

EPISCOPAL WATCHMAN.

"I HAVE SET THEE A WATCHMAN UNTO THE HOUSE OF ISRAEL."

REV. PALMER DYER, EDITOR.]

HARTFORD, NOVEMBER 7, 1829.

[Vol. III.—No. 34.]

For the Episcopal Watchman.

DIALOGUE ON THE CHURCH. No. II.

[Continued from page 258.]

Dissenter. If Timothy was appointed by Paul Bishop over the Elders of Ephesus, why did he not tell them so at Miletus, and why was not Timothy seated constantly at his charge?

Churchman. Shew me that because it is not mentioned at that time, it could not be; or that he could not be absent for a time and return to his charge, his Elders meanwhile attending to their respective flocks. I might ask you why the Acts of the Apostles is so imperfect a history of the Church as it is, from the time it commences, to Paul's first journey to Rome, embracing a period of thirty years.—Mr. Buck acknowledges Timothy's "superior office," and in the very next sentence expresses wonder why Paul "gives not the least hint of any such extraordinary power with which he was invested, nor says one word to engage their obedience to him; which is a very strong presumption that no such relation did subsist, or was to take place."—He acknowledges the king, because he sees him invested with the ensigns of dominion; but yet will not admit that he should ever reign over a single subject, because he does not also see them swear allegiance to him.—"There are none so blind as those who will not see." Of what use was Timothy's "superior office," if he had no inferiors over whom to exercise it? Or does Mr. Buck suppose that he exercised it as he does his ingenuity, on non-entities and absurd contradictions, for the purpose of maintaining schisms and divisions in the kingdom of Christ?

Dis. You say the Apostles had the power of conferring their authority upon others: why cannot also Presbyters do the same?

Ch. Why cannot the various officers of the United States Government appoint their own successors without consulting the Government thereon? Simply, because there is a Government. And so, because there is a Government in the Church, her well being does not require that her inferior servants should be independent of her superior ones. Do you allow your deacons to ordain? Since your Presbyters have rebelled against the Bishops, and asserted their independence on them, they ought to allow the Deacons to do the same to themselves, and erect Deaconarian churches in opposition to Presbyterian. But to prevent this, you have degraded them from the Christian ministry, and denied the validity of an Apostolic institution.

Dis. Where do you learn from scripture that Deacons were clergymen?

Ch. This is rather a singular question after denying that Apostles were clergymen except as Elders. But will you point out where you learn that Stephen and Philip were ordained Elders between the time of their ordination to the deaconship and their preaching and baptizing? Or why so many of the early Fathers speak of Deacons as an order of the ministry?

But again; can you tell me why, if the Apostles were not clergymen, except as presbyters,

they always took the lead in all their ecclesiastical affairs, to the manifest infringement of Presbyterian parity? But let us refer to chapter and verse.

Acts vi. 2: The twelve called the multitude of the disciples together to nominate fit men for the office of Deacons, that they,—the Apostles, not the people, as some particular editions of the Scriptures have it,—might appoint them to their business:—and the Apostles, not the people, laid their hands on them. Acts xi. 1: The Apostles and brethren called Peter to account for admitting Cornelius into the Church.—xv. 2: "They determined that Paul and Barnabas... should go up to Jerusalem to the Apostles and Elders about this question."—Ver. 4: "And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders." Ver. 6: "And the Apostles and Elders came together to consider of this matter." Ver. 22: Then it pleased the Apostles and Elders and the whole Church to send chosen men." Ver. 23: And they wrote letters after this manner: The Apostles, and Elders and brethren send greeting." These passages exhibit the Church acting in her political capacity as the kingdom of Christ, and there is a clear distinction made of three classes of persons, viz: the Apostles, Elders, and brethren, each in their own sphere. The distinction of rank is clearly marked, and always placed in the same order, denoting precedence and subordination—1. Apostles: 2. Elders: 3. The brethren. And here it is worthy of remark, that the deacons are not distinguished from the common brethren in their legislative capacity. 'Tis only when we find them executing the commands of the Church that their office comes in view. And hence I am led to believe, that the clerical character is not altogether one and the same with the ecclesiastical; inasmuch as the people, who cannot partake of the first in their collective capacity, yet had a voice in what is more properly called Church polity. But this business is totally distinct from conferring Holy Orders, and from governing the clergy in their spiritual capacity, which belonged solely to the Apostles and their successors. Ihus when the Church met to consult on measures of public expediency, the Apostles and Elders and brethren sought the right method in free debate. But when Paul called the Elders of Ephesus together, it was for a far different purpose; even to give them a charge as their spiritual superior, respecting the spiritual cure of souls each in his flock. Also, when Paul and Barnabas ordained them Elders in every church, they acted in the same superior spiritual character, in the execution of the authority given by the Lord. But if the Apostles, in their clerical, or their politico-clerical character, were only the equals of Presbyters, I can see no propriety in the manner they are exhibited by the sacred historian. The deacons appear to have had a clerical character, distinct from the people; because we find them, in Stephen and Philip, preaching and baptizing, and their ministry attended with miraculous evidences. But they appear to have

had no clerico-political character distinct from the people, and therefore we do not find them distinguished from the people when the Church met on ecclesiastical business. But both the clerical and clerico-political character of the Apostles and Presbyters must have been different, in degree; because we find the signs of difference preserved in their mention. For if that difference did not exist, why exhibit the signs of it? There is no sign of clerico-political character given to the deacons in the political meetings of the Church. But to the Apostles and Elders the sign is not only given, but degree marked; as, first, Apostles; second, Elders.—"God hath set some in the Church, first, Apostles."—These no-clergymen were then head of the Church.

Dis. Do not halve the matter, and keep back what militates against you. Paul adds; "Secondarily prophets; thirdly teachers, after that miracles." Turn also to the parallel passage in Eph. iv. 11: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." How will you reconcile these with your scheme?

Ch. In reply to this I must anticipate an objection which I have been looking for some time, namely: Were there not persons in the Church bearing extraordinary commissions? I answer; there were: but they were not in Holy Orders. Had they been so, their commissions could not have been extraordinary, in any sense different from the regular established ministry. They were isolated individuals, raised up by the Holy Ghost for temporary purposes, until "that which was perfect" should be supplied by the Church in a regular way; at the same time that they served as external proofs of the truth of the Gospel. Those persons were not an order of men, and therefore we neither read of their ordination by the Church, nor find one of them named when the Church met in order to transact ecclesiastical affairs: and the silence of Scripture on these two points, marks a clear distinction between them and the degrees of Apostle and Presbyter. Apostles, Presbyters, and Deacons, were set apart by clerical ordination; and the Apostles invariably presided in their Ecclesiastical meetings;—at least their being our Lord's immediate successors, and always named first on those occasions as well as in their decrees, authorises me to think so. Had the Apostles been extraordinary, they could not so have presided; for every body politick must sit under the presidency of its own official head.

Apostles are also first named in both the passages of which you remind me; and in each catalogue I think I find Presbyters behind them, to wit: in 1 Cor. xii. 28: "teachers" are named in the third place: and in Eph. iv. 11: "pastors and teachers" (not two classes, but pastors who are teachers) are named in the fourth place, evidently corresponding to the "teachers" as above. And the duty of Presbyters is, to feed the flock, and to teach the flock. In these two passages Paul enumerates ordinary or standing offices and officers, along

with extraordinary or temporary. But where the Church met to transact ecclesiastical business, the ordinary and permanent officers only are named, viz. Apostles and Presbyters, and those extraordinaries or temporary are entirely omitted in every account of an Ecclesiastical Convocation by order of the Church. This as clearly decides who and what church officers were, as the records of judicial proceeding in which the officers of the court were expressed by their official names, would decide what officers composed the court. Yet Mr. Buck, Theol. Dic. art. Presbyterians,—forgetting that the greater always includes the less, because Peter calls himself an elder, declares, “that the Apostle himself, as a church officer, was nothing more than a Presbyter or Elder.” How does this shuffling agree with his own account, Art. Epis., of Timothy and Titus, “that they had very extraordinary gifts to furnish them for their superior offices?” If there were no church officer “superior” to a Presbyter, what in the name of common sense does the man mean? What kind of “superior offices” were there which he cannot deny Timothy and Titus were invested with, and what was their object, Church or State? I ask those who reject Episcopacy to render Mr. Buck’s strange theory intelligible, and to reconcile his contradictions.

