

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

VOLUME IV.]

TORONTO, UPPER CANADA, SATURDAY, AUGUST 29, 1840.

[NUMBER 8.]

## Poetry.

### THE APATHY OF BRITAIN.

From the Era.

The mariner upon the dark blue deep,  
Albeit he trembles in the tempest's gloom,  
Admires its awful majesty and power—  
But, oh! what chilling desolation creeps  
O'er his sad mind, when in those northern seas,  
Whose weird, strange legends were his boyhood's joy,  
He sails, and views colossal icebergs close  
Around his vessel to obstruct her course,  
A type of what occurs too oft in life!  
Young hearts at first with tenderness are fill'd,  
And their deep love is like the fire that glows  
With secret force in some high mountain's base.  
Ere it bursts forth, a devastating flood,  
But when the icy breath of woe comes o'er,  
Those burning hearts, their crush'd affections freeze,  
And oft become like glaciers, which the sun  
May gild with brilliant tints, yet not dissolve.  
Away, dark thoughts! for none may dare unveil  
The dim recesses of the human breast.  
Its pangs of anguish and its madd'ning joy—  
Its vulture passions, or its faintest thrill—  
Its hidden scrolls of grief or fearful crime—  
Are only seen by that omniscient eye  
Which scans the depths of every throbbing heart.  
Yea, God alone, whose blest command had pow'r  
To quell the fury of the storming waves,  
Can bid the wild emotions of the soul  
Subside to peace, tranquillity, and rest.  
Be hush'd my lyre! in these portentous days  
The fate of empires were a fitter theme!  
Alas! a mighty frozen sea appears  
Thy symbol, England, in the present hour,  
Thy people, once so glorious, are as free,  
As the Atlantic's waves, are strik'n now  
With that dread evil, which, in every land,  
Herads its fall—Paralysis of soul!  
Would that my words might be electric sparks  
To kindle torpid minds—to make each heart  
Throb e'en to the pulses of patriots old,  
Of Rome and Sparta's brave, heroic sons,  
BRITAIN, ARISE! with lofty pride recall  
Thy might and pow'r in days not yet gone by—  
Thy sword, triumphant in a thousand fields—  
Thy conquering flag upon the boundless main—  
Thy voice, oppos'd to all oppression cease—  
Thy arm, outstretch'd to shield and to protect  
The weak, to burst the fetters of the slave—  
BRITAIN, ARISE! May this our watchword be,  
While million echoes reverberate the sound!

### LIFE OF WILLIAM WILBERFORCE, ESQ.\*

[Continued from No. VI.]

In order to give a connected view of Mr. Wilberforce's labours in regard to the slave-trade abolition, I overstepped the strict chronological order of his life. I now therefore return to some particulars previously omitted.

His was not a mind so contracted as to embrace but one object of pursuit at once; and, accordingly, whenever any field was open for benevolent exertion, he was sure to be found indefatigably at his post. In 1793 the renewal of the East India Company's charter came before parliament. This seemed a favourable opportunity for rendering, by the spread of Christianity in Asia, our empire there a blessing to the nations subject to our sceptre. Having therefore consulted with the archbishop of Canterbury, Mr. Wilberforce proposed certain resolutions, pledging the house to the "peculiar and bounden duty of promoting by all just and prudent means the religious improvement" of the natives of India. These were agreed to in general terms; but when he proceeded to give them a more practical bearing, by providing for a supply of chaplains and school-masters throughout the Indian provinces, he was met by strenuous opposition on the part of the directors of the Company, and from other quarters; and his clauses were thrown out.

About this time occurred his first political difference with Mr. Pitt. He imagined—how vainly, events have since abundantly proved—that by a more conciliatory tone on the part of the British Government, the war with France might have been either at first averted or afterwards easily terminated. To such a length did his feelings carry him, that in 1795 he moved an amendment on the address to the king's speech; and in the course of the same session introduced another motion of similar purport. It is needless to say that he was on each occasion beaten by a large majority. Every credit for integrity of motive will be willingly conceded to Mr. Wilberforce for this conduct; but as little can it be denied that his extreme sensitiveness overpowered his better judgment. His wisest friends faithfully represented to him the error into which he had fallen; and it is one of the beautiful characteristics of his temper that he received with the most affectionate gratitude the remonstrances of Dean Milner, Mr. Robinson of Leicester, Dr. Burgh, and others. The opposition of his beloved friends appears deeply to have grieved Mr. Pitt. Such was the habitual serenity of that great statesman's mind, that it is said two events only in his public life were able to disturb his sleep: one was the mutiny at the Nore; the other, the first open opposition of Mr. Wilberforce. But it did not dissolve their friendship. After a very brief interval of absence, rather than of alienation, they were found on the same terms of close intimacy as before.

