz. that the Church of Thyatira was not founded at the time when the revelation concerning it was supposed to have been delivered,— would have made him anxious to bring down the date of the Apocalypse as low as possible ; and, consequently, if there had been any doubt on the subject, he would have preferred the latter to the earlier period. Besides, the remarkable narrative which Eusebius has given,‡ from Clément of Alexandria, of the young man who was committed by St. John, some time after his return from Patmos, to the care of a neighbouring bishop, and who, subsequently, became the captain of a band of robbers, cannot be reconciled with the assumption, that the Apostle did not return from his place of exile till the death of Domitian. For the youth continued no little time in the house of the bishop, by whom he was instructed in the Christian faith, and at length baptized ; he long retained the command of his banditti ; and the Apostle, in conclusion, when he became acquainted with his lamentable defection, is said to have pursued him on horseback to his mountain fastnesses, and to have reclaimed, and restored him to the Church. All this, as Sir Isaac Newton well observes, “ is a story of many years.” But between the death of Domitian and that of St. John there were but two years and a half ; and the Apostle then above ninety years of age, and in the last stage of bodily decrepitude. To these considerations we may add, that there is strong internal evidence, that, when the Apocalypse was written, the temple of Jerusalem was yet standing ; and that no mean judges have thought they could perceive in the Epistle to the Hebrews, and in both the Epistles of St. Peter, distinct allusions to certain of its passages.

With respect, also, to the *person* by whom it was written, there was anciently some difference of opinion. We lay no stress on the opinion of Caius, a presbyter of the Church of Rome, who flourished in the very beginning of the third century, and asserted that the heretic Cerinthus was author of it ;§ because the treatise of Caius, which was directed against one Proclus, a Cataphrygian heretic, is lost ; and it is not improbable that the work which he

\* Euseb. H. E. iii. c. 18. edit. Reading.

† Epiph. Adv. Hær. lib. ii. c. 12 & 33. vol. i. edit. Colon. 1682.

‡ H. E. lib. iii. c. 23.

§ Vide Euseb. H. E. lib. iii. c. 23.

impugned was, in reality, some detestable forgery of the Gnostics, or of the sects which sprung out of the heresy of Montanus.\* But the judgment of Dionysius of Alexandria, on this subject, a prelate whom the uncorrupted voice of antiquity deservedly called the Great, is too remarkable to be omitted. This illustrious father of the Church, in his treatise on "The Promises," enters at large on the examination of the authenticity of the Apocalypse;† and, as in the general inquiries into the formation of the canon of the New Testament, his opinions are commonly kept out of sight, we shall make no apology for giving a concise summary of his principal arguments.

"There are some ancient writers," he tells us, "who utterly rejected the Apocalypse, and confuted it chapter by chapter; they asserted that it was throughout ignorant and irrational, and that its very title was a fallacy, since it was not written by St. John, nor could that properly be called a revelation which was buried under a dark and impenetrable cloud of ignorance. It was not written they affirmed, by any of the Apostles, nor by any pious member of the Catholic Church, but by the heretic Cerinthus, who wished to give to his own forgery the credit of the Apostle's name. But for himself," Dionysius says, "he dare not reject a work which is regarded with reverence by many Christians." He acknowledges, indeed, that it quite surpasses his comprehension; but imagines it might contain some wonderful and hidden meaning, which his feebler understanding could not reach. After examining the whole book in detail, he says, with reference to the passage, *Blessed is he who keepeth the words of the prophecy of this book, and I John, who saw and heard these things*,‡ "that it was written by some person of the name of John who was gifted with the spirit of prophecy, I do not dispute; but that this person was the Apostle himself, the son of Zebedee, the brother of James, the author of the Gospel, I shall not readily admit." He grounds his dissent on the marked dissimilitude of style and character which distinguishes the Apocalypse from the acknowledged writings of the Apostle. "St. John," he observes, "never names himself, either in his Gospel, or his Epistle; whilst the author of the Revelation, though he names himself at the very beginning, and repeats the mention of his name both in the body of the work, and at its conclusion, never describes himself, in the familiar language of the Apostle, as *the disciple whom Jesus loved, who leaned on his breast at supper, and was an eye-witness and ear-witness of the Lord*." There is, as

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\* Epiphanius, however, says, that it was the Alogi, a sect of the Montanists, who rejected the Gospel and Revelation of St. John, and ascribed them to Cerinthus. Adv. Hær. c. 3. vol. i. p. 421.

† Euseb. II. E. lib. vii. c. 25.

‡ Rev. xii. 7, 8.

Dionysius shows, a most exact accordance both in the style and method of St. John's Gospel and his Epistle. Both commence alike. The one says, *In the beginning was the Word:—the other, That which was from the beginning.* The one says, *And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father: and the other, with little variation: That which we have heard, which we have seen with our eyes, which we have beheld, and our hands have handled of the Word of Life;—and the Life was made manifest.* He then proceeds to point out certain characteristic phrases, which distinguish the undoubted writings of St. John. "Both in the Gospel," he observes, "and in the Epistle, an attentive reader will find frequent mention of the *Life*, and the *Light*, and the *Truth*; of *Grace* and *Joy*; of the *Flesh* and *Blood* of the Lord: of *Judgment* and the *Remission of Sins*; of the *Love of God towards us*, and of the *Commandment that we should love one another, and keep his Commandments*; of the *Condemnation of the World*, of the *Devil*, of *Antichrist*, of the *Promise of the Holy Spirit*, and of our *Adoption* by God; he will find, in short, on carefully comparing them, that the Gospel and Epistle of St. John are strongly impressed with the same characteristic features, to which there is nothing similar, or kindred, in the Apocalypse. On the contrary, they are totally different in the very structure of the language: for, whilst the Gospel and the Epistle of St. John are written in the purest Greek, and with the utmost elegance, the Apocalypse abounds in the most barbarous solecisms, and in phrases peculiar to itself." With respect to the person by whom this latter work was written, Dionysius suggests that it may have been that "*John whose surname was Mark*;"\* but seems rather inclined to believe, that the true author was another holy person of the name of John, whose tomb was then shown at Ephesus together with that of the beloved disciple. But though he does not venture to decide this point, he assents to the opinion that the author of the Apocalypse, whoever he was, had revelations imparted to him, and was endued with prophetic knowledge.

The preceding observations are certainly entitled to great consideration, both from their intrinsic weight, and the deserved reputation of the author. Mr. Burton's remark is very true, that "the only one of the Ante-Nicene Fathers who seem to have doubted whether it [the Book of Revelations] was written by St. John, is Dionysius of Alexandria:"† and it is almost certain, that

\* Acts, xii. 25.

† Vide "*Testimonies of the Ante-Nicene Fathers to the Divinity of Christ.* By the Rev. Edward Burton, A. M." No. 142. p. 225. We most earnestly recommend this work to the attention of every person who desires to

he received it as canonical. Nevertheless, it was not publicly admitted by the Greek Church till after the fourth century. In that very ancient catalogue of the Holy Scriptures, which is given in the last of the Apostolical Canons; in the sixtieth Canon of the Council of Laodicea;\* in the catalogue of Cyril of Jerusalem; and in the metrical catalogue of Gregory of Nazianzum, it is omitted altogether. But in the metrical catalogue of Amphilochius of Iconium, it is said, that some few persons admitted it, though the majority esteemed it spurious.

On the other hand, Clement of Alexandria, (who also repeatedly refers to the Shepherd of Hermas as a Divine revelation,) and Tertullian, without hesitation, ascribe the Apocalypse to St. John. The latter author has quoted it more than ninety times in his various treatises. The most decided passage of Tertullian in its favour is in his treatise *De Præscriptione Hæreticorum*,† where he quotes it, together with the General Epistle, as the undoubted writing of the Apostle St. John. Justin Martyr, in the second part of his Dialogue with Trypho, expressly says, that it was written by "John, one of the Apostles of Christ."‡ Irenæus has quoted it repeatedly;§ and his testimony that the Apostle St. John was the author of it, is strong and unequivocal. Now if Irenæus derived, as he probably did, his information from Polycarp, who was himself a disciple of St. John's, his simple testimony is sufficient to decide the question; and one almost wonders, that so many of the succeeding writers of the Church should, for so long a time, have either overlooked, or deemed it inconclusive. To these fathers we add the names of Cyprian,|| Melito, Hippolytus, Origen, and others, who received it as the authentic work of the Apostle; and the testimony of the early churches of Lyons and Vienna, in whose Epistle the passage "ο' ανωμος ανωμεσατο επι και ο' δικαιοσ δικαιοθητο επι," is probably quoted from Rev. xxii. 11, with the remarkable expression "that the Scripture might be fulfilled."¶ To sum up all, the Apocalypse is numbered among the books of Canonical Scripture, in the twenty-sixth Canon of the third Council of Carthage, which was held, under Honorius and Theodosius, at the

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inquire into the truth or falsehood of the Unitarian hypothesis. It displays a perfect acquaintance with the writings of the earlier Fathers of the Church, and is written with a temper and moderation which it is much easier to admire than to imitate.

\* Circiter. A. D. 365. Vid. Beveridge. Pandecta Canonum, vol. ii. Annot. p. 193.

† Cap. 33.

