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THE

CHRISTIAN RECORDER,

VOL. I.

OCTOBER, 1819.

No. 8.

ORIGINAL COMMUNICATIONS.

ON MISSIONS.

The great exertions now making to disseminate the truths of the Gospel, are sufficient to awaken the most careless and indifferent to a sense of their importance; and when they perceive the great anxiety manifested by their friends and neighbours to send the religion of Jesus to the Heathen, many will be roused from the lethargy that binds them, and think of the state of their own souls. Hence the labour of diffusing a knowledge of the Lord Jesus Christ among Heathen nations, is attended with the happiest effects at home, by raising the curiosity of the lukewarm and nominal Christians, and obliging them to reflect upon their unhappy situation. To witness this zeal and activity, in spreading Gospel light among nations which have never yet heard its glad tidings, brings the matter indirectly home to the bosom of every individual; and when it is remembered, that most of the evils which deform society, proceed from the coldness of Christians respecting the principal doctrines of their religion, the peculiar grounds of their faith, their hopes, and their fears, every attempt to give them new strength and vigour, deserves the most cordial encouragement.

It is readily admitted, that the truths of the Gospel are apt to give umbrage to natural reason, and to humble the pride of man; but the doctrine of the fall and general corruption of human nature, upon which the rest are founded, are pressed upon us by daily experience; and as these are the most offensive, after believing firmly in their truth, the others become easy. Indeed the great labour and danger that a Missionary encounters in going to a savage nation, are sufficient of themselves to interest us in his welfare, and when we get interested, we are constrained to encourage and support him. We ask ourselves what he is going to teach, and the motives that direct him, and by answering such questions, our knowledge is refreshed, and we are ashamed not to be able to give a reason for the faith that is in us: we are not long satisfied with a cursory view of the doctrines of our religion; for if our minds continue serious, we put ourselves in the place of the Missionary, and consider what we would say to a Jew, a Mahometan, or Heathen, to induce them to become Christians. Nor will this fail of taking hold of our affections, and of producing that disposition of mind which ought to attend such labours.

Thus a more correct and devout knowledge of the Scriptures, a greater zeal, a more fervent spirit of prayer, attend Missionary exertions; so that as the Heathens are turned from darkness to light, those by whom they are converted become more and more perfect. There is a species of reaction accompanying this labour of love; every principle of Christian duty is brought into vigilant operation, faith, hope, and charity are employed, and the kingdom of Jesus is enlarged both at home and abroad.

In contemplating the Missionary labours of the present age, there are two things worthy of notice, which are in some degree opposite to one another, and both inconsistent with the true spirit of the Gospel:

1st.—A Missionary is deemed by many persons a term of ignominy and reproach—every thing base and contemptible is associated with the name, and this not by the enemies of the faith, but by many who deem themselves its most steady supporters. This is the more extraordinary, as the Apostles and their Disciples were undoubtedly Missionaries in the fullest sense of the word. They were selected to preach the Gospel among Jews and Gentiles, and yet those very persons, who rail against Missionaries of the present times, have no quarrel with them. St. Paul travelled through many nations, teaching the religion of the blessed Jesus; the different quarters of the world witnessed his labours; he was instant in season and out of season, and gloried in the cause. By the gainsayers, he was deemed an enthusiast, a madman, sacrificing the most splendid prospects of life in the most foolish manner, to the dissemination of doctrines which they considered offensive and disgraceful; but he knew that his commission was from above; that he had been sent to preach the Gospel; that he was a chosen instrument in the hands of God, to carry the joyful tidings of grace and glory to the uttermost parts of the earth. It is not intended to compare the Missionaries of the present day with this eminent servant of God; the powers and privileges conferred upon him, they do not possess; but they have the same message to communicate, and it is now as important as it was when first preached. In ridiculing the Missionaries, we are mocking St. Paul; nay, even our Saviour himself. It is no less remarkable, that many who despise Missionaries as wild fanatics, do not throw any contempt upon the Missions of the Church of Rome—it is professing Protestants mocking Protestant Missions. What can produce this difference? Is it lawful for the Roman Catholics to send messengers of mercy to the Heathen, and is it sinful for Protestants to do the same? Alas! this hatred of Missionaries too frequently proceeds from contrasting their zeal and devotion with our supineness; their example of self-denial, intrepidity, and indifference to what are called the pleasures of life, give us offence; we are displeased because these graces exalt them above us; we are

angry at the lively anxiety which they manifest for the welfare of the Heathen, and at their readiness to undergo any danger, labour, or fatigue, in order to save them. To these things are we to attribute the great offence which Missionaries are apt to give; for surely there can be no crime in preaching the Gospel. We have waited much too long; we have neglected this work till it is getting too late, and shall we be ridiculed and oppressed for awaking from our long slumber, and stretching out our hand to our perishing brethren?

Perhaps it may have happened, that some of those selected for this important employment have been found unequal to the task; but is this surprising? Are we so blind as not to see men daily failing in the discharge of duties far less difficult than this? Is it strange that a few tares should be found among the wheat? that some persons appointed to preach the Gospel to foreign nations, should be found timid and helpless, when separated from those they love, and placed in a new and unusual situation? Is it remarkable, that they are not all possessed of that prudence and circumspection, so necessary in keeping their views and conduct separate from the little jarrings and opposing interests of those among whom they sojourn? Are we to become indignant, because a few out of a great number of Missionaries have misapprehended their qualifications, and are not found able to maintain that respectability, which is essential to their success, or that discretion, which is requisite to govern a savage mind, even though their lives depend upon it? Why express so much admiration at fortitude and boldness of daring in temporal matters, even when unsuccessful, and deny the smile of approbation to the poor Missionary, whose life is so frequently in danger, and sometimes the sacrifice of his zeal? A correct knowledge of facts would soon remove this unnatural prejudice; we could then apply the case to ourselves, and be able to estimate more correctly the labours, the dangers, and difficulties, which attend the preaching of the Gospel among savage nations. They are chiefly new, many of them altogether unexpected, and more numerous than could have been imagined or foreseen. The knowledge of these things would teach us to respect the character of a Missionary, and to treat him with candour; and should the zeal of some appear at times not directed according to knowledge, we will readily pardon their failings, on account of the heroism displayed in undertaking the Mission. Their fortitude and patience, and above all, their anxiety to give the blessings of the Holy Scriptures to strangers, may certainly cover a multitude of failings.

But while we plead for the exercise of Christian charity, in judging of Missionaries, the greatest care should be taken in choosing them for this arduous undertaking. Not a few, but many rare qualifications are necessary to be united in the character of the man who carries the religion of our blessed Master to rude and uncultivated nations—even that ardent zeal which reconciles him to leave his family and friends, the society of affection and civilization, must be united with firmness, perseverance, and discretion, or he must fail. It is a service of unspeakable magnitude, to preach the Gospel to those who are sitting in darkness, and in the shadow of death; but when the Missionaries are directed by an enlightened zeal, their success, under the divine blessing, will astonish the gainsayers, and soon dissipate the prejudices still entertained against them, and all who revere the name of Jesus will perceive, that as it is their duty to do good, they can do it in no way more effectually than in propagating the Gospel.

2dly.—Another circumstance, very different from the former, but equally distant from the spirit of the Gospel, presents itself in the defence that is commonly set up for Missions. Instead of stating it to be our duty, and our bounden duty, to disseminate, as far as our situation will allow, the truths of Christianity, we are urged to do so, merely from compassion for those who are still in darkness. It appears, from the reasonings of its friends, to be a work of supererogation, which we may let alone, if we please, though some consolation may perhaps be gathered from its performance. Now there is no error more dangerous than that which pampers and flatters us to do our duty; to praise us for doing that which it would be criminal to leave undone, begets a sort of fastidious or morbid Christianity, which produces the most deplorable results; for religion becomes a matter of feeling, rather than of rational belief; and we all know how changeable our feelings are, and how apt to lead us astray. It is, no doubt, gratifying to human pride, to expatiate on the glory of planting the Gospel in a Pagan country, where the name of Jesus has never been proclaimed, and to entertain one another with the victories attained over superstition and bigotry, and our success in preaching Christianity, in all its ancient purity, both in doctrine and discipline, by which millions are turned from darkness to light; but, gratifying as these things may be, it should never for a moment be forgotten, that they are at best but the consequences, and ought never to be identified with the duty itself. This is to be discharged whether success follows it or not; the result is in the hand of God, he doeth what he pleaseth. Were we always to exhort to the performance of a duty by relating its beneficial consequences, we should leave the true motive behind us, and instead of doing all things in obedience to the will of God, independent of their temporal effects, be they prosperous or adverse, we should be driving a sort of barter or commerce, and the force of the exhortation would be, in all cases, reduced to the probability of success. Surely this is not the method adopted by Christ and his Apostles.—They taught not men to do good, that they might reap good in return; nor did they exhort to good works

because the happiest effects would always crown their endeavours; but they were commanded to do good without regard to the results. It is the will of God, he commands, and it is our duty to obey.

To disseminate the Gospel is a branch of Christian benevolence, and, as far as lies in our power, we are bound to give our assistance cheerfully, without any regard to the consequences. "Love thy neighbour as thyself," saith our Redeemer, not because he will love us in return, for we know that this does not always follow, nor that he will be more happy; for neither is this at all times the consequence; but we love him for the sake of Christ, who loved us, and of our gracious Creator, whose offspring we all are, and who commands us to love one another. Our motive for the performance of every duty, ought to be the will of God, and the certain result will be our happiness here and hereafter. In applying this to the propagation of Christianity, we are to do our utmost for the love of God, in obedience to his will, whether success attend our exertions or not. This should be the rock on which we ought to stand, and if it please God to bless our labours, our joy will greatly increase; but if otherwise, we shall not be dismayed, but feel much comfort in the consciousness of having done our duty.