In the autumn of the same year, the revolutionary spirit which unhappily pervaded the country seemed to call for legislative interference. Accordingly, bills were introduced into parliament, which Mr. Wilberforce, now thoroughly convinced of the necessity of strengthening the minister, zealously supported; and then came one of the most remarkable crises in his political career.—He had originally, it will be remembered, while yet the stripling member for Hull, been a main instrument in directing the voice of Yorkshire into approval of Mr. Pitt's infant administration; he was now again to awaken the same powerful energy on the same side in this hour of the country's peril. This was, indeed, good service; for "Yorkshire and Middlesex between them," it had been said, "make all England." A public meeting was projected by the opposers of government, to petition against the bills in progress; and so secretly were their plans concocted, that it was not till he was on his way to church in London, on Sunday, Nov. 29, that Mr. Wilberforce received, by express, the accounts which demanded his presence at York on the following Tuesday. He instantly consulted with Mr. Pitt; and feeling that there was a plain necessity, to which the usual rules of Sabbath-rest must bend, he set off after church in the minister's carriage, his own not being prepared in time. On the appointed day, the freeholders of Yorkshire were assembling in vast masses; the friends of the government far outnumbered the other party; but they

were destitute of a leader, and their efforts were likely to be paralysed for want of concentration. At that critical moment, Mr. Wilberforce, unexpected by the majority, dashed into the city in his chariot and four, welcomed by the acclamations of thousands, and springing hastily upon the hustings, was the main instrument in winning, by his spirit and eloquence, a decisive triumph. On Friday evening he was again in his place in the House of Commons, with the petition of his constituents in favour of the bills, signed by 7000 names, while the opponents of them could muster no more than 300. Other counties followed the example; and the general voice of England was heard on the part of order and authority.

In the midst of his public duties, Mr. Wilberforce was not unmindful of more private calls. Thus, for instance, he was frequently contributing with great liberality to Mrs. Hannah More's Cheddar Schools. Indeed, the origin of those excellent institutions seems to have been with him. He had a few years before visited the romantic cliffs; but instead of exclusively admiring the natural beauties of the scenery, his mind had been occupied in studying how to relieve the moral wretchedness of the inhabitants; and on his return, with his heart overflowing with Christian zeal, he assured Mrs. More, "If you will be at the trouble, I will be at the expense." In all his social intercourse, too, he was sedulously watchful to be of use to those he conversed with; so that, as other men have been known to provide themselves with wit, before they entered into company, he used to store his mind with topics (which he conversationally called *launchers*), by the use of which, his conversation might be such as became the Gospel of Christ.

In 1797, his "Practical Christianity" was published. He had been for some time engaged on this work; and though his bookseller apprehended—such was then the little demand for religious publications—but a small sale, it passed speedily through many editions. By 1826, it may be added, fifteen large impressions had been issued in England, and twenty-five in America; and the book had been translated into French, Italian, Spanish, Dutch, and German. Its influence, both from its own intrinsic worth, and the station occupied by the writer, was very extensive. His friends were warm in their acknowledgments. "I heartily thank you for your book," wrote Lord Muncaster: "as a friend I thank you for it; as a man I doubly thank you; but as a member of the Christian world, I render you all gratitude and acknowledgment. I thought I knew you well, but I know you better now, my dearest, excellent Wilber." Doubtless many will have occasion to bless God for ever that this work was given to the world. Burke spent much of the last two days of his life in reading it, and said that he derived great comfort from it, and that if he lived, he should thank Wilberforce for having sent forth such a book. And it is well known that the beloved Legh Richmond owed to the perusal of it his first serious impressions. If, then, there be considered the good done by those to whom it was blessed, extending perpetually in fresh circles, the author may justly be denominated "the father of many nations." Many will there be to be his joy and crown.