I might contend for the existence of all Paul enumerates, and with the same propriety that you reject them all except presbyters; because he affirms they were given for the perfecting of the saints, for the work of the ministry, for the edifying, [building up] the body of Christ, [the Church] till all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. But who do you suppose have best adhered, in the unity of the faith, to Paul’s commands, we who have adhered to the Apostolical Ecclesiastical practice, as we find it laid down in the New Testament, and the subsequent universal practice of the whole Christian world for 1500 years; or you who have denied the existence of the Apostolic office as a church office, and thus unchurched all their Apostolic actions, and given them the character of lay usurpation, or of popish usurpation, and set up Presbyterian parity in place thereof; and some of you denied even the existence of Holy Orders? Which of us are at this moment most “like children, tossed to and fro, carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive;”—or which of us, “speaking the truth in love, grow up in him in all things, who is the head; even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying [building up] of itself in love?” Which comes nearest to having no schism in the body,—all being of one mind—speaking the same thing—and glorifying God with one heart, and one mouth, the Protestant Episcopal Church of England and America; or, “all the different orders and persuasions, and the various denominations,” calling themselves protestants and the true unvarying Church, that, by the help of a Gazetteer, and a little arithmetic, we are able to enumerate? I ask this in the boldness of conscious truth, because the Bible, and the sectarian principles of the day open my astonished eyes to its awful reality. And I ask every thinking, hon-

est man, to read in it, on the one hand, the ARK OF SAFETY the Episcopal Church exhibits to his view; and on the other, the wide-spreading progress of errors the most dangerous, the resolute and insolent march of infidelity, the overthrow of the Christian faith, and the consequent ruin of immortal souls!

“Neither pray I for these alone,” said our blessed Lord on the night of his “agony and bloody sweat,” “but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME.”—Yet they have the hardihood to tell us, “that men were made to differ in religion!” But who is the author of this difference; “the Author and Finisher of our faith,” or he who “was a liar and a murderer from the beginning, and abode not in the truth?”

(To be continued.)

BISHOP BROWNELL’S CONVENTION SERMON.

[Concluded, from page 260.]

Brethren; I have already alluded to the “Domestic and Foreign Missionary Society,” as originating in this body, and embracing a cause, in the promotion of which “it is good for us always to be zealously affected.” You will hear that cause supported by other and abler advocates, but I cannot forego the present occasion to express the deep and anxious solicitude which I feel for its success. I consider its prosperity as inseparably connected with the prosperity of the Church, and the piety of her members. I consider the spirit of missions as the true spirit of Christianity; and I regard, with equal solicitude, both the great objects for which the society was established.

I am aware, indeed, that there are those who think the time has not yet arrived when our Church is called upon to take an active part in the cause of Foreign Missions. I pay all due deference to their opinions, and to the motives by which they are actuated; but for myself, I consider the cause of missions, as well as the spirit of missions, to be one and indivisible; and I shall not be thought presumptive in declaring this sentiment, before a body whose sanction it has already received. The great object of missions is, to fulfil the injunction of Christ, to preach the Gospel to every creature; and I know no other limit to this command than the ability of Christians. Should we wait for all the spiritual wants of our own country to be supplied, before we engage in sending the Gospel to heathen lands, the duty will never be performed. We can anticipate no future period when the principles of Christianity will be so predominant that there shall be no infidels to be converted, and no careless or presumptuous sinners to be admonished of their duty; and when there shall be left no room at home for the exercise of Christian benevolence.

But the practice of the Apostles and primitive Evangelists is the best commentary on this command. They did not stay their progress to convert every soul in Jerusalem, and in Judea, before they carried the Gospel to other countries. They went throughout all lands, shedding the light of Christianity along their path, and setting up here and there a Church to diffuse its rays upon the surrounding darkness. We are indeed required to provide for our “own household,” but this duty is not to interfere with that of general benevolence. Both duties rest upon the same foundation, and both are equally

included in the divine commandment to “love our neighbors as ourselves.”

If we appeal to experience, we shall find that liberality in the cause of foreign missions, creates no impediment in the way of domestic exertions. On the contrary, we shall find that those denominations, those communities, and those individuals, who evince the greatest interest in the promulgation of the Gospel among the heathen, are the most liberal contributors to domestic missions, and to every other object of Christian philanthropy. It is natural and reasonable that it should be so; for a true and enlightened zeal in the cause of foreign missions is founded in a strong conviction of our Christian obligations to all our brethren of the human race; on a deep sense of the value of the souls of men; and on an awful apprehension of those dread alternatives of everlasting happiness or misery to which they are destined. The heart that is penetrated with these feelings, is imbued with the true spirit of benevolence. Narrow and selfish affections are extinguished, and it is prepared for a ready co-operation in every act of Christian beneficence.

To the domestic operations of our General Missionary Society there are, at the present day, but few objectors. Formerly it was otherwise. The time is not remote when too many of our clergy were accustomed to consider every farthing collected from their parishes, even for diocesan purposes, as so much abstracted from the means of their own support. But experience has shown the fallacy of this opinion; and has demonstrated that the surest way of supporting local institutions, is by fostering the general principle of charity. This discovery is removing those difficulties which selfishness is ever so ready to interpose, and is giving free course to that missionary spirit which is so rapidly pervading our Church. I hail the prevalence of this spirit as most auspicious to the prosperity of the Church, and to the piety of her members. And especially do I hail its increase as pre-eminently auspicious to the spiritual interests of that great and interesting country which spreads so wide to the west and to the south, beyond our mountains, and into which there is flowing such an overwhelming tide of population. Never was there an object better calculated to inspire and inflame the spirit of missions, than the moral and religious destitutions of this wide-spread region, and never was there presented a more interesting field for its efficient and useful exertion.

Time will not permit me to take a survey of this region, nor to lay its wants before you. Nor is it needful that I should do so. Its privations have become a subject of anxious inquiry, and deep solicitude to the Society of which I have been speaking. Through its proper organs they will be made known to the Church. We shall be informed of the immense extent of this country; of the amazing increase of its population; of its lamentable destitution of the means of moral improvement and religious knowledge; of the noble efforts put forth by other religious denominations for the establishment of their institutions there; of the small number of Episcopal clergymen and missionaries scattered through the country; and of the great portion of the emigrants and their offspring who are attached to the institutions of our Church, and anxiously waiting to welcome its ministrations.

In the view of considerations like these, what shall be the response of the Church? May we not expect a zeal and a liberality commensurate

with the magnitude of the object, and which shall constitute a new era in our ecclesiastical annals? Most devoutly do I pray for such a consummation; and I feel that we are called upon by every motive of interest and of duty to urge it forward. We are called upon as churchmen, to send the institutions which we love—which we revere as the legacy of our Saviour and his Apostles, to a people anxious to receive them, and where there is such a mighty region for their expansion and beneficent influence. Sensible of the importance of religion and morality to the support of civil government, and the preservation of civil liberty, we are called upon as patriots to aid in extending their influence among our destitute fellow citizens, with whom our political destinies are united. But I waive all meaner considerations;—we are called upon as Christians,—by the love of Christ, and by a regard for the souls of our brethren, to send them the blessings of that religion whose efficacy is in the blood of Christ, and through which efficacy alone they can be saved from eternal perdition, and prepared for the inheritance of everlasting glory and felicity.