These remarks are not foreign to a general review of the various Missionary Societies, at present exerting themselves to extend the kingdom of our Lord Jesus Christ, which we purpose in this and some following numbers. We shall not only detail the present state of these Societies, but likewise, examine the difficulties and facilities which offer themselves in the fields of Missionary labours which they have chosen, so that the current intelligence derived from the Missionaries of each, will in future be clearly understood by our readers. To Christians, this subject must be highly interesting, at a period when exertions of astonishing vigour are making to bring back the stray sheep to the fold, when every thing portends a general movement of the Church upon earth.

Every person, acquainted with the spirit of Christianity, must admit, that the establishment of Missions may do much good, especially in a country like this, for example, in which one portion of the population have, in a great degree, lost all sense of religion, and require the most strenuous efforts to rouse them from their indifference and win them back to Christ; and even the most profligate may be made to tremble for the salvation of their souls, and be brought to see the evil of their ways, and to turn unto the Lord and live. Another portion recently come into the Province, will soon lose their religious principles if deprived of its public ordinances. Hence we have an immediate interest in Missionary labours for the peace and prosperity of the country; our consolation through life, and our happiness hereafter depend essentially upon their success. But important as our interests are to ourselves individually, we are but as a speck compared to the world which is the great field of Missionary exertions; and in every quarter of it some one or other of the Societies recently established have labourers who feel for the miserable state of the Heathen, and are eager to carry them those glad tidings of great joy that cheer our days and bless our nights.

The parent of all Protestant Missionary Societies is that for promoting Christian knowledge generally throughout the world, established in London in 1699, by a few individuals of elevated station and eminent piety, both among the clergy and laity. As a full account of this Society has already been given in this Journal, we shall confine ourselves to a short notice of its present situation. It very early became a Missionary Society, by taking the Mission at Tranquebar under its protection, which has been gradually extended to all the principal posts in India. The great exertions of the Society in this populous country, and the success that has crowned them, is not generally known; but the names of the Apostolical Swartz and Gericke are pronounced to this day in India with blessings and praise. Indeed the Missionaries selected by the Society have equalled the most sanguine expectations: entirely devoted to the cause, tempering their zeal with moderation, they have promoted the views of the institution with a wisdom which was evidently sanctified from above. It is pleasing to remark, that the unassuming excellence of this Society, and its claims to public support, which it hath always presented with the greatest modesty, begin to be appreciated, and its funds have been gradually augmented, till they form an aggregate of receipt and expenditure, truly satisfactory to the friends of Christianity. The objects of the Society are various, besides the care of its East India Missions; it promotes the education of youth in the principles of the Christian religion, both at home and abroad; its resources have at all times been communicated liberally to Charity and Sunday Schools; and so greatly have their exertions prospered, that upwards of two hundred thousand children are at present receiving instruction under its protection. To distribute the Bible and Common Prayer Book, and religious Tracts, elucidating and proving the leading truths of Christianity, has likewise been one of the leading objects of this institution, and in this likewise, the divine blessing has accompanied its labours. In fine, the Society unites in its designs, all that is requisite to teach us true and undefined religion: it takes the child from the cradle; it furnishes him with books, and an instructor; and, when reason begins to dawn, a Bible and Prayer Book are supplied, and a preacher of the Gospel; so that the two great instruments of conversion, hearing and reading, are freely given by this venerable association.

Besides these general objects, the Society is alive to every rational prospect of doing good; to its exertions is owing the first formation of schools in workhouses, and the introduction of divine service into prisons; "and what higher praise can be given to it, than to record, that in obedience to the command, and in humble and faithful following of the steps of our blessed Master, it has made it its invariable purpose, that to the poor, under every circumstance of sin and sorrow, the Gospel of peace shall be proclaimed; their best consolation in sickness and want; their surest support and aid in penitence and prayer; their only hope amid the gloom of desertion, and under the impending terrors of death.

"Nor has kindred or country prescribed a limit to its charitable exertions. The Society has not only translated the Scriptures into the Welch, Irish, Mann, and Gaelic tongues, but into that of Portugal, France, Denmark, and Germany. For the Protestants in the latter country, when suffering under persecution, it promptly afforded temporal as well as spiritual comfort. It has, moreover, extended its regard to the Greek Church, in Palestine, Syria, Mesopotamia, Arabia, and Egypt. Nor let it be forgotten, that when by the severe fortune of war, our enemies have become our prisoners, and have been for a time shut out from communication with their own church, then has the holy zeal of the Society cheered the gloom of their captivity, and by supplies of Bibles, Psalters, and Prayer Books, in their own vernacular language, enabled and encouraged them to sing the song of their Zion, in a strange yet hospitable land.

"Wherever, on the other hand, the spirit of commerce, enriching and enriched, has formed colonies and dependencies, thither has the Society been zealous to carry the sound doctrines of our national creed. Of its Missions to the East Indies, some notice has been taken, and more particular details will be given when we come to consider that country as a field for Missionary labours. In the mean time, we ought surely to rejoice, that the measures lately adopted afford to our countrymen the happiness of an English Sabbath, in so remote a region of the world, in which the public worship will be found admirably calculated, and though silently, yet most persuasively to attract by its simplicity, and to encourage by its purity, the natives of the surrounding Districts to contemplate, to examine, and to approve, and in due time, to join in those decent solemnities exhibited in the rites and ordinances of the Church of England.

"May every blessing attend this glorious effort to enlighten, by rational conviction, a peaceful, a pious, but uninstructed or misguided people. May they be converted thereby from the practice and horrible worship of base idols, supposed to delight in their torture and to glory in their blood, to the living God, merciful and gracious, forgiving iniquity, transgression, and sin; to a Saviour, relinquishing the beatitude of Heaven, and laying down his life for his sinful creatures; to the Holy Spirit, reclaiming the lost prodigal, infusing the holy wish, prompting the secret prayer, and gently leading back the self-condemned wanderer into the paths of righteousness and peace."

(To be continued.)

CHALMERS' SERMONS.

(Continued from page 260.)

Dr. CHALMERS' removal from Kilmeny to Glasgow, the second city in Scotland, gave him the power of being more extensively useful to the Church. He was now placed upon an eminence, where his merits could not be hid, and his exertions more than equalled the expectations of his friends and parishioners. There is an amiable frankness in his manner, a kind affability, which softens his habitual seriousness, and places you at your ease in his company, while he communicates in the kindest accents, and without reserve, that advice or consolation which applies to your situation.

Soon after his settlement at Glasgow, he published a series of discourses on the Christian revelation as connected with the modern Astronomy, and in his preface he remarks that the objection against the truth of our religion, arising from this science, has not been much noticed by the defenders of Christianity, and that the Sermons which he published are intended to supply this deficiency.

Those who have read any of the former publications of this distinguished writer, will expect from him a display of mental richness, and range of observation, seldom met with; and whatever they may think of the objection which he is combating, they will find him bringing forward a copiousness of illustration, and an originality of conception, which cannot fail of arresting their attention, and filling them with admiration at the superior powers which he employs. It is indeed evident, that in the structure of the universe, we remark such an adaptation of means to the end, as chance, if the word has any meaning, could not have caused. The harmony and steadiness of the motions of all the heavenly bodies, prove beyond contradiction, the superintendence of the Deity; for, without his blessed interposition, the glorious fabric would sink into nothing. Infidelity has said, that the universe may have existed, under its present circumstances, from all eternity; but this pretence for excluding a Supreme Cause, cannot be maintained. If, indeed, we saw nothing in the universe but what might go on without a cause, this opinion might be allowed to have some weight; but even then, not such as to exclude God from the world. But when, from a continual change of motion in all the bodies of our system, we perceive a power constantly operating, we feel ourselves forced to acknowledge, that there is a Supreme Intelligent Director of all their motions. Dr. Chalmers has been blamed by many persons of devout and serious minds, for allowing too much of conjecture to enter into his reasonings, and perhaps a little more caution in this respect, might have been more congenial to a religious inquiry. Others, again, have said, that he was combating the wind, for that no person ever was troubled with the difficulty which he attempts to remove; but I am persuaded that there are very few minds, accustomed to reflection and inquiry, to which this objection has not, at some time or other, suggested itself. To set it for ever at rest, if it caused any disturbance to a single mind, was worthy of a Christian minister.—"Does not the largeness of the field which Astronomy lays open to the view of modern science, throw a suspicion over the Gospel history? and how shall we reconcile the greatness of that wonderful movement which was made in heaven for the redemption of fallen man, with the comparative meanness and obscurity of our species?" This the Doctor engages to reconcile, and with complete success; and if, after performing his proposed task, he indulges somewhat in fanciful conjectures, they are surrounded with splendid images and original conceptions. It would be a pleasing task to us, and no less so our readers, to brighten our pages by inserting some of the most brilliant of these passages; but we hasten to the object of this article.

