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THE

CHRISTIAN RECORDER.

VOL. I.

SEPTEMBER, 1819.

No. 7.

ORIGINAL COMMUNICATIONS.

THE LATE DUKE OF RICHMOND.

It appears to me that St. Paul's question with its answer, "Who hath known the mind of the Lord that he may instruct him? but we have the mind of Christ," points out the foundation of the Christian's faith and consolation. The Apostle freely admits our imperfect knowledge of the nature of God, and our great ignorance of the Divine administration; and to console us under this imperfection, he tells us that we have the mind of Christ, a knowledge sufficient for all our wants. His sentiments and example, his resignation, his devotion to the will of his Father, are all revealed for our instruction and imitation. We know how he acted in the hour of affliction, "not my will but thine be done;" and if we are in possession of the same humble and ready spirit of acquiescence, and can bear without murmuring the vicissitudes of the present life, we shall not be greatly disturbed by the many bitter and unexpected visitations which come daily upon us.

The Apostle's question is taken with some little variation from the Prophet Isaiah, "Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him;" but the time for revealing the answer was not yet come, it was reserved as a revelation worthy of the Messiah.

Before the appearance of Christ, God permitted no person to be of his Counsels. Special communications were sometimes made to particular men, but to none were the mysteries of Providence revealed. The Patriarchs and Prophets had a faint glimpse vouchsafed them of the happiness to come, but it was the office of our blessed Lord to communicate to mankind the mercy of his Father, and to instruct them in the depth of the riches both of the wisdom and knowledge of God, how unsearchable his judgments are and his ways past finding out.

In his Epistle to the Romans, St. Paul quotes the same prophecy, "for who hath known the mind of the Lord, or who hath been his counsellor," anxious to remind us of our limited faculties, and that although in many essential things light had come into the world, we were yet unable to comprehend the nature, extent, and variety of God's moral government.

It is not intended in this essay to give an extensive illustration of the truth included in the question of the Apostle, or to point out with minuteness the sources of consolation which the answer presents to Christians under every vicissitude and calamity that awaits them in this transitory portion of their existence, but to confine ourselves in their application to the recent melancholy event, in which we are all so nearly concerned.

1st.—Who hath known the mind of the Lord?

The progress which we are daily making in the acquisition of knowledge, instead of becoming a cause of exultation, serves to remind the humble Christian how little we yet know, and how much more remains concealed. It is nevertheless true, that the knowledge of the present age is vastly greater, both as it respects the arts and sciences, and pure religion, than that possessed by mankind in any former period. But, a remarkable difference presents itself to serious minds, between the progress which we have made in religious and other sorts of knowledge. In true religion, mankind have never made any progress without the help of special revelations; on the contrary, they seemed to lose what had been once known, unless strengthened and refreshed by new communications; but in the arts and sciences, they have gradually advanced, without any similar assistance.

It is not religion of the understanding, but religion of the heart, which is the great want of the present times. The proofs are well understood, and the doctrines and precepts admirably explained, but a knowledge of the Gospel is too generally considered a sort of speculative science, which it is in some degree necessary to know, but which is seldom applied to our wants and necessities. Hence we are filled with doubt and dismay at every uncommon event, and are never prepared to meet it with steady resignation.—When we see the just and pious struggling with calamity, we seem as much given to complaints as those who lived under a far darker dispensation. We do not reflect that the thoughts of God are not as our thoughts, neither his ways as our ways; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts; that the Divine administration is not confined to the limits of space and time, but embraces the past, the present, and the future, rises to heaven and descends to hell, comprehending every thought, word, and action of devils, angels, and men. Nor do we sufficiently impress upon our hearts the value and intention of the present life; that it was never meant to pass away in tranquillity and ease, but is a state of preparation in which our faculties are to be exercised, and our virtues proved, and that here we must be tried that the strength and sincerity of our principles may appear.

It is impossible to conceive a state of moral discipline, without prosperity and adversity; temptations must be experienced before our faith can be proved, and they must be encountered and overcome; yet, regardless of our weakness and infirmities, we are continually measuring the Supreme Being by the standard of our own faculties, and when matters fall out different from our wishes, we think ourselves entitled to complain. We, who are unable to trace all the consequences of a single action, are offended when we see the protector of society cut off in the midst of his labours for the benefit of his country; but who hath known the mind of the Lord, that he may instruct him?

Seldom hath the truth implied in these words been more clearly exemplified than in the unexpected death of the Duke of Richmond.—This mysterious dispensation of Providence, hath caused a most grievous mourning and sore lamentation through both Provinces;—for we felt ourselves deeply interested in his welfare, and entertained the most sanguine expectations of the success of his administration.

When it was announced in the public journals that this distinguished nobleman was to become our Governor in Chief, few would believe it. That a person of his illustrious rank, who had filled the most splendid offices which the Crown has to bestow, would condescend to accept an appointment in this distant region, appeared somewhat incredible. Our information respecting his habits and inclinations did not then furnish us with the knowledge, that it was just such a situation as best suited his ardent and benevolent mind.—Here more was to be done for the good of the people than could be effected in an older state of society; every thing was new; a vast country still in the hands of nature, inhabitants flocking to it from all quarters, while those institutions which give strength and comfort to society, were unknown, or just commencing.—It was the proper time for a Governor who had a mind to conceive and a power to execute what appeared essential to the prosperity of the country, to assume the direction of public affairs.

When it was found that his Grace had actually accepted of the appointment, and that his near and illustrious relative was to preside over the sister Province, a great anxiety prevailed to ascertain his true character. On enquiry, it was discovered that he was born to be beloved—that while steady, firm, and decided, he mingled so much affability, condescension, and sweetness of disposition, as never failed of securing the attachment of all around him. His disinterestedness and anxiety for the public good, gave him a degree of influence which few persons can ever attain, and the success of his measures, purified as they were from all selfish views or narrow policy, was truly astonishing. Foreseeing his way as if by intuition, and perseveringly following it in singleness of heart, he rarely failed of accomplishing his intentions. He was loved and admired by all parties when governing Ireland. My mission, said this excellent man, has for its object, by the express and earnest desire of my Sovereign, to conciliate, not to estrange the affections of the Roman Catholic body, and all classes of the people: and most conscientiously did he execute this benevolent instruction, for he gained the respect of all parties, however hostile to one another. His unaffected conciliating deportment won the hearts of the whole people, and when to those engaging qualities, was added his uprightness in the discharge of his public employments, suspicion fled, discontent died away, and all believed and felt that the chief aim of his administration was to relieve their distresses, and to promote their happiness. Nor was it a transient affection which his wise and paternal administration produced, it still subsists, and the anniversary of the arrival of the Duke of Richmond in Ireland, continues to be celebrated in that country with the warmest enthusiasm and most gratifying recollection of the event.

With a knowledge of these facts, it was natural for us to anticipate the most happy results from his administration in the Canadas; nor were we disappointed;—for, no sooner had he landed at Quebec, than he applied himself vigorously to acquire a correct knowledge of the country, and in what manner its condition might be speedily ameliorated. He had hardly resided a month in Lower Canada, when he visited the principal communications of both Provinces, and ascertained the means of rendering many of them more easy and expeditious. He depended not upon the report of others, but he saw with his own eyes, and decided from ocular information.

In facilitating the communication between different parts of the country, both by land and water, he beheld the improvement of agriculture and commerce. The productions of our soil in a country so far north, are always bulky, and are useless unless good roads or navigable waters enable the raiser to transport them readily and speedily to a good market.

He was much encouraged in his benevolent views by the natural advantages of the country; he found the most excellent water communications already existing, and which only required a little industry and skill to make them complete. Knowing that agriculture and commerce are sister arts, and that without them no country can ever rise to wealth and eminence, he was delighted with the comparative ease by which they might be essentially promoted. In this way the

Colonies would be more and more bound to the Parent State, by an increased intercourse and exchange of commodities to supply mutual wants. Accordingly many plans for ameliorating or removing the obstructions between the Provinces by water, had been commenced, and others were in contemplation; and the result of his recent journey which terminated so fatally, would have been a general and effectual plan of communication, by which all the different parts of the Provinces might have an immediate intercourse with the great Lakes and St. Lawrence, on the one side, and the Ottawa on the other, and hence to Montreal and Quebec.

But while his Grace the Duke of Richmond was thus anxious to cultivate the physical resources of the Province, he was no less anxious to promote sound morals and true religion. He was aware that the public ordinances of Christianity, social worship, marrying, baptising, visiting the sick, and burying the dead, and all the regular duties of an established clergy, are peculiarly adapted to harmonize society, and to promote the happiness of its members here and hereafter. He was therefore taking means for establishing a University, on a liberal and extensive scale, at which the arts and sciences should be taught, and a school of Theology formed to supply clergymen for the Diocese. From such an institution, the most excellent benefits would have been reaped, and it was with the greatest satisfaction that we saw it in agitation, nor did we entertain any doubts of its speedy accomplishment, but fondly trusted that such an accession of zealous clergymen would soon be obtained, as would enable us to spread the light of the Gospel from one end of the country to the other; and we cherished the hope, that the pure doctrine and primitive discipline of the establishment would be directed with redoubled energy and zeal, in promoting the rapid extension and permanent ascendancy of the Christian faith.