‡ Justin. Mart. p. 315. ed. Thirby.

§ Adv. Hæres. lib. iv. c. 20; lib. v. c. 28.

|| Cyprian does not expressly say that St. John was the author of the Apocalypse; but both in his first and second books, *Adversus Judæos*, he quotes it amongst his Scripture testimonies.

¶ Euseb. H. E. lib. v. c. 1.

close of the fourth century; it is contained in the catalogue which is given in the thirty-ninth epistle, *De Festis*, of Athanasius, who was present at that Council; and, from the fourteenth century, the Universal Church has given it a place in the Sacred Canon. With respect to the *author* of the Book of Revelations, some degree of doubt must remain; but it would be a mark of small humility, or wisdom, for any one in the present day to question the *inspiration* of a work, of which the canonicity is stamped with the sanction of such venerable authorities.

Of the prophetic parts of the Book of Daniel,—a field in which the Apocalyptic divines delight to expatiate,—whatever doubt there may be as to the right interpretation of certain passages, there is none at all concerning the *author*. We do not mean to say, that the authenticity of these prophecies has ever been called in question; for such has been the wonderful exactness of their completion in the histories of the Babylonian, Persian, and Macedonian empires, and in the wars and negotiations of the Seleucidae and Ptolemies, that Porphyry asserted, and succeeding infidels have repeated the assertion, that they *must* have been forged subsequently to the time of Antiochus Epiphanes. But the history of the formation of the Hebrew canon, and the astonishing precision with which the appearance of the Messiah, the overthrow of Jerusalem, the destruction of the Temple, and the perpetual cessation of the Levitical sacrifices are predicted, are circumstances, which, taken in connexion with the decisive fact that our Lord himself has appealed to the prophecies of Daniel, afforded the highest possible assurance both of the authenticity and inspiration of this portion of the Jewish Scriptures. So that in the strong, but not hyperbolic language of Sir Isaac Newton, we may affirm, that “to reject the prophecies of Daniel, is to reject the Christian religion.” Though some of the original records of the Jewish church were lost in the persecution of Antiochus Epiphanes, it is impossible to conceive, that all the *copies* of their sacred writings could have been destroyed. The circumstances of their restoration by Judas Maccabæus\* utterly confute the supposition. It is, in fact, notorious, that, subsequently to the time of Ezra, no writing either was or could be admitted into the canon of the Old Testament; and that no prophet appeared in the Jewish church after that period; nor is it less certain, that many of the predictions of Daniel have received their fulfilment since the commencement of the Christian era. Infidelity itself will hardly venture to suggest, that his prophecies respecting the Messiah were *Christian forgeries*; and desperate, indeed, must be the ignorance which could impute them to *Jewish imposture*. Whatever marks of absurdity, or fic-

\* 2 Maccab. ii. 14.

tion, may be stamped on those Apocryphal portions of the Book of Daniel, which exist only in the Greek; in whatever manner, or at whatever period, they were introduced into the version of the Septuagint, they do not in the slightest degree affect, much less invalidate, the evidence for the genuineness of those other portions of the work which are written in Chaldee, and Hebrew; and which the Jewish church, to whom were committed the oracles of God, has always accounted canonical. It is needless to add, that there is no ground whatever for the gratuitous assumption of certain Roman Catholic writers,\* an assumption made for the purpose of supporting the pretensions of the Latin Vulgate,—that, beside the *first* canon of Scripture made in the time of Ezra, there was a *second*, in the time of the High-priest Eleazar, (who is said to have sent the seventy-two interpreters to the King Ptolemy,) made by a council then assembled at Jerusalem, which canonized the books of *Tobit*, *Ecclesiasticus*, &c.; and, beside this, a *third*, made, in the time of R. R. Sammai and Hillel, by another council at Jerusalem, which completed the canon of the Old Testament, by inserting the Books of the *Maccabees*. It is, in fact, so easily demonstrable, that none of the Apocryphal books were ever received into the Jewish canon, that the modern polemics of the Church of Rome no longer venture to assert the contrary; though they prefer what they erroneously call the canon of our Lord and his Apostles. (i. e. the scriptural canon of the council of Trent,) to that which our Lord and his Apostles really sanctioned, and which they, invidiously call the canon of the Scribes and Pharisees. As far as the prophet Daniel is concerned, they may settle this point with Chrysostom and Jerom: the first of whom asserts, “It is acknowledged by every Christian, that all the inspired Scriptures of the Old Testament were originally written in Hebrew;” † the latter, that “Daniel in the Hebrew contains neither the *History of Susanna*, nor the *Song of the Three Children*, nor the fabulous narrative of *Bel and the Dragon*.” ‡ The genuine remains of this highly-favoured Seer, stamped, as they are, with our Lord’s divine sanction, are unquestionably to be numbered amongst the most interesting and important portion of the prophetic Word; and, in proportion to their intrinsic value, our regret is great, that the prejudices and passions, the temerity and ignorance, of later commentators on this ill-fated prophet have cast on his book an air of ridicule, which has served to confirm the prejudices of the sceptic, and to turn many aside from the serious perusal of his inspired pages.

\* Genebrad. Chronogr. lib. ii. p. 120, as quoted by Bishop Cosin in his scholastical history of the canon of Scripture, c. 1. § 23.

† Chryost. hom. iv. in Genes.

‡ Hieronym. Prolog. Galcat. in Daniel.

From the very commencement of the Reformation, it became a fashion amongst Protestant divines to discover the POPE in St Paul's *Man of Sin*; in the *Antichrist* of St. John, in the prophecies of Daniel, and in almost every chapter and line of the Revelations. Warburton, with his usual boldness, has not hesitated to maintain, that

“The common ground of the Reformation, on which the several Protestant churches, how different soever in their various models, were all erected, was the principle, that the POPE OR CHURCH OF ROME WAS THE VERY ANTICHRIST FORETOLD.”\*

We have good hope, that the reformed churches grounded their separation from the Church of Rome on a much more tenable position. Of this, at least, we are sure, that, whatever might have been the private convictions of those eminent persons, who were chief instruments of Providence in effecting that glorious work, they have not laid their successors under any obligation to maintain this questionable ground. It is not a little remarkable, that a great part of this very discourse, in which Warburton sets out with affirming, that “the soberest of Protestant interpreters have universally concurred with the wildest, that this *Man of Sin*, this *Antichrist*, could be no other than he who fills the PAPAL CHAIR,” should be occupied in explaining the causes, which, from the days of Elizabeth to the Revolution, had led to a general desertion of their common principle. That the intolerable usurpation of spiritual dominion, the tyranny over conscience, the sanguinary persecutions for religion's sake, the many corruptions, both in faith and practice, and the deep idolatries of the Church of Rome, should have made the early reformers, who witnessed these evils in all their horrible magnitude, apply to PAPAL ROME those passages of inspired prophecy, which, in their primary intention, at least, seem to have been directed against PAGAN ROME, is a fact not to be wondered at. The wonder would have been, had they failed to make the application, and not less wonder, so close was that application in almost every part, had the people hesitated to adopt it. In this country, in particular, innumerable interpretations of Daniel and the Apocalypse have from time to time been published, all founded on the common principle, that the POPE is the *Antichrist*, and many of them written by men of great ability and learning: and this opinion has been so favourably received, especially since the appearance of Bishop Newton's works on the Prophecies, that any attempt to question, whether the Pope is *Antichrist*, or whether he is represented by the *Little Horn* of Daniel, and the *Scarlet Whore* of the Apocalypse, would, by

\* Bishop Warburton's Sermon on the Rise of Antichrist, vol. iii. pp. 266, 267.

mány persons, be deemed an unequivocal proof of gross infidelity, or downright Popery. Considering how strongly the current of popular opinion then set in the opposite direction, it was, therefore, very highly to the credit of Archbishop Matthew Parker, and his coadjutors in the translation of the Bible, and a proof of their singular candour and discretion, that, in their note on Dan. vii. 8, they expressly maintained, that the vision of the *Little Horn* could not be applied either to the Pope, or to Mahomet:—for this, amongst other special reasons, that, “*in this prophetic the Prophet’s purpose is chiefly to comfort the Jews unto the revelation of Christ.*”

It had been well if succeeding commentators had continued to bear in mind this plain truth; and had also remembered, that the chief design of the Apocalypse was to comfort the Christian church, under its existing persecutions, by a discovery of its triumphant establishment on the ruins of Pagan idolatry. But whilst these eminent divines of the church of England were giving this example of moderation and charity, there appeared another class of interpreters of prophecy, who were not less distinguished by the opposite qualities of presumptuous temerity, and fanatical zeal. Of these commentators, Thomas Brightman, an English Puritan Divine, and Lord Napier of Marchistoun, a Scottish Peer, are no unfavourable specimens. Brightman (who also wrote an “*Exposition of the last and most difficult part of the Prophecy of Daniel,*” and a prophetic “*Commentary on the Book of Canticles,*”) about the year 1580, published a work which he modestly entitled “*Apocalypsis Apocalypseos,*” the Revelation Revealed; and which he persuaded himself, and others also, was written under the influence of Divine Inspiration. He exclaims in the Dedicatory Epistle.