Brethren; I might direct your attention to other charitable institutions, in the cause of which it were well for us "always to be zealously affected." I might speak of the beneficent operations of our Sunday School Society; and of the salutary measures which have been devised for the dissemination of Bibles, Prayer Books, and religious Tracts; but I have thought it right to confine my remarks to those special objects which have derived their origin from this Convention.

I will only add, that I consider a zealous co-operation in these works of charity, as among the most efficient means of promoting the peace, the union, and the spiritual welfare of our Church. They present a common cause, for the advancement of which all may heartily unite, whatever may be their diversities of sentiment; and by being brought to act together in this common cause, they will learn to do justice to each other's motives, opinions, and conduct, on other occasions. And while such a co-operation will have a salutary tendency to check all undue regard to local interests and selfish feelings, we shall find that a serious concern for the spiritual welfare of our fellow men, will produce the most beneficial effects on our own personal piety, and we shall learn, by a happy experience, that "it is good for us to be zealously affected always, in a good thing."

CHURCH IN NOVA SCOTIA.

ANNUAL REPORT

Of the Halifax Diocesan Committee of the Society for Promoting Christian Knowledge.

In the same paragraph which details the blessing which has hitherto attended your Committee's humble exertions, we must advert to the great measure of strictly desirable, and of strictly practicable good which yet remains unperformed.—The same acquaintance with the religious wants of the people, which has enabled the acting members of your Committee to discover, and apply a remedy to, some cases of the famine of the bread of life which came before them, has brought to our knowledge greater necessities than we are at present able to relieve. That which is desirable, however, and practicable, and yet unperformed, we will, with God's blessing, attempt, and, from the spirit of active benevolence which pervades this community, we doubt not but that an increased

number of subscribers, and the increased subscriptions of such members as have been blessed by Providence with the means, will considerably animate and strengthen the Committee. By making more gratuitous grants to poor settlements, and by offering books at prices yet more reduced to members and the public in general, we may be enabled to extend the advantages of religious knowledge yet more widely and effectively.

When we consider the tendency which the concerns of the world have, to obliterate the precepts of religion from the minds of the most regular attendants upon the Lord's Day ordinances: when we reflect on the lamentable number in these Provinces, who, although they have the opportunity, yet neglect the observance of that day, which, duly sanctified, might leaven all their days; when lastly we take into contemplation the immense majority of the population of this diocese, who are far removed from the regular administration of the ordinances of public worship on that Holy day; it must surely be deemed desirable, that not a house should be without its Bible, by which God might speak to its individual members; not a cottage without its tract or silent preacher, by which the word of God (in many places "hard to be understood,") might be explained to the simple, and its lessons of instruction drawn forth and inculcated.

The aim and object of a few of the principal works which your Committee have assisted to distribute, may furnish the best prospectus of our intentions, and the best promise of the fruits of our exertions.

Scripture has ever held the first place upon our catalogues as the rule of faith and guide of life.—The necessity and usefulness of reading the Sacred Volume, and the proper dispositions for its perusal, have formed the subject of many of our tracts, while others have afforded abridgements of its history, and digests of its principal doctrines. The knowledge and practice of Christianity have been recommended to the most polished understanding, at the same time that they have been rendered easy of comprehension to the most moderate capacity. The sin and danger of lukewarmness in religion, and of neglecting public worship, have formed the topics of some of its printed exhortations; others have aimed at supplying answers to all excuses for neglecting the distinguishing sacraments of Christianity; the true christian method of educating children with scripture lessons, and catechetical instructions, has been furnished to parents; the young have been supplied with manuals of the chief truths of Christianity, with cautions against ill company and the dangerous procrastination of Repentance; the sick have been furnished with warnings to sanctify their afflictions; the poor with maxims tending to their good in either world; the old with reflections suited to mortals just verging on the bounds of immortality; and all ages have been supplied with works of devotion which breathed the spirit, while they afforded the materials, of fervent prayer.

The Committee have pleasure in communicating to its friends the valuable accessions which have been made to the catalogues of the parent society. A volume of sermons on the affecting subjects of "sickness, sorrow, and death," by that useful practical writer, the Rev. Edward Berens, with "an address to the attendants on the sick, by the Rev. J. D. Coleridge," have been added. A most interesting piece of Biography, the life of the pious James

Bonnell, Esq. Accountant General of Ireland, in the reign of King James, which has been long out of print, has been reprinted; an instructive story of "Penitence," selected from that excellent Clergyman's manual, "Dr. Warton's Death-Bed scenes," and a "manual for soldiers, by the Rev. R. G. Curtois," are also among the works recently admitted, and the whole of the Society's books and tracts are under a course of revision, in which antiquated phrases in many, have been amended, and in all, an endeavour has been made to convey the soundest instruction in the most popular language and the most acceptable form.

Our correspondence with the Parent Society has been most satisfactory, and our thanks are due to that venerable board for their having recently supplied the town of Halifax with a parochial lending library of above 220 volumes at their most reduced prices. The sum of £70 currency has been raised, independently of the funds of this committee, by the charitable subscriptions of the Benevolent towards this object; such a stock of useful works, as may, by God's blessing, be of permanent advantage to this town and neighborhood, has within the last few weeks been imported.

Since the last report, 41 packages of Bibles, Books, and Tracts have been sent, several of them gratuitously, from our stores.

Bibles of various sizes and prices to the number of 236; Testaments to the number of 227—Common Prayer, 346—Other bound books, 973—Half-bound books and tracts 10,138—In all 11,920—Amounting in cost to upwards of £350, have been issued.

This statement will be considered encouraging, as will, also, that which we are enabled to make of the improving state of the School, which is supported among us by the liberal grants of the Provincial Legislature and the English Society for the Propagation of the Gospel. The number of boys in daily attendance is 202—The number of girls 87.—Ten masters have been trained at the School in the last twelve months, who, after having become qualified to diffuse the benefits of the national system of education, have been settled in different stations.

The progress during the past year, of our Sunday Schools, under the most flourishing auspices, should not be unnoticed. There are at present assembled, each Sunday, an average of one hundred children of each sex.

Your Committee cannot do better than close this Report, with a concluding portion of the sentence of the last Report of the Parent Society.

"There is a moral certainty, that, as religious habits and feelings shall increase, there will be increasing demands for every species of help, which the Society is accustomed to impart. * * * Whilst we continue to disseminate Scriptural truth, and exhort men to live, as becometh the Gospel of Jesus Christ, no Christian can doubt, that we are acting in conformity with the will of our Heavenly Master, and we may trust to the superintending providence of the Most High, for support in all difficulties, and for a blessing upon our feeble endeavours to glorify His Holy name."

He that knowingly defends the wrong side of a question pays a very bad compliment to all his hearers; it is in plain English this: falsehood supported by *my* talents, is stronger than truth supported by *yours*.—*Lacon*.

From the Philadelphia Recorder.

BIOGRAPHY.

The Rev. HORATIO NELSON GRAY, who died recently on a mission to Tallahassee, Florida, was a native of Arlington, Va. His constitution had been feeble from childhood, so that he could never perform but little labor of any kind. The moderate circumstances of his father gave him no opportunity for education, more than what was furnished by a common school. His eagerness for knowledge, however, led him to the perusal of almost every book within his reach, but especially books of a philosophical or argumentative kind.

Early in his 16th year, he was employed to teach a school in a remote district of a neighbouring town, where were several professed unbelievers, who, by conversation and books, soon corrupted his youthful mind. For about two years, he remained a daring deistical philosopher; in which time, he undertook the study of law with a practising attorney, in his native town. In a debating society, with some other young men, he soon so distinguished himself, as to be honored with the appellation of Cicero; and, in professional studies, he made very remarkable progress.

But the Lord had other employment for him, and, in due time, called him to a preparation for it. In the autumn of 1817, when he had just entered his 18th year, he took charge of a school for the coming season,—a season which he will doubtless remember with joy for ever. In a few weeks from this time, an elder brother became decidedly pious; and, being informed that Nelson was seriously disposed, he went to visit him, and found him ready to rejoice in their common Saviour. That brother afterwards entered the ministry, and lost his life in the discharge of its sacred duties.