On May 30 in this year, Mr. Wilberforce was united in marriage to Barbara Ann, eldest daughter of Isaac Spooner, Esq. of Elmdon Hall, in the county of Warwick. Four sons and two daughters were the issue of this marriage: of whom the four sons survive their father.

I pass over, with very cursory notice, many of Mr. Wilberforce's labours of love. He took an active part in the formation of the Church-Missionary and other religious societies. He aided in the establishment of that respectable periodical the "Christian Observer." He endeavoured to suppress Sunday newspapers. He resisted the project for Sunday drilling. He opposed an attempt to alter the toleration act; and indeed, wherever, as a Christian man and senator, his influence could be of service, it was unsparingly employed. I can pay but brief attention to his minor political actions; but I must not omit mention of his remarkable election-contest in 1807. The parliament had been unexpectedly dissolved, and candidates appeared from each of the noble houses of Fitzwilliam and Harewood. Mr. Lascelles, of the latter family, had previously represented the county, but had been thrown out at the preceding election a few months before. The clothiers—a very numerous body—were much opposed to him; and a supposed connexion between him and Mr. Wilberforce was now unfavourable to the latter. But the unbounded wealth of the two rival houses was what most alarmed Mr. W.'s supporters, as they were sensible that his private fortune could not supply the sinews of war for such a contest as was impending; and thus, that, though possessing the good-will of a majority of his voters, he might easily be defeated, from simple inability to bear the expense of bringing up his friends to the poll. He was advised, therefore, to retire; but this he spiritedly refused, and called on the county to assert its independence. Subscriptions were immediately entered into; and though the show of hands was against him, and on the first day he was but second, on the third lowest, on the poll; so that his own professional adviser declared, "I can see, gentlemen, clearly enough, how this will turn out; Mr. Wilberforce has obviously no chance, and the sooner he resigns the better!"—yet an energetic zeal was at work, which ere long manifested itself. Sums of money poured in from all parts of the kingdom, till nearly £70,000 had been raised. But little of this was needed. For while the joint expenses of his opponents were £200,000; the total charge of his election was but £28,600. The voters came from the extremities of the county with the utmost enthusiasm, at their own expense; placed him, on the fourth day, in a triumphant majority; and finally returned him in his usual situation, with Lord Milton as his colleague.

He continued to sit for Yorkshire till the general election of 1812. In then determining to retire from his honourable post, he was influenced in some measure by the state of his health,—never very strong, and which appeared with advancing years less likely to bear out the fatigues of close parliamentary attendance—but more especially by his anxiety to train his growing children in the right way. His concern for their welfare had been continually apparent; but in the busier scenes of public occupation he had little more than the Sunday to bestow upon them, and therefore little opportunity of studying their characters, directing their judgment, and gaining their confidence. The hours which he did spend with them were highly prized, and are still most fondly cherished in the memory of those who survive him.—Yet as he could not feel justified in retiring altogether

from the political stage, he embraced the proposal of Lord Calthorpe to sit for the borough of Bramber.—The nature of this seat did not impose on him the obligation of such constant attendance as that for a county. The news of his resignation was received in Yorkshire with deep regret, and the assembled freeholders voted him their cordial thanks for his laborious services as their representative during a period of twenty-eight years.

His chief objects, as marked out by himself, were now, "first, my children; secondly, parliament; thirdly, when I can spare time, my pen to be employed in religious writing;" and he was as actively engaged as at any former period of his career. The question of "Catholic Emancipation" was soon being stirred; and here, unhappily, Mr. Wilberforce was led to advocate concession. He had always strongly opposed the mischievous grant to Maynooth college, which he, with reason, regarded as a hot-bed of bigotry and superstition; but he imagined that now, so much having been yielded to the Romanists, it was inexpedient, nay, impossible, to refuse their further demands. Moreover, judging of others by his own integrity, he urged in the debate: "Political power, sir, you have given them already [in the elective franchise]; it is vain, therefore, to attempt to stop where you now are; but the present is a golden opportunity, in which you may accompany the concession with the necessary safeguards: for even if the consciences of the Roman Catholics should not be bound by the oath which they will take, where can gentlemen be found, who, after swearing not to disturb or endanger the establishment of the Church, would dare to raise and propose any measure to its detriment?" It was a great misfortune that Mr. Wilberforce adopted these mistaken notions—as time has sufficiently proved them—notions for the influence of his character weighed with multitudes, especially of the more religious part of the community; opponents were disheartened, the wavering were brought over; and an impulse was given to the public mind which, though not then effective of the threatened step, undoubtedly contributed very much to its being ultimately taken. His motives were most pure and praiseworthy; the error was in his judgment.