“*Dominus locutus est, quis non prophetet? Non solum enim Dominus per somnia et visiones antiquitus locutus est, sed etiam loquitur quotidie, quoties mentes servorum suorum illustrat ad eruendam latentem veritatem verbi sui, eandemque preferendam in apicium. Quicum autem Deus hoc pacto communicat, intelligit necessitatem impostam sibi patefaciendi aliis quod ipse accipit.*”

And again:—

“*Cum ex Apocalypsi didicissem gravissimam tentationem in totum Christianum orbem mox invasuram;—ego has ipsas Epistolas quæ rem hanc significant, quasi projectas in mediam divinitus offendens,—non ausus eram easdem vobis non reddere, ne, intercipiendo et clam habendo apud me, læsæ Divinæ Majestatis condemnarer.*”

Thus inspired, he undertook to show, that the chief visions of the Apocalypse related to the persons and events of the sixteenth century: that the POPE, for instance, was the Antichrist, whose destruction was then at hand; that the churches of Germany,

France, and Britain were denoted by the churches of *Sardis*, *Philadelphia*, and *Laodicea*; that the two *Angels* in chapter xiv. 17, 18, were *Thomas Lord Cromwell*, and *Archbishop Cranmer*; and the three *Angels* in chapter xvi. were *Queen Elizabeth*, *Martin Chemnitz*, (who poured out his Vial on that Sea of Errors, the Council of Trent,) and *Lord Treasurer Cecil*. Brightman's system of interpretation was, in truth, so remote from common sense, that we need not wonder, if the heated imagination of the man, joined to that strong conceit of the Divine favour, which is the characteristic feature of enthusiasm, should have made him believe, that it was supernaturally imparted to his mind. One other specimen of his mode of interpretation will suffice. In Rev. xi. 12, 13, mention is made of *Pergamus*, where the martyr *Antipas* was slain. By *Pergamus*, he says, is meant the Christian Church in general, from Gratian, A. D. 380, to A. D. 1300. And this is his way of proving it. *Ephesus*, or "Aphesis," represents the church till the time of Constantine; *Smyrna*, which is distant from *Ephesus* about 120 furlongs, towards the north, and therefore farther from the sun, or light of the Gospel, represents the church, from Constantine to Gratian; and *Pergamus*, which is situated farthest to the north of all the Asiatic churches, and is distant from *Smyrna* 540 furlongs, represents the church, during the period of its greatest degeneracy, from the time of Gratian to A. D. 1300. For these furlongs, of which, by-the-bye, not the slightest mention is made in the Apocalypse, mean years; and the name of *Antipas* the martyr, "tot penè literis et syllabis martyras hujus temporis declarat fore *Antipapas*." The great object, however, of Brightman's system of prophecy, both in his "*Revelation Revealed*," and in his "*Commentary on Daniel*," is to prove that the POPE is that *Antichrist*, whose reign is limited to 1290 days, or years, (Dan. xii. 11, 12,) and who is then foredoomed by God to utter destruction. Commencing this date from the attempt of Julian to rebuild the temple of Jerusalem, when "the abomination that maketh desolate" was set up, about A. D. 360, he found that the appointed time would expire A. D. 1650 exactly. And, consequently, the first period of 1290 days being known, the second of 1335 days, which adds just forty-five to the former, must of necessity terminate A. D. 1695:

"When all the saints shall be blessed, who shall have a glorious resurrection, and be raised out of the dust of destruction, and every one of them shining like the firmament and stars, shall see New Jerusalem coming down from Heaven, and themselves enrolled citizens thereof.\*

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\* Brightman's Commentary on Daniel, c. xii. 11, 12. We quote this from a translation of his works printed in London, 1644.

Time has ruined his calculations. Yet the revelations of this pseudo-prophet were, for a long time, regarded by certain religionists with such veneration, that, after an interval of eighty years, no less a divine than Dr. Henry Hammond thought it necessary to expose their folly. But, notwithstanding this, the authority of Brightman is still appealed to by such writers as Mr. Faber.†

The treatise of Lord Napier, which he entitled "*A Plaine Discovery of the whole Revelation of St. John,*" was first published A. D. 1563, and dedicated by him to King James VI. A great part of this book, which, however mistaken the author might be in his system, appears to have been written with the utmost seriousness, is occupied in arranging the synchronisms of Daniel and the Apocalypse, and fixing the precise duration of the periods which intervene betwixt the sounding of each of the seven trumpets and the out-pouring of each of the seven vials. He proves very ingeniously, that the seven trumpets of the VIIIth, IXth and XIth Chapter, and the seven vials of the XVIth Chapter, relate to the same period; that the period at which the first trumpet was sounded, and the first vial poured out, was A. D. 71; that the interval betwixt the sounding of each trumpet, &c. is exactly five jubilees, or 245 years; that the seventh and last trumpet contains the day of judgment and the general resurrection; and, consequently, that as this trumpet began A. D. 1541, the era of the Reformation, it would end 245 years after, A. D. 1786.

"Not," says Lord Napier, "that I meane that that age, or yet the world, shall continue so long; because it is said, that, for the elects' sake, the time shall be shortened: but I meane, that if the world were to endure, that seventh age should continue until the yeare of Christ 1786."

Lord Napier, in fact, was clearly of opinion, that, for the elects' sake, the time would be shortened very considerably, and that the day of judgment would arrive somewhere betwixt A. D. 1688 and A. D. 1700. It can hardly be necessary in the present day to examine the proofs of this hypothesis, though they are very plausible, and to many of his readers, at that time, probably appeared unanswerable. In removing the objections from *Mark* xiii. 32, he shows considerable skill; and as all succeeding writers, who have followed him in supposing that the end of all things is at hand, have not failed to avail themselves of his argument, we shall state it in his own words.

"Although it be said in *Marke*, that the day of judgment, and houre thereof, none doth know, yea, not the Sonne, but the Father only; yet let none be so

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† Supplement to Dissertation on the 1260 years, pp. 34, 36.

base of judgment as to conclude, thereby, that the yeare or age thereof is also unknown to Christ, or unable to be known any ways to his servants. . . . Although the Spirit of God hath hitherto concealed these mysteries from them whom the knowledge thereof might have endamaged; yet that proveth not that the same shall be hid from us, to whom the knowledge thereof might bring repentance and amendment. For as the foreknowledge of death, to him that were to live long, might make the foreknower negligent of his duty to God, and careful to provide inordinately for his long life here; where-through God hath made the houre of death uncertain till it approach, even so, if the foreknowledge of the latter had been granted to men any wayes long before it come, that long-assured continuance of the world, fore-known by them so long before, had made them to become more careful, *per fas et nefas*, for their families and posterities, that were long to stand, than for that Heavenly Kingdom, that were long to be delayed. And therefore was that mysterie justly, by the providence of God, closed from our predecessors; but certainly, so soone as that day beginneth to approach, God, by his Scriptures, shall make the age and yeares thereof to be manifested, as a spur, in his mercie, to move the elected sinner to repentance, and a testimonie, in God's justice, against the hard-hearted mis-believers, continuing in sinne."

In conclusion, from the old conceit that the creation of the world in six days, was designed to show, that it should exist just six thousand years,—a thousand years being with the Lord as one day; from this convincing argument, and from an accurate collection of all the prophecies fore-showing the time of Antichrist, &c. he infers, that "the end of this world will fall about the year of Christ 1697, or the year 1699."

(To be continued.)

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## SELECTED PAPERS.

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### THINGS THAT HAVE BEEN.

*From the Gospel Messenger.*

The following is an extract from a sermon preached by Dr. Reynolds, Bishop of Norwich, before the English Parliament in 1656. How far it is a picture of some things in these days is left for the discerning reader to determine for himself. The fancies of men in religious matters, like the variations in the fashionable world, are not always as new as their inventors suppose. Many of them have been tried and exploded as dangerous to good order, and unfriendly to piety.

"But I must apply my exhortation in the use of this doctrine unto those, who must do more than pray, who have hands, as well as knees: power as well as prayer, to put forth to God. In how unsettled and discomposed a condition the Church of God is yet among us, every man's eyes see, and (I think) every good man's heart doth sorrow to see the holy ordinances of Christ by multitudes quite forsaken, the holy truth of Christ by many corrupted with the leaven of heresy and blasphemy; emissaries, walking up and down to draw away credulous and unstable souls into by-paths, every 'ignis fatuus' which doth mislead them. Multitudes of active and vigilant enemies, who know to

work under a disguise, and by good words and fair speeches, to deceive the hearts of the simple. Multitudes of credulous, ductile, and unstaidd spirits tossed up and down, and 'carried about with every wind of doctrine by the sleight and cunning craftiness of men, who lie in wait to deceive.' We see how fast these evil weeds have grown; what advantages the enemy hath taken in all places to sow his tares and lay his leaven; how greatly his hopes have been raised, and his attempts encouraged by the experience which he hath, of the lubricity and instability of the vulgar people amongst us. As it is said that the chief priests moved the people against Christ, (*Mark*, xv. 11.) so the common enemy instils his poison into the people, to try if, by degrees, he can bring things into a flame and commotion, like that, *Acts* xiv.; and then have some crafty Demetrius in a readiness to cry up Diana. And you may observe how cunningly the scene is laid:—

“ 1. Cry up a boundless and universal liberty for every man to teach, to publish, to instill into others whatsoever doctrines he please, be the tendency never so destructive to truth, peace, and godliness.