Employed during the last winter in maturing many of those plans for the good of the Province, our noble Governor was dissatisfied with himself till he had seen the whole country, and penetrated to the extremity of his military command. As soon, therefore, as he was able to arrange the public business of Lower Canada, he set out for this Province, traversed Lakes Ontario, Simcoe, Huron, St. Clair, and Erie, during the hottest season of the year, examining every thing as he went along, with a skill and accuracy truly astonishing. He knew the trees, the shrubs and plants, and their properties, as soon as he saw them, and he judged more correctly of the soil and what it could produce than the most intelligent farmers. He was alive to every thing interesting, and extremely gratified with the general beauty and excellence of the country. Having finished this long and difficult expedition, he returned in excellent health to York—would that he had been satisfied without extending his journey—but it was otherwise ordained by Him that ruleth in the heavens, and a most striking example was to be given of the frailty of man, and the vanity of all his projects. A few days ago, and the most sanguine expectations were entertained of the success of all the Duke of Richmond's plans—even the common people, astonished at his perseverance and the labours which he had undertaken to benefit the Province, poured out their blessings upon him as he passed along. Little did we think that this illustrious man had so nearly run his race, and that his days were determined.—Death chose the moment of security to destroy our hopes—the voice of lamentation is heard in our streets, and not a common lamentation, for our cruel enemy has, in dreadful triumph, blasted the fairest prospects which the Provinces ever beheld.

His life was becoming every hour more precious to his people, from the benefits which he was conferring upon them, and his unexpected death is embittered to us from the conviction that he sacrificed himself by his eagerness to do us good.

Alas! we were congratulating ourselves on the advantages which would result from the more intimate union of counsels and interests which might be confidently looked for from the near connexion subsisting between his Grace and our Lieutenant Governor, more especially as the former had shewn an energy of character and a desire to be acquainted with every part of his command, far beyond what any former Governor in Chief had ever done; for which of them attempted so long and dangerous a journey as he actually accomplished?

Possessing a wonderful vigour of mind, the fatigues of his long voyage were despised or disregarded, and when he arrived at Kingston, he determined to complete his journey by viewing the Military Settlements. This was on many accounts the most dangerous part of his expedition; for the weather, which had for a long time been uncommonly warm, seemed still to increase in heat, and the roads, owing to the wild state of the country, were not only extremely bad, but frequently impracticable on horseback, and only to be passed through in many places by walking nearly to the middle in marshy ground.

On the second day after leaving Kingston, the Duke arrived at Perth; next morning he went through the Settlement for several miles, to view the improvements, walking to his ancles in mud and water. During this excursion, a very heavy shower of rain came on, by which he was entirely drenched, for he refused an umbrella which had been offered him by

one of his attendants.

Not finding himself so well as usual next morning, he remained another day, and traversing the Settlement in a different direction, returned to dinner wet to the knees, but much gratified with its growing prosperity.

His Grace was by this time much indisposed, but such was the firmness of his mind that he never complained.—The road from Perth to Richmond, about thirty miles, by which he was to go, is so bad on account of the marshes and low ground through which it passes, that one gentleman, though desirous of attending him, durst not encounter the fatigue. "It is more than I am able to endure, my Lord Duke," said this person, as he reluctantly returned. On the way to Richmond, he continued to grow worse.—The intense heat and putrid air from the marshes, which he was continually breathing, together with the badness of the water and excessive fatigue, were too much for his physical powers; and yet with so much patience and resignation did he endure his sufferings, that those of his attendants who were not of his immediate Staff, did not think that he was ill, much less in extreme pain. Ever ready to attend to the feelings of those about him, on his arrival at Richmond he extended to the gentlemen residing there the same kind attention which he had done at Perth; and even then, he seemed to visitors cheerful and collected. Indeed he considered himself much better on leaving Richmond, but after travelling three or four miles, his disorder returned with increased violence, and its progress was so rapid, that before medical assistance could be procured, he had departed to a better world than this.

His disorder was of that nature which subjects the frame to the most excruciating pains: but under all his distress, and exposed as he must have been to many privations, he never uttered a single complaint; but, foreseeing the approach of death, he addressed himself most earnestly to God in prayer, and exhibited that unshaken fortitude which distinguishes the true Christian. Thus was the Duke of Richmond cut off in the midst of the most excellent designs for the public good of both Provinces, when, from the strength of his constitution and vigour of his health, he seemed destined to live many years.

There is not a family in either Canada that does not deplore this heavy calamity, and consider it a severe judgment on the land. The great impression which it hath made, appears in the melancholy gloom which pervades the Provinces, and it appears in every countenance you meet, for it is an affliction which fully justifies the most poignant sorrow.

This awful visitation was attended by circumstances deeply affecting, and bringing home to every seriously disposed bosom the sacred truth, that in the midst of life we are in death: for, anticipating his arrival in Montreal, his friends had collected to meet him with kind congratulations on his safe return. The gentlemen belonging to his Staff, and his amiable children, had likewise assembled to partake in the general joy. The whole city was full of bustle and preparations. Drawing rooms, Balls and Horse races were announced, and all the amusements and pleasures which gladness could devise, were in active arrangement. The inhabitants entered most cordially into the promised festivities, and looked forward with great satisfaction to their Governor's arrival. When every thing was ready, and some impatience began to be felt at his delay, a messenger arrived to announce his approach, but alas! not the Duke riding triumphant into the city, surrounded by his friends and children, but his inanimate and pale corpse. Behold God taketh away, who can hinder him? who will say, what doest thou? In a moment the voice of mirth and gladness was changed into mourning and lamentation.—The sad tidings operated like a voice from heaven, bidding us fly from the house of feasting and go to the house of mourning, for our days on earth are a shadow, and there is none abiding.

2d.—But we have the mind of Christ.

Gloomy would our prospects be in the hour of calamity, were we left to ourselves; for the ways of God are past finding out, and being utterly incapable of perceiving any possible advantage from many of our afflictions, we must sink into despair. But we are not so left; we have the mind of Christ, by which the darkness of Providence becomes light. In the public ministry of our blessed Redeemer, we behold the perfections of his heavenly Father portrayed in colours the most beautiful and impressive. It was the peculiar office of his Gospel to proclaim to man that God is love; that he is gracious and merciful to all his creatures, their Preserver and Benefactor.—That he loves them as children, and denies them nothing but what is hurtful. In having the mind of Christ, we know that every dispensation is of God; and though at present it may be grievous, yet, whatever is ordained by the All-wise and holy Creator, must be good, and infallibly promote our eternal interests. Our Lord teaches us that God chastens, proves, and exercises us, because he loves us, and because this love embraces the whole of our existence both here and hereafter. He tells us that calamities are benefits, when God inflicts them on his children, producing the precious fruits of fortitude, obedience, and faith; and therefore, he most justly infers, that the sufferings of the present time are not worthy to be compared to the glory that shall hereafter be revealed to us. Christ exhorts us to persevere in well doing, and not to faint, for our Father knows our wants and

abilities. Are we perplexed and alarmed at the calamities which befall ourselves and others? he refers us to God who directs and governs all things by unerring wisdom and goodness.

His example illustrates and confirms his exhortation, for he himself was made perfect through sufferings. "Not my will, but thine be done," was his prayer of resignation in the hour of his agony, receiving the cup of sorrow with acquiescence and thanksgiving. "Bear," says he to his disciples, "as I have borne, fight the battles that I have fought, and in which so many of my friends have been victorious; the conquest is certain, and the glory it confers shall last forever.—Offer your will to the far wiser will of God, for in his administration all is good, and his purposes can never fail."

From having the mind of Christ, both in precept and example, we cease to murmur and complain; we become resigned. In a little time, we rejoice in our filial obedience, our passions no longer rebel against a ready acquiescence in the dispensations of Providence. How delightful to copy after Christ, and be like unto him, who never murmured against God, never doubted of his justice and goodness, never complained of his severe afflictions; but cheerfully submitted himself to be guided and governed by his Father in heaven, convinced that whatever he decrees is holy, just, and fit.

Thus the same mind shall be in us, which was also in Christ Jesus, and we shall never repine when the hand of adversity is upon us, or accuse God of injustice, because he chastens and tries us; but, we shall worship and adore him as our Creator and Benefactor, convinced that all that comes from God is benefit and blessing, and proofs of parental affection, though the narrowness of our vision may be unable to behold the final issue.—God reigns, and all is well. It is good for me that I have been afflicted—my estate, my friends, my children, myself, are not my own, but God's, who may do with his own what he will—welcome then disappointment, sickness or death, for God is present, and confident of his protection, all is safe.

Even in our recent calamity, there are visible grounds of consolation, which may assist in strengthening the belief which every Christian cherishes, that all is for the best.

The great zeal, activity, and eagerness for improving the country, displayed by our lamented Governor in Chief, hath already excited a kindred spirit—his successors will find it requisite to attend to his example, and be more disposed than they might have otherwise been, to see with their own eyes, and to pursue similar plans for ameliorating the country, so that the public spirit of the noble Duke will still live. Indeed the spirit of improvement, roused by his example, hath gone forth, and can neither be checked by envy nor imbecility.

It is no small advantage to behold one of the most noble Peers of the British Empire giving such an example of devotion to the duties of his office. Looking at the sacrifice which he made, who dare flinch from his duty? With him emolument, power, and splendour, had no weight; for these he had often enjoyed in a much higher degree in his native soil; but that strict attention to the calls of his high station, which he had always exercised in his public employments, seemed rather to increase than abate, during the short period of his administration in this country. It is to be hoped, that in this important particular, such a precious example will not be lost, but that public men will feel the propriety of adopting the same punctuality in discharging their duties, and in this way our Governor will live in their conduct, as he lives in all our hearts.