After this the subject of our memoir took the first opportunity of visiting the clergyman, under whose care he had grown up from childhood; and, upon inquiry as to the means of his conversion, he could give no credit to any external circumstance whatever. He merely stated, that shortly after the commencement of his school, the idea one day occurred to him, that, as he professed no kind of religion, he ought to settle down upon some system, which would afford satisfaction to his mind. He employed his leisure hours, for a time, in trying to devise such a system; till at length, while engaged in deep meditation, he was struck with the humiliating thought—"What a fool I am, so young and so ignorant, to think of inventing a religious system for myself, when there is such an excellent system in the Bible! The Gospel must be true, and I am a miserable sinner." From that moment he read the Scriptures, and prayed for mercy, and in a few days found peace in the Lord Jesus Christ. His law books, as he represented, now appeared odious to him; and his principal desire was to be prepared, if possible, to preach that faith, which he had so lately despised. Upon some encouragement of assistance being given him, he immediately determined upon the undertaking; and, though situated at the distance of four or five miles, he was materially instrumental, by his visits and his exertions, in promoting the revival which took place in the parish within the next few months. At the close of his school in April, he commenced his preparation for college; and such was the rapidity of his progress in the classics, that from his first lesson in the Latin grammar, to his admission at Middlebury college, barely six months transpired. It should be here mention-

ed, as an affecting circumstance, that in the course of this period he spent several Sundays in the district where he had imbibed his infidel sentiments, collecting the people at the school-house, and speaking to them of the unsearchable riches of Christ.

Nothing remarkable occurred to him in college, except that his high reputation for learning and eloquence appeared, for a time, to endanger his piety; but "the Lord was merciful to him," (see Gen. xix. 16,) and carried him in safety through perils, by which many valuable young men, at that period of their literary course, are entirely ruined. In his third year he renewed his strength; and though still fond of general science, he appeared ever after to devote his best powers to God and his service.

In the beginning of his last year at college, his feeble constitution seemed to be giving way, and he was advised to seek a milder climate. But yet such were his scientific attainments, that he was favored with all the collegiate honours in due course.

From that time till the last Autumn, he resided in the diocese of Maryland, and for the last three or four years, was Rector of a church in Georgetown, D. C. In that interval, the writer has seen him but little, but can truly say, that, though highly ambitious in his youth, he appears to have become one of the most modest and humble of the human race.

But the character so richly endowed and so early matured, was not to be of long duration. At the approach of the last Winter, Mr. Gray's health had so far declined, that his physicians advised him to remove to a more southern region. Accordingly, he bade an affectionate farewell to his parish, and undertook a mission, on a small salary, to Florida. Notwithstanding the fatigue of travelling by land nearly 300 miles from St. Augustine, and the exposure in an open wagon for two or three nights on the way, with his wife, her sister, and two children, he appeared for a time to gain strength, and was generally able to perform the duties of his station till last June. He then began sensibly to decline; and, after frequent expressions of confidence in the Saviour's merits, and of anxiety for his family and for his widowed mother, he was removed to his final rest on the 5th of August, aged about 29 years.

Though short his course, we may trust that it has been useful to the world, and that he will reap eternal joys in company with many who have been benefited by his pious labours. May those who have lived under his pastoral care, remember and improve his instructions. May his surviving brethren in the ministry, be moved to more diligence by a consideration of their own mortality. And may fervent prayers be offered up through the whole church, that the Lord would qualify and send forth an abundant supply of labourers into his harvest.

SENEX.

How small a portion of our life it is that we really enjoy! In youth we are looking forward to things that are to come; in old age, we are looking backwards to things that are gone past; in manhood, although we appear indeed to be more occupied in things that are present, yet even that is too often absorbed in vague determinations to be vastly happy on some future day, when we have time.—*Lacon*.

The greatest friend of Truth is Time, her greatest enemy is prejudice, and her constant companion is Humility.—*Id.*

Doctry.

THE CHRISTIAN ISRAEL.

BY JAMES MONTGOMERY.

Thus far on Life's perplexing path,
Thus far the Lord our steps hath led;
Safe from the world's pursuing wrath,
Unharm'd though floods hung o'er our head;
Here then we pause, look back, adore,
Like ransom'd Israel from the shores.

Strangers and pilgrims here below,
As all our fathers in their day,
We to a Land of Promise go,
Lord! by thine own appointed way;
Still guide, illumine, cheer our flight,
In cloud by day, in fire by night.
Protect us through this wilderness
From serpent plague and hostile rage;
With bread from heaven our table bless,
With living streams our thirst assuage;
Nor let our rebel-hearts repine,
Or follow any voice but Thine.

Thy righteous laws to us proclaim,
But not from Sinai's top alone;
Hid in the rock-cliff, be thy name,
Thy power, and all thy goodness shown;
And may we never bow the knee
To any other gods but Thee.

SONNET.

Imitated from the Italian of Gaetana Passerini.

BY THE SAME.

If in the field I meet a smiling flower,
Methinks it whispers, "God created me,
"And I to Him devote my little hour,
"In lonely sweetness and humility."
If, where the forest's darkest shadows lower,
A serpent quick and venomous I see,
It seems to say,—"I, too, extol the power
"Of Him, who caused me, at his will, to be."
The fountain purling, and the river strong,
The rocks, the trees, the mountains raise one song;
"Glory to God!" re-echoes in mine ear—
Faithless were I, in wilful error blind,
Did I not Him in all his creatures find,
His voice through heaven, and earth, and ocean heard.

Miscellany.

ADORNING CHURCHES WITH EVER-GREENS.

In the Palladium for 1765, was propounded by Mr. J. Lyon of Margate, this query, "From whence is derived the custom of putting up laurel, box, holly, or ivy, in churches at Christmas; and what is the signification thereof?" And in the Palladium for 1766, we are told, that it was answered by Nobody.

Having employed some thoughts on that subject, I should be glad (by means of your Magazine) to offer to the consideration of the curious the following conjecture.

It seems very probable that the origin or first hint of the ancient custom of dressing our churches and houses at Christmas with greens, was owing to, or taken from certain expressions in the following prophecies of the coming of our Saviour:—

"Behold, the days come, saith the Lord, that I will raise unto David a righteous branch: For behold, I will bring forth my servant the branch:† Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the branch, and he shall grow up out of his place:‡ At that time will I cause the branch of righteousness to grow

* Jeremiah xxiii. 5. † Zechariah iii. 8. ‡ Zechariah vi. 12.

up unto David.* Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs, a tender one, and will plant it upon an high mountain, and eminent. In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and it shall be a goodly cedar.† In that day shall the branch of the Lord be beautiful and glorious.‡ For he shall grow up before him as a tender plant, and as a root out of a dry ground;§ and the Lord shall reign over them in mount Zion from henceforth even for ever.¶ There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, which shall stand for an ensign of the people;|| and my servant David shall be their prince for ever."§§

For it must be allowed, that those passages and expressions in which our Saviour is represented under the type of a *branch*, a *righteous branch*, a *bough*, the *branch of righteousness*, who will reign for ever, &c. in the above-mentioned clear and eminent prophecies, of his first appearance in the flesh, upon earth, are, in a most lively manner, brought to our memories, and strongly alluded to by those *branches and boughs of evergreens*, &c. with which our churches and houses are adorned, whose gay appearance and perpetual verdure in that dead season of the year, when all nature looks comfortless, dark and dreary, and when the rest of the vegetable world have lost their honors, does agreeably charm the unwearied beholder, and make a very suitable appendage to the universal joy which always attends the annual commemoration of that holy festival.

It is not at all unlikely, but that this custom was farther intended as an allusion, to those passages of the Prophet Isaiah, which foretell the felicities attending the coming of Christ, viz.