“ 2. Cry down the coercive power of the magistrate, in matters of religion, that so there may be no hedge to keep the wolves out.

“ 3. Bring into contempt the faithful and able ministers of the Gospel, as hirelings and seducers; that so whatever arguments they shall produce in defence of the truth, may be wholly enervated and blown over by the prejudice against their persons.

“ 4. Decry learning, and the schools of the prophets, as things rather dangerous than subservient unto religion; that so there may be no smith in Israel, least the Hebrews make them swords and spears.—(*1 Sam.* xiii. 19.)

“ 5. Cry down the maintenance of the Ministry, that, when that is wholly taken away, no man may breed his child to a hungry, lean starved profession: that so emissaries, who shall have an invisible maintenance from abroad, may have the freer entertainment to spread their snares.

“ 6. Put doctrines, which in their own proper colours, would not be swallowed, into a disguise; give them a periwig (if I may so speak) and another name that they may not be known to be the things which they are; that, in the dark and under a veil, Leah may go for Rachel,—and, in a mantle, the Devil may be Samuel.

“ I doubt not, but that your eyes are open to see the danger: I beseech you, let your hearts be awakened to consider of expedients to prevent it.”

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THE CHRIS-TIANS.

This sect is said to number 260 ministers and congregations, and 20,000 communicants in this country. Among the absurd and dangerous tenets, to be derived from their own publications, is the belief that the true ministers of Christ are moved by an inward and sensible call which cannot be misunderstood, which extends to females as well as males, and gives them an apostolic infallibility as well as the power of working miracles; “The jerks,” says one of the writers, “is a great miracle. “I have seen people jerked, by an invisible power, with such velocity, that if it had been done by an external force, it would have killed them in a minute: and still they received no injury. Besides this, there have been, in the bounds of my acquaintance, many miraculous cures performed, in answer to prayer. I have been acquainted with several of the people who were healed and some of these cures I have seen myself; I as firmly believe that the elder David Haggart had the gift of healing, as that the apostles had. He has fallen asleep, but there are many alive who saw him perform cures; and what I saw myself put the matter beyond doubt with me.”

The Christians further believe, that Thomas Muncer or Munzer, the companion of Stubner and Storck, who pretended to act under "divine impulse," to be favored with "visions and revelations," and to "work miracles;" but who, failing by these means to accomplish his purpose undertook to effect it by the sword, and fell before the Elector of Saxony in 1525—they believe that this same Thomas Munzer, was the greatest and wisest of all the Reformers.—"Munzer," say they, "was the man: who placed the doctrine of the Reformation on its true ground and proper basis."

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CONFIRMATION.

*From the Gospel Messenger.*

In our last we gave an extract from the works of the great reformer, John Calvin, upon this primitive rite, showing that his followers have lost sight of a practice which he wished to see maintained. Though it would seem from Calvin's remark in the extract, that he doubted the apostolical authority of Confirmation, yet in his comment upon the expression of St. Paul in his epistle to the Hebrews? "The laying on of Hands," he plainly shows it to have been practised by the Apostles. "Young persons," says he, "when their infancy was passed, and they had been instructed in their Faith, offered themselves for catechism, which they had after Baptism; but, another rite was applied, viz. the imposition of hands." It is not our present design to go into an examination of ancient authorities for this ordinance, but that it is in reality of great importance, and a rite which ought to be reverently preserved in the visible church would seem to be the opinion of a large body of Protestant Christians, from the following extract and remarks:

In a "Report of a Committee of the General Assembly of the Presbyterian Church, with respect to a plan for disciplining baptized children, there is the following candid acknowledgment on the subject of Confirmation:—

"It appears that a rite called Confirmation, was administered by the imposition of the hands of the Minister, or Bishop, or Elder, together with prayer, on baptized children, at a certain age. Both Calvin (in this institution, b. iv. c. 19. s. 4.) and Owen, (in his Commentary on the Hebrews, c. vi. v. 3. p. 33. vol. 3) acknowledge that this practice existed at a very early period in the Church. The latter thus states its design:—'When they (that is, the children of believers baptized in their infancy) were established in the knowledge of these necessary truths, (of which he makes mention before,) and had resolved on personal obedience unto the Gospel, they were offered unto the fellowship of the faithful: and on giving the same account of their faith and repentance, which others had done before they were baptized, they were admitted into the communion of the Church, the elders thereof laying their hands on them, in token of their acceptance, and praying for their confirmation in the faith.' This rite, which originally was confined to those who were baptized in their infancy, was afterwards administered to adults, immediately upon their baptism. (King's Primitive Church, part II. c. 5; Bing. Ecc. Ant. b. xii. c. 1. s. 1.) In process of time, when the Church became grossly corrupted in her practice as well as doctrine, it was administered to infants immediately after baptism, that they might receive the Lord's Supper. (Bing. Ecc. Ant. b. xii. c. 1. s. 2.) This historical fact, while it exhibits a most deplorable superstition, strikingly illustrates the design of Confirmation, as already stated from Dr. Owen."—Report, &c. p. 14, 15.

The Report then quotes an eloquent passage from Hooker, whom it styles the "judicious Hooker," and proceeds:—"This rite of Confirmation, thus administered to baptized children, when arrived to competent years, and previously

instructed and prepared for it, with the express view of their admission to the Lord's Supper, shows clearly that the primitive Church, in her purest days, exercised the authority of a mother over her baptized children.

With regard to the opinion of the authors of the Report, and of Dr. Owen, that confirmation was administered by the Ministers or Elders, whom they also style Bishops, it may be sufficient to adduce the following from the "judicious Hooker," which occurs in the same section that contains the passage on which they bestow so much commendation. "The cause for severing Confirmation from Baptism (for most commonly they went together) was sometimes in the Minister, which being of inferior degree, might baptize but not confirm, as in their case it came to pass whom Peter and John did confirm, whereas, Philip had before baptized them." Quoting these passages which have been adduced in this sermon from Cyprian and Jerome (page 9,) the "judicious Hooker" observes, "By this it appeareth that when the Ministers of baptism were persons of inferior degree, the Bishops did after confirm whom such had before baptized."—Eccle. Pol. book v. sect. 66.

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PROSELYTISM.

Mrs. Somers, when I entered her cottage, was not recovered from the flurry of the conference, which had just ended. Had I indeed been two minutes sooner, I should have encountered this female missionary upon the field of battle. "What is the matter," I said, "my good Mrs. Somers? Who has disturbed you in this manner?" "Oh! Sir," she replied, "I am quite out of breath, and I was never so angry before in my life. We have had here one of the strangest ladies, Sir, that ever was seen in the world. Could you have thought it, Sir? She says that this Bible of mine is good for nothing. Why, there is'n't a more beautiful Bible in all the parish. I defy any body to show me another equal to it. I have had it these fifty years. You know my Bible, Sir. You have looked at it, and praised it very often. Look at it again, Sir, she can be no Christian, nor gentlewoman, I think, that finds fault with my Bible."

Thus she was running on, exhausting her scanty breath, and full of indignation against the supposed injury, which she had received. "Well, well," I said, "my good Mrs. Somers, sit you down, and compose yourself, and we will have a little talk about it. You may very properly set a high value upon this sacred book; it contains the words of eternal life. But besides that, it may well be a great treasure to you in itself. It is one of Barker's Bibles, which are much prized every where; those red lines are very pretty; and although you have been using it constantly for so many years, it is not much the worse for wear. Any person of common taste and judgment must be pleased with this Bible; and it is no wonder, that one who has possessed it so long, and has studied it so much, both in sickness and in health, should be a little mortified to hear it made light of. But are you quite sure, that you did not mistake the lady's meaning?"

"Oh! no, Sir," she interrupted me eagerly; "I could not mistake her; she was plain enough about that." "Why, what did she say?" I inquired: "Tell me, if you can remember them, the exact words." "O dear! Sir," she answered, "I cannot remember one quarter of what she said. She said a great deal indeed; but this, I am sure, was a part of it. "What is your Bible worth? It is good for nothing." "Perhaps," I said, "in speaking those words, if she did really speak them, the lady did not lay so much stress upon the word *your*, as you yourself have now done; and so she might have meant, not *your* Bible in particular, which I hold here in my hand, but all Bibles whatsoever; the Bible itself, in general."

“Then she must be a wicked woman indeed, if she meant to speak in that manner; far more wicked than I thought her before. What, Sir, To ask, what is the Bible worth; and to say the Bible is good for nothing; surely this is very strange, Sir, and very wicked; and I cannot help lifting up my hands in astonishment at it.” And so she did, whilst she spoke; and horror too was strongly marked in her countenance; for she was pious in proportion to her knowledge and beyond it.

“Well, but,” I said, “let us see our way a little. Perhaps there was something more spoken in the very same sentence, than merely those few words.” “Oh! yes, Sir,” she replied, “a great deal more.” “Well then,” I continued, “if she used many more words in the same sentence, she might possibly have meant something very different from what you imagine. Suppose, for instance, when she came in, that she had found you reading this nice Bible of yours; and that she might have feared, lest you should put your trust in reading, alone; and so to warn you of that danger, she might have said, what is your Bible worth? Your Bible is good for nothing; unless you practise what you read there.”