Another advantage of great importance to the well being of society, may be rationally expected, as a consequence of our Governor in Chief's unexpected death—it may tend to dissipate that jealousy and envy, which the poor so frequently cherish against the powerful and rich. Those who are obliged to labour for their subsistence are too apt to think that no cares or misfortunes disturb the wealthy and the great, but that they are surrounded with all that can gratify the taste, please the eye, or amuse the imagination.—Alas! when they behold a nobleman of the first rank, encountering with cheerfulness, for the good of the people over whom he presided, greater difficulties and privations than they experience, and at length arrested by the hand of death in the midst of his labours, destitute of many of the most common comforts—far distant from his home and friends, and no child to sooth his pains by gentle attentions at the hour of his departure, and drop on his burning hand the tear of filial affection, grateful even in death, they will learn, that the same wants, and sorrows, and events, happen to all, and that none are exempted from the evils of life.

In these remarks on the death of our illustrious Governor in Chief, the writer has confined himself to his public character, from a dread of appearing obtrusive in the first hours of affliction. He knows that grief, occasioned by the loss of those we love, is impatient of the slightest interruption to the current of its thoughts, but he trusts for indulgence before closing the subject, in noticing one mark of excellence in his private character, which lays open the whole man.

His Grace was not one of those who are kind, affable, and condescending every where except at home. In the domestic circle, he shone with peculiar lustre. A more affectionate parent never lived; and richly was he repaid in the love which his children bore him. Bound up in their father, it was their highest gratification to anticipate his wishes; and as they ever experienced from him the most unbounded affection and tenderness, their dispositions became congenial, and they felt themselves attached to him by the most endearing and irresistible obligations.

It is refreshing to the soul, to behold a man so distinguished, carrying to his fireside the tender charities of our nature, to see them interwoven with all his views and habits, and in the very last moments of his life displaying themselves in all their gentleness, benignity and kindness; for, next to God, his thoughts were with his children.

To conclude—Let us pray most fervently to Almighty God, to heal the broken hearts of those who are more nearly connected with the object of our grief; that they may not sorrow as men without hope, but that they may be strengthened from above, to bear with holy resignation this heart rending visitation; and that religion, having now listened with sacred respect to the first cries of piercing anguish, will pour the balm of consolation upon their hearts, presenting to their souls the sweet and benevolent views of our Redeemer's kingdom, in which there is no loss of existence, but a blessed change from sin and misery to purity and everlasting joy.

CHALMERS' SERMONS.

SERMONS PREACHED IN THE TRON CHURCH, GLASGOW, BY THOMAS CHALMERS, D. D.

Before we proceed to analyse these Sermons, which have been only published a few months, it may gratify our readers to communicate some information respecting the author, now so justly celebrated in the Christian world.

This distinguished Divine is the son of a respectable merchant of East Anstruther, a small town in Fifeshire, at which place he received the first rudiments of his education, and made such progress as rendered him at a very early age qualified to be entered a student at the University of St. Andrews. In this Seminary, he applied himself with great diligence to his studies, and made proficiency above many of his equals in classical as well as in mathematical knowledge. In the latter, his attainments were rapid and extensive, insomuch, that when a very young man, he was deemed sufficiently qualified to teach the mathematical classes, in the room of Professor Vilant, who, from age and other infirmities, had for a long time employed an assistant.

At the Divinity College, he was distinguished for the excellence of his different exercises, and noticed as possessing a vein of strong and original thinking; but these intellectual endowments, which have since acquired so great celebrity, were surpassed by the modesty and sweetness of his disposition. The amiable qualities of his heart procured for him the love and affection of his fellow-students, and though he surpassed the greater number in his literary and theological attainments, so much did they esteem his able, generous, and disinterested character, that they never entertained the smallest envy. It is with much delight that the writer recollects, after the lapse of twenty years, his intimacy with this excellent person, and the many profitable and agreeable hours passed with him in St. Andrews. In bearing testimony to his merit, he associates in his mind the proofs of affection and kindness, which have passed between them, and which not only give a freshness to every recollection, but keep alive the friendship of former days.

Soon after leaving College, he was appointed to the Parish of Kilmeny, about ten or twelve miles distant from St. Andrews, and situated within the bounds of the Presbytery of Cupar. The same excellent qualities, which had made him so great a favourite at the University, endeared him to his parishioners. They saw in his example, sound judgment, unaffected and enlightened piety, the strictest probity, and the most engaging simplicity of manners. As their Pastor, he was indefatigable in the faithful and conscientious discharge of his duty.

His knowledge extended to all the different branches of science, which he added to an intimate acquaintance with those which might be considered more particularly professional, and he was, in an especial manner, delighted with chemistry, in which he is extremely skilful. Wishing to be more extensively useful than his confined situation allowed, it struck him that a course of popular lectures on this interesting and amusing subject, applicable to the more common arts of life, might be of great service. And accordingly he delivered such a course of lectures in Cupar, the County town, which is not far from Kilmeny, but so arranging it as never to interfere with his Parochial duties, which, on account of the smallness of the Parish, were not severe. The Presbytery of Cupar, or perhaps the majority of the Clergy which compose that body, not being much conversant themselves in science, and having no great taste for the works of nature, found great fault with Dr. Chalmers for his chemical exertions, and proceeded so far as to pass a vote of censure on his conduct. Gentle as a lamb, Dr. Chalmers possessed that dignity and firmness which always accompanies sound principle and sincere profession, and considering this a mark of bigoted ignorance, and such as might be attended with pernicious effects, he appealed to the Synod, in which the censure was reversed and the Presbytery reprimanded. Dr. Hill, the Principal of St. Andrews, a man who had long directed the business of the Church in the General Assembly, could not help, in his admirable speech on this occasion, adverting to the great ignorance, and secular habits and employments of many of the Clergy, and expressing a strong wish that they would sometimes consult the book of nature, as illustrative of that which is revealed, instead of censuring and discouraging such studies, which were not only very useful, but a necessary part of the education of every conscientious Clergyman.

This attack of his enemies, which was intended to crush his rising fame, had a very different effect, for it brought him much more into public notice; and as there did seem to be something excentric in a Parochial Clergyman giving lectures on a difficult branch of science, the proceedings of the Presbytery and Synod created a good deal of curiosity. As the constitution of the Church of Scotland is not generally known in this country, some account of it may not appear useless or improper in this place. The constitution there consists of Church Sessions, Presbyteries, Provincial Synods, and

General Assemblies. The Session is composed of the Minister and Elders of a Parish, and manages its ecclesiastical concerns, and takes cognizance of the poor, and of such money or funds as may be applicable to their wants. A Presbytery consists of Ministers of different Parishes, within certain bounds, together with a certain number of Elders.—An appeal lies to this Court from the different Sessions: it has ecclesiastical jurisdiction over all the Parishes within its bounds: it licences Preachers, ordains Ministers, and manages other matters that come before it. A Synod comprehends the Ministers of a Province, and is composed of several Presbyteries; it corresponds with other Synods, discusses appeals from Presbyteries within its limits, gives permission to Presbyteries to take on trial candidates for the holy Ministry, and transacts other ecclesiastical business. The Supreme Ecclesiastical Court is the General Assembly of the whole Church, and is composed of a definitive number of Ministers and Elders, deputed from every Presbytery, and of deputies from the Universities and Royal Burghs, and is honoured with the presence of the King's high Commissioner seated on a Throne.

Soon after this difficulty, Mr. Chalmers was sent by his Presbytery to the General Assembly, and there gave the first public proof of those commanding talents, which have since raised him so high above most of his cotemporaries. His object was to bring before that body some material objections to the bill which provided for the augmentation of the stipends of the Clergy of the Church of Scotland.

"I have heard of the obloquy which a Clergyman incurs," says this intrepid orator, "by his eager pursuit after the objects of temporal ambition, and I know just as much of that obloquy as thoroughly to despise it." The sentiments contained in this able speech, respecting the great importance of the independence of the Clergy to the interests of religion, will command the cordial approbation of every liberal mind. And if, either by the neglect of the Legislature or by the parsimony of their hearers, they are suffered to sink below the rank which they ought to hold in society, whatever be their personal merit, they can no longer command that respect from a vain, thoughtless, and undiscerning world, which is necessary to secure attention to their instructions.—"Many more can see that you are poor, than that you are wise," says Doctor Johnston, and few will reverence the understanding that is of so little use to its owner. Doctor Chalmers' speech made a deep impression upon the minds of all who heard it, but as the members of the Assembly had not been prepared for its discussion by any previous intimation, he declined pressing the motion, by which it was concluded.

Soon after this, Doctor Chalmers published an able and laborious work, entitled, "An Enquiry into the extent and stability of national resources," which was of great benefit in disseminating loyal and sound principles, and encouraging the people to persevere in supporting the Government, and in bearing without murmuring, the burdens imposed upon them, from the necessities of the times. In this performance, some of his theoretic principles are, no doubt, questionable; but his sincerity, his clearness and richness of illustration, and above all, his practical inferences and admonitions, deserve the greatest commendation. This publication added much to his reputation; it proved him a person of solid and intense thinking, often brilliant in his conceptions, and always liberal and independent. It came out likewise, at a very seasonable time, when apprehensions were entertained by respectable men, that we were unable to maintain much longer the contest in which we were unhappily engaged.