"The glory of Lebanon shall come unto thee, the fir tree, the pine-tree, and the box together, to beautify the place of my sanctuary, (Isaiah ix. 13.) Instead of the thorn, shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." I am, Sir, &c. GOTHIC.

P. S. I have met with another opinion on the origin of this ancient custom, which you have below, in the anonymous author's own words:

"William of Malmesbury, in his book of Antiquities of Glastonbury, assures us, that Frecephus affirms, in the fourth chapter of his second book, that Philip the Apostle, preaching the word of God in Gaul, which is now called France, chose out twelve of his disciples, whom he sent to Briton, to preach the word of life. He appointed over these as chief, Joseph of Arimathea, his dear friend, who buried our Lord.

"These, according to John Capgrave, who brings Milkin and Merlin for vouchers, came into this land in the year of Christ's incarnation 36, in the time of Arviragus, who gave to them the isle of Avalon, where they built an oratory of wrythen wands, or boughs, which was the first christian church, if one may so call it, which was erected in Britain. We find this custom was followed in the first times, in building the christian churches in Britain, of boughs; and I am apt to think that the custom of adorning our churches at Christmas, as well as our houses with evergreens, proceeds from what has been related."—*Gentleman's Mag.*

* Jeremiah xxxiii. 15. † Ezekiel xvii. 22, 23. ‡ Isaiah iv. 2. § Isaiah liii. 2. || Micah iv. 7. ¶ Isaiah xl. 1. §§ Isaiah xl. 10. §§ Ezekiel xxxvii. 26.

THE NILE.

"I made my tour from Alexandria by water, and entered the Nile by the western branch of the mouths of the river. I was five days going to Cairo, but this passage is generally made in four, and sometimes in three days. You have heard and read much of the Nile, and so had I; but when I saw it, I could not conceive it to be the same. What eyes do travellers see with? Are they fools or rogues? You shall now hear the plain truth about it. First, in regard to its size. Obvious comparisons in such cases are good. Do you know the river Connecticut? Of all the rivers I have seen, it most resembles that in size. It is a little wider, and may on that account better compare with the Thames. This is the mighty, the sovereign of rivers, the vast Nile, that has been metamorphosed into one of the wonders of the world. Let me be careful how I read, and above all how I read ancient history. You have heard and read, too, much of its inundations. If the thousands of large and small canals from it, and the thousands of men and machines employed to transfer by artificial means the water of the Nile to the meadows on its banks, if this be the inundation that is meant, it is true; any other is false. It is not an inundating river. I came up the river from the fifteenth to the twentieth of August, and about the thirtieth the water will be at the height of the freshet. When I left the river, its banks were four, five, and six feet, above the water, and here in town I am told they expect the Nile to be only one or two feet higher at the most. This is a proof, if any were wanted, that the river does not overflow its banks."—LEDYARD.

THE WATCHMAN.

HARTFORD, NOVEMBER 7, 1829.

••• The "Journal of a Visit to Oneida," is received, and shall be published next week.

BISHOP BROWNELL'S TOUR.

On Thursday morning the 5th inst. Bishop Brownell commenced his contemplated tour to the West. He took his departure from this city in the Steam Boat Oliver Elsworth, amid such demonstrations of respect and affection from the Officers and Students of Washington College, and others of our citizens, as must have been to him truly grateful. He intends to spend Sunday, the 8th instant, in New-York,—Tuesday the 10th, in Philadelphia,—and Sunday the 15th, in Pittsburg. We expect to receive from him frequent communications, some of which shall, from time to time, be published in the Watchman. The prayers of many faithful hearts are offered up for him; and we trust that the blessing of Heaven will attend his every step, and prosper him in his Apostolic labors.

PROSELYTISM.

Slight is the estimation in which we hold the piety of that man, who is not earnestly desirous that his fellow men should embrace what he conceives to be the true faith, and the true church of Christ. If the religious system which he has adopted be, in his opinion, superior to every other, in the correctness of its doctrines, the excellence of its spirit, the validity of its ordinances, or the scriptural character of the duties which it inculcates; or if he deem it paramount to other systems, in consequence of any peculiar advantages which it possesses, he must either feel solicitous that others should enjoy

with him the high privileges with which he is favored; or evince an indifference to his neighbors' spiritual welfare, wholly inconsistent with the charity of the Gospel.—To say the least, there can be but *one best way* of serving God, and every other way, proportionably to its difference from that, must be erroneous. The conscientious and pious christian, to whatever denomination he may have attached himself, undoubtedly believes that this *one best way* is the way upon which he has entered: his brethren of other denominations are, therefore, regarded as involved more or less deeply in religious error, and in spiritual danger—for spiritual danger and religious error are inseparable, and bear an exact proportion the one to the other. Christian affection, then, will render him anxious to convert them from their errors, whether of faith or of practice. His anxiety will be proportional to his zeal for their welfare, and to the extent of their departure from the unperverted, unsophisticated truth of the Scriptures. Nor will this anxiety be concealed from those who are its objects. It is not simply an inoperative wish, which springs in his heart and dies there, unwhispered to an erring brother, and utterly fruitless. No: like the faith in which it originates, it "worketh by love." It becomes manifest in words and deeds, and prompts him to unwearied endeavours to bring his fellow christians to an agreement with him in the faith which he has conscientiously embraced.

Small indeed is the measure of our zeal, and little have we imbibed of the spirit of Christ, if we be careless of the creed, and indifferent to the scriptural or unscriptural character of the religious Society, embraced by the immortal beings around us. If we sit down contented with our own enjoyment of the privileges connected with the true Church, without making any efforts to extend these privileges to those who are destitute of them, our guilt cannot pass unnoticed. An honest endeavor to gain proselytes to our own faith, is neither more nor less than an attempt to render men better and more perfect, by rectifying their mistaken principles and practices, and exalting the character of the relation in which they stand to their Maker and Redeemer. Hence such endeavors are not only entirely consistent with the spirit of our holy religion, but absolutely demanded by it. The first professors of Christianity, agreeably to the will of their Master, went about continually among all the sects and denominations then in existence, to "teach, and disciple" or proselyte to the true faith, all whom they could persuade to give heed to their arguments and exhortations. And is not their example to be imitated? Is it now less needful that men should be warned against false teachers, and corrupt systems of religion? Is there less necessity that men should now be admonished to guard against "false doctrine, heresy, and schism?" or that they should be reclaimed from the errors into which they may have been led astray? Certainly not. It is equally the duty and the privilege of the follower of Christ, to be zealous and untiring in his exertions to convince his brethren of the least of their errors, in a matter of so much importance as religion, and to proselyte them from the least of their errors.

In these days of improvement, and refinement, and sickly liberality in the concerns of religion, we know that a proselyting spirit, as it is termed, is frequently spoken of in a tone of censure or contempt, as if it were repugnant to the Gospel, and inimical to the well-being of

society. But let us remember that the changeless principles and duties of christianity, are not to be modified by the caprice and the varying tastes of this, or of any other age. The spirit of infidelity, which is abroad in the world, aims to accomplish its nefarious purpose of subverting or corrupting the Christian religion, not so much by openly assaulting at once its fundamental and vital doctrines, as by gradually lulling the fears, banishing the scruples, diminishing the vigilance, quenching the zeal, and hardening the consciences of those whose duty it is, with a most scrupulous care and watchfulness, to preserve pure and undefiled the faith which has been transmitted, through apostles and martyrs, from the Son of God. The cry of illiberality, uncharitableness, bigotry, is raised, and ever has been raised by the enemies of truth, against those devoted and active soldiers of the cross, who dare to "contend earnestly for" the perfect integrity of "the faith once delivered to the saints." Their zeal is ridiculed, as expended upon trifles, upon "mint, anise, and cummin;" and they are called fanatical, and narrow-minded, and intermeddlers with the consciences of others, because, forsooth, they will not be satisfied to keep their doctrines to themselves, and assume a fashionable indifference in regard to those things which they believe to be of divine appointment, and intimately connected with the salvation of souls! Some christians are so foolish as to permit their zeal to be thus laughed away by the worldling and the scoffer. They are persuaded, by the liberals, to yield one point after another, as non-essential to the integrity of the Christian Religion, and unworthy to be contended for; till at length all the outworks of Zion are deserted and left to the insidious foe, who triumphs in the success of his stratagems, and mocks the faithful even before their own altars.