Dr. Chalmers was now admired, not only as a most eloquent and successful preacher, but as a literary man of the first rank, remarkable for the great energy of his thoughts, and the correctness of his reasonings. He had evinced, not only a most solid acquaintance with the Scriptures, and every thing connected with his profession, but likewise with the arts and sciences, and his Sermons on Astronomy present a most satisfactory proof of his intimate knowledge of that subject. These valuable qualifications induced the proprietors of the Scotch Encyclopædia to request him to write an article on the evidence of the Christian religion, to be inserted in the Supplement to that work, which they were then printing. In complying with this request, he was associated with the first literary and philosophical characters of the age, and came behind none of them in performing the task assigned him. The work was inserted in the Encyclopædia, and continued in a great degree hid from the world, but its great excellence began after a short time to attract attention, and the proprietors, with a liberality that does them honour, allowed it to be printed separately, and sold cheap, for the use of the public. This work is, in many respects, so clear and convincing, that we shall return to it in some future number, and gratify our readers with some beautiful extracts, while at present we proceed to the volume of Sermons recently published. In his Preface, Dr. Chalmers remarks, "that the doctrine which is most urgently and most frequently insisted on in the following volume, is that of the depravity of human nature, and it were cruel to expose the unworthiness of man for the single object of disturbing him. But cruelty is turned into kindness, when along with the knowledge of the disease, there is

offered an adequate and all-powerful remedy. It is impossible to have a true perception of our own character in the sight of God, without feeling our need of acquittal; and in opposition to every obstacle, which the justice of God seems to hold out to it, this want is provided for in the Gospel. And it is equally impossible to have a true perception of the character of God, as being utterly repugnant to sin, without feeling the need of amendment; and in opposition to every obstacle which the impotency of man holds out, this want is also provided for in the Gospel. There we behold the amplest securities for the peace of the guilty; but there do we behold securities equally ample, for their progress, and their perfection in holiness; insomuch, that in every genuine disciple of the New Testament, we not only see one, who, delivered from the burden of his fears, rejoices in hope of a coming glory, but we see one who delivered, who set free from the bondage of corruption, and animated by a new love and a new desire, is honest in the purposes, and strenuous in the efforts, and abundant in the works of obedience. He feels the instigation of sin, and in this respect, he differs from an angel; but he follows not the instigation of sin, and in this respect, he differs from a natural or unconverted man: he may experience the motions of the flesh, but he walks not after the flesh; so that in him, we may view the picture of a man struggling with effect against his earth-born propensities, and yet, hateful to himself, for the very existence of them; holier than any of the people around him, and yet humbler than them all; realizing, from time to time, a positive increase to the grace and excellency of his character, and yet becoming more tenderly conscious, every day, of its remaining deformities; gradually expanding in attainment, as well as in desire, towards the light and liberty of heaven, and yet groaning under a yoke, from which death alone will fully emancipate him.

"When time and space have restrained an author of Sermons, on entering what may be called the ethics of Christianity, it is the more incumbent on him to avouch of the doctrine of the Gospel, that while it provides directly for the peace of a sinner, it provides no less directly and efficiently for the purity of his practice; that faith in this doctrine never terminates in itself, but is a mean to holiness, as an end, and that he who truly accepts of Christ, as the only foundation of his meritorious acceptance before God, is stimulated by the circumstances of his new condition, to breathe holy purposes, and to abound in holy performances; he is created anew unto good works—he is made the workmanship of God in Christ Jesus."

Again he remarks, "that if there be one truth which, more than another, should be habitually presented to the notice, and proposed to the conviction of fallen creatures, it is the humbling truth of their own depravity. This is a truth which may be recognized and read in every exhibition of renewed nature; but it often lurks under a spacious disguise, and it is surely of the utmost practical importance to unveil and elicit a principle which, when admitted into the heart, may be considered as the great basis of a sinner's religion."

We have transcribed the whole of this passage, that we might have fairly before us the object which the author had in view in publishing these Sermons, and because we feel ourselves constrained to differ from him in the extent to which he carries the doctrine of the corruption of human nature. We are persuaded that it does not, by any means, amount to that utter depravity and monstrous alienation from the Divine Being, for which he contends; "The heart, the passions, the will, and the understanding, and indeed, all the faculties and powers of Adam," says the most learned and able Bishop of Lincoln, "were greatly corrupted, perverted, and impaired, by his violation of the Divine command; and this sin of our first parent, has caused every individual descended from him, to be born in the world, an imperfect and degraded creature; but though a propensity to evil and wickedness, universal in extent, and powerful in its effects, was thus transmitted to mankind, yet, all idea of distinction between right and wrong, was not utterly obliterated from the human heart. The general approbation of virtue and detestation of vice, which have universally prevailed, prove that the moral sense was not annihilated, and that man did not become by the fall, an unmixed, incorrigible mass of pollution and depravity, absolutely incapable of amendment, or of knowing or discharging, by its natural powers, any part of the duty of a dependent rational being. And it will appear, that the Gospel scheme of Redemption, so far from rejecting all co-operation of man, requires human exertions as indispensably necessary to obtain the effectual assistance of the Holy Spirit." This account appears to be more consonant to Scripture, in which we nowhere find mankind designated as utterly lost to all sense of good. Were the beautiful consequences, mentioned by Dr. Chalmers, to follow a belief in the doctrine of total depravity, it might be deemed of less consequence; but this is seldom the case; on the contrary, this error in doctrine too frequently affords an excuse for a continuance in sin; as we can do nothing for ourselves, we must wait God's good time. It will, indeed, always be found, that one error in belief produces many in practice; and in this case, it cannot be otherwise, for there appears to be no connexion between goodness and a mass of corruption. It is of no use to exhort the man to walk who can neither move hand nor foot. It is nevertheless presumed, that much of the difference which prevails among Christians on this doctrine would disappear, were the terms used by each clearly defined; for, if the disciple of Calvin means simply to state, that man can do nothing without the Divine assistance, there can be no

dispute, as all must acknowledge the abstract truth, that every thing happens through the power of God; but if he means, that those who heard and saw Jesus, were not of themselves capable of appreciating his excellence, the purity of his precepts, and the holiness of his doctrines, we feel, previous to all reasoning on the subject, that the fact is not so. We all are conscious of possessing the power of distinguishing between good and evil, of acting or not according to our pleasure; at the same time, it is freely admitted, that this power is ultimately derived from God. That a certain sphere of action is given us, and for the use of which privilege, we are accountable, seems to be the undeniable language of holy Writ, for it is continually reproaching those who have abused it, threatening them with punishment.

(To be continued.)

DIVINITY OF CHRIST.

It is the Christian religion that resolves what might otherwise be called the mystery of human life; for it teaches man his lofty destination, whence he came, and whither he is going; without the knowledge it affords, he is a poor feeble creature, he finds himself on earth, he knows not why; he lives, and knows not for what purpose. All that under such circumstances he can know is, that he fills a link in the chain of existence; but when he turns to the page of revelation, he discovers his intimate relation to God; that he is not overlooked in the vast system of things, but is known and loved by his Creator, who provides for all his wants, and affords him grounds of hope which will never fail. This revelation likewise presents him with the history of his species; that man was at first created in innocence, adorned with the image of his Creator; that he lost this state of happiness by transgressing the commandment of his Benefactor, and forfeited all the privileges which he enjoyed at his creation; but though man, being in honour, did not abide, he was not forsaken; God beheld him with compassion, and sent his blessed Son upon earth to reclaim him from his wanderings. The same Scriptures inform us, that this glorious intelligence having finished the work given him to do, and reconciled us to God, now sits at the right hand of his father, mediating for his brethren of mankind, and receiving worship and praise from all the host of heaven. In a former paper it was shewn, that the titles and perfections of the Deity were attributed to Christ, in the same comprehensive terms that they are to the Father; and we likewise find, that revelation holds him up as the object of our worship, and of our faith, through whose name and mediation all prayers are to be offered up. Now were he a mere man, Scripture, instead of urging us to worship him, would strenuously forbid it; for all worship of creatures is forbidden, both by precept and example. When the Apostle St. John fell down from mistake at the feet of an Angel, to worship him, the Angel forbade him, saying, "See thou do it not; I am thy fellow-servant—worship God." The Prophets and Apostles prohibited men from offering them any thing like religious homage, on account of the divine commission with which they were intrusted, and at the same time, earnestly admonished them, to worship God. But in respect of Jesus Christ, revelation is very different; he is represented as Mediator, as acting for the salvation of man, through whom all worship must be addressed to God the Father. "When God the Father bringeth his first begotten into the world, he saith, and let all the Angels of God worship him." On Christ's first appearance to his Disciples after the resurrection, they worshipped him, and on this, and other occasions, which might be quoted, Christ received the worship that was offered him, with silent approbation. He is not only the object of our worship, but likewise of our faith and prayer. "Ye believe in God," saith our Saviour, "believe also in me;" that is, believe in me even as you believe in God. St. Steven, in his last moments addressed his prayer to Christ, saying, "Lord Jesus receive my spirit." And he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." Thus it appears, that the religious worship paid to the Father, is likewise paid to the Son, in terms equally expressive and sublime. The sacred writers seem to be at a loss for words sufficiently energetic to describe the transcendent dignity and worth of Christ. Rejoice greatly, O! daughter of Zion; shout, O! daughter of Jerusalem, behold thy King cometh unto thee; he is just and having salvation.—Thou art fairer, says the Royal Psalmist, than the children of men; that is, thou art superiour to every creature; thou art not only great, holy, and pure, but thou art adorned with the indescribable effulgence of the Divine nature.

2d.—What are the proofs of our Saviour's Divinity, which reason can deduce from his appearance upon earth?

1st.—The works which he performed were such as became the only begotten Son of God, and they were all works of kindness and mercy; for he went about continually doing good, curing all who were possessed of the Devil, and healing all manner of diseases. None of those Prophets that wrought miracles before him, can in that respect be compared to him; for the power given them was of a transient nature, and withdrawn when the purposes for which it was given were accomplished; but the blessed Jesus had this power abiding in him, and subject to his will at all times and in all places, and whether he was absent or present. A single word performed a miracle, and sometimes without any word or sign the cure was effected. And what is worthy of remark, is that of all his miracles, there is only one which was raising Lazarus from the dead, assigning as a reason that "it was because of the people which stand by, that they may believe that thou hast sent me," intimating that this prayer was not offered up to his heavenly Father, with a view to obtain a more abundant measure of power to work miracles, but that he might show the people how acceptable he was to God, and that he performed all his miracles in his Father's name. That he had this power without measure, appears evident from the liberal manner in which he communicated the same to his Disciples and followers, which neither Moses nor the Prophets were able to do. I give you power, said Christ to the seventy, to tread on serpents and scorpions; and he says to the twelve, go heal the sick, cleanse the lepers, raise the dead, cast out devils, for freely ye have received, and therefore freely give. From all which, it is manifest how far our Saviour's miraculous powers surpassed all those who possessed them before him; they demonstrate him to be the Son of God, and in what more becoming way could he have expressed

the omnipotence of that power which he possessed, equally with his Father, than in those miracles of love and mercy which he performed in the world?