In October, 1812, he preached an excellent sermon before the Dundee Missionary Society, which indicated a mind so powerful and original, as to induce other Societies to solicit his assistance at their public meetings. The cause of Missions had been so frequently pleaded by men of the first talents, and appeared to be so beaten, that little new or interesting could be expected on the subject; but Doctor Chalmers gave another proof, that to persons of uncommon attainments, no subject is trite or exhausted. The text of this Missionary sermon is, Romans 10th c. 17th v. "Faith cometh by hearing, and hearing by the word of God." The author considers the word of God as read, and the word of God as preached, the two grand instruments employed for the salvation of men. Neither instrument is to be dispensed with. If you have hearing without reading, you lay open the Church to all the corruptions of Popery; the faith of the people lies at the mercy of every capricious element in the human character, it fluctuates with the taste and understanding of the minister. If you have reading without hearing, you throw away the benefit of a public ministry, an institution sanctioned by the bible, and transmitted to us through all the successive ages of the Church, from the very time of the Apostles, &c. He then proceeds to explain the object of the Missionary Society, for which he pleads, and in doing this, he makes a most powerful appeal to all Christians on the duty of spreading the Gospel: but it is sufficient of this sermon to state, that four editions have been sold, a thing almost unprecedented. He was soon after employed to preach before the Society for the relief of the poor and destitute sick, in Edinburgh: and in this sermon, which has gone through two editions, the great talents of the Preacher are evinced.—His leading object is to discriminate between the benevolence of the world and that of Christianity. The former is a principle highly gratifying to our vanity, and to the softer passions of our nature: but

Christian benevolence is frequently a severe labour; it requires the greatest efforts of vigilance and industry: it will not be satisfied with giving, it demands action. It requires its friends not merely to send relief to the receptacles of misery—to the hospitals of the sick, and the putrid lanes of a great city, where poverty dwells in lank and ragged wretchedness, agonized with pain, faint with hunger, and shivering in a frail and unsheltered tenement; but to go and administer relief in their own persons—to add the voice of tenderness and compassion to their bounty. This is Christian benevolence, which spares no labour, or fatigue, or trouble, or inconvenience, to do good to mankind.

These different publications extended the reputation of their author, and paved the way for his removal to Glasgow. His merits, as a faithful and able Minister of the Gospel, were tried and known, and in going to a populous city, he had a much wider field for his exertions, and, through the Divine blessing, might be more useful.

On leaving Kilmeny, he published an address to his parishioners, which contains some extraordinary remarks, quite characteristic of this singular man. After mentioning in a frank, animated, and faithful manner, the causes which more immediately led to his removal, he feels his subject more and more, and, while he laments the little apparent efficacy of his preaching among them, during the greater part of the twelve years that he remained their Pastor, he lays much of the blame on himself, for not adhering more strictly to what he considers the Scripture doctrine of the depravity of man.

"For the greater part of this time, (twelve years,) I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny; in a word, upon all those deformities of character, which awaken the natural indignation of the human heart against the pests and disturbers of human society. I certainly did press the reformations of honor, and truth, and integrity, among my people; but I never once heard of any such reformation having been effected among them. If there was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather upon the moral habits of my parishioners; it was not till the contemplations of my people were turned to the great and essential elements, in the business of a soul providing for its interests with God, and the concerns of its eternity, that I ever heard of any of those subordinate reformations, which I aforetime made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earlier ministrations."

(To be continued.)

DISSERTATIONS ON THE CHRISTIAN DOCTRINES.

No. 7. DIVINITY OF CHRIST.

Much has been lately written on the great excellence of human reason. It has been considered sufficient for all our wants, and its powers have been magnified in order to place it in opposition to religion. The declaimers in its favour knew, that they were using the language of exaggeration, but it served to gain them proselytes, and this silenced every scruple. Had they been honestly sincere in thus exalting reason, they would have hailed every source or avenue, by which it could be instructed or improved, instead of gratifying that natural arrogance, self-sufficiency and perverseness, which it so frequently manifests when applying to the most important and interesting inquiries.

From mistaking the true province of this admirable faculty, for admirable it must always be, when attending to things within its competence, it has been called upon to judge of the nature, as well as evidence of religion, and as it found some doctrines beyond its comprehension, it has frequently chosen to deny their truth.

Now it should be recollected, that many things may be above or beyond the power of reason fully to comprehend and explain, which are true in fact; for, of this we have numberless instances around us. It knows not the nature or essential properties either of spirit or of matter, although we know that they exist: it comprehends not the nature of the soul, or that of its union with the body. Even in matters seemingly more familiar, we are equally ignorant. What is heat and cold? How did we get life? what power supports it? How do our limbs instantly obey our will? How does our food nourish the body? Reason can give no answer. Why then should we be offended at meeting with some difficulties in the Holy Scriptures?

The province of reason, when applied to the knowledge of Divine truth, appears therefore to have been greatly misunderstood. Here it expected to explain every thing, or to reject, as fallacious, what it cannot explain. What presumption! When directed to religious truth, its business is to consider and ascertain the truth of the evidences of a divine revelation; to examine the proper and obvious meaning of Scripture; to weigh the different parts one with another; to deduce proper inferences, and to guard against contradictions and false conclusions. But it is not the province of reason to determine the extent and firmness of our belief by our capacity to comprehend the whole nature of the object revealed. In fine, it judges of the certainty of the revelation, but not of its nature. Kept within these limits, reason may, with great propriety, be deemed a light from heaven; but when it overleaps them, it becomes, as Bayle justly remarks, a principle of destruction, not of edification, and serves only to form doubts, and to make man sensible of his darkness and imbecility.

What is beyond a doubt, and what it chiefly concerns us to decide, is, that the doctrines of revelation are all agreeable to reason; for, reason tells us, that it is just and proper to believe whatever God teaches, and, that when we have sufficient evidence that God has made such and such a revelation, we are not then to listen to reason when she opposes this revelation. With this necessary precaution, let us inquire,

1st.—How far the evidence of Scripture supports the doctrine of the Son's equality with the Father;

2d.—What proofs of his Divinity reason can deduce from his visible appearance upon earth.

1st.—The names Lord, God, Jehovah, are actually given to Christ: "Thy throne, O God, is for ever and ever; the Sceptre of thy Kingdom is a right Sceptre." These words are quoted from the Psalms, by St. Paul, in writing to the Hebrews, and applied to Christ when declaring his transcendent dignity. In speaking of the Messiah, the Prophet Isaiah calls him Immanuel, (God with us,) and the same Prophet declares, that his name shall be called wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. The title of Lord, is given to Christ, by the Prophet Zacharias; "And thou, child, (John the Baptist,) shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of Salvation to his people by the remission of their sins, through the tender mercy of God."

Jesus is foretold and described as Jehovah, in the following passage: "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord, (or Jehovah,) and many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath

sent me unto thee." The person who is sent is called Lord or Jehovah, as well as the person who sends; and who was sent and dwelt among his people, but the Incarnate Word?

The Angel Gabriel announces the birth of St. John the Baptist, in these words, "Many of the Children of Israel shall he turn to the Lord their God, and he shall go before him in the spirit and power of Elias."

The Apostle St. Thomas, from a full conviction of Christ's Divinity, cries out, "My Lord, and my God." Had our Saviour thought this acknowledgement too high, he would not only have disclaimed it, but reproved St. Thomas for using such language.

"Take heed," said St. Paul to the Elders at Ephesus, "unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."—Here we find that the Mediator is the Supreme God.

The same Apostle, speaking to the Romans of the privileges of the Israelites, saith, "Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." "Great is the mystery of godliness," saith St. Paul to Timothy, "God was manifest in the flesh;" that is, God assumed our human nature, and appeared upon earth. Many other passages might be quoted, to prove that all the names of God are given to Jesus Christ, in the most full and unlimited manner; but these are sufficient; and we proceed to show, that all the perfections of God are attributed to the Lord Jesus Christ.

Our Lord, in a conference with the Jews, saith, "before Abraham was, I am;" a mode of expression used by the Most High, when revealing himself to Moses. In his solemn prayer to the Father, Christ says, "Glorify thou me with thine own self; with the Glory which I had with thee before the world was." Here then we have the perfection of Eternity, not merely attributed to Christ, but assumed by him, by which he is placed above angels and spirits of men, which had a beginning, having been created by God.

In the words, "Wherever two or three are gathered together in my name, there I am in the midst of them, to bless them and do them good," our Lord evidently implies his own omnipresence. He is present in all the meetings of his people, throughout the Christian world, and he is present in heaven, with all the angels and saints.—"I am in the midst of you," are words of great encouragement to all Christians to assemble themselves together in his name. And to the same purpose, when he directed the Apostles to preach the Gospel, and to baptise in his name, equally as in that of the Father, he adds, "Lo, I am with you always, even unto the end of the world."

Our Lord's omniscience is proved by many passages of Scripture. "Jesus did not commit himself to them, because he knew all men, and needed not that any should testify of man for he knew what was in man." "Now we are sure," saith the Disciples, "that thou knowest all things." The very nature of Christ's character proves his omniscience; for how can he otherwise hear, and present to his Father, the prayers of all his people? It were equally easy to show, that omnipotence and unchangeableness are attributed to Christ in the Scriptures, but they are easily deduced from the perfections already proved to belong to him.

These perfections are denominated the natural attributes of the Deity; but, the moral perfections are likewise attributed to Christ in Scripture, in the same language that they are applied to the Father. Our Saviour is described as perfectly just and righteous, perfectly holy, and perfectly true; righteousness is said to be the girdle of his loins, and faithfulness the girdle of his reins; and the Lord is said to be well pleased, for his righteousness sake.—Christ is not only true in all his declarations, but is truth itself. He is the truth and the life.

Our Lord is likewise possessed of infinite goodness, for whatever goodness there is displayed in creating and preserving the world, that goodness belongs to Christ; for he is said to have created all things. And in the glorious scheme of the Redemption, the goodness of the Father, in sending his only begotten Son into the world, is equalled by Christ, in cheerfully undertaking this precious work.—The love of both Father and Son, in reconciling the world, is represented in Scripture as inconceivable.