Here she stopped me at once, not being able to restrain herself to hear me out. “I understand you very well, Sir; but I am positive that she meant nothing of that sort; for she never talks about practice, Sir. No, no! she thinks that the greater the sinner, the greater the saint. And, would you believe it, Sir? she finds fault with your discourses, and says you are not a gospel preacher, because you tell us that we must be good, and practice what we read, and that without holiness we shall never get to heaven. No, no, Sir! she scorns good works, and calls the doers of them your moral men, and declares that they will never be saved by the gospel.—So that you see, Sir, as clear as God’s sun at noon-day, that she never could have meant to say anything of the kind which you have supposed.”

Having now ascertained that this female stranger had been meddling with my name and ministry, and endeavouring to undermine the confidence which was reposed in me by these aged members of my flock, I began to consider the affair as much more important than it had appeared to me before, and I was the more anxious to discover what were the actual things which she had said, and what was the impression which she had made, that I might set about more effectually to counteract her machinations.

“Do you know,” I inquired, “whether she has ever been to our church?” “No, that she hasn’t,” was her reply, “for I told her to go there, and then she would find out for herself what sort of instruction you give us, Sir, when you preach to us.” “And pray,” I inquired again, “what did she say to this?” “Oh,” says she “I cannot think of such a thing as to sit under Dr. Warton. He does not preach the gospel: he is one of your moral preachers, and will never save your souls that way. So I said to her, Why, Ma’am, you need not sit under him in such a church as ours. I warrant you the pew-opener will get you a sitting in the gallery; and then you may be on a level with him, or above him, if you like that better. Upon this, Sir, she was a little angry, and said, “You mistake my meaning, good woman; to sit under a person, is to hear him, and to be instructed by him.” Oh, says I, I ask your pardon, Ma’am; we never use such language here; but, if that be all, you cannot do better than sit under Dr. Warton, as you call it; and if the folks would not hear him only, but do what he tells them, as the Bible also bids them, then methinks they would not be far from the Kingdom of God. For this too have I read in my Bible. Do you remember it, Ma’am?”

“Upon my word, Mrs. Somers,” said I “you talked very well to this lady. And you might have put her in mind, that it was Jesus Christ himself, our blessed Lord and Saviour, who mentioned something of that sort to the scribe in the gospel, when he came to question him about his doctrines; and how we

are told also, that Jesus loved the youth, who had faithfully kept all the commandments, and how he wished him to do one good work more; namely, to sell his property for the benefit of the poor. Could she have better authority for the excellence of the moral duties than the authority of Jesus Christ himself? He loved the young man, who performed those duties, he praised the scribe, and reasoned well about them, and told him that he was not far from the kingdom of God; but what is more; in his divine sermon on the mount, he preached every one of those very moral duties, and commanded men to observe them, and declared most awfully, that at the day of judgment, he would not accept those who cried out, Lord, Lord, but those who did the will of his heavenly Father. You see, therefore, my good Mrs. Somers, that I should make a bad minister of Christ's gospel, and that I should preach very little like my great master, if I did not preach, and enforce, with all my might, such morals as tend to make individuals, and families, and nations virtuous, prosperous, and happy. And it would be still worse for that man, who should venture to speak of those morals, as if they were to be despised, or undervalued. Remember what Christ says on that subject, and how he threatens those who break the least of God's commandments, and teach or encourage other men to do the same. In short, the end of all Christ's preaching was to bring sinners to repentance, to make them holy, and thus to prepare them for heaven; and the end of all our preaching should be exactly what *his* was. This then being so plain, and the apostles having acted according to this pattern, I cannot persuade myself, but that you must be mistaken here again with respect to the lady's meaning; and I think it probable, that she only intended to tell you, that the best morals in the world, without faith in Christ, would be of no avail to any man; which is perfectly true; and that is the doctrine which I preach, and no doubt it is the doctrine of every other minister of the Established Church. It is your own doctrine, Mrs. Somers, is it not? You go to church, and partake of God's ordinances; you are sober, and honest in all your dealings; you keep your tongue from evil speaking; you try to practise every duty belonging to your station; and yet you know very well, that your best services of this kind are but imperfect after all, and could never of themselves entitle you to the reward of heaven; and that your only dependence for the acceptance of such services, is upon God's grace through Jesus Christ. This must have been the lady's meaning."

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## SUMMARY OF ECCLESIASTICAL AND RELIGIOUS INTELLIGENCE

**MORAVIAN MISSIONS.—LABRADOR.**—A letter from the Missionaries at Nain, dated August 10th, 1827, says, "We now behold that which our first Missionaries in Labrador sometimes almost despaired of ever seeing, even a flock of Christ, consisting of Esquimaux, who from their hearts love the ways of the Lord, and desire to keep His commandments, that they may walk worthy of their Christian profession."

The number of those belonging to the congregation is 231, of whom 90 are communicants, 50 baptized adults not yet admitted to the Lord's Supper, 91 baptized children, and two candidates for baptism, and eight on trial: in all, 241.

**ORKKAK.**—The Missionaries at this station write under date of August 20th: "In regard to our Esquimaux congregation, we may observe, that it is not unlike a hospital, containing patients of various kinds, and that, according as each at-

to the prescription of the good Physician, applies himself to the merits of Jesus' life, sufferings, and death, and takes out of His fulness grace for grace, in the same degree does he approach to perfect soundness; and, being purged from dead works, is enabled to serve the living God. All appear to be convinced of their lost condition by nature, and all from time to time assure us that it is their earnest desire to live to the joy and honour of their Redeemer; but many have still to learn, that the humble frame of a pardoned sinner, and the daily experience of the cleansing power of the blood of Christ, are altogether opposed to that spirit of presumption which says, "Let us continue in sin, that grace may abound."

"On the 13th September, 1826, we celebrated with our Esquimaux, a solemn and blessed jubilee, fifty years having elapsed since the commencement of the Mission at Okkak.

"During the past fifty years, 240 adults, and 210 children, have been baptized at Okkak, and 151 persons admitted to the Holy Communion; 165 have departed this life. The congregation consists at present of 97 communicants, 15 candidates for that privilege, 26 baptized adults, 119 baptized children of both sexes; in all, 257 persons. To this number may be added, 31 candidates for baptism, and 51 persons, adults and children, who are receiving instruction, though not yet members of our Church. The total of individuals under our care, residing at Okkak, amounts to 353."

GREENLAND.—*Newherrhut*, May 18, 1827.—Extract of a letter from Brother John Lehman—"I wish now to give you some account of our Christian Greenlanders. The number of the whole congregation is 370; among whom 184 are communicants. I may with confidence call this division of our flock, a people of God. Their Christian walk and conversation have afforded us great joy during the past year. Several, who had left us, and were straying in the wilderness, have returned to the fold, and, as prodigal sons and daughters, sought and found re-admission to their heavenly Father's house.

"Our communicants, we may truly declare, are intent upon enjoying that fellowship with the Lord their Saviour, which, amidst many imperfections, supports them, and enables them, through His grace, to walk as children of the light. Every participation of the Holy Communion strengthens them anew in their spiritual course, and in the faith of the Son of God, who loved us and gave Himself for us. We have likewise cause to rejoice over our young people and children. They are obedient, and listen to the serious and loving admonitions given them; and when they forget them, and fall into error, they are generally willing to own their own faults, and to seek pardon and grace from the Lord.—That the members of our congregation delight in the word and worship of God, was proved by their diligent attendance at Church, whenever we met in his name; and their attention and devotion were manifest on all occasions."

LICHTENFELS, May 12th, 1827.—Letter from Michael Eberle—"As to our Greenland congregation, we have cause to rejoice over them in general. Most of them seek to spend their days in communion with God our Saviour, and those that are differently disposed are very few. They diligently attend church, and the Lord is present with us, which is felt in a peculiarly encouraging manner, on festival and communion days. These are, indeed, days of blessing, when old and young are again re-animated by the divine life."

SOUTH AFRICA.—Accounts from the Cape of Good Hope to the 2d November, 1827, state that the new establishment at Elim now numbers 94 inhabitants; 16 Hottentot houses are finished, and 4 more in a state of forwardness. There and at Guendenthal the internal state of the congregations was highly pleasing, and at Gruenekloof the missionaries had been greatly encouraged of late by several circumstances proving the power of the spirit of God among the Hottentots. Brother Halbeck had been induced to repair to Cape Town, by a letter of the

Lieutenant Governor, tending to remove all apprehensions of insecurity, in order to concert measures concerning the commencement of the mission among the Tambooki nation.

**PRAYER BOOK AND HOMILY SOCIETY.**—The Sixteenth Annual General Meeting of this Society was held on Thursday, May 8th,—the Right Honourable Lord Bexley, President, in the Chair.

The Report stated, that in the last year, the issue of bound books had increased by 1,000 copies, in the last two years by 4,000; the tracts in the last year by 30,000, in the last two years by 60,000; that the number of the former issued by the Society from the first was 154,980, of the latter 1,230,500. That during the last year 590 vessels in the port of London had been visited by the Society's Agent, in order to promote public worship on shipboard when at sea, to supply the men with Prayer-Books, and to call their attention to the Homilies of the Church. That seamen in general are far from averse to attendance on the ordinances of religion; that the neglect of these means is usually attended with disorder among the crew, while attention to religion produces the happiest effects; that many commanders are very thankful for the labours of the Society, and the Prayer-Book and Homilies prove very acceptable to sailors.