While, for the sake of peace, or for the purpose of avoiding trouble and reproach, Christians are thus too generally disposed to surrender some of the principles or some of the ordinances of Christianity—or, which is the same thing—to keep them out of view, and never insist upon them as being of any importance—we are rejoiced to behold some unvitiated and fearless spirits, who resolutely and perseveringly stem the torrent which would level all distinctions, and sweep away the very land-marks of Christianity. We give honor to such spirits, wherever they may be found, and however mistaken may be the doctrines and institutions which they advocate. Whatever be the creed which a man adopts in the sincerity of his heart, we like to see him act with the consistency, the earnestness, and the inflexible firmness which our religion demands. Let him be cautious, indeed, to ascertain that his faith be pure and scriptural; but having assurance of this, let him be unwavering in his attachment to every article of it, and evermore zealous in his attempts to promote its reception among others. We honour the sincere and conscientious Presbyterian, Methodist, Baptist, Unitarian, or Roman Catholic, for his assiduous, but fair and manly efforts, both in public and in private, to reclaim our supposed errors, and make us proselytes to his own Church. But the christian who declines to put forth any exertions for the sake of bringing his neighbors into the unity of his own faith, on the plea that it might subject him to the odious charge of attempting to proselyte, or on the ground that the difference between him and others is a subject of little moment, is, in our estimation, at least a doubtful

character. We would ask him to examine himself, and see whether his backwardness in this matter do not result either from the want of genuine faith, or from the absence of that ardent zeal for the purity of the Gospel, and for the spiritual welfare of his fellow creatures, which is an essential qualification in the followers of the Lord Jesus Christ.

MISSIONARY DOINGS.

An adjourned meeting of the Episcopal Missionary Society of Hartford, Auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, was held in Christ Church, Hartford, on Sunday evening, November 1st; and attended by a larger proportion of the parish than has ever been brought together on a similar occasion. The Bishop, who is, *ex officio*, President of the Society, opened the meeting with prayer; and the business of hearing reports, electing officers, &c. having been transacted, the following among other resolutions were moved and unanimously adopted:

Resolved, that this interesting period in the progress of missions, in the opinion of the members of this meeting, calls for increased zeal on the part of the friends of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church; and while they pledge themselves in humble reliance on Divine Providence to renewed efforts, they do think it reasonable to hope, that our churches, without exception, either by forming auxiliary societies, or by making contributions, will raise pecuniary aid for the advancement of so holy a cause.

Resolved, that we view with sentiments of cordial approbation the appointment of the Rt. Rev. the Bishop of this Diocese, to visit in his official character the southern states in the valley of the Mississippi; and devoutly hope, that the measure may be followed by exertions in all the churches in the Atlantic States, to supply those destitute regions with the ordinances of the Gospel.

Resolved, that as members of the church of Christ, we deem it an imperative duty, and most valuable privilege, to contribute all in our power toward the universal diffusion of the blessings of the Gospel.

Resolved, that the cause of missions is one of such vital importance to the spiritual interests of men, that it should receive the united and fervent prayers of the whole church.

Resolved, that the Executive Committee of the parent society be requested to appropriate the amount of the collection made in the parish of Christ Church, Hartford, on Sunday the 18th of October, to defray the expenses of the visitation of the Right Rev. Bishop Brownell to the West.

But what lent a peculiar interest to the meeting, were the animated addresses which were made on the introduction of the various resolutions. The speakers appeared to entertain but one sentiment in regard to the great question of missions, foreign and domestic; and that was a sentiment of hearty approbation.—Whether clergymen or laymen, they agreed in the holy duty of making sacrifices and efforts, far beyond those to which the members of the church have hitherto been called, to send abroad the Gospel of reconciliation. We have never been present at an assembly, in which there appeared to be so decided and unanimous a purpose to overlook all subordinate considerations, and fasten tenaciously on the one great object, that of giving all possible support to the cause, both by personal contributions and personal in-

fluence. We think it was perfectly allowable in a congregation which, for three or four years past, has done more in the way of pecuniary aid to the parent society—not relatively, in proportion to its means, but, as we believe, absolutely, than any other in the Union—to say in a resolution, that "it is reasonable to hope that our churches without exception, either by forming auxiliary societies, or by making contributions, will raise pecuniary aid for so holy a cause:" and in another, to express the hope, that the appointment of Bishop Brownell to visit the western valley, "may be followed by exertions in all the churches in the Atlantic States, to supply those destitute regions with the ordinances of the gospel." Such hopes and such expressions come with a good grace from those who have been the foremost in exemplifying what they believed to be their duty; and recommend themselves to the serious notice of congregations more wealthy and less burthened. If we did not altogether mistake the spirit of the assembly, the cause of missions had not a few friends in it, who will neither be easily disheartened nor soon grow lukewarm. Of their zeal they have already given substantial proofs; and when the collections for the present year shall have been finished, we are under no apprehension that the Parent Society will have reason to be ashamed of her Auxiliary. The discussions were prolonged for nearly two hours; and, what does not always happen in such cases, the interest was well sustained to the close of the meeting.

ADDRESS IN BEHALF OF MISSIONS AT THE WEST.

The following remarks were in substance made by one of the speakers, on moving the second resolution, at the meeting of the Auxiliary Missionary Society in Hartford, on the 1st inst.—

Sir, the resolution which I hold in my hand relates to the proposed visitation of our Bishop to the West. Whatever may be the cause, it so happens that no lively interest has till lately been excited in the spiritual condition of that interesting portion of our country. Most of the other christian denominations appear to have been as supine as ourselves. While the most eager enquiries are made relative to the success of distant missions, and tidings from the islands of the Pacific are sought with avidity, we listen coldly and unmoved to the demands made upon us by the West. I am disposed to attribute this apathy, in part, to the circumstance, that we have had no digested mass of intelligence laid before us, in regard to their spiritual condition. Destitute, we know them to be; but what is, and must be, the moral state of society in a region, in a great measure without Bibles, and ministers, and christian ordinances, we have no popular and authentic means of ascertaining. We want information. We wish to know what degree of success in our undertaking may be anticipated. We wish the length and breadth of the land we propose to conquer by the weapons of evangelical truth, to be first surveyed, that we may know what amount of force it will be necessary to employ, and how it can be employed to the best advantage.

I therefore rejoice to see that the parent society has at length taken up this subject, and apparently in good earnest. I feel gratified that this Diocese has been honoured by the selection of its spiritual head, to perform this most honourable but laborious and responsible task. Yet I do not look upon the ecclesiastical acts to be performed by him—the consecration

of churches, and the administration of religious rites—as constituting, by any means, the most important results of the visitation. I consider the local intelligence which will doubtless be collected and made public, as of far greater consequence, in the effects which will ultimately follow. A wise system of operations must be based on a competent knowledge of the actual state of the country. But the aspect in which I look at it with the most interest is, in the reflex action it will have on ourselves—on the churches of these eastern states. I trust that a more general conviction will be produced, that the church is getting in earnest in the cause of missions; and that we shall soon hear of one congregation after another shaking off its lethargy, and coming forth to fight the battles of the Lord. It is in this flattering view, that I contemplate the effects of the proposed measure, and pray that they may be realized.