Thus it appears, that the moral perfections of the Deity, justice, holiness, truth, and goodness, are attributed to Christ, in the same comprehensive terms that they are to the Father, and we have already shewn, that the attributes of eternity, omnipresence, omniscience, omnipotence, and immutability, belong to him, in the same manner as they belong to the Father; we are therefore justified by the language of revelation, in acknowledging him Divine.

To the Editor of the Christian Recorder.

SIR,

The following is extracted from the Youth's Magazine, and may not be improperly admitted into the Recorder.

Yours,
A SUBSCRIBER.

BURNING THE BIBLE.

A Society of gentlemen, most of whom had enjoyed a liberal education, and were persons of polished manners, but had unhappily imbibed infidel principles, used to assemble at each others houses, for the purpose of ridiculing the Scriptures, and hardening one another in their unbelief. At last they unanimously formed a resolution to burn the Bible, and so to be troubled no more with a book which was so hostile to their principles, and disquieting to their consciences. The day fixed upon arrived; a large fire was prepared; a Bible was laid on the table, and a flowing bowl ready to drink its dirge. For the execution of their plan, they fixed upon a young gentleman of high birth, brilliant vivacity, and elegance of manners. He undertook the task, and, after a few enlivening glasses, amidst the applauses of his jovial companions, he approached the table, took up the Bible, and was walking leisurely forward to put it into the fire; but, happening to give it a look, all at once he was seized with a trembling: paleness overspread his countenance, and he seemed convulsed. He returned to the table, and laying down the Bible, said, with a strong asseveration, "We will not burn *that book* till we get a *better!*"

Soon after this, the same gay young gentleman died, and on his death-bed was led to true repentance, deriving unshaken hopes of forgiveness and of future blessedness from that book which he was once going to burn. He found it indeed, the *best book*, not only for a living but a dying hour.

In thanking our correspondent for sending this extract from the Youth's Magazine, we solicit a repetition of his favours, when, in the course of his reading, he meets with passages that forcibly strike him: and were others who subscribe for the Recorder, to do the same, our pages would become more agreeable and instructive.

It is however to be hoped that this story is singular, and has no parallel in history. Much pains were taken to poison the minds of the young, during the first years of the French revolution; but it was soon discovered that no creature is so cruel as man, when freed from the restraints of religion. Even some of the greatest innovators, were forced to acknowledge that they had done foolishly in destroying the salutary influence which Christianity possessed over the minds of the people. But, such is the excellence of the Gospel, its love of tranquillity and peace, its anxiety to inculcate patience, resignation and forbearance, and to give honour to whom honour is due, that the turbulent can look for no success to their levelling plans, till the minds of the people are corrupted. We shall take an early opportunity of returning to this subject; and in the mean time, we may remark, for our comfort, that the attention at present bestowed on the religious and moral instruction of youth, more effectually counteracts the schemes of infidelity, than millions of armed men. Every person who has attended to the great importance of early habits, and how powerfully the principles instilled into the young mind, influence the conduct of the man, must be fully convinced that the chief concern of every friend of the Gospel should be directed to the instruction of the rising generation; for this is to eradicate the poison from the moral constitution, and if persevered in, will gradually produce that reformation in society which all good men are so desirous of beholding.

To promote the religious education of children, is to promote the greatest of all charities; for if we look at the numerous institutions which have been reared by the hand of benevolence, they will in general be found rather to attempt the cure of existing evils, than to remove the source from whence they spring. The great exertions now making to disseminate evangelical truth, clearly proves that every attack upon Christianity, ends in extending its influence and the proverb, that the blood of the Martyrs is the seed of the Church, is no less true at present than during the first persecutions; for, the

attempts that have been made to disseminate infidel opinions, have roused the friends of religion; Societies for distributing the Scriptures have been formed, and for preaching the Gospel; and a degree of zeal, tempered with prudence, exerted beyond that of any former age.

When the minds of young persons are deeply impressed with the truths of revelation, they cannot fail of imbibing, at the same time, an affection for the sacred book in which they are recorded: the only book that pretends to point out the connexion of the present world with that which is to come; which lays open the counsels of God; the destiny of men; the value of his present life, and of his prospects beyond the grave. The more they read, the more they reverence and admire it, as communicating to them the most sublime and important information. The glorious perfections of the Divinity, and his unspeakable love for the human race; the mission of our Redeemer; his life and sufferings, death, resurrection, and ascension, are all truths calculated to arrest the notice of the youthful mind, and to give it sentiments and conceptions capable of raising it above earthly things. And after such instruction, there is much less room for apprehending any falling away; some may stray, but the great majority will, through the Divine blessing, hold fast their profession.

There is, in fine, no labour of love superior to that of permitting and encouraging little children to come to Christ; the candour and simplicity of their infant minds, accord most completely with the truths to be taught them, and we have a sure warrant for believing, that those who are pious in the first stage of life, will not become wicked as they approach the grave. "Remember thy Creator in the days of thy youth, and when thou art old thou wilt not depart from him."

The Scripture affords great encouragement to parents to bring up their children in the fear and nurture of the Lord, and to all Christians, to support, with their utmost strength, Sunday Schools for the religious instruction of children, and all other institutions which tend to disseminate the truths of the Gospel.

THE DANGER OF DEPENDING ON RELIGIOUS IMPRESSIONS.

(Continued from page 176.)

Thirdly.—Divine faith will have nothing as its immediate object but the written word; whereas, as was hinted, such chimerical faith will rest upon the impression of what they do not so much as know to be the Lord's word.

Fourthly.—Divine faith stands not in the wisdom of man, but in the power of God; but a faith that hath impressions for its object, stands in the wisdom of the author of such impressions, who, I am afraid, is, for the most part, an evil designing spirit, who, finding other methods unsuccessful, will thus transform himself into an angel of light, if, by such means, he may gild over his infernal pills, that they may pass unobserved. And it might perhaps be even safe to affirm, that this mysterious deceit is one of the strongest pillars of Satan's kingdom in this world. He loves to be worshipped; and when any impression, of which he is the author, is rested in, he gets his desire, and effectually gains his end.

I shall only mention, *fifthly*, That whereas divine faith will be exercised about, and rest on a bare promise, without the least sensible manifestation, or even without reason itself, (as in the case of Abram,) to support it; this other kind of faith extinguishes with the impression. And no wonder it fail, when the foundations are destroyed.

However, I am far from doubting that the heirs of the grace of life have often scriptures impressed upon their minds, and are happily enabled at the same time to make a scriptural improvement of them, by receiving, believing, rejoicing, and resting in the scripture impressed; not at all because it is impressed, but because it is a part of the Lord's mind as delivered to us in his written word, the only full, complete, and perfect rule of our faith and manners.

Another branch of our conversation was, upon that of getting scripture-promises impressed in the behalf of others; which, I must confess, I see no ground to regard at all, knowing no shadow of foundation for it in the scriptures of truth; and if it is not founded upon, as well as agreeable to, the law and the testimony, I would abhor the error, and treat it as it deserves. But this (as it appears to me at least) is altogether contrary to the Bible, introducing new revelations, and thence laying a foundation for believing lies; a practice absolutely cursed by the Holy Ghost, Rev. xxii. 18. And who dare bless where Jehovah has pronounced his anathema?

That believing promises for another, or for future events of any kind, is an addition to the canon that is complete in all its parts, will appear upon the least reflection: For, (except the prophets and apostles, holy men of God, who speak by immediate and infallible inspiration allentary, as the rule of our duty,) who hath known the mind of the Lord with respect to things in reserve for any one in particular, or for a land, nation, or people in general? It is true, "the secret of the Lord is said to be with them that fear him;" but this can be understood of nothing else than the secrets of his covenant, which, though revealed to all in a Gospel dispensation, yet are hidden unintelligible mysteries, and secrets to every one who is a stranger to Jesus Christ. But, more particularly, what can it be else than a new revelation, for a person, upon such a scripture as Luke, vii. 6,—11. being impressed on their mind, to believe that their sick friend shall recover? Or upon Mark, v. 35. to the end, or Luke, vii. 11,—16. being impressed to believe that their deceased friend shall rise from the dead.

It is certain, indeed, that many practical proofs, of the former at least, have been known to hold good, but that will never support the doctrine; because,

1st.—Satan, the grand deceiver, who, through some thousand years' experience, has acquired an uncommon skill and insight into the frame, diseases, and constitution of the human body, and thence is very capable of discovering when a person may recover, even though all physicians may lose the most distant hope; he, I say, may, and does impress such scriptures, and if the event is agreeable, the intimation is looked upon as of divine authority.

2dly.—Because, in many instances, this rule fails, which is an evidence the author of such impressions was a liar from the beginning, and that they were not from the Lord, who has faithfulness for the girdle of his loins. And here I might add, as a farther proof of its extract, the ordinary custom of observing every time it holds, and overlooking wherein it fails.

But, *3dly.*—That these miracles, to which such scriptures refer, are no part of the new covenant blessings promised to us and to our children, but were only wrought as a confirmation of the divinity and mission of Jesus Christ: And though the same power was transferred to the apostles, for confirming the doctrine of the risen and enthroned Saviour in the dawn of Christianity, yet, doubtless, all such gifts are now ceased; and, therefore, to make such improvement of these

scriptures, must be in us the highest presumption. Nor are we to expect any revelation with respect to the state or case of another, though it is often pretended. With how much justice, I leave you to determine, can we imagine that a person has any warrant from the word of God to believe one absolute new covenant promise for another; and thence rest assured that such a one is, or shall be brought within the bond of the covenant. If this cannot be supposed, then, of conscience, such faith is founded upon a new revelation, and is therefore false and delusive.