In Ireland, during the year, 2,684 Prayer-Books, 1,025 in the Irish character, 1,659 in English, had been circulated by this Society through the medium of clergymen; also 2,100 copies of a book of Select Homilies.

In South America the Liturgy, in Spanish, had proved very acceptable. In India, translations in Hindoostanee and Bengalee had been effected. The Liturgy had also been translated into Indo-Portuguese, and into Malayalim; the Litany had been translated by Dr. Morrison, into Chinese, and the Society had lately published the Morning and Evening Services in Persic.

The Rev. E. Sidney assisted the Agent of the Society in forming a Branch Association in Yarmouth; and could bear testimony to the Society's useful labours in that place. A number of persons assembled together for the purpose of circulating the Prayer-Book, and Select Homilies, among the seamen: in the course of their proceedings they met with a man who called himself "A Methodist;" they offered him an address to seamen, but he refused to receive it, alleging, it was a church concern altogether, and he would have nothing to do with it; but they persuaded him to take it home—and he was so struck with it, that the next time the Agents called upon him, he told them he entertained a very different opinion of their motive, and prayed God to bless their exertions. Another instance was that of a Dissenter, to whom they offered a Prayer-Book and a Homily. He told them, that if they left it, it would not be read. He was a Dissenter from principle, and as for their Church-Books, they were mere form; he disliked all forms, and would have nothing to do with them. But, notwithstanding this declaration, they persuaded him to take it in, and read it. In a short time he returned the Homily with thanks, saying, that he had read it with pleasure, it was a very excellent sermon, but the Prayer-Book he must keep. He observed that we were bound to wipe off the stain which seamen had inflicted on the national character by their immoral conduct among those who had no opportunity of knowing or mixing with any other class of Englishmen.

Dr. Charles Manners Sutton, Archbishop of Canterbury has deceased. He is succeeded by Dr. Howley, Bishop of London, who is succeeded by Dr Bloomfield, Bishop of Chester.

**IRELAND.**—The Earl of Mountcashel in a speech delivered before a Missionary Society, says that the number of conversions from the Roman Catholic faith, during the last year in Ireland, was about TEN THOUSAND, and that the greater number of these came over quietly, without any public notice being taken.

**CHURCH MISSIONARY SOCIETY.**—Anniversary (23th) May 6. Admiral Lord Gambier in the chair. Receipts, £41,308.—Expenditures, £31,027.—Missions, in Western Africa, the Mediterranean, (including that to Abyssinia for for which Missionaries have been sent out,) Calcutta, North India, South India, West India, Ceylon, Australasia, West Indies, and North-West America.—Teachers—European 145—Native 352. Schools 303. Scholars 12,574.—Missionaries died, returned home or left, during the year, 18—sent out, 20. Candidates received, 11.

**THE SUMNERS.**—The elevation of Dr. Sumner will afford the unusual and almost unprecedented spectacle of two brothers seated on the Episcopal bench at the same time. We believe there are only two similar instances to be found in the history of the English Church: the first, in the early part of the 12th century, when the sees of Canterbury and Chichester were filled by Radulphus and Sefredus; and the other in the reign of King James I. when George Abbott was Archbishop of Canterbury, and his brother, Robert Abbott, Bishop of Salisbury. The Sumner family has already given two Provosts to King's College, Cambridge, and one of its most eminent masters to Harrow school.—*Globe*.

**KING'S COLLEGE.**—It is now eight weeks since the Duke of Wellington presided at a meeting, the object of which was to open a subscription for the foundation of a College in London, where the youth of the metropolis might be educated agreeably to the principles of the established church. At that meeting it was stated that the undertaking would not be commenced until a minimum sum of one hundred thousand pounds was subscribed. Within two months the Rubicon has been passed, and this large amount realised. The subscription is still proceeding rapidly; so that the establishment of a splendid institution, as proposed by the promoters of the design, may now be considered certain.—*Literary Gazette*.

**EDUCATION IN FRANCE.**—The King of France, by royal ordinance of the 16th June, has wrested the public schools from the hands of the Jesuits. This is a great victory to the Liberals. The existence of the Jesuits in the country is one principal ground on which the impeachment of the late ministers is urged in the Deputies.

The Rev. George Grout, Missionary at Grimsby, was admitted to the Holy Order of Priests on Sunday, the 10th September last, at York, by the Bishop of Quebec.

**COBourg, 19th SEPTEMBER, 1823.**—The Lord Bishop of Quebec made his first visitation to the district of Newcastle last week. Shortly after his arrival at Cobourg, a deputation of the principal inhabitants of that place and its vicinity waited upon His Lordship with the following address.

To the Right Reverend Father in God, CHARLES JAMES, Lord Bishop of Quebec:

*May it Please Your Lordship,*

WE the undersigned inhabitants of Cobourg and its vicinity, members, adherents, and friends, of the Church of England, avail ourselves of the opportunity afforded by your Lordship's first pastoral visitation to this district, to offer our sincere congratulations to your Lordship on your elevation to a station where your well known piety and zeal cannot but add increased success to the cause which has hitherto so warmly engaged your Lordship's interests and exertions.

While your Lordship's desire, as an "overseer of the Church," to guard and

advance the spiritual interests of this Province generally affords us unfeigned satisfaction, we have other and more individual sources of pleasure in the prospect of the celebration of those rites and ordinances of our Church, which knit every branch of the community together in the bonds of Christian fellowship, and by their solemnity and importance, give an increased incitement to the due fulfilment of our moral and religious duties.

To this we beg to add the contemplated formation of a society in connection with that venerable Institution in the Mother Country by whose exertions the cause of true religion has been so eminently furthered; in which design we both hope for and solicit your Lordship's countenance and aid.—A society which, by affording the means of diffusing the light and consolations of religion where they may hitherto have failed to penetrate, will be hailed by all as the harbinger of joy to the "wilderness," and the herald of gladness to the "solitary place."

To those amongst us whose attachment to the forms and doctrines of our venerable Church has, from the first dawn of reason, "grown with our growth and strengthened with our strength," as well as to those whose access to her pale has been more recent, every thing which has a tendency to promote the spread of her pure and mild principles is matter of no ordinary interest. We cannot but warmly desire that all men should be enabled to participate in that which has been to ourselves the guide of erring youth, and to which we look forward as the stay and consolation of declining age.

We beg leave to offer to your Lordship our sincere wishes that you may enjoy years of continued health and usefulness and that under your superintending care we may witness the advancement of our Church, to which, alike from claims of national as individual affection, we feel a devoted attachment. Satisfied that her tenets are those of "pure religion and undefiled," we view her success and prosperity as a sure indication of the approach of that glorious period when earth's remotest corner shall hear the glad tidings of the gospel of peace, be actuated by its influence here, and enjoy its promised blessings hereafter.

Signed by about ninety persons, almost all the heads of families.

To which his Lordship was pleased to make the following reply:—

GENTLEMEN,

Inhabitants of Cobourg and its vicinity, members, adherents, and friends of the Church of England

Accept my sincere thanks for your warm congratulations on my elevation to the Episcopal Office, and I beg to assure you that the interests of the Church in this part of my diocese, shall ever be the object of my care and solicitude.

I derive great satisfaction from your expressions of regard to the rites and ordinances of our Church, and I heartily concur with you in the sentiment that their tendency is to promote Christian charity, and preserve her members "in the unity of the spirit, the bond of peace, and in righteousness of life."

Your intention of forming a district committee in this town, for the promotion of Christian Knowledge, in connection with the Parent Institution, I highly approve, and you may depend on my countenance and support towards carrying into effect so desirable an object.

I congratulate you on your attachment to the doctrines and formulas of our truly Apostolic Church. Their best recommendation is, that they have the Holy Scriptures for their foundation, and speak not the words which "man's wisdom speaketh," but the words which "the Holy Ghost teacheth."

Your kind and affectionate wishes that I may enjoy years of continued health and usefulness, I duly appreciate. Length of years may be deemed a blessing, if those years are devoted to the service of Almighty God. And may he in his mercy grant that my life may be employed in successfully propagating the Gospel of his Son our Saviour Jesus Christ. I am deeply impressed with the awful responsibility that now devolves on me, but I look for strength—not my own—to

enable me faithfully to discharge the important and sacred duties of my office.—I implore the Divine blessing on all our undertakings designed to promote his glory, the happiness of one another, and of all our fellow-creatures.

Immediately after which, a meeting was held for the purpose of forming a District Committee in connection with the Society for promoting Christian Knowledge, when the Right Reverend the Lord Bishop of Quebec, being requested by the meeting, accepted the office of President of the Committee and took the Chair.

His Lordship (after prayers according to the Parent Society's prescribed form) stated the object of the institution to be the circulation of the Bible, Prayer Book, and such other of the Society's publications as are adapted to the religious state of this Province, either gratis or at reduced prices to the poor, and at the Society's prices to all members of this institution; and further recommended the general object of the Parent Society both as combining its efforts with those of the Sister Society for Propagating the Gospel in Foreign Parts, as well for its own vital importance.—It was then

**RESOLVED**, 1st.—That the Newcastle District Committee be now established under the rules and regulations of the Parent Society—(which were read.)