2dly.—The doctrines which he taught demonstrate his Divine nature. Never man spake like this man, was the language of his enemies; and surely if we consider the precepts which he enjoined, and the doctrines which he revealed, we shall be forced to confess, that the Christian religion is worthy of that infinite wisdom and goodness, from which it claims its origin. Religion may be defined the method chosen by infinite Wisdom and Goodness, to advance rational beings to that state of perfection and happiness, for which they were designed by their Creator; and certainly no religion, but that which our Saviour hath taught, can accomplish this gracious intention. Its precepts are most worthy of God, enjoining nothing but what is true godliness, or what are the most efficacious means and instruments of promoting it. Its doctrines, comprehending the Holy Trinity, the birth, and life, and death, the resurrection and ascension of our Saviour, his sitting at the right hand of God, and coming at the last day to judge the world, are all of them admirably fitted to engage man to the greatest purity and goodness. It was impossible for our Saviour to have taught any doctrines that could have more effectually promoted both the temporal and eternal happiness of man, than those which the Gospel contains. They are so wisely adapted to the nature and condition of the human race, and so worthy of those infinite perfections possessed by our Lord, as prove him to be divine.

3dly.—The incomparable purity and excellence of his life establish his divinity. The life of the blessed Jesus was the most exact pattern of every virtue. In him we behold an example of the most ardent love and dependence upon God, of the most tender affection to mankind; we see the most perfect filial reverence for his heavenly Father, the most unreserved submission to his will, the most entire satisfaction with his dispensations, the most perfect example of prompt and cheerful obedience to his commands; and in his intercourse with the world, what kindness and condescension, what eagerness to relieve distress, how indulgent, how generous was he to all mankind, both friends and foes! To him every duty was sacred; with what alacrity did he comfort the afflicted, console the troubled soul, inform the ignorant, and encourage the weak and timid! There is nothing more glorious in Christ, than his purity and goodness; and, notwithstanding the excellence and sublimity of his doctrines and precepts, the wonderful miracles that he performed, and the splendour with which he was surrounded at his baptism, if he had not been just and charitable, temperate, humble, and heavenly minded, and perfect in all those virtues which are the proper glory and ornament of human nature, his example would have been defective. It was the glory of the Son of God, therefore, as well as his humility, that he assumed our nature, and dwelt among us. He was fairer than the children of men, unspeakably eminent above every human being, in all that can command our esteem, our gratitude, and love; turn your eyes on his blessed person, and you can discover nothing but what is adorable and lovely, and infinitely becoming the only begotten Son of God. "We have only," says the pious Savile, "to search and know the Scriptures, and without any human explications, simply believe what that inspired book expressly tell us, that Christ is Divine. Blessed Being, his very enemies could never convince him of sin, or discover in him any imperfection! All who truly saw him, could bear witness for him, that he was the image of God. They beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Who of mortals can be likened unto him? all mortal excellence vanishes before him, as the vapour before the sun. He is infinitely superiour to the highest Angel, who stands before the throne; the fullness of the Godhead dwelleth in him. O! Lord our God, how excellent is thy name; thou art indeed fairer than the children of men."

Hence the divinity of our Saviour is evident from the purity of his life, the power which he exerted, and doctrines which he taught; but there are other proofs not less convincing. He blots out all our sins; the whole world lay guilty before God, and exposed to the dreadful consequences of this guilt, when Jesus Christ offered himself a ransom. His sacrifice was accepted, and those who hear his voice, and believe in his name, shall never perish, but receive pardon of their sins upon unfeigned repentance; yet, were we left to ourselves, and favoured with no assistance from above, there would still be no room to hope; for our evil habits and inclinations have so disabled us that we are incapable of ourselves, without the aid of Divine grace, to work out our own salvation; but our Saviour sanctifies our corrupted natures, and if we are sincere, he will work in us to will and to do. To him that hath, that is, improves the grace which he hath, it shall be given more abundantly. But to give all the proofs of our Saviour's divinity, would far exceed the limits assigned to this essay; we shall therefore only mention in general the recompence which he confers upon his followers, namely, eternal happiness. The mind of man can be happy only in the infinite Being who made it, and in immediate communication with him, and this happiness our blessed Lord confers upon his devout Disciples; for after they have spent a short time in his service upon earth, he receives them into glory, bestowing upon them that delightful encomium, "Well done, good and faithful servants, enter into the joy of your Lord."

Let us then hold fast the faith as it is revealed, and receive our Lord Jesus as the light of the world, trusting that those who follow after him shall not walk in darkness, but shall have the light of life. To those who firmly believe in his divinity, and without so believing, no man is a Christian, he appears altogether lovely: they embrace his commands as favours, and think themselves more honoured in being his servants, than in being made Kings and Potentates upon earth. O! blessed Jesus, happy are they who by the eye of faith, already behold thee! The transporting sight even now purifies and delights their souls; and when they bid farewell to sin, and lay aside their earthly tabernacles, they shall join the glorious assembly of the first born in thine everlasting kingdom.

A SERMON.

Preached in the Cathedral Church of Quebec, on Sunday the 12th September, 1819, after the public calamity experienced in the death of His Grace

**THE DUKE OF RICHMOND,
GOVERNOR IN CHIEF.**

BY THE REV. GEO. J. MOUNTAIN, A. B.

BISHOP'S OFFICIAL IN LOWER CANADA, AND RECTOR OF QUEBEC.

PUBLISHED BY DESIRE.

This excellent Sermon was composed without any intention of being published, but the deep impression which it made, induced the audience to solicit a copy for the Press, as appears from the letter prefixed, which is signed by the principal gentlemen of Quebec.

There is a melancholy satisfaction in reflecting upon the general and heart-felt sorrow, which pervades both Provinces on the public calamity experienced in the death of His Grace the Duke of Richmond; it bears a strong resemblance to that grief which was manifested by the whole of the British Empire, on the death of the Princess Charlotte. The circumstances attending the departure of these illustrious persons, though very different, as might have been expected from their character and situation, nevertheless coincide in being peculiarly affecting, and calculated to raise the strongest sympathy and compassion.

The words selected for his text by this respectable Preacher, compose part of the prayer made by the mariners, in whose ship Jonas was flying from the presence of the Lord. The great humanity with which these untutored men treat the Prophet, their exertions to save him, and their great reluctance to throw him into the sea, although he had told them, that in doing so was their only safety, presents us with a very pleasing view of human nature.—There is likewise an earnest and pure devotion in their prayer, and a subdued acquiescence in divine Providence, truly astonishing in men of their profession.

"Wherefore they cried unto the Lord, and said, we beseech thee, O! Lord, we beseech thee, let us not perish, for this man's life, and lay not upon us innocent blood;" then follow the words of the text, "for thou, O! Lord, hast done as it pleased thee."

There is a chaste simplicity in the style of this discourse, a vigour of thought, and in some places an animation of sentiment which will arrest the attention of every reader, and imprint on his heart a moral and religious lesson, equally interesting and instructive, nor will it fail to give new strength to that pious and devout disposition of mind, which it is so well calculated to inspire.

In the commencement, Mr. Mountain reverts with much propriety to the solemn service performed at the burial of the deceased, and observes, "that many, it is hoped, who witnessed the instructive scene, witnessed it with something more than the vacant gaze of curiosity, or even the transient feeling of melancholy interest and awe. It is to be hoped that, with respectful regret for our ruler, who is removed from us, and a lively sympathy for those who most nearly feel his loss, there were mingled some serious and deep impressions of the work of death—the changes of the world—the emptiness of human grandeur—the uncertainty of life—the necessity of preparation, &c."

He next proceeds to reprehend those who despise the common usages of life, and seek to trample upon the distinctions of rank and station, that have been wisely adopted in society, noticing to their confusion the lesson of Holy Writ, "Custom to whom custom, honor to whom honor, fear to whom fear."

The distinctions, therefore, and the usages of society, external and transitory as they are, are not to be despised. Even in the obsequies of the dead, they may properly and wisely be observed. True, they are empty honors to the party who receives them, and it must be very needless to say, that we discard the idea of their efficacy, or their influence upon the

state of the departed spirit. But it is proper to shed over such occasions the drapery of sorrow, and, especially in the case of high public characters, to give them a certain dignified solemnity of mourning. It is allowable, surely, to indulge the feelings of survivors, who console themselves by shewing respect to the memory of a friend when their affection can discharge itself in no other channel. It is useful to impress upon those who *witness* the spectacle, some feelings of seriousness and awe; some sense of an important and affecting occurrence. Upon the present occasion we have ample cause for this. I speak not of the private loss sustained by the family and friends of the Duke of Richmond—let the marks of their attachment and the depth of their present sorrow, (if it be necessary,) testify to this: "I speak not of his private qualities—let it be left to those who had opportunities of close and personal observation, to perform this task, (if it be required)—I experienced only, &c."

We could have wished that the words which we have placed in parentheses had been expunged—they are ungracious, and not called for, and materially hurt this otherwise excellent passage.

Mr. Mountain declines giving the character of the deceased, we presume he means a full one, as the following interesting quotation seems to include every thing that can be desired.

"I knew him," says the Preacher, "as a regular communicant in this Church, kneeling by the spot where his insensible remains are now deposited. I might mention also, that I never referred in vain to him any case of distress, and that I received from him a tender of committing to my hands the means of charity, to a much larger extent than I should have deemed myself warranted in accepting. I might mention the firmness with which he faced the close encounter of death, and the devout resignation expressed in his last prayers."