It is just the same with respect to one's particular case or circumstance, when scriptures are impressed on the mind of another about it, and they from thence draw peremptory conclusions, that the Lord will do so and so in their behalf. Yes, such lengths have I known some go, that they said they were as sure of such a promise being accomplished to such a person, as they were of their own salvation. Now, if the foundation of this particular faith in the behalf of others is not laid in the Bible, should not we reject it with abhorrence, and brand the delusion with eternal infamy?

But that it really has no such foundation, will appear from the very call to believe, as well as from the promise or testimony to be believed. *1st*, From the call:—It is particularly addressed to every one for themselves, "If any man thirst, let him come unto me and drink;" and, "Whosoever will, let him take of the water of life freely," John, vii. 37. Rev. xxii. 17. Whence, as from many other passages, it is evident, that a person is not called to believe that another may have life, but that he himself may be saved. And thus the promise runs in the same channel, John, vii. 38. "He that believeth on me, out of his belly shall flow rivers of living waters;" where we see the blessing promised does not extend to another person. *2dly*, The whole new covenant promises, whether as made to all who hear the Gospel for the obedience of faith, or to believers themselves in a suitableness to their needs, are addressed in the same particular manner; as Ezek. xxxvi. 25. "I will sprinkle clean water upon you, and you shall be clean," &c. where you see it as particular as words can make it; or, in Isaiah, l. x. "Who is among you that feareth the Lord? &c. let him trust in the name of the Lord, and stay himself upon his God." In which the Holy Ghost does not say, let another trust in the name of the Lord upon his account, but let him do it, and that for himself.

Now, is it not being wise above what is written, to extend the promise beyond the limits set by Infinite Wisdom? and seeing this is the case, it would be horrid blasphemy to suppose, that the Holy Ghost, in operation, would act inconsistent with that word of which he is the author. And therefore it is evident, that the author of such faith must be another spirit than he who is the author of the word; for God will be true, though every man be a liar. And if this practice is unwarrantable in itself, so it is no less dangerous in its consequences; as it tends to lead the person on whose mind such impression is made, to misinterpret and wrest the scriptures, imagining the Lord to say this or that to them, to be applied to whose case or circumstance they please. And then, if the person on whose behalf these impressions were believed, comes to know that such an one, whom they think to be a saint, gets such discoveries from the Lord concerning them, they are ready to rest in this, and so come short of the real personal and particular application of the promise for themselves; a rock on which, I doubt not, many have split, and on which your worthless correspondent had well nigh perished.

From all this, I by no means infer, that a person should not pray for, and thus do good to all, and especially to the household of faith; but as this is to be done with the greatest singleness and love, so with the utmost caution and resignation, not pretending on the one hand to loose themselves from a duty so incumbent, nor on the other to determine what is only the Lord's prerogative to know. If it was not for the disciples with whom Jesus tabernacled in person, to know the times and seasons, it would be presumptuous for us to pretend the knowledge of future events. But vain man would be wise, and seeking to be wise, becomes a fool.

It is true, there may be some circumstances that give ground of encouragement to them who are concerned on account of others, such as spiritual enlargement; the work of the Holy Ghost on their souls, hearty concern, and the like. But these things are no foundation to draw absolute conclusions from, for they may all concur, when the Lord does not intend to bestow the blessing sought for another. From all which it would appear, that pray for others we ought, though believe for them we can by no means. From the whole, my dear friend, it is evident, that a great deal of what is reckoned true practical religion in our day, when weighed in the balance of the sanctuary, will be found wanting. O what a dreadful mistake, not to be acquainted with Satan's devices! who knows so very well how to lessen our esteem of the divine testimony, by cloathing his own hellish impressions upon our minds with the words of the Holy Ghost; and thus driving numbers of benighted souls to the pit with a lie in their right hand, and causing many, even of the vessels of mercy, to dishonour their God and Saviour, in a manner that passes without observation.—

THE MORTALITY OF MAN,

A SPUR TO DILIGENCE.

It is calculated that the earth is inhabited by about *One Thousand Millions* of men, and that 33 years make a generation; it follows then that in that space of time, (33 years,) a *Thousand Millions* of men die. Therefore, the number of men who die on the earth amounts

Each year to	30,000,000
Each day to	86,400
Each hour to	3,600
Each minute to	60
Each second to	1 ^[1]

This calculation is very striking! If the mortality be so great each year, and even each day; is it not very probable that *I myself* may soon be one that shall increase the bills of mortality! At least it is certain, that this consideration should lead me every hour to make the most serious reflections. At this very moment *one* of my fellow-creatures has departed from this world; and before an hour has elapsed, more than 3000 souls shall have entered into eternity! What a motive to induce us to think often and seriously upon death.^[2]

And, may we not add, what a motive to religious diligence; not only to promote our own salvation, but that of others! If 30 millions die in a year, and more than 20 millions of them be Heathens and Mahometans, surely it becomes us to rouse ourselves to activity in the use of all proper means, that the words of eternal life may be sent to them all.

Reader! What are you doing toward this great object? If nothing, begin to-day: if something, double your diligence. Remember, 60 are dying every minute—3000 every hour—86,000 every day. Is there then any time for trifling? Say.

CONSCIENCE.

THE HISTORY OF LUCY CLARE.

(Continued from page 237.)

How would she tell me of pious men and women of old! Of those who through faith had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; of those, also, who were stoned, were sawn asunder, were tempted, were slain with the sword; wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy;) who wandered in deserts, and in mountains, and in dens and caves of the earth. Hebrews xi. 33,—38. These tales used to make my heart burn within me: but when she endeavoured to describe the miraculous manner in which God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Tim. iii. 16. when she unfolded the wonderful means by which mercy and truth have met together; justice and peace have kissed each other; Psalm lxxxv. 10. my heart, by the grace of God, was so much touched with views of the Redeemer's love, as to cause me not unseldom to break out into tears.

When I was about eight years of age, I went every day, with my cousin James, to a small school, which was then kept in the village about two miles from this place. As we walked along, I remember now with pleasure, that I used to repeat to him many of those good things which I heard from my mother; for he had not enjoyed the advantages which my gracious God had bestowed on me.

His mother was a well meaning woman; but her understanding was weak, and she scarcely ever restrained her son, allowing him to have his own way in every thing: which false kindness proved, indeed, to be a bitter cruelty to him. Our dear James, whose memory I must always love, was not, indeed, worse disposed than other children; but his temper, which was by nature fiery, scarcely ever being curbed, daily became more impetuous, and laid the foundation of those sorrows which embittered all his after life. With what truth does the wise man say, Correct thy son, and he shall give thee rest! Proverbs xxix. 17. His anger was, indeed, soon over; but, alas! how greatly may we offend God, in a moment of passion, and cut off all our hopes of happiness on this side the grave.

He often hearkened with delight to me, when, as we walked through the woods and meadows to school, I repeated to him, as well as I was able, such of the pious lessons I had received from my mother, as my young mind could retain. He would hearken to me, and be influenced by me, when he would receive control from no other person; he was seldom otherwise than kind and gentle to me; and for my sake he would often check his angry passions; yet his hot and hasty manner frequently gave me pain.

We had each a garden upon the rock; the flowers from James's garden were always brought as a present to me, and he was proud to see me wear them. He had one year nursed with care, in a sunny spot, a root of most sweet violets, hoping that he should have some to give me on my birth-day, on which day I should be thirteen years of age. On the morning of my birth-day, he led me to his garden, and stooping to pluck the violets which lay hid beneath the green leaves, he found that they had not (as he had hoped they would have done) unfolded their purple blossoms. The colour rose in his cheek, and in his anger he plucked up the root, and tore it in a thousand pieces. "Ah! James," I said, "what have you done? A mischief that you never, never can undo. Remember what the old song says:

For violets pluck'd, the sweetest showers
Can ne'er make grow again."

"Why do you look vexed, my dear Lucy?" said he, becoming gentle in a moment. "It was because the violets were not ready for you, on your birth-day, that I was so angry."

"Ah!" said I, "perhaps in some time to come, you will have greater reason than you have now, to be sorry for these fits of passion. But if you love me, my dear James, remember this, that in a moment of anger or haste, you may pluck up your happiness, as you have now plucked up this flower, and wish in vain, as you perhaps now do, that it would bud and bloom again."

Seeing a tear come into my eye, he seemed much distressed, and lifting up his hands and eyes to heaven, he prayed to God, that he would grant him his help to subdue his angry passions.

It was about three years after that time, that my dear James asked my mother, if she would grant him permission to make me his wife.

I well remember, that she answered, with a smile, "You are yet too young, my dear boy, to think of choosing a wife; but if, at the age of twenty, you still continue to love my daughter, I shall not object to her becoming your wife. But in the mean time," added she, "you must pray for grace to control your sinful passions, and to grow in the love and fear of God: and then, my son, you need not doubt but that I shall prefer you for the husband of my daughter, to all other men; for I love you, not only for your parents' sake, but also for your own sake, for I have known you from your earliest days, I have rocked you in your cradle, and carried you in my arms, and I know that you have a sincere love for my daughter."

James smiled, and thanked her for all her kindness, more especially for this last act of love, more valuable to him, as he was pleased to say, than any other. He raised his eyes to heaven, and solemnly protested, that he would endeavour to deserve the happiness which was laid up in store for him. Yet he would fain have persuaded my mother, to have shortened the time of his trial, and to let us be married immediately. While this discourse passed, I sat by my mother, with my distaff in my hand, but spoke not one word.