2d.—That a subscription of 12s. 6d. per annum, Halifax Currency, shall constitute a member of such Committee.

3d.—That a General Meeting of the Society take place annually during the Assizes for the District.

4th.—That a local depository of Books for the supply of the members be established at Cobourg as the place most central, under the direction of the Committee.

5th.—That the following officers be appointed :

*Vice Presidents.*

Rev. J. Thompson, S. S. Wilmot, Esq.

Rev. S. Armour, W. Boswell, Esq.

T. A. Stewart, Esq. E. Barnum, Esq.

T. Ward, Esq. B. Whitney, Esq.

Benjamin Throop, Esq.—*Treasurer.*

Rev. A. N. Bethune, } *Secretaries.*

George S. Boulton, Esq. }

Wm. H. Draper, Esq.—*Asst. Secretary.*

6th.—That a Standing Committee be appointed to meet Quarterly on the first day of the Quarter Sessions in this District, and that all the officers of the District Committee be ex-officio members thereof, together with the following Gentlemen:—Robert Henry, Esq., William Falkner, Esq., John Lodge Wilcocks, Esq.—and that five do constitute a quorum.

7th.—That the first meeting of the Standing Committee be on Tuesday the 14th of October next, at Stile's Tavern, to complete such arrangements as may be necessary for carrying into effect the objects of this institution.

8th.—That an annual Sermon be preached at Cobourg, to be arranged by the Quarterly Meeting of the Standing Committee next previous to the General Meeting, and that a collection be then made for furthering the views of the Society.

After which thanks were voted to the Lord Bishop for his conduct in the Chair, and the Meeting separated.

The following subscriptions and donations were obtained :

*Annual.*

The Lord Bishop of Quebec	£1 5 0	Rev. G. Archbold, <i>don.</i>	£1 5 0
Hon. P. Robinson, <i>don.</i>	1 0 0	Rev. A. N. Bethune,	1 0 0
Benjamin Throop,	0 12 6	Elias Jones,	0 12 6
Thomas Ward,	0 15 0	David Smart,	0 12 6

Rev. Jos. Thompson,	0 12 6	Zaccheus Burnham,	1 0 0
Robert Henry,	1 0 0	William Sowden,	0 12 6
Marcus F. Whitehead,	0 15 0	John Burnham,	0 12 6
John Gilchrist,	0 12 6	Arch'd M'Donald,	0 12 6
William Falkner,	0 12 6	Josiah White,	0 12 6
Barnabas M'Key,	0 12 6	Eliakim Barnam,	0 12 6
Sheldon Hawley,	0 12 6	Adam H. Myers,	0 12 6
Robert C. Wilkins,	0 12 6	Walter Boswell,	1 0 0
Dugald Campbell,	0 12 6	John D. Smith,	0 12 6
John Brown,	0 12 6	Edward Wilson,	0 12 6
Thomas T. Orton,	0 12 6	John Lodge Wilcocke,	0 12 6
William Bancks,	0 12 6	Benjamin Whitney,	0 12 6
Rev. John Grier,	0 12 6	John Grover,	0 12 6
David Ovens,	0 12 6	James Rowe,	0 12 6
Henry Rutlan,	0 12 6	Geo. M. J. Boswell,	0 12 6
Erasmus Fowke,	0 12 6	Job Fowke,	0 12 6
John T. Williams,	0 12 6	William Henderson,	0 12 6
William H. Draper,	0 12 6	James G. Bethune,	0 12 6
Mrs. Bethune,	0 12 6	Willis M'Kyes,	0 12 6
George S. Boulton,	1 0 0	James Robertson,	0 12 6
William Wallis,	0 12 6	Richard B. Muchall,	0 12 6
Alexander Davidson,	0 12 6	Rev. Samuel Armour,	0 12 6
Richard Hare,	0 12 6		

## ORIGINAL POETRY.

FOR WE ALL SHALL STAND BEFORE THE JUDGMENT SEAT  
OF CHRIST.

ROMANS XIV. VERSE 10.

Yes it shall come, (though yet some brief delay  
Should intervene), that dread, that awful day!  
Nor aught in Earth or Heaven itself more sure:  
But who unmov'd its terrors can endure?  
Dost thou believe thyself shall then appear  
Before the Eternal Throne, the Judge severe,  
That every secret thought thy soul concealed,  
Shall be before assembled worlds revealed?  
Oh say dost thou believe that there must be  
A Death, a Judgment, an Eternity?  
There stands the page before thee, and thine eye  
Hath trac'd the words of Him who cannot lie,  
Dictated by Himself; whoe'er thou art,  
Who read'st His words, yet layest them not to heart,  
Neglect, forget, pervert them if thou wilt,  
And add thereby presumption to thy guilt:  
Yet still thou shalt (thou hears't it now with fear)  
Before that dreadful Throne thyself appear!

Allowance will be made, the sinner cries,  
For human frailty, and on this relies:

Relies, because he wishes that there may,  
 And, self-deceiving; dreams his life away.  
 God will make no allowance, and unless  
 Thou comest to Him in perfect righteousness,  
 Thou shalt, since sin contented thee so well,  
 With spirits lost through sin forever dwell.  
 Who can be sav'd then of the sons of earth,  
 "Conceiv'd in sin," unholy from their birth?  
 Can such from nature fly, from sin refrain,  
 Can such a perfect righteousness attain?  
 Not of themselves; but, glory be to Heaven!  
 To us a Child is born, a Son is given,  
 And they who with a true and contrite heart,  
 Renounce their sins; and from those sins depart,  
 In the Redeemer's death alone confide,  
 Nor seek, nor hope, nor trust in aught beside,—  
 To them perfection without stain or spot,  
 The Holiness of Him who sinned not  
 Shall be imputed: cloth'd in this they may  
 Unmov'd await the terrors of that day,  
 When the dread blast shall shake yon vaulted skies,  
 The withering earth consume, the dead arise,  
 Thy spirit its immortal state assume,  
 And God immutably pronounce thy doom!

Nor ear hath heard, nor mortal eye perceiv'd,  
 Nor hath the vain weak mind of man conceiv'd,  
 Nor can the pen describe, or tongue relate  
 The bliss, the joy, the glory of that state,  
 'Ere earth's chaotic mass had shape or frame  
 Prepar'd for them who love their Maker's name.  
 Then well may those redeem'd by Heavenly love  
 Set *their* affections on the things above!  
 Oh well may those to whom by grace is given  
 The hope of pardon'd sin, the sight of Heaven,  
 Well-pleas'd return to Him who gave their breath,  
 And welcome with a smile the shaft of Death!  
 So when in Zion's courts (from childhood trod)  
 Old Simeon's arms embrac'd the infant God,  
 O'er his pale brow while holy rapture shed  
 Its beams of Seraph light, o'erjoy'd he said:  
 "Lord! let thy servant now depart in peace,  
 This earthly frame resign, this mortal cease."

Art thou prepar'd? doth not within thee cry  
 A small still voice, "I am not fit to die?"  
 Alas my brother! darest thou to delay,  
 And thus in thought to thy Creator say?  
 "It is too great a labor to prepare:  
 "The self-denial is too much to bear:  
 "These solemn thoughts that fill my soul with fear  
 "I will defer, till death approaches near:  
 "My life to Mammon and to pleasure spent,  
 "In time enough, to God I will repent."  
 Thus Satan prompts, with such vain hope deceives,  
 And as he wishes, idiot man believes.

Remember! for thou hast a soul to save,  
 "There is no hope, no knowledge in the grave  
 Whither thou goest." Perhaps this day, this hour  
 May summon thee a victim to its power.  
 Why *wilt* thou perish? By each vain delay  
 Thou plédgest Satan in his bonds to stay,  
 To rivet them more firm, to make them strong,  
 And tempt that vengeance, which has spar'd so long.  
 Oh! thus if thou shouldst die, each line, each word  
 Of holy writ thou hast, or might'st have heard,  
 Each faint conviction stifled in thy breast:  
 Yea, even these humble lines to thee address'd,  
 Shall speak against thy soul; then turn, oh turn,  
 Before Jehovah in his anger burn,  
 Before he leave thee to thyself, and swear  
 That in His people's rest thou shalt not share,  
 Turn unto Him, upon whose guiltless head,  
 For our offence the cup of wrath was shed,  
 The Lamb of God, who bids with heavenly grace,  
 The sinner and the vile to seek his face:  
 Who more than ye would ask delights to give,  
 Who would not ye should die, but rather live!  
 Lo! now the accepted time! yet bear in mind,  
 That if thou dost not seek, thou shalt not find.  
 Pause then, and if thou wouldst not hear in vain  
*Resolve* to seek: and, seeking to attain:  
 Not earth's deceptive, transitory joy,  
 Which follow'd will delude, and gain'd will cloy,  
 No! but the joys of that eternal rest,  
 Where never grief can come, or care molest:  
 Where, rais'd in glory from their former dust,  
 Forever dwell the spirits of the just,  
 Made perfect, holy, happy: where around  
 The Throne of Light eternal songs resound,  
 Glory and praise, the heavenly descant rings,  
 Unto the Lord of Lords, and King of Kings:  
 Glory to God on high, the Father, Son,  
 And Holy Ghost, Eternal Three in One.