At this time, too, he was anxiously engaged in the discussions on the renewal of the East India Company's charter. Witnesses had declared that the opening of India to Christian instruction—nay, that a stir for such an object in London—would kindle at once in our Asiatic empire the flames of rebellion; and some had gone so far as to maintain that Hinduism was a better religion for the natives than Christianity. Such were the dreadful opinions to be resisted; and nobly did Mr. Wilberforce bear himself in this combat. He reminded the house of his having twenty years before appeared as the advocate of the same cause, and of their own general resolution at that time; and such was the blessing of God vouchsafed to his exertions, and those of other friends of religion, that the foundation of an organised church in India was then laid, by the appointment of a bishop and three archdeacons; and the restrictions which had hitherto well-nigh prohibited the preaching of the Gospel there were in great measure removed. Further steps have since that time been taken; yet even now the cause of Christianity in India needs the watchfulness, the prayer, and the exertions of all good men. There are still stains to be purged out; and we have, as yet, been far from fulfilling our duty as a Christian nation to those whom the providence of God has, for his glory, placed under our control.

I am unable to do more than glance at Mr. Wilberforce's continued labours in behalf of Africa. He was indefatigable in using every means to induce other nations to abolish, as England had, the traffic in slaves. The political events of 1814 and 15 were eagerly seized as affording opportunities of urging this great measure of justice. With many of the influential foreigners who at that time visited England, he had personal interviews, and especially with the Emperor Alexander of Russia, who was well disposed to his object; he also pressed it on the notice of our own statesmen who attended the continental congresses. If all was not gained that could have been desired, yet a great advance was made towards that total extinction of slavery throughout the civilised world which he desired to see. Between 1810 and 17 the trade was abolished by Venezuela, Chili, Buenos Ayres, Sweden, Denmark, Holland, and France; and pledges were given by Spain and Portugal that they also would abolish it within a specified term of years.

It was at the time of the visit of the illustrious foreigners that Mr. Wilberforce was brought repeatedly into the society of Madame de Staël. The impression made by his manners on this celebrated lady is well worth noticing, as it serves to refute the hackneyed calumny against religion, that it makes men melancholy. "Mr. Wilberforce," said she, "is the best converser I have met with in this country. I have always heard that he was the most religious; but I now find that he is the wisest man in England." Indeed, every circle was studiously desirous of entertaining him. When at Brighton, in 1815, he received repeated invitations from George IV., then Prince Regent, some of which he accepted.—the prince kindly assuring him that he should never hear any thing in his house to give him pain; and considerably inviting other guests whom he thought Mr. W. would like to meet.

In succeeding years he was employed in endeavouring to introduce qualified instructors into Hayti; in opposing, eventually with success, state lotteries; in attempting a compromise which might have spared the country the distressing scenes of the trial of Queen Caroline. He was also looking forward to introduce the subject of slave emancipation. But several circumstances intervened. His eldest daughter died, in the humble hope of the Gospel, after a tedious and distressing illness, in the year 1821; and his own strength was so much diminished as to induce him to resign the leading place to a younger man. Finally, after repeated attacks of illness, he came to the resolution of withdrawing from parliament, after forty-four years' service. His last frank, dated Feb. 22, 1825, carried a letter to two of his sons at Oxford. "My dear boys,—When Charles I. was on the very point of exchanging as I trust, a temporal for an eternal crown, he was forced to be short, so he said but one word; and now I have but a moment in which to use my pen; and therefore, my dear boys, I also will adopt his language, and add as he did—REMEMBER—you can fill up the chasm. I will only add, that with constant wishes and prayers for your usefulness, comfort, and honour here, and for glory, honour, and immortality for you hereafter, I remain ever your most affectionate father,

"W. WILBERFORCE."