Many happy months followed this day: my beloved James from that time considered me as his future wife, and gave me every proof that he loved me most sincerely. Yet he showed not his regard by vain and flattering speeches, or by any idle discourse, but treated me with respect, even when he was most cheerful. And he did this, I hope, not only to please me, but because he considered that purity of heart is necessary to real happiness, both here and hereafter; for, as the Lord Jesus Christ says, blessed are the pure in heart, for they shall see God. *Matt. v. 8.* We never failed to go to church twice every Sunday; and on a week day when our daily work was done, he would read the Bible to us, while I was busied with my spinning-wheel.

On a Sunday evening, we sometimes took most pleasant walks among the woods, upon the hills, and in the meadows by the river side; talking of holy and heavenly things, of the days when we should be old, and when we should look back upon our youth, and remember with sorrow all our faults, our vanities, and follies, but call to mind, with delight, those hours when we have been enabled to walk as in the presence of God: we wished so to number our days, that we might apply our hearts to wisdom. *Psalms xc. 12.*—O! wherefore should young men and women, when they meet together, think that they prove their love for each other, by vain, if not wicked, discourse? Why should they forget these words of the Holy Bible? Let no corrupt communication proceed out of your mouth, but that which is good to edify, that it may minister grace unto the hearers, and grieve not the Holy Spirit. *Ephes. iv. 29, 30.*

Why should immortal beings forget that they are immortal, and think and discourse only of the corrupt things of this world? I thank my God, that, through his grace, I never, by suffering any vain or light discourse, misled and injured the immortal soul of the dear companion of my early happy days.

But I run too much into length; it is sufficient to say, that my days passed most pleasantly away, till my cousin James had nearly completed his twentieth year. I knew no other sorrow but the death of my aunt; and now and then was grieved to find, that James had not conquered the impatience of his temper.

For, sometimes he would fancy that I did not love him, but liked some other person better than himself; and then he vowed, that he would leave his country, and go beyond sea, and never would return again: and sometimes he would shew undue anger against poor William, the old man, who had been his mother's servant, and now took charge of his house, and helped him to manage the little farm.

But, as he soon forgot his anger, and always was sorry for it when it was over, and as he seemed really desirous to become in all respects a real Christian, I hoped that, through divine grace, he would, in time, be enabled to conquer his fiery temper, and that he would at length become all that we could wish him to be.

About this time, the old miller that lived by the river side died, and there came from the town of Worcester another man, who took the mill. He was a rich man, and bore no ill character; but he had one daughter, whom he loved to so foolish a degree, that he denied her nothing that she wished for. She had lost her mother in very early days, and having had no one to restrain her, when she lived in the town, she had spent her time in dressing herself gaily, in looking out of the windows, and walking in the streets. And now that she came to live in the country, while her father was busied in the mill, she went from house to house gossiping and talking with her neighbours in the village; nor did she follow the good example which her father set her, of giving away what she could spare to the poor; for her father was by no means a hard

man. But, perhaps I do wrong in speaking thus ill of her! God forbid, that I should glory over poor Sally Page, or think myself better than she was; for who made me to differ from another? 1 *Cor.* iv. 7.

On the Sunday morning after Miller Page came into our parish, James and I went together to church. It was Midsummer, and the day was fine. James gathered some wild roses in the church lane, as we passed.

(To be continued.)

THIRD REPORT OF THE AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

Auxiliary New-York Bible and Common Prayer Book Society.

Pursuant to public notice, the "Auxiliary New-York Bible and Common Prayer Book Society" held its annual meeting in Trinity Church, on Monday evening, January 25, 1819.

The annual Report of the Society was read by Dr. John Watts, junior; whereupon, on motion, *Resolved* unanimously, that the Report be accepted.

THIRD ANNUAL REPORT.

On presenting the third annual Report to the Auxiliary New-York Bible and Common Prayer Book Society, the Managers feel it incumbent upon them, first, to acknowledge the divine blessing upon their exertions, and to express their sense of gratitude for the prosperity, which, under Providence, has attended the labours of the past year.

In the infant state of the Society, it became the duty of the Managers to reflect upon the several methods of accomplishing their objects. Repeated and matured deliberations determined the course to be pursued. The smallness of their funds precluded the purchase of stereotype plates of the Bible: stereotype copies of it were to be had at a moderate price, while the Book of Common Prayer had not yet been stereotyped in this city. The copies of the Prayer Book which were obtained during the first year of the Society's operations, were disadvantageously circulated; as they were found, relatively speaking, to exceed greatly the price of stereotyped works. With due consideration, therefore, to the usefulness of the Society, and the economy and increase of its funds, in accomplishing its two-fold object, viz. the more general circulation of the Bible, and also of the Book of Common Prayer, they resolved to possess themselves of stereotype plates of the Prayer Book. Since that time, the Managers have reason to believe, that a similar advantage to the Society, from an improvement in the economy and increase of its funds, would attend the possession of stereotype plates of the Bible also. They had long contemplated and ardently wished to procure them; their funds, however, still remained inadequate to the object, and they did not feel themselves authorised to withdraw any part of the money then employed in circulating the Book of Common Prayer. The necessity of an appeal to the members of the Church was urged, and the result has fully justified the appeal.

By the bounty of individuals, emulating each other in their patronage of the Society, the Managers have been enabled to conclude a contract for a set of stereotype plates of the Holy Scriptures in duodecimo; to be completed by the month of July next. The type and convenient size of the volume adapt it to almost every age and condition of life, and render it appropriate for the school, the closet, and the Church. Directions have been given to commence the execution of the plates with the New Testament, so as to enable the Society to furnish an edition of that part of the holy volume, for the use of schools, and of such persons and societies as may desire to have it, in a cheap and convenient form. These plates will be finished in the course of five or six weeks, and shortly thereafter the New Testaments will be ready for delivery. By this arrangement the ability and usefulness of the Society have been consulted and enlarged, and an additional evidence is given of the unceasing desire of its members to aid in distributing the word of life. The list of subscribers to this work of Christian charity will be published as soon as the subscriptions are completed. Eighteen hundred dollars have already been collected and paid by the Managers on account of those plates—five hundred dollars more will become due on the final delivery of them to the Society. For this sum the Managers have made themselves responsible, in full confidence that it will be subscribed by those to whom application has not yet been made.

By an arrangement made the last year with Messrs. Kirk & Mercein, for the printing and sale of the Book of Common Prayer, a great reduction of its price was obtained, with a view to the benefit and increase of that denomination of Christians throughout the United States, whose wants, interests, and religious feelings could not be separated from those of the same persuasion in this State. In relinquishing all profit arising from the sale of the Prayer Book; in surrendering this source of revenue, and thus diminishing the number and extent of their own immediate distributions, the Managers it

is believed have greatly extended the circulation of the Book of Common Prayer. The pleasure and credit of being themselves the public instruments of spreading it, co-extensively with the funds that might be derived from the loan of their stereotype plates in this city, was superseded by the paramount duty of rendering the Book of Common Prayer accessible to every Episcopalian throughout the Union, either by gratuity, or by cheapness of price, as might best comport with the feelings or ability of individuals. The operation of this plan, in relation to the price of the book, has realized the expectations of the Managers. Instead of a diminution of the sales of booksellers, they have witnessed an unexampled demand for the Book of Common Prayer:—in addition to the number circulated in the name of the Society, it is believed that twenty thousand copies have been sold in this city, and that the amount of sales of the Prayer Book during the last year is wholly unprecedented. The interests of individuals have been made subservient to the worship of the Church, and the homage of private sacrifice is paid to the public dissemination of the truths of Christianity.

The Managers would call the attention of the members to the animating reflection that is derived from a retrospect of the few years that have elapsed since the organization of the Society, in 1816. The copies of the Book of Common Prayer, circulated during the first year of its operations, were printed with the ordinary type, and cost the Society forty-seven cents a copy. In 1817, they procured the first set of stereotype plates^[3] of the Prayer Book in this city, and, perhaps, the only set at that time in this country: by means of it, there was an immediate reduction of ten cents a copy in the price of the book; and in 1818, a further reduction of seven and a half cents was obtained. Societies and individuals, who wish supplies of Prayer Books for gratuitous distribution, are furnished at the rate of thirty cents per copy, the exact cost of the book to this Society. A neat, well bound copy of the Book of Common Prayer, may now be purchased at retail for thirty-seven and a half cents, which, at the formation of the Auxiliary New-York Bible and Common Prayer Book Society, could not be had, of equal good type, paper, and binding, for less than seventy-five cents. In the short space of two years, five or six sets of stereotype plates have been made of the Book of Common Prayer; three of them may be said to be in constant use in this city;—one set has been purchased and taken to Baltimore, from which the Bible and Prayer Book Society of that place is supplied; and one or two sets of plates may be purchased in this city, at from twenty to thirty per cent. less than the price of the first set that was executed in this country.

The Managers cherish the hope, that Societies, similar to this, will be organized in the southern and western States, and that their endeavours to spread and improve the knowledge of their Redeemer, and the distinctive doctrines of their Church, will be aided and extended by the possession of stereotype plates of the Prayer Books—thus obviating the great delay and expense of transportation, and diffusing more widely the piety and devotion of that standard formulary of Christian worship. In the act of incorporation of this Society, legal provision is made for incorporating similar Associations throughout this State, granting to all such as shall be formed in pursuance thereof, the benefits, privileges, and immunities enjoyed by this Society. As the smallest pecuniary contributions, when multiplied by the number of persons that may be induced to unite in such Societies, give results of sufficient magnitude to relieve the religious wants of particular districts, it is hoped, that they will be formed, not only in the remote parts of this State, but, that they may rise into existence in every section of the Union, where religious penury may be seen or felt; on the organization of every such institution, a donation of Bibles and Prayer Books will be made, after a regular notification thereof to this Society.