He considers the melancholy event as conveying in the first place, a lesson of humility. We quote the following animated passage:

"The benefits to be derived to us here, from having a Representative of Majesty so near the grade of Royalty itself; the weight of his influence in carrying any point to which it might be desirable to call the attention of the Government at home; the height which he occupied, placing him above the danger of being overborne by any flood of popular encroachment on the spot, or being tempted to ingratiate himself by any measure which would compromise our true prosperity; the views which he had actually embraced of the interests of these Provinces, and his real desire to draw out their latent resources, and to promote their welfare in every point—all these concurring circumstances of advantage, produced certainly in the minds of thinking men, a feeling that his arrival had been auspicious for us, and that his government would be pregnant with happy consequences.

"Vain anticipation and fallacious hope!—A single stroke of Providential visitation puts to rout the pleasing images which we had conjured up." The mandate of "the High and Holy One that inhabiteth Eternity" came forth and changed the scene. His breath can upset in an hour the surest calculations of human foresight, and the whole fabric of earthly probabilities. "Thou, O! Lord, hast done as it pleased thee."

2d Lesson—a warning of our own frail condition, and the feeble tenure of our lives. In this division, the Preacher is so truly impressive, that we transcribe the whole, being fully assured that our readers will be much edified, and feel that a favour has been conferred upon them.

"Let us view him as among the great ones of the world; as one whose approach has made expectation rise; whose presence imposed attention and respect; whose smile was wont to diffuse cheerfulness; whose slightest intimation of his slightest wish was answered with a zealous promptitude. View him as the head of an illustrious family—the wearer of so many hereditary titles, and superadded honors and appointments—the possessor of palaces, the lord of fair domains, in different kingdoms of the earth—the proprietor of so many costly articles of luxury and display—the arbiter, in a manner, of so many subordinate fortunes, the patron of so many adherents, the master of so many attendants—having at his command so many means, and 'saying to this man, Go, and he goeth; and to another, Come, and he cometh; and to his servant, Do this, and he doeth it.'"

"Shift then the scene. Follow him on his visit to the rude commencements of civilization, which scarcely break the wildness of the woods: View him there, not indeed with a broken spirit, nor unattended by some faithful friends, but severed from his family, far away from the seat of his establishments, from the halls of his ancestors—there overtaken by disease, and there surrendering his soul to God; there closing his connection with all that had been *his* below." O what then are the glories of this world? What are all the pleasing prospects, the satisfactory arrangements, the well-provided

comforts, the laboured luxuries and enjoyments of this life? Can they bar the door against death?—Can they deny access to disease and pain?—Can they promise us that they shall not be blasted in a moment—shivered at a stroke—dissipated in a breath?—Can we be made, at last, to feel what the world really is, can we be taught to acknowledge that it is not, that it cannot be our home, our resting-place, our final stage of being? Or do we still think it mere canting and trick to talk of the instability of life, to represent the vanity of earthly things, to warn the unwary heart against abandoning itself without reserve to their seductions? Can we be wrought into a temper to hear with seriousness of other things beyond this visible horizon—to listen to 'good tidings of great joy, which shall be to all people'—to learn the terms of salvation, and the covenant of Grace—to expect a voice which shall 'summon the sleepers of a thousand years^[1], 'Arise ye dead, and come to judgment'—to look to One who will screen and shelter us when that 'judgment is set,' and 'the books are opened,' and the Angel 'lifts up his hand to Heaven, and swears by Him that liveth for ever and ever, that there shall be time no longer?' Let us, I conjure you, let us learn to find our comfort in these promises, to secure a happy interest in these 'things which shall be hereafter.' 'Take good heed to them in time, while the day of salvation lasteth: For the night cometh when no man can work.' They 'shall be,' we know not precisely when—but all things are advancing to their consummation, and, when we are individually summoned, they are completed as it respects our destiny. 'Heaven and Earth shall pass away'—the frame of nature shall be violently broken up—and with it, all the pageantry of nations, all the monuments of Fame, all that strikes us by its grandeur, or is endeared to us by its attractions, shall be involved in one universal destruction—but the memorials of Piety shall survive unimpaired; the records of the Eternal Judge shall never be defaced nor injured; and they whose names are not registered there, (while the impenitent and the despisers are consigned to the perdition which they have procured to themselves,) shall, thro' the goodness of their Maker and the merits of their Redeemer, be installed in the everlasting possession of that "glory and honor and immortality" which they still sought for, during their abode in the flesh, "by patient continuance in well-doing."

MEMOIR OF MOWHEE,

A YOUNG NEW-ZEALANDER, WHO DIED AT PADDINGTON.

In a Letter addressed to the Rev. Josiah Pratt, B. D. Secretary of the Church Missionary Society; by the Rev. Basil Wood, M. A.

This short biographical Memoir has been published by the Church Missionary Society. It appears from the statement of the Rev. Basil Wood, that Mowhee was born in the island of New Zealand, about the year 1796, and, at the request of this gentleman, who appears to have paid him great attention, he presented him with the following narrative in writing, which the hand of death prevented from continuing further than the close of the year 1814, when he returned to his native island. "From this narrative, and from occasional conversation," observes the Rev. author, "I have collected the following interesting facts; and so far as I am able, I shall insert the statement in his own plain and unaffected words. The history discloses an extraordinary series of the interpositions of Divine Providence.

"Mowhee was a relation of Terra, a head Chief, and a man of considerable influence, on the south side of the Bay of Islands.

"About the year 1806, one of the natives had gone to Port Jackson, in New South Wales, and staid there some time. On his return, he told his countrymen 'what a fine place the English had, and the wonderful news of our Saviour dying for sinners and the world.' He also persuaded many of the natives to wish to send their children thither.

"Shortly after, two ships came into the harbour. The Captains came on shore; one of them to the spot where Mowhee's father resided. By the character Mowhee gave of him, he appears to have been a man of a very friendly disposition, and of a religious state of mind. He frequently conversed with Mowhee's father, and endeavoured to impress on his conscience the value of his soul, the importance of the Christian Religion. This kind attention, so much gained the affections and confidence of the father, that, when the ship was preparing to quit New Zealand, he earnestly entreated the captain to take his son on a voyage with him. Mowhee was, at this period, about nine or ten years of age. He had been a good deal with the Captain, while on shore, and loved him as a parent. He had also been frequently on board the ship, and, as was perfectly natural, was greatly delighted with the novelty of the scene, and the prospect of a voyage to a new island.

"Accordingly, when the day arrived for the sailing of the ship, the father and mother, and several natives accompanied Mowhee on board. Here he found a native with whom he was acquainted, who had been to visit the English settlements, and was going back again with the Captain. He spoke highly of the kindness of the Captain, and of the English people; and persuaded Mowhee to persevere in his intention.

"At this time the ship was surrounded with canoes, which kept her company till she was outside the heads of the Bay. About sun-set they left the ship, and now a most melancholy farewell was taken of Mowhee by his parents. The mother, in particular, was quite overwhelmed in an agony of grief. For a long time she refused to quit the ship, and was at length taken away by compulsion.

"This was the last time that Mowhee and his parents ever saw one another. Some months after, a fatal epidemic sickness was brought from a distant part of the island—numbers caught the infection and died, and, among them, the affectionate parents of our young friend.—Mowhee always spoke of his father as a man who had learned of the Captain to worship the true God, and he trusted he should meet him again *to part no more*.

"In the evening the Captain called Mowhee and the native, whose name was Hearry, into the Cabin. He spoke kindly to them, and bade them be assured of his friendship, and told Mowhee, that he should in future call him by the name of Thomas.

"During this evening, the wind began to blow very hard, and the sea was very tempestuous for a few days. Mowhee was exceedingly terrified; but his countryman quieted his fears, by assuring him that the storm would not long continue, and that in a short time, they would see Norfolk Island. As soon as they arrived off that island, a boat came on board with a Mr. Drummond, who took Mowhee and the other native on shore to his own house. The first object which engaged his attention and excited his astonishment in this place, was the building of a brig; a sight to him entirely new.

"Mr. Drummond received him with great kindness, and assured him, that if he was disposed to reside with him, he should be treated like one of his sons. Mr. Drummond placed him at a day school for near a year. Here he began to learn to read and write; and from this period, as a token of regard, he took the name of Thomas Drummond.—Shortly after, the whole family sailed for New South Wales. They landed at Sidney, and, in February, 1812, removed to a farm, at a village called Liverpool.

"During this period, it appears that Mr. Drummond and the Rev. Mr. G——, used to explain to Mowhee the general principles of the Christian Religion, the meaning of going to Church, the nature of the worship due to Almighty God, and the Redemption of man by the death of the Lord Jesus Christ. Here, to use his own words, he frequently was taught that the Son of God came into the world to save sinners, and that whosoever believed on him should inherit everlasting life. Mr. D. had adopted the pious and venerable custom of having all his family and servants, every Sunday evening, in his parlour. He heard them read portions of the Holy Scriptures, and then familiarly explained them, according to their capacities.

"Mowhee's ordinary employment was in the farm; and much of his time was occupied in taking care of the sheep, and preventing their straying to lose themselves in the woods. His mind, however, possessed too much ardour and activity for this mode of life. He described it as a lonesome employment; and, in a few months, he became completely weary of it, and expressed to Mr. Drummond his earnest desire to quit the farm, and gratify his curiosity in seeing more of the world.

"Just at this crisis, the Rev. Samuel Marsden, calling at Mr. Drummond's, Mowhee's desire was communicated to him; he arranged an exchange in consequence, and Mowhee was removed to Parramata. He was thus placed under the protection of this distinguished clergyman, and enjoyed the benefit of his prayers, example, and daily instruction. About this period, he was admitted to the Christian Church by the sacrament of Baptism. He was also introduced to the acquaintance of another persevering labourer in the Missionary cause, Mr. Thomas Kendall.