(To be concluded.)

## THE WORD OF GOD IS THE BREAD OF LIFE GIVEN FOR ALL MEN.\*

[Concluded from The Church of August 15.]

Where be they then which say, "It is not lawful for the people to have the word of God;" and that the Scriptures are not meet for their reading? They are bread; they are drink; they nourish unto everlasting life; great cruelty it is to starve God's people to death. Are they unfit to have the Scriptures, because they are poor? Christ saith: "The poor receive the glad tidings of the Gospel." And, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." They want riches, and worldly glory; but God giveth his fear and grace to them, as well as to the rich.—Are they unfit to read the Scriptures, because they are not bred up in other learning? St. Paul saith: "I esteemed not to know any thing among you, but Jesus Christ, and him crucified." The prophet David saith: "Blessed is the man, O Lord, whom thou teachest in Thy law." And Christ saith: "Thou hast hid these things from the wise, and men of understanding, and hast opened them unto babes." The apostles were sent into all the world to preach the gospel unto every creature; to learned and unlearned; to poor and rich. There is no man too poor, none too rich, none too young, none too old. Whosoever hath ears to hear, he hath learning enough to be a hearer.

As for the wisest and most learned men in matters of this world, they have not always proved the readiest and most willing to set forth the glory of God. They have not been the meekest scholars for this school. Who were they that resisted Moses and Aaron, the servants of God? Not the people, but the wisest and best learned in Egypt. Who were they that stood against Elias? Not the people, but the learned and wise men, and the prophets, and priests of Baal. Who were they that stoned and killed the prophets? Not the people, but the chiefest and wisest in Israel. Who were they that resisted Christ, and his gospel, and sought to deface the glory of God? Not the people, but the Scribes and Pharisees, and High Priests, and all the troop of their clergy.—They called Christ a deceiver, and Beelzebub, a companion of publicans and harlots; they laid in wait every where to entrap him; they sued him to death.

St. Paul saith, for conclusion in this matter: "It is written, I will destroy the wisdom of the wise, and will cast away the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made the wisdom of this world foolishness? For seeing the world, by wisdom, knew not God, in the wisdom of God, it pleased God, by the foolishness of preaching, to save them that believed.—Brethren, you see your calling, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty things; and vile things of the world, and things which are despised, hath God chosen." Mark, saith he, how mercifully God hath dealt with you. Few of the learned sort, few such as are counted wise, embrace the gospel with you, or join with you in their wisdom. They take themselves to be wise, and yet are become fools. And contrary to worldly judgment, God hath made you, which were weak and simple, and of no reputation, wise and righteous, and sanctified, and redeemed, in Christ Jesus. And Christ saith, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Therefore the godly father, Chrysostom, calleth upon the people to read and hear the Scriptures. "Hear me, ye men of the world, get ye the Bible, that most wholesome remedy for the soul; if ye will nothing else, yet, at least, get the New Testament, St. Paul's Epistles, the Gospels, and the Acts, that they may be your continual and earnest teachers." And again: "Hearken not hereto, only here in the church, but also at home; let the husband with the wife, let the father with the child, talk together of these matters, and both to and fro; let them both inquire, and give their judgments; and would God they would begin this good custom."

In like manner saith Origen: "Would God we would all do accordingly as it is written, Search the Scriptures. It were a token that we do love Christ." Chrysostom saith: "This is the cause of all ill, that the Scriptures are not known." "To know nothing of God's laws," saith he in another place, "is the loss of salvation; ignorance hath brought in heresies and vicious life; ignorance hath turned all things upside down." St. Hierome, expounding those words of the apostle, "Let the word of Christ dwell in you plentifully," saith: "Here we are taught, that the lay people ought to have the Word of God, not only sufficiently, but also with abundance; and teach, and counsel one another." And now to conclude what the learned fathers, and ancient doctors have said in this matter. Theodoretus saith: "Ye may commonly see, that our doctrine is known, not only of them that are the doctors of the church, and the masters of the people, but also even of the tailors, and smiths, and weavers, and of all artificers; yea, and further also, of women, and that not only of them that are learned, but also of laboring women, and sewers, and servants, and hand-maids; neither only of the citizens, but also of the country folk, do very well understand the same. Ye may find, yea, even the very ditchers, and delvers, and cow-herds, and gardeners, disputing of the Holy Trinity, and of the creation of all things." Thus we see there was a time before ignorance crept into the church, and got the upper hand, when the Word of God was not counted hard, and dark, and doubtful; when children, and women, and servants, and men of the country, had the knowledge of God, and were able to reason of the works of God. Then went it well with them; they could not easily be deceived, because they had that word which bewrayeth the thief; they carried with them, like good exchangers, the weights, and touchstones, and were able to try coins, whether they were true or false. Such were the people, such was the state of God's church in those days.