By the reports of the Agent, it appears that since the last Anniversary Meeting of the Society, four hundred and forty-seven Bibles, and four thousand two hundred and ninety-eight Prayer Books have been delivered out of the depository. Of this number, four hundred and twelve Bibles, and one thousand seven hundred and eighty-eight Prayer Books have been for gratuitous distribution in Connecticut, New-York, New-Jersey, North-Carolina, South-Carolina, Ohio, Tennessee, Mississippi, Alabama, and the West Indies. Two thousand two hundred and fourteen Prayer Books have been purchased by Societies and individuals for gratuitous distribution in Rhode Island, Connecticut, New-York, Maryland, and Virginia. A number of Bibles and Prayer Books have been given to seamen and soldiers, to the City Prison, Almshouse, Orphan Asylum, to Sunday Schools in the city and State of New-York; one hundred to the Society for the Promotion of the Gospel among seamen; and a large number to clergymen and individuals for gratuitous distribution; making a total of one thousand five hundred and ninety-one Bibles, and twelve thousand two hundred and eighty-seven Prayer Books that have been distributed by the Society.

It is a duty which the Managers owe to themselves and to the Society, to remark, that in almost every instance of presenting the Prayer Book, the Bible has accompanied it, when not found in the possession of the individual; and they would add, that with the multiplied and growing facilities of obtaining the Bible is the demand for the Book of Common Prayer increased. Communications have been received from various and distant parts of the United States, expressing the highest approbation of the objects of the Society, proclaiming the necessity of a continuance of its exertions, and of its

importance in building up the Church in the religious wilderness and desert.

It appears from the Treasurer's Report, that a small balance only is remaining in the Treasury, and even that will be fully absorbed by the payment of debts now existing against the Society. It is hoped that the charity of Episcopalians generally will continue to display itself in an increasing zeal and reverence for the word of God, and a liberal spirit of contribution to spread the knowledge of the ordinances and ministrations of the Church.

To this account of their stewardship, the Managers add their prayers, that the author of all good will continue to shed his benediction on the labours of the Society.

Frequent inquiries having been made respecting the place of the depository, and many necessarily being left ignorant of the change of its situation, the Managers think it proper to inform distant subscribers and donors, and Episcopalians generally, that the Society's depository is now at Messrs. Kirk & Mercein's No. 22, Wall-street.

JOHN WATTS, jr. *Chairman.*
Jan. 25th, 1819.

UPPER-CANADA

Essex or Western District Auxiliary Bible and Common Prayer Book Society, finally constituted on the 12th of July, 1819.

We, the undersigned, do hereby agree to form ourselves into a Society, to be denominated the ESSEX OR WESTERN DISTRICT AUXILIARY BIBLE AND COMMON PRAYER BOOK SOCIETY; the object of which shall be to co-operate with the Upper-Canada Bible Society, in promoting a more general circulation of the holy Scriptures, with or without the book of Common Prayer, and for the government of which, we do hereby adopt the following Rules:

- 1st.—The Officers of the Society shall consist of a President, two Vice Presidents, one Secretary, one Treasurer and Depositary, and of six other elective members, the whole of whom shall constitute the Committee.
- 2d.—Each annual Meeting shall be held on the second Monday in July, at Amherstburg, at which time all the officers shall be chosen.
- 3d.—The Committee shall meet three times in the year, viz. on the second Mondays in January, April, and July.
- 4th.—All Magistrates and Ministers of the Gospel, who are members of this Society, shall be members of the Committee, by virtue of their offices.
- 5th.—The Committee shall dispose of Bibles and Prayer Books, at prime cost, or distribute them gratis; the gratuitous distribution, however, in no case to exceed one fourth part of the amount at prime cost.
- 6th.—It shall be the duty of all the members of the Committee to exert themselves to procure subscribers; to receive donations and contributions, and pay the same to the Treasurer; to furnish the Secretary and Treasurer with a list of Subscribers and their subscriptions; to make particular enquiries where Bibles and Prayer Books are most needed, and dispose of them according to the 5th Rule; to inspect the accounts of the Treasurer and Depositary and the Records of the Secretary annually, or oftener if they judge proper; to order remittances to the Upper-Canada Bible Society, for Bibles and Common Prayer Books, and whenever the funds permit, to the British and Foreign Bible Society in London, in aid of their efforts; and, in all things, to consult the true interests of the Society, and steadily to keep in view its great and leading object, viz. the promotion of a more universal circulation of the Holy Scriptures, and at each annual meeting, to lay before the Society a Report of the proceedings of the past year.
- 7th.—The Secretary shall record the proceedings of every meeting of the Committee, shall draw all drafts, and the Treasurer, when ordered by the Committee, to keep a correct list of Subscribers and subscriptions, and call special meetings of the Committee, by a timely notice, (which shall be ten days at least,) with the concurrence of three or more of its members.
- 8th.—It shall be the duty of the Treasurer to receive all money belonging to the Society, from whatever source; to keep a correct account of the same, together with a list of Subscribers and subscriptions; to answer drafts and orders drawn by the Secretary, under authority of the Committee, and when requested by three or more members of the Committee, to lay his accounts open to inspection: it shall also be his duty to act as Depositary, when directed by the Secretary; to make remittances for Bibles and Common Prayer Books, and to receive the books upon their arrival; to keep a correct account of remittances and of books received; to pay all incidental charges for freight, &c. which shall be reimbursed by the authority of the Committee; to dispose of books under the authority of the Committee, agreeably to the 5th, 10th, and 11th Rules, and at any time to submit his accounts to inspection, when called on by three or more of the Committee.
- 9th.—Members of the Committee may, at any time, receive books of the Depositary, and dispose of them agreeably to the 5th Article, and shall pay the amount of what they may receive for the same to the Treasurer, and take his receipt.
- 10th.—All books issued to members of the Committee, shall be charged to the Committee jointly, and for the proper disposal of them, those to whom they were issued shall be responsible.
- 11th.—When a vacancy occurs in any office, the Committee shall have power to supply such vacancy by election, till the next general meeting.
- 12th.—The minutes of all meetings of the Committee shall be signed by the President and Secretary.

13th.—Any person who shall subscribe to these Rules and pay annually two Dollars, shall be a member of the Society.

Wm. , President.
 ROBT. RICHARDSON, Esq. } Vice-Pres'ts.
 ROBERT REYNOLDS, Esq. }
 JAMES GORDON, Esq. Treasurer.
 C. STUART, Esq. Secretary.

Messrs. G. B. HALL, W. BEREZY, C. BEREZY, J. WILSON, G. IRONSIDE, and
 R. JONES.

<i>Annual Subscribers.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>
Robert Richardson,	1	0	0
Robert Reynolds,	1	0	0
(paid for 3 years in advance,)			
Wm. Duff,	1	0	0
J. Gordon,	1	0	0
C. Stuart,	1	0	0
Wm. Berezy,	1	0	0
C. Berezy,	1	0	0
G. B. Hall,	1	0	0
J. Wilson,	1	0	0
— M'Intosh,	1	0	0
Mrs. M. Rankin,	1	0	0
J. C. and G. Rankin,	1	10	0
Misses S. and C. Rankin,	1	0	0
Mr. Fox,	1	0	0
W. Hands,	1	0	0
J. Woods,	1	0	0
G. Ireland,	0	10	0
R. Pollard,	0	12	6
H. Lawrie,	1	0	0
Chas. Stewart, sen. }	1	3	9
Chas. Stewart, Jr. }			
R. Innis,	1	0	0
Alex. M'Intosh,	1	0	0
Alex. Maisonville,	1	0	0
D. Pastorius,	1	0	0
D. Kemp,	1	0	0
Mr. Elliot,	1	0	0
W. Pearson,	1	0	0
Mrs. Col. Elliot,	1	0	0
Lewis Gordon,	1	0	0
W. Merrill,	0	12	6
J. Munger,	0	10	0
Tim. Shea,	0	10	0
Lewis Vezena,	0	10	0
Adam Snyder,	0	10	0
Alex. M'Kenzie,	6	10	0
Saml. Sessions,	0	10	0
Miss N. Rieve,	0	10	0
Mrs. Stackwell,	0	10	0
Wm. Wilkes,	0	10	0

J. Bryant,	0	10	0
F. Felocier,	0	10	0
C. Askin,	0	10	0
G. Ironside,	0	10	0
G. Fox,	0	10	0
J. Girty,	0	10	0
W. Firman,	0	15	0
J. M'Donald,	0	10	0
D. Bolsford,	0	10	0
R. Clark,	0	10	0
R. Baldack,	0	10	0
John Wiglie,	0	10	0
Peter Scratch,	0	10	0
Joseph Wiglie,	0	10	0
J. Malot,	0	10	0

Footnotes

[1] Might not this little bill of mortality be committed to the memories of our young people with advantage?

[2] Reflections on the Works of God in Nature and Providence, by Sturm, Dr. A. Clarke, Editor, vol. ii. page 34.

[3] This set was cast for the Publishers of this Journal, who, in order to favour the views of the Society, transferred them at prime cost. During the year 1818, the Publishers caused two other sets of the Prayer Book to be cast for their own use; and there have also been cast, under their inspection, two sets of plates of the Prayer Book, in octavo, one for the New-York Bible and Common Prayer Book Society, and the other for the Common Prayer Book Society of Philadelphia.

Transcriber's Note

- Obvious punctuation errors repaired.
- Pg [268](#): Removed extraneous "a" from "...make a a scriptural improvement..."
- Pg [278](#): Removed extraneous "a" from "...that a a similar advantage..."
- Pg [282](#): Correction of "Wm. Dupf" to "Wm. Duff".

[The end of *The Christian Recorder Vol. 1, Issue 7 (1819-September)* by Various]