"This gentleman having, apparently by mere accident, passed by Bentinck Chapel one Sunday morning, about the year 1805, was induced by hearing the sound of the organ, to go in. The consequence was, that he was one of the audience the first time that a sermon was preached there in order to excite Christians by their prayers and exertions, to send the Gospel to other nations. The subject was quite new to him; his mind became deeply impressed with guilt, for having hitherto neglected this important duty, and he resolved, by the grace of God, to devote himself to the service of the Heathen. Having waited seven years for a favourable opportunity, with much prayer, patience, and perseverance, the wished for day at length arrived, when he relinquished every temporal prospect in his native country, and, with his four children and his wife, then pregnant, set sail, May 31, 1813, on board the Earl Spencer, a convict ship, for New South Wales. He arrived at Port Jackson, on the 10th November following, after a very pleasant passage, and just before the period when Mowhee, by being removed to Parramatta, came under the protection of Mr. Marsden.

"When Mowhee arrived, Mr. Kendall was gone with Mr. Hall to New Zealand, to inquire into the dispositions of the inhabitants, and the probability of succeeding in a Missionary settlement.

"August 22d, 1814, they returned in the Brig Active, bringing with them six of the natives, and one of the chiefs, Duaterra.

"Mr. Kendall devoted much of his time to the instruction of Mowhee, and a friendship was formed from this period, which we trust will survive the grave. Mowhee appeared to be a youth of tender feelings. He never forgot Mr. Kendall's kind attentions; whenever his name was mentioned, his eyes sparkled with tears of affection. He generally sat at Bentinck Chapel, in the same pew which Mr. Kendall had occupied; and of the last intelligent sentences which he uttered, was, 'Tell Mr. Kendall I never forgot his instructions.'

"When the Active sailed the next time to New Zealand, November, 19, 1814, with the Rev. Mr. Marsden, Mr. and Mrs. Kendall, and others, Mowhee accompanied them. A most interesting account of this voyage has been given in the Missionary Register for November and December, 1816. On Tuesday December 27, 1814, the Active arrived at the Timber District, on the south side of the Bay of Islands. This was the District to which Mowhee belonged, and to the Chief of which he was related."

The interview between Mowhee, his relations and countrymen, appears to have been truly affecting; and he was now left by Mr. Marsden in New Zealand, with a view to assist in the improvement of the Islanders. But about the month of

August, 1815, he determined to repair to England, and having accordingly entered as a common sailor on board the Jefferson whaler, he arrived in London, during the spring of 1816. This forlorn youth was immediately taken care of by the Church Missionary Society, and great expectations were formed of him, when he died of a malignant putrid fever, at Paddington, on December the 12th, 1816. A funeral sermon was preached by the Rev. B. Wood, on January the 12th, 1816, out of respect to the memory of this young man, who appears to have been singularly qualified for the Mission with which he was about to be entrusted.

THE LAST PRAYER OF DR. DODD.

"Great and glorious Lord God Almighty! thou Father of mercies and God of all consolation! a poor empty humble publican stands trembling in thy awful presence; and, under the deep sense of innumerable transgressions, scarce dares to lift up his eyes, or to say, 'Lord, be merciful to me a sinner!'"

"For I have sinned, O Lord! I have most grievously sinned against thee; sinned against light, against conviction, in the face of knowledge, and sensible that I was sinning; and by a thousand—thousand offences, highly aggravated, peculiarly inexcusable, have justly provoked thy wrath and indignation! My iniquities are enormously deepened, and their burthen more than ordinarily oppressive to my soul, from the sight and sense I have had of thy love, and from the high and solemn obligations of my sacred character.

"But, oppressed with consciousness, and broken down in heart, under the sense of guilt, I come, O! Lord! with earnest prayers and tears, supplicating thee, of thy mercy, to look upon me, and forgive me for his precious merits' sake, which are infinitely more unbounded than even all the sins of a whole sinful world! By his cross, by his passion, by his life, by his death, by his resurrection and ascension, by all that he hath done and suffered, I ardently implore thee to spare and to deliver me, O Lord!

"Blessed—eternally blessed, be thy unspeakable goodness, for that wonderful display of Divine love and Sovereign mercy, on which reposes all my hope and confidence! Thou hast invited, O blessed Redeemer, the burdened and heavy laden, the sick in soul, the wearied with sin, the polluted prostitute, and the expiring malefactor, *to come to thee and receive rest*.—Lord I come!—Be it unto me according to thy infallible word! Grant me thy precious—thy inestimable *rest*!

"Be with me, thou all sufficient God, in the dreadful trial through which I have to pass! and graciously vouchsafe to fulfil in me those precious promises, which thou, in such fatherly and God-like kindness, hast delivered to thy afflicted children! Enable me to see, to feel, and adore thy disposing hand, in this awful and mournful event! Consecrate and sanctify its effects on all beholders, and to the most distant climes and ages who may hear of it! Inspire me, a weak worm, to contemplate at an humble distance, and to imitate the great example of him who went forth *bearing his cross*, and enduring its *shame*, under the consolatory and heavenly assurances of the *joy set before him*!

"And, O my triumphant Lord! in the last hour of conflict, and in the moment of death, suffer me not to want thine especial aid! Suffer me not to doubt, not to despond! but sustain me in thy arms of love; and, O receive and present, faultless to thy Father, in the robe of thy righteousness, my poor and unworthy soul, which thou hast redeemed with thy most precious blood!

"Thus commending myself, and my eternal concerns, into thy most faithful hands, in hope of a happy reception into thy kingdom, O my God! hear me, while at this throne of grace, I humbly extend my supplications for others, and pray, that thou wouldst bless the King and all his family; that thou wouldst long preserve the crown to his house, making him the happy minister of justice, peace, and prosperity to a free people! Bless that people, O Lord, and graciously shine, as thou hast done, with the light of thy favour, on this little speck of thy boundless creation; diffuse, more and more, Christian knowledge, Christian practice, and the genuine spirit of Christian piety, among all ranks and orders of men, and especially fill their hearts with undissembled love, universal love, love to thee, and charity towards each other!

"Amidst thy manifold mercies and blessings, vouchsafed through thy gracious influences, thou Sovereign Ruler of all hearts, to so unworthy a creature, during this dark day of my heavy sorrows, enable me to be thankful for those consolations of which thou hast made my fellow-men the instruments, and in the sincerity of heart-felt gratitude, to implore thine especial blessing on all my beloved fellow-creatures." [Here follow, in five paragraphs, particular, separate, and earnest supplications, for all temporal and eternal blessings towards those who interested themselves in the preservation of his life—for his relations, especially his brother and sister, and their children and mutual friends;—for his wife—and lastly, but not less emphatically, for his enemies.]

"And now, O Lord, my Creator and Redeemer! I commit my soul into thy faithful hands! wash it and purify it in the blood of thy son, from every defiling stain, perfect what is wanting in it, and grant me, a poor, returning, empty, wretched, and weeping penitent prodigal, but, blessed be thy holy name, a redeemed soul, in, for, and through his sole and all sufficient merits, the adorable Jesus, who, with the Father and the Holy Ghost, liveth and reigneth ever one God, time without end,

Amen, Amen. Lord Christ!!!"

The heart and the head of that person who can attentively read this prayer, without being warmed, afflicted, humbled, instructed, are little to be envied.

ORIENTAL CUSTOMS.

"Abraham ran unto the herd, and fetched a calf, tender and good." Gen. 18, v. 7.

Abraham appears to have taken a very active part in preparing to entertain the angels; but when it is said that he ran to the herd and fetched a calf, we must not understand him as descending to an office either menial or unbecoming his rank, since we are informed that "the greatest prince of these countries is not ashamed to fetch a lamb from his herd and kill it, whilst the princess is impatient till she hath prepared her fire and kettle to dress it."—Shaw's travels, p. 301. *The Lord rained upon Sodom and Gomorrow brimstone and fire.* Gen. 19, v. 24. These cities are said by Moses, on account of their abominable impurities, to have been overwhelmed with a torrent of liquid fire rained down upon them from heaven. His narrative is equally confirmed by profane historians, and by modern travellers. *Diodorus Siculus* mentions the peculiar nature of the lake which covered the country where these towns were formerly situated. "The water of it is bitter and fetid to the last degree, insomuch, that neither fish nor any other aquatic animals are able to live in it." Bib. Hist. lib. 19, p. 734. *Tacitus* relates that a tradition still prevailed in his days, of certain powerful cities having been destroyed by thunder and lightning, and of the plain in which they were situated having been burnt up. He adds, that evident traces of such a catastrophe remained. The earth was parched and had lost all its natural powers of vegetation; and whatever sprung up, either spontaneously, or in consequence of being planted, gradually withered away, and crumbled into dust. Tacit. Hist. lib. v, c. 7. *Strabo*, after describing the nature of the lake Asphaltis, adds, that the whole of its appearance gives an air of probability to the prevailing tradition, that thirteen cities, the chief of which was Sodom, were once destroyed and swallowed up by earthquakes, fire, and an inundation of boiling sulphureous water. Strab. Geog. lib. 16. *Maundrell* visited the lake Asphaltis, in the year 1697, and makes the following observations upon it. "Being desirous of seeing the remains (if there were any) of those cities, anciently situate in this place, and made so dreadful an example of Divine vengeance, I diligently surveyed the waters as far as my eye could reach; but neither could I discern any heaps of ruins, nor any smoke ascending above the surface of the water, as is usually described in the writings and maps of geographers. But yet I must not omit what was confidently attested to me by the father guardian, and procurator of Jerusalem, both men in years, and seemingly not destitute either of sense or probity, that they had once actually seen one of these ruins; that it was so near the shore, and the waters so shallow at that time, that they went to it, and found there several pillars, and other fragments of buildings. The cause of our being deprived of this sight was, I suppose, the height of the water." Travels, p. 58. The account which *Thevenot* gives is much to the same purpose. "There is no sort of fish in this sea, by reason of the extraordinary saltness of it, which burns like fire when one tastes of it; and when the fish of the water Jordan come down so low, they return back again against the stream; and such as are carried into it by the current of the water, immediately die. The land, within three leagues round it, is not cultivated, but is white, and mingled with salt and ashes. In short, we must think that there is a heavy curse of God upon that place, seeing it was heretofore so pleasant a country."