Gold, and silver, and lands, and possessions, are the portions but of few. They are not common to all alike. The wise man saith: "House and riches come by inheritance of the fathers."—But the Word of God, the law, and the prophets, the apostles, the evangelists, the gift of the Spirit, and the knowledge of God are given to all men; they are made common for all men. If the Word were obtained but for a few, then Christ was given into the world but for a few. The heaven was made but for a few. The mercy and love of God was but for a few. But the mercy of God is over all, and upon all, and for all. All have right to hear the Word of God; all have need to know the Word of God. All have sinned, and are deprived of the glory of God. Therefore Christ calleth all, "Come unto me all ye that be weary and laden." Young men and old men, men and women, rich and poor, come to me. God is no acceptor of persons. "It is not the will of your Father which is in heaven," saith Christ, "that one of these little ones should perish." "Who will that all men shall be saved, and come to the knowledge of the truth." "God will look to him that is poor, and of a contrite spirit, and trembleth at His words." God will regard such an one, and make him a fit vessel to receive his truth. Upon him that is such a one shall the Spirit of wisdom and understanding, the Spirit of knowledge, and of the fear of God rest. Not only upon the rich, the wise and the learned; but upon him that is poor, and of a contrite heart, and

trembleth at His words; upon him that humbleth himself under the mighty hand of God.

Therefore Christ said: "I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise men of understanding, and hast opened them unto babes."—Even to such as have no learning, which rejoice in nothing but in Thee. The wise and learned of the world cannot hear them, cannot see them, but they to whom it pleased Thee to give understanding. It is Thy mercy. Flesh and blood cannot reach the knowledge of Thy will. The Spirit of the Father hath revealed it. Christ saith: "My sheep hear my voice, and I know them, and they follow me. They will not follow a stranger." My people are simple as sheep; they are rude, and know not what they do. Yet they know my voice, and follow me; they know their shepherd from a thief; they follow not the call and voice of a stranger. So we see that God chuseth no man away from hearing His word; He leatheth not the poor because of his poverty, He refuseth him not, for He is the God of the poor; they be His creatures. St. Augustine saith: "Almighty God, in the Scriptures, speaketh as a familiar friend, without dissimulation, unto the hearts, both of the learned and of the unlearned." He abaseth himself, and speaketh to their capacity; for His will is, that all men should come to the knowledge of the truth, and be saved.

Now let us consider with what fear and reverence we ought to come to the hearing or reading of the Word of God. The angel of the Lord appeared unto Moses in a flame of fire, out of the midst of the bush. When Moses turned aside to see, God said unto him, "Come not hither: put thy shoes off thy feet, for the place whereon thou standest is holy ground." Again, when God appeared to speak unto the people from Mount Zion, he said to Moses, "Go unto the people and sanctify them to-day, and tomorrow, and let them wash their clothes, and let them be ready on the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai."

The Word of the Lord is the bush, out of which issueth a flame of fire. The Scriptures of God are the mount, from which the Lord of Hosts doth shew himself. In them God speaketh to us. In them we hear the words of everlasting life. We must be sanctified, and wash our garments, and be ready to hear the Lord. We must strip off all our affections; we must fall down before Him with fear; we must know who it is that speaketh; even God, the Maker of heaven and earth; God, the Father of our Lord Jesus Christ; God, which shall judge the quick and the dead; before whom all flesh shall appear.

His word is holy: let us take heed into what hearts we bestow it. Whosoever abuseth it, shall be found guilty of high trespass against the Lord. We may not receive it to blow up our hearts, and wax proud with our knowledge. We may not use it to maintain debate and contention. We may not use it to vaunt ourselves, or to make show of our cunning.