Seek thou that kingdom! seek with earnest care,  
 And first by God's appointed method, prayer:  
 And let thy prayer be such as He would hear,  
 Humble yet ardent, ceaseless and sincere.  
 Though at the first He seem, as in a cloud,  
 (That He may prove thy faith) His face to shroud,  
 Let not thy spirit faint, thine ardor fail,  
 But still continue, and thou shalt prevail.  
 For know, that never yet did God on high  
 Disdain to hear the trembling sinner's cry;  
 And He will hear thee, and His mercy shew,  
 And lead thee in the way that thou should'st go.

Haply we chance, while wandering here, to view  
 Some aged sire the path of heaven pursue,  
 Who walks with God, and as he nears that shore,

Where sin is not, and sorrows are no more,  
 Feels that for him the world hath lost its charms,  
 The grave its sting, the future its alarms.  
 When thus, adorn'd with righteousness, appears  
 His hoary head, the scorners self revere.  
 But Oh, how lovely ! when ingenuous youth,  
 Taught by the spirit, seek the ways of truth :  
 And walk therein, devoting all their days,  
 Even to the last, in their Redeemer's praise ;  
 And pressing on as first their course began,  
 Increase in favor both with God and man.

How many half persuaded in their mind,  
 Convinced, convicted, yet continue blind  
 Call'd to repentance, and yet call'd in vain,  
 They shun it as a life of toil and pain,  
 Deeming the follower of the Crucified  
 Is every human happiness denied,  
 And, though he gains reward beyond the tomb,  
 Knows but on earth austerity and gloom.  
 And were it so, vain caviller ! wouldst not thou  
 For such reward to such appointment bow ?  
 Yea, age on age of misery endure,  
 If thus thou could'st eternal bliss secure,  
 But no ! our God requireth not, that here  
 His servants should be gloomy or austere,  
 For even here more happiness they know,  
 Than Mammon can afford, or sin bestow.  
 Lightly on him affliction's arrows fall,  
 Who seeks afar from this his all in all :  
 Who as a pilgrim treads life's weary road,  
 And looks not on this world as his abode.  
 Calm flows the stream of time content he lives,  
 With cheerfulness enjoys what mercy gives,  
 And to his brother's need, with liberal heart,  
 Of his own blessings hastens to impart.  
 Thus as he journeys on, with sweet controul  
 One constant feeling animates his soul,  
 And reigns therein unceasingly the same.  
 Love unto Him by whom salvation came :  
 Glory to God his aim : in all his deeds  
 The motive from this higher source proceeds,  
 Till sin, though yet innate, is so express'd,  
 Peace, peace alone, inhabits in his breast :  
 And, springing from this heavenly peace, his mind  
 Glows with a brother's love to all mankind.  
 Though oft, alas, injustice may prevail,  
 Though undeserved reproach his name assail,  
 Though many a wrong his wounded spirit grieve :  
 Even as he hopes forgiveness to receive,  
 He will forgive, yea more, he will bestow  
 Blessings for curses, benefits for woe,  
 And as his Master pray'd, that prayer renew  
 " Father, forgive ! They know not what they do."

There are emotions in the human mind,

That may be felt, yet cannot be defin'd :  
 That, brief and brilliant as the lightning's ray,  
 Flash o'er the raptur'd soul, then fade away,  
 And yet for years of care and grief repay.  
 Witness the patriot's : on the blood-stain'd field  
 His country's cause prevails, the foemen yield :  
 Faintly he joins in her exulting cry,  
 Then, more than happy, bows his head to die.  
 Yet rapture more refin'd than even this,  
 The Christian proves, a purer, holier bliss.  
 When holiest thought his kindling bosom fires,  
 When borne on eagle wings his soul aspires,  
 Spurns for a time earth's transitory ties,  
 Pierces in thought to realms beyond the skies,  
 And, Heaven's own glories dazzling on the view,  
 (Oh, bless'd illusion !) bids this world adieu.

Go, mingle in the scenes of pomp or mirth :  
 Go, seek with care the treasures of the earth :  
 Bid conscience rest, and let thine only aim  
 Be appetite, ambition, wealth, or fame !  
 Are they not noble, pure, and unalloy'd,  
 Much to be priz'd, and long to be enjoy'd ?

Child of mortality, to sorrow born,  
 Thou art but dust : to dust thou shalt return !  
 And though the chiefest of the sons of pride,  
 Yet to the charnel worm more near allied !  
 And yet thou doatest on these toys, so vain,  
 So born of folly, so alloyed with pain,  
 That scarce we know, or more to weep or smile,  
 That such pursuits thy little span beguile.  
 Time hastens on ! The moments as they fly  
 Should whisper to thine heart, prepare to die ;  
 Even now a portion of thy life hath fled,  
 Its close must come—its days are numbered  
 Time hastens on : but thou perhaps art young,  
 Thy frame with health, thy nerves with vigor strung.  
 So once were millions, they whose shrieks of woe,  
 Even now blaspheming fill the shades below ;  
 So once did they, ere death had seal'd their lot,  
 Resolve repentance, yet repented not.  
 Time hastens on ! That hour thou canst not shun  
 Is now more near—the sand yet further run.  
 Eternity ! Eternity ! that word  
 With such reluctance used, so seldom heard !  
 Eternity draws nigh ; oh, there is more  
 In that dread word, than reason can explore ;  
 Though thou should'st meditate thereon from day  
 Till days return, till reason should give way,  
 And too intensely strain'd, perception reel,  
 Thou could'st but little of its import feel.  
 Yet, must thou, through Eternity, abide  
 The doom this life was given to decide.  
 Yes idoll'd earth shall be despised at last,  
 When thou shalt wake (death's gloomy river pass'd)

Upon Eternity, and all shall seem  
That binds, or charms, or lures thee now,—a dream.

Oh! that my voice like Israel's shepherd king  
In sweeter tones redeeming love could sing;  
Oh! that my soul were like the prophets fir'd  
To loftier strains by heaven itself inspired!  
Thou wouldst not then with scornful eye survey  
My warning verse, or careless cast away.  
Cease vain desire! why, why should I repine,  
That not by me is wak'd a chord divine:  
That not to me, unknown of fame belong  
The fire of genius, and the gift of song:  
Thoughts that can now the dreariest gloom impart,  
Now sooth to holy rest the wounded heart?  
Such they might be, yet vain their magic tone,  
For man's obdurate heart is chang'd by God alone.

But man must aid; if now an hour there be,  
In which salvation shall be known to thee:  
And this should be that hour, in mercy given  
To find thy God, and make thy peace with heaven:—  
Oh! harden not thine heart, but in this hour,  
Even this, obey His Holy Spirit's power:  
Quit the gay, busy scenes of life: repair  
To some lone spot, to breathe thy soul in prayer:  
There let thy tears uncheck'd, repentant flow:  
There of thy Father seek to heal thy woe.  
So may He grant 'een all thou shalt implore,  
So teach, so guide, so aid thee evermore,  
That here on earth observant of his ways,  
Thy life may be devoted to his praise,  
Till, having run the race, and fought the fight,  
Thou mayest rejoice, accepted in his sight:  
And in the ethereal mansions of the bless'd,  
Forever and forever find a rest.

EMPOROS.

#### NUNC DIMITTIS, OR THE SONG OF SIMEON.

Lord, now lettest thou thy servant depart in peace according to thy word.  
For mine eyes have seen thy salvation.

Which thou hast prepared before the face of all people—To be a light to  
lighten the Gentiles and to be the glory of thy people Israel.

#### METRICAL PARAPHRASE.

Since now the promised hour has come,  
Should'st thou, O Lord, decree,  
Peaceful I'd seek the welcome tomb,  
And leave my soul to thee.

For lo! before this longing sight,  
Within these arms embrace,  
I've held the Lord of life and light  
The Saviour of our race.

That light that o'er the Gentile world  
Its rays shall shed abroad,  
And (idols from their altars hurled)  
Reveal the living God.

But chiefly Israel shall rejoice  
And songs of triumph sing  
To hear their own Messiah's voice  
Their Prophet, Priest and King.

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## CONDITIONS OF PUBLICATION.

This work is published every second month, and delivered to Subscribers in town, at Ten Shillings per annum; payable in advance. Subscribers, who receive their numbers by mail, will be charged one shilling and ninepence per annum for postage.

\* \* \* The AGENTS of the Sentinel are reminded that the next number will complete Vol. 2—and a settlement of accounts with the Printer will then be necessary, it is hoped they will exert themselves to collect and remit all arrears due on this volume, as speedily as possible.

## ADVERTISEMENTS.

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UNDER THE PATRONAGE OF THE LORD BISHOP OF QUEBEC.

THE REV. J. BETHUNE begs to inform the public that this Institution has been open since the Middle of May.

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Some portion of time will be set apart for Religious Instruction, either on Sundays or other days, as may be found most expedient.

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Ditto, in the Classics, Mathematics, or other Branches usually taught at the same time.....	10	0	

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Montreal, 1st July, 1822.

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