A PARABLE AGAINST PERSECUTION,

ASCRIBED TO DR. FRANKLIN.

And it came to pass after these things, that Abraham sat in the door of his tent about the going down of the sun, and behold a man bent with age, coming from the way of the wilderness, leaning on a staff, and Abraham arose and met him, and said unto him, turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early in the morning and go on thy way; and the man said, nay, I will abide under this tree; but Abraham pressed him greatly, so he turned, and they went into the tent, and Abraham baked unleavened bread, and they did eat; and when Abraham saw that the man blessed not God, he said unto him, wherefore dost thou not worship the High God, Creator of heaven and earth; and the man answered and said, I do not worship thy God, neither do I call upon his name, for I have made to myself a god, which abideth always in my house and provideth me with all things; and Abraham's zeal was kindled against the man, and he arose and fell upon him, and drove him forth with blows into the wilderness: and God called upon Abraham, saying, Abraham, Abraham, where is the stranger? and Abraham answered, and said, Lord, he would not worship thee, neither would he call upon thy name, therefore, I have driven him out from before my face into the wilderness; and God said, have I borne with him these hundred ninety and eight years, and nourished him, and cloathed him, notwithstanding he rebelled against me, and couldst not thou, who art thyself a sinner, *bear with him one night*.

For the Christian Recorder.

COMMUNICATED BY A LADY.

EDITOR.

LATE DOWAGER COUNTESS STANHOPE.

Amongst her Ladyship's papers a remarkable manuscript, written in her own hand, was found, which contains the following prayer to the Almighty, composed by her husband, the late Philip Earl Stanhope, which exhibits not only a religious zeal the most fervent, but also a degree of sublime patriotic devotion, probably as yet unheard of in the annals of mankind.

Copy of my dear Lord's prayer, from the original in his own hand writing.—O Almighty and everlasting God, the all-wise and all-righteous Ruler of mankind, vouchsafe to grant the prayer of thine unworthy servant, that, if, in the course of thine inscrutable and adorable Providences, I can contribute, even by the sacrifice of my life, or fortune, or character, to the preservation of my native country, from those heavy calamities and distresses, which to us short-sighted creatures have appeared impending over it, (and wherewith at this time our enemies threaten us,) as also to the reformation of manners and the advancement of genuine and undissembled virtue, by means whereof, thy gracious favour may be acquired, and public peace and happiness procured, I may always in that case be willing, and when strengthened by thy Divine assistance, able to surrender, for those desirable ends, every blessing and comfort of life, and life itself, into thy most bountiful hands, from whom I have received them all, &c. &c.

THE LATE MR. T. HOLDEN ORMEROD.

Mr. T. HOLDEN ORMEROD was born on the 14th of March, 1797. His father, the Rev. R. Ormerod, was Vicar of Kensington, and died about two years and a half since, universally respected and lamented. Mr. T. Holden Ormerod received his education, first at the school of Mr. Carmel, near Fulham, and was afterwards removed to the college at Winchester. From thence he succeeded, in the year 1815, to New College, in Oxford, and in the course of the last summer, his exertions were crowned with the rare and distinguished honor of attaining both prizes in the same year. In the month of June he recited his poems in a crowded theatre, and was received with even more than the usual meed of applause; in such high estimation and favour was he held by the whole University—in the month of September he was no more.

Few young men have ever united in themselves so many varied claims to general regard. In his manners there was a lively and an unaffected simplicity, which charmed the more as it was but the image and reflection of the virtues of his mind. His heart was ever open, kind, and amiable. His talents were sound and good, but it was to a cheerful enterprising activity that he principally owed his success. In the pursuit of any worthy object, he never suffered himself to be defeated by a first miscarriage, nor permitted a single failure to be either an excuse for indolence, or a reason for despair. In him the graces of a cultivated and generous mind, came recommended by a manly deportment and by a vigorous and handsome person. In athletic exercises he was always eminent, and was justly esteemed the best cricketer of his age in the kingdom.

It has pleased Providence to cut short his career of promise, and to deprive that Church, for which he was destined, of one of its brightest future ornaments. His life, however, though too early concluded, was yet long enough to present to the rising generation, at once an example of successful exertions to the studious and good, and a lesson of just alarm to the dissipated and the bad.

THE COLISEUM:

A Prize Poem, recited in the Theatre at Oxford, June 3, 1818.

Record of Empire past, of splendour fled,
Colossal Emblem of the mighty dead!
How deeply solemn at this midnight hour,
To view the relics of departed pow'r!
And mark, 'mid skies serene, the Moon's pale beam
Through rents of ruin cast its tranquil gleam!
While Rome's dread Genius walks the hallow'd ground,
And breathes the soul of inspiration round.

Here rifted Arches, nodding to their fall,
In triple circuit lift the pillar'd wall:
Though spoil'd by rapine of their binding brass,
Self poised they hang—an uncemented mass^[2]:
Here ruined piles their rugged front display—
Commingle strife of grandeur and decay!—
Huge Corridors, where Sculpture breathes no more,
But rank weeds cluster on the mould'ring floor—
Deep cavern'd Vaults, where tuneless night-birds dwell,
Or lurks the bandit—in the Lion's cell.

No more slow widening with proportioned size,
Tier after tier, those circling Seats arise;

Whence erst, 'mid shouting throngs, Imperial Pride
Look'd down unpitying—while her Children died—
What time the white rob'd Vestal's stern command
Bade Hero Ruffians lift the hireling hand:—
Proud wreck of guilty Majesty, declare
Where now thy pomp? thy crowded myriads where?
All—all is past, and o'er the crumbling stone
Still Desolation rears her Giant throne.

Yet nor barbaric sword, nor bigot rage,
Nor the slow canker of corroding Age;
But thine own Romans marr'd the grand design.—
Hew'd princely Fabrics from thy plunder'd mine^[3];
With Felon hand, defaced thy form sublime,
And tamed that boast, which dared the waste of time.—
Nor yet had spared thee—but her wand of peace
Religion waved, and bade the ravage cease;
Bade the meek Cross its guardian influence shed,
And reared her altars where her champions bled^[4].

Yes—awful pile, declared to latest time
How joined the reign of Glory and of Crime!
Still with that ragged form, that front severe,
Tell lost Italia what her Fathers were.
Awe-struck I scan thy massive bulk, and see
Majestic Rome's Epitome in thee:
Her daring grandeur, cast in mountain mould—
Her pondrous wreck, that speaks the great of old;
For thou, like her, canst mock oblivion's sway,
Proud in thy fall—triumphant in decay!

THOMAS HOLDEN ORMEROD.
New College.

THE LATE QUEEN.

"Among the first of those particulars, in the lives of our fellow-creatures, which claim respect and honor, we may place an uniform propriety of character and conduct.

"Does the claim seem inconsiderable which is thus proposed? Does the first step appear to promise but a small advance or bounded progress in the path of honor, and to offer but a slender title to regard? They miscalculate who think so. There is nothing more easy than to move in desultory measures, to be eccentric and irregular; to transplant a manly spirit to a female breast; to rush into a province for which nature never formed us; and to aim at things which are neither looked for nor expected at our hands. There is nothing easier than all this. A little boldness makes a wonder, where a milder character would be more becoming, and would bear the graceful stamp of natural endowment. But, indeed, though it may draw less notice, and call forth less surprise, the silent occupation of our own part in life, (whatever be the station,) exerted with exact propriety and steady perseverance, requires a thousand-fold more wisdom and more self-control. As this is the first, so it is the chief and only solid claim to that esteem, which is established on the firm ground of utility."

"Propriety of conduct is not tied in any case to low attainments. It is that commanding prudence to which the very heathen had the wisdom to refer much of the entire perfection of the reasonable soul. Nor does the apostle of our blessed Lord ascribe less to what he calls 'moderation;' his phrase expresses meekness joined with prudence; but it signifies the same exact good judgment in all matters, whether they be small or great. We cannot sufficiently express the value of this calm, but invigorating and controuling spirit, when it operates in elevated stations. You do not hear it. It makes no boast, and offers no pretension. It escapes the vulgar eye; but it is the balance which preserves things in their rightful poise. It is that equal mind which never stoops to secret machinations, or embarks in busy measures and intriguing policies, for purposes which do not fall within its own scope. It is the punctual and well regulated action of a vital organ, by which the whole body derives health, from what is furnished though not seen." Pott's Sermon on the Death of her Majesty the late Queen Charlotte, p. 10.

This admirable passage, at the same time that it lays down principles by which all men should regulate their conduct, points also to the peculiar character of the individual to whom it refers, and establishes such a claim to respect and veneration, little more need be added on subject.

When the inhabitants of this kingdom were called to mourn over the untimely death of a princess, to whom they had paid in advance 'the dearest tribute of their affections,' their loss was that of a future sovereign, whom they were prepared to serve with fidelity and zeal. But the duties of sovereignty were never imposed upon our late Queen; and her conduct cannot be duly estimated without taking this circumstance into account. For as the female character undergoes no change by being placed in different situations; what belongs to the wife of a private individual in her own household, the same is the province of the royal consort in her widely extended family, the community at large.

And if the duties of this province are conscientiously discharged, if without obtruding herself uncalled for upon the public view, or courting a popularity which may be dangerous and is not necessary, 'she rules well her own house,' and checks the encroachments of profligacy and profaneness, by her dignified rebuke and appropriate punishment, she may well be cited as an instance of His gracious protection, who promised to make queens the nursing mothers of his Church.