The Word of God teacheth lowliness of mind; it teacheth us to know ourselves. If we learn not humility, we learn nothing.—Although we seem to know somewhat, yet know we not in such sort as we ought to know. The Scriptures are the mysteries of God; let us not be curious; let us not seek to know more than God hath revealed by them. They are the sea of God; let us take heed we be not drowned by them. They are the fire of God; let us take comfort by their heat; and warily take heed they burn us not. They that gaze over-hardly upon the sun, take blindness in their eyesight.

When the people of Israel saw the manna in the desert, they said man-hu? what is this? So they reasoned of it, when they took it up in their hands, and beheld it. They asked one another what good it would do? The Scriptures are manna, given to us from heaven, to feed us in the desert of this world. Let us take them, and behold them, and reason, and learn one another what profit may come to us by them; let us know that they are written for our sake, and for our learning, that through patience and comfort of the Scriptures we may have hope." They are given to us to instruct us in faith, to strengthen us in hope; to open our eyes, and to direct our going.

If we withhold the truth in unrighteousness; if we know our Master's will, and do it not; if the name of God be ill-spoken of through us; the Word of God shall be taken away from us, and given to a nation which shall bring forth the fruits thereof. God shall send us strong delusion, that we shall believe lies; our own heart shall condemn us, and we shall be beaten with many stripes.

Therefore we ought diligently to give heed to those things which we hear; we must consider of them; we must chew the cud: "Every beast that cheweth not the cud is unclean, and not fit for sacrifice." Let us be poor in spirit, and meek in heart; let us be gentle, as becometh the tabernacle of Christ; and as His sheep let us hear His voice and follow Him. Let us be of a contrite spirit, and tremble at the words of God; let us, when we know God, glorify him as God. So shall God look upon us; so shall the Spirit of wisdom, and understanding, and of counsel, and of knowledge, and of the fear of God, rest upon us; so shall we be made perfect to all good works; so shall we rejoice in His salvation, and with one mouth glorify God, even the Father of our Lord Jesus Christ.

## ON SEEKING CHRIST.

There cannot be an object of more painful interest to an enlightened mind, than to watch the progress of those amiable and almost holy beings, who seem to seek peace, and find none, to ask and not receive, to live in search of God, and yet to live without him. But never can God's promise be disannulled. To him that knocks, the door must be opened; to him that asks the Holy Spirit, it must be given. There is something at the bottom that we do not see; there is a reserve, an insubmission somewhere, that blinds the eye at the very moment of its anxious search. I can imagine it was exactly such a one that Jesus saw and loved; and every pious bosom loves and wonders when it sees the same—so near the kingdom, and yet cannot enter. Jesus probed the heart, and found where the canker lay beneath the seeming promise; he brought it, as he did all things, to the test of Scripture—"How readest thou?" While it responded to the test: but there was one thing too much;—he went away, and Jesus let him go. I think I read in this an explanation that I could never find elsewhere.—Men take their Bibles; we see them study, and we believe they pray; they seem willing, they seem humble, but it cannot be;—there must be something under all. We cannot reach it; we have not that penetrating eye which once glanced through the covering of moral excellence, to the sordid preference which lay beneath it. But the word of God could do it: it could show to those individuals what it is they stop at; what part of its testimony it is that they refuse; which of its requirements they see no necessity for; which of its doctrines their reason disputes against. Is it what the word tells them of themselves? what it tells them of Christ? what it tells them of the world? Whatever it be, if they would have peace, let them find it out, and give it up; or it will be to them, what the young man's riches were to him. They will go away, and Christ will let them go. They will still ask, and receive not, because they ask amiss.—Miss Fry's "Christ our Example."

\* This is, perhaps, a misprint? The words of St. Paul are, "who hold the truth in unrighteousness."—Rom. i. 18. But, doubtless, it is a heinous sin to withhold the truth in unrighteousness, whether from the iniquitous principle of doing evil that good may come, [Rom. iii. 8], or of shrouding sin and deception in the darkness of ignorance.—Ed.

\* From the Church of England Magazine.

\* From Bishop Jewel's "Treatise on the Holy Scriptures."