But, Sir, there is still another good result which I confidently believe will follow, and which is far from being the least. The interest we show in the spiritual welfare of our western brethren will recall them to a sense of their own spiritual wants, and kindle an anxiety to have them supplied. It is a natural and necessary consequence of being long deprived of the ministrations of religion, that the people forget their value—they forget that they are wretched, and miserable, and poor, and blind, and naked; and in time, lose all sense of their moral responsibility. And this I consider a full answer to the objection, or rather suggestion, which is sometimes made, when the duty is urged of sending missionaries among a population, capable in a degree of supporting their own religious teachers: "If they want them, why do they not raise them up from among themselves, and give them a support?" Sir, it is their misfortune, in a thousand instances, that they do not want them. They are content to live on as they have done, without hope, and without God in the world. There is something inexpressibly affecting to my mind, in the deep slumber and silence of a people, who, in the emphatic language of scripture, sit in darkness and the shadow of death. You hear no sound of complaint—no cries for assistance, to tell you that the breath of life is in them. All is stillness and spiritual death. Before you can expect to hear them supplicating for aid, they must, in some measure, be made acquainted with their wants. They must be shown their iniquities, and the terrors of a coming judgment—must be told something of Jesus Christ and him crucified—the ears of the deaf must be unstopped, and the eyes of the blind must be opened, and a little of the light of the gospel must be made to shine into their hearts, before they will ask for more. And these are among the effects which we confidently anticipate, from the measures now agitated by the parent society. And we cannot but entertain the belief, that after some exertions like those now contemplated; when a few zealous men of God shall have gone through the wilderness of the west, preparing the way of the Lord, and making straight in the desert a high-way for our God; we shall hear a general voice from the bosom of that wide moral waste—"come over and help us!"

Sir, if our designs are prospered, as I trust they will be, we shall in a few years behold a noble army of the heralds of the cross, under the banners of our own catholic church, annually pursuing the mighty tide of emigration which is setting over the mountains, and spreading its millions along the shores of the wonder-

ful river. And I can fancy that the time is near, when the dwellers in that valley of a hundred streams, which already encloses the elements of an empire powerful and populous beyond the boasted nations of antiquity, will hail the preachers of righteousness as they descend from the rocky barrier, in the language of the spirit-stirred prophet—"How beautiful upon the mountains are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Sir, I confess that I have long been an humble but steadfast advocate for *foreign* missions. I have been accustomed to look at the ultimate, rather than the immediate results. I have considered that he, who sows a handful of wheat in a populous country where wheat never before grew, serves the cause of humanity in a ten thousand fold greater degree than he, who sows it in a well stocked land. He is preparing sustenance for unborn millions, and the good he does is immeasurable. And so it is with the bread of life. The gospel, carried into a country of heathens, is a grain of wheat cast into the earth where bread is unknown. It is a grain of mustard seed, enveloping in its minute circumference the germ of a tree, in whose branches the fowls of the air may take shelter. It is a little leaven which, hidden in meal, leavens the whole lump. A single missionary may become the instrument of converting a whole nation; and should Persia even arise and shine, her light being come, as she most assuredly will, it will be remotely through the apostleship of Henry Martyn.

But notwithstanding the preference I have given to foreign missions in the abstract—if indeed the two branches can be separately and prosperously pursued, which I apprehend they cannot be, for the cause is *one*—notwithstanding this preference, founded on the views I have briefly stated, I feel that we ought to do something quickly, and on a large scale, for our western population. It will not be denied that they have strong claims on our christian friendship. They went out from us—they are our kindred, knit with us in the same social compact—they have none like-minded, who will naturally care for their state; and unless we stretch forth to them a helping hand, none will. As a minister of the Lord Jesus, then, bound by the solemn vows of my ordination, I must pray and labour that the gospel of reconciliation may be carried thither. As a minister of the Catholic, Apostolic Church, I desire to see *her* institutions planted there, in preference to any other. As a citizen of this republic, well content to live under its laws, I would avert the calamities, which will as surely one day come upon the fair temple of our freedom, as the millions in the western valley are left to grow up without the gospel—without the ministers of religion; for much as I admire our political constitution, I should value it as no more worth than so much waste paper, should it ever fall—Heaven long avert the day—into the hands of an unenlightened, immoral, unchristian population.

For the Episcopal Watchman.

MISSIONS DESERVE OUR PRAYERS.

Missions certainly deserve our prayers, if any cause or object can deserve them. For what do missions propose to accomplish, but that which should command the sympathies and exertions of every one, who would promote the happiness of the human species? Their object is the entire change, the perfect renovation of

the moral condition and character of the whole world. By the agency of missions is the universal diffusion of the Gospel to be effected; so that, like the Gospel, with the extension of which they are entrusted, missions, if successful, would overturn every pagan altar—demolish every idol—level to the ground every heathen temple—extinguish every murderous funeral pile—stop the immolation of human victims, and erect in their stead temples of the living God—diffuse in the dark places of corruption and cruelty, knowledge, and purity, and compassion—elevate enslaved and inflatuated man from the degradation and wretchedness to which he has fallen, make him a little lower than the angels, and crown him with glory and honour.

These were the benevolent and happy results contemplated and designed by the divine Founder of missions, when he commissioned his disciples to go into all the world, and preach the Gospel to every creature—results so noble and merciful, that the power, which can produce them, is richly worthy of our united and fervent prayers. The accomplishment of the benevolent intentions of God respecting our wretched race, is committed to human agents, feeble and ineffectual in themselves, but efficient and powerful when animated and strengthened by divine assistance. For how can the opponents of the religion of Christ be disarmed of their enmity—convinced of their sinfulness—shown the folly and danger of idolatry and transgression, and the power and excellence of the Gospel; and how can the hearts of all Christians be united in one glorious effort for the salvation of the world, and urged strenuously and prosperously onward in it, but by God himself? The aid from on high, the immortal and almighty arm of Jehovah, so indispensably requisite to give impulse and success to missionary exertions, can be obtained only by means of prayer. By a decree of Heaven spiritual blessings are not conferred but in answer to prayer. The inflexible condition of gift, in every case, is *ask and ye shall receive*. To his promises God annexes the terms of fulfilment, *I will yet for this be enquired of to do it*. When, therefore, as individuals, and as a community of Christians, we become a *praying* people, the Holy Spirit will be sent down to our assistance. God himself will be in our midst, to impart resolution and success, and to be a wall of fire round about us, to make his own cause invincible and triumphant. It is then not pecuniary ability *alone*, which is wanting to make the cause of missions successful, but a spirit of ardent supplication, which will give the Lord no rest till the righteousness of Zion go forth as brightness, and the salvation thereof as a lamp that burneth, till he establish, and till he make Jerusalem a praise in the earth.

Such being the spiritual influence at the command of every individual—since no one is so poor, or humble, or obscure, but that he may wield the most effectual instrument in behalf of benevolence and religion, and cause by his prayers the richest benefits to descend upon the world—what must be the guilt of the apathy or unbelief which suffers this ability to remain unemployed? This question should reach the conscience of every member of the Church. It is feared that an appalling weight of guilt rests upon us, for our indifference and neglect. We profess to have seen our own spiritual danger, and to have come out from the world, which is destined to be burned up: we acknowledge that we are as brands snatched from the burning, and therefore know the punishment to

which all are exposed, who have not also fled to the Saviour for refuge. God has imposed on us the duty, and granted us the privilege of diffusing the blessings of the Gospel. The nations destitute of Christianity are waiting to receive it from us. Africa is stretching out her hands to obtain the benefit. Asia, by its idolatries and abominations, is calling to us for relief. Macedonia is again saying, come over and help us. In the western continent, millions are stumbling upon the dark mountains, and there is no one to give them light. Even whilst I am writing, many of my own countrymen are descending to the grave, without God and without hope. At this moment, thousands of Pagans are prostrating themselves before unconscious idols, and every where, eternal darkness is enshrouding the unpardoned and unsanctified sinner. Nearly two thousand years have elapsed since the Redeemer died for the sins of men, and commissioned messengers to offer his salvation to the whole world; and yet, even now, there are *five hundred millions* of immortal and accountable beings who know him not! These are truths which should cause the heart of every Christian to burn with zeal—should inspire him with the incessant prayer, that “the light of the Gospel may shine upon all nations”—should call forth and unite renewed and vastly increased missionary efforts in the whole Church, and animate all its members with the devoted spirit of Heber, and Martyn, and Paul, who counted not their lives dear, that they might preach to the nations ignorant of the Gospel, the unsearchable riches of Christ.