Female influence upon the throne is not less powerful than in private life; and in this country it has been exerted, for more than half a century, in checking that immorality to which the higher ranks are peculiarly exposed; and it has succeeded in preserving a portion of untainted worth, which encourages us reasonably to hope that the old English character is not yet to pass away.

To the consideration of the late Queen's behaviour, as a partner of our Sovereign's throne, will naturally succeed that of her conduct as a mother to his people. And in spite of all the misrepresentations which have been circulated with so much care, in spite of all those rumours of accumulated wealth, which were calculated to bring suspicion upon the benevolence of the Queen, it is now more notorious each succeeding day, that both her public and her private charities were extensive and permanent, and exemplified the precepts of that unadulterated religion, which she professed with so little affectation, and supported with such undeviating zeal.

Another extract from the sermon which has already been quoted, shall close this short tribute to the memory of her late

Majesty; it both proves the wisdom with which she selected the objects of her bounty, and the condescension by which her favours were enhanced. It refers to one of the only two occasions on which her Majesty appeared in public, beyond the precincts of her court, since the indisposition of the King. The other was to promote a subscription for the relief of the German sufferers.

"What the eye has witnessed the heart cannot easily forget. I may therefore be permitted to look back to a recent scene, which, in the memory of those who witnessed it, will live with indelible impressions. Not many months have been numbered, and those, alas! in great extremities of bodily distress, since the collective train of some of those seminaries of religious education for the poor, which have been so happily established through the land, were drawn together from the schools of the metropolis, to receive the salutary countenance which the royal presence, and the word of approbation from that source of favour and encouragement could not fail to convey. They who heard the testimony which at that time was expressed, know well with what condescending kindness, with what warmth and cordial zeal, that extension of distinguished care and good will to the young, was marked. It was, in a manner, the concluding scene of that exemplary course in public life, which has spread such salutary influence through the several stages to which, by a gracious Providence, it has been prolonged." P. 19.

A SKETCH OF THE CHURCH OF ENGLAND.

As this department of the Christian Remembrancer is, in an especial manner, to be devoted to the bringing into one point of view as many of the detached labours, both of individual members of the Church of England, and of associated bodies of her Apostolic communion, in the support and propagation of Christianity, both at home and abroad, as the industry of the Editors can collect, or friends to the undertaking may furnish, and again to diffuse throughout the empire this valuable intelligence; the most appropriate introduction which the Editors can prefix to their future communications, seems to be a sketch of that venerable Establishment, comprehensively surveyed, in all its amplitude of incorporation; that, being first exhibited as a whole, and as it were in outline, to be filled up progressively by fresh details of exertion in its several parts, our readers may be better prepared to understand its contexture, and be impressed more and more, as its interesting narrative is unfolded, with its completeness for all the purposes of a Christian institution.

The Church is designated by St. Paul, "the pillar and ground of the truth;" and by its Divine Founder, addressing himself to his first disciples, the "light of the world," and the "salt of the earth." The important functions, then, which it has to perform, are, in the first place, to enshrine, and to make conspicuous, within its own body—the truth: the truth as it is in Jesus; the faith once delivered to the saints; the Gospel of our common salvation.

Having established the truth in unsullied lustre, and provided for its security, the next function which the Church has to perform, with reference to this sacred deposit, is to carry into effect, zealously, but discreetly, the prescribed methods for its diffusion, and for chasing from every corner of the earth, by the bright beams of its glorious light, that blackness spiritual darkness in which, at its introduction, it found the world involved, and which is gradually retiring from before it, as it proceeds towards its stupendous consummation.

Confining ourselves to that Apostolic branch of the Christian Church, planted at a very early period of the Christian æra, in this kingdom, few words are necessary to demonstrate its fidelity in the performance of the first of its holy functions, the setting forth and establishment of the truth; for even Calvin's jaundiced eye could detect only *tolerabiles ineptias* in the English reformation; and, amongst our own separatists, few have ventured to carp at it as the pretext for their separation; but, employing every sort of artifice to fix their own gloss upon its exemplification of Christian doctrine, have, with almost one consent, eulogized its venerable authors, and celebrated the work which they began, and in a great measure completed, in the highest strains of admiration.

We may pass on then to the second function of the Church, that which is bound upon it as its perpetual labour, the diffusion of Scriptural truth. And, in order to do justice to this portion of the task which we have undertaken, it is no superficial investigation that is required.

We have first to survey the provisions made for rearing and continuing a faithful and efficient Ministry, and for inducing candidates to dedicate themselves to this holy calling; then we have to take an estimate of the process in which the work is conducted; first noticing the arrangements made, and the establishments formed, for its domestic execution; for laying a good foundation of it, in early life, and for following it up afterwards through its several stages to its attainment to maturity; and further, we have to set forth the means employed to extend its limits beyond our own borders to the whole family of man, all equally interested in the covenant of redemption, and all responsible for spreading the knowledge of it amongst their unconverted fellow-creatures, as they are themselves made partakers of its grace and mercy.

PUBLIC SCHOOLS AND UNIVERSITIES.

Upon the plan just laid down, our public schools and universities, for the most part endowed from the Church's patrimony, or founded by the munificence of its Prelates and other distinguished members, claim our first attention. These are to be considered as the nurseries of sound religion, where the mind is formed upon scientific principles, which elicit all its powers, chastize its puerilities, and enlarge its comprehension; and where, by the invigorating exercise of human learning, reason is progressively matured, to the utmost extent of its powers, and is thus brought to the

state which God, in the ordinary course of his providence, requires in all who aspire to the sacred character of Christian teachers, as preparatory to his imparting to them that wisdom from above which is indispensable to their success in those profound researches into the treasures of divine knowledge, which they are now to enter upon; and indispensable, therefore, to the due discharge of their awful responsibility. For neither the word of God, nor his conduct in the government of his Church, justify us in expecting more from him than—HELP to our infirmities. He affords us divine assistance where our own power fails, but never, except on extraordinary occasions, does he supersede human industry and human exertion. Our public schools and universities then are pre-eminently entitled to the foremost rank amongst the institutions which the Church fosters in its bosom, for the purpose of providing itself with a never failing supply of fit and able men to be its champions in maintaining, against all gainsaying and contradiction, the truth committed to its charge, and to do the work of Evangelists, in spreading the glad tidings which the truth contains: and the total absence of all respect of persons which it observes in the administration of this department of its trust, very considerably enhances the claim which the service itself, most essential to the best interests of a Christian community, establishes, in its behalf, to general respect and protection.

The same advantages which it offers to the nobles of the land for an adequate pecuniary recompence, it offers, either gratuitously, or at a comparatively trifling charge, to those who are without these means of requital. Fitness and ability discovering their sure prognostics under the worst circumstances of birth and fortune, never appeal to it in vain for succour and encouragement. It stretches out the same hand to the meanest of its children that it extended to welcome within its cloisters those of higher estate; it provides for both, the same intellectual and spiritual food; administers it to them both with equal assiduity; distributes amongst them its literary honors with reference only to their respective attainments; supplies its Priesthood from amongst them with complete indiscrimination; and if, in the apportionment of its emoluments and dignities, it does not reach that standard of impartiality which perfection would require, the numbers that have risen, and are continually rising, from total obscurity to the highest offices which it has to bestow, may be confidently referred to for incontestible proof that indigent merit is very far indeed from being left wholly out of account, nay, is, perhaps, allowed to the full as much weight in the scale of pretention, as, in a world like ours, it is reasonable to look for.

DR. BRAY'S ASSOCIATES.

The first want which a Clergyman experiences upon entering upon the active duties of his profession, is that of a library. His lot is cast in a country village, at a distance from those seats of learning where he has laid the first foundations of Theology, and he wants the means of prosecuting his sacred studies, and adding to his spiritual treasures of things new and old, so necessary to the efficient performance of the work of an Evangelist—the rightly dividing the word of truth, and the rightly distributing it amongst the people committed to his care.

The pious and indefatigable Dr. Bray, so renowned for his many excellent designs and great personal exertions for advancing the interests of Christianity, both at home and in our American colonies, had his attention arrested to this, amongst other deficiencies in our ecclesiastical provisions, which he earnestly strove to supply. It appears, that before his time, Sir Roger Twisden had projected the formation of libraries for all the smaller vicarages of the kingdom, one-third of which being under 50l. per annum, left the incumbents without the means of purchasing books for themselves. The magnitude of this project having defeated its success, Dr. Bray, in 1697, re-produced it in a more practicable form, as limited to the several deaneries into which each archdeaconry is subdivided; and though he could not accomplish even this modification of the plan, yet, in conjunction with several noblemen, and the memorable Mr. Nelson, he laid the foundation for its gradual completion; procured, through the intervention of Sir Peter King, in the VIIth year of Queen Anne, an Act of Parliament providing for its permanence; and before his death, which happened in 1730, left behind him upwards of sixty parochial libraries established by his munificence and exertions. The distinguished persons whom he had interested in this undertaking, far from abandoning it, now assumed a corporate form under the title of THE ASSOCIATES OF DR. BRAY, and though they have never engaged a large share of public attention or patronage, they have been joined at different periods, by the most highly respectable characters in Church and State.

(To be continued.)

Footnotes

[1] This expression is from Archbishop Tillotson.

[2] Tous les trous que l'on voit ont été faits dans le bas âge, pour extraire les crampons de bronze, qui liaient les pierres ensemble.
V. Vasi Marien Romain.

[3] The Farnese and other palaces were built from the Coliseum.
V. Eustace.

[4] Many Christian Martyrs were devoured by wild beasts on the Arena.

Transcriber's Note

- Obvious punctuation and spelling errors repaired.