For the Episcopal Watchman.

THE CHURCHMAN'S ALMANAC.

MR. EDITOR,—I have carefully examined this interesting and valuable work, which has just been issued by the New-York Protestant Episcopal Press, and I think it is to be commended to every churchman, as a FAMILY ALMANAC, peculiarly adapted to our use.

Besides the necessary information, that is always found in such periodicals, it contains much that is appropriate for the families of *Churchmen*. Over each page of the monthly calendar, is an ECCLESIASTICAL CHRONOLOGY, which is a well digested series of *epochs in the history of the American Church*. The collection of USEFUL REMARKS on moral and religious subjects, in each page, is made with judgment; and in the column in which remarkable days are noticed, there are *appropriate selections of Scripture*. The succession of our Bishops, and a list of all our Clergy, follow the calendar; and to these are added Notices of Religious and other Institutions, in which Churchmen may be presumed to feel a special interest.

I have always hitherto made use of Swords' Almanac, and still think it far more convenient for the pocket. But the Ecclesiastical Chronology, the Useful Remarks, the Selections of Scripture, and some other characteristics, render the Churchman's Almanac singularly valuable and useful to us in our families. On this account, and as a publication of our Press, it deserves the commendation and encouragement of every churchman. X. S.

The large Transparency, executed in London for the new Episcopal Church in this city, has arrived. The subject is the Ascension, after a painting by Raphael. It is intended to cover the chancel window; but as the church is not quite ready to receive it, the case has not yet been opened.

DONATION TO KENYON COLLEGE.—Robert Bates, Esq. of Ridley House, Northumberland, [Eng.] has presented £100 to the Rev. G. M. West, for the benefit of the Episcopal Institution in Ohio, accompanied with a promise of a subscription to the same amount for nine succeeding years.—*Boston Adv.*

MISSIONARIES TO AFRICA.—Messrs. Dietchy, Sessing, and two other missionaries from the Seminary at Basle, in Switzerland, arrived at New-York on the 26th ult., in the Sully from Havre. They are destined, we believe, to labor among the tribes in the vicinity of Liberia, in Africa, and will embark in the first vessel for that colony.—*N. Y. Obs.*

The Theological Seminary at Princeton, still continues to deserve and enjoy the enlarged patronage of the Presbyterian church. Its highest number of students during the year, has been one hundred and fourteen.

BRITISH AND FOREIGN BIBLE SOCIETY.—The Committee having determined to take measures for preparing a Version of the Old Testament in Modern Greek conformable to the Hebrew Text, the Rev. H. D. Leeves has left this country on his return to the Mediterranean, with the view of engaging the services of one or more learned Greeks, to execute this work under his superintendence. His purpose, at present, is to reside at Corfu.—*Miss. Register.*

ENGLISH CHURCH MISSIONARY SOCIETY.—The Rev. William Jowett being about to return to the Mediterranean, the Instructions of the Committee were delivered to him, by the Chairman of the Committee of Correspondence, at an Open Meeting of that Committee, held on the 25th of August. Mr. Jowett, having replied to these instructions, was addressed by the Rev. John Wilcox, and was commended by him in prayer to the Grace and Blessing of Almighty God. Mr. Jowett will proceed by way of Basle, for the advantage of conferring with the Society's Friends and Associates in that city, on the subject of the Mediterranean Mission. He will resume his residence at Malta; and will have it particularly in view, in connection with his general care of the Society's concerns, to investigate the state of North Africa. His seven children are left in England.—*Id.*

NEW CHURCHES IN BRISTOL, ENG.—S. Prust Esq. writes to his friend in New York, that there are 8 churches and meeting houses now going up in Bristol; a city which contained at the last census less than 100,000 inhabitants. Four of these are Episcopalian, one Methodist, one Baptist, and one of Lady Huntington's connection. They are needed, for it has been discovered that half the population in Bristol and London do not go to any place of worship. In one large manufactory in London, employing 500 of the primest mechanics that money can produce from all parts of the empire, not 20 it is said go to any church!

M. Cesar Moreau, for several years Vice Consul of France in Great Britain, has received from the Baron de Bordeaux, (the destined future monarch of France,) a complete series of statistical tables of all the countries of the world, exhibiting every point necessary to the distinct appreciation of the elements of their natural and political strength, wealth, and resources of every kind.

WORKS OF CHATEAUBRIAND.—The Journal de Debats announces that about the month of

January next, M. de Chateaubriand will put to press two volumes upon the *History of France*, which will finish the first edition of the complete works of this author.

Mr. Galt, a gentleman well known in the literary world, is about to publish a history of Canada, its present state and future prospects. Such a work proceeding from his pen must doubtless be interesting and instructive, as well to the politician as the emigrant.

SCOTCH MISSION TO INDIA.—The General Assembly of Scotland has determined on the establishment of a mission to India. Mr. A. Duff has been recently ordained at Edinburgh, preparatory to his embarkation for Calcutta, where he is to be the head of a Missionary school.—*Chr. Reg.*

JESUITS.—The Courier of Oporto, of Sept. 11, states that Antonio Joze Gonsalves Pereira, of the Archbishopric of Braja, has addressed a petition to Don Miguel, in which he earnestly begs for the re-admission of the Jesuits into his dominions for the education of youth; and also ‘for the establishment of the Holy Inquisition to punish the execrable crimes of blasphemy and impiety, which are continually committed.’

CHINA.—Extract of a letter from the Rev. Dr. Morrison, dated Canton, 25th February, 1829; addressed to the Treasurer of the L. M. Society.

Considerable agitation at the Court of Peking still continues. There seems a shaking of the empire, although the rebel Changhibur has been subdued. The last Gazette contained an imperial order to the Officers of the Empire, to worship and sacrifice to the heavens, the earth, his ancestors, and the gods; also to sacrifice to the *Five Mountains*, and Four Great Rivers of China; to sacrifice at the tombs of all kings and emperors that can be found throughout the empire, and to Confucius. This is to be done as an expression of gratitude for the destruction of Prince Changhibur. Let us pray for happier days, when China shall worship Jehovah alone, for he is God alone, and beside Him there is none else.—*London Miss. Chronicle.*

AMERICAN PSALMODY.

This day published, by H. & F. J. HUNTINGTON,

A COLLECTION OF SACRED MUSIC,

COMPRISING a great variety of Psalm and Hymn Tunes, Set Pieces, Anthems and Chants, arranged with a figured bass for the Organ and Piano Forte, to which is prefixed, ELEMENTS OF MUSICAL ELOCUTION, being a new and methodical arrangement of the principles of vocal music, by which the theory and practice of the art are made easily intelligible. Designed for the use of schools and private pupils.

It contains a complete set of Chants for the Morning and Evening Church Service; and the publishers think they may safely say with respect to the selection, the arrangement, the general adaptation of the music, and the excellence of the elementary treatise prefixed, that it is surpassed by no similar work now before the public.

Teachers and others interested in Singing Schools, are respectfully requested to examine this work before purchasing.

Orders from any part of the State will be punctually attended to.
Oct. 27.

BISHOP HEBER'S SERMONS IN INDIA.
SERMONS preached in India, by the late Right Reverend REGINALD HEBER, D. D., Lord Bishop of Calcutta.—
For sale by H. & F. J. HUNTINGTON.

THE EPISCOPAL WATCHMAN

Is published weekly by H. & F. J. HUNTINGTON, Hartford. The price is \$2, exclusive of postage, if paid in advance, or \$2 50, if paid at the end of six months.