

The Breeze

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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THE WORLD'S DIN.
Toss, toss, struggle and strife,
The stream of life rolls on;
Guilt and sorrow and suffering life,
The mad career is run.
It matters not that spirits break,
That eyes grow dim, that hopes forsake;
For pride must rise through woe and need,
And hearts must glow, though hearts may bleed—
The world must still go on.

Toil, toil, for gold and gain,
To feed the proud world's glare;
Wrung from many a darkened scene
Of crime and want and care:
It matters not that life is spent,
That youth, like age, with care is bent,
That childhood's cheek grow blanched and cold,
That strength be worn for sordid gold—
The world must still go on.

Change, change, the restless change
Which guides the proud world's course,
Wanton, reckless, free to range,
And feed 'th' exhaustless source,
It matters not that anguish sighs
In crowds, where buoyant pleasure flies,
With love and friendship cast away,
For brighter gleams a fairer day—
The world must still go on.

W. A. J. D.
Church of England Magazine.

THE SONS OF GOD.

ROM. VIII. 14.

It is a great thing for a Christian to be called God's servant. For as the higher the rank and station of the master, the more respectable and creditable is the place; so he that serveth the King of kings and is owned by Him as one of His household may hold up his head even among the angels of heaven. But the Christian is more than a servant. He is a son. He is one of God's family. His Father is the Almighty Lord of heaven and earth. His elder Brother, his Kinsman, is Christ. His other brethren and sisters are the white-robed company that form the circle, and sing the hallelujahs, and shine as the stars, before the throne. Mark then this privilege of sonship. What does it give its possessor? Three things—the love, the care, the kingdom of God.

The love of God. For though there are some earthly parents who have little or no regard for their children, and they are no dearer to them than if they were other people's; yet God loves His children. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea," saith the Lord, "they may forget; yet will I not forget thee." Thus when a person becomes by grace a child of God, he becomes the object of divine love. By nature he was the object of wrath, and exposed to condemnation. By grace he is brought into the opposite state, and God is no longer angry with him, calls him His son, loves him, not with the love of man, no, nor with the love of angels, but with the love of which He Himself alone is capable; that exceeding affection of which the love of a mother to her only child—the love of a father to his first-born and only-born son, is but coldness and indifference; the love that sent the Lord Jesus Christ into the world for our redemption; the love that sends the Holy Spirit for our guidance; the love that has built and planned out heaven for our eternal residence.

But the being a child of God makes one likewise the object of God's care. Oh! man may take a great deal of care over his children. Man may work and watch and study and contrive for their good; and the child is thought happy and well off, who has such a parent. Yea, the mother will take care of her new-born babe—nourish, cherish, lay it in her bosom—think of its wants—provide for them all—listen to its cries—wipe away its tears—save it from harm—and be exceedingly careful over it, as over a treasure. But this is man's care after all. What is it to the care wherewith God careth for His children? He that put the stars in their places, and could, if he chose, put us into one of them this moment; He that created the world, and could create a thousand more in an instant, if He saw fit: He has power to care for us. And He has said that He will exert this power, and that they that seek the Lord shall want no manner of thing that is good.

But the being a child of God gives one also a portion in God's kingdom. If children, says the Apostle, then heirs. A man's children are his heirs; he leaves them all his property, honours, everything he has; it all comes to them. It is theirs by inheritance, and no one can take it from them. And there is an inheritance better than that of gold and silver, or of lands and houses; a more royal possession than that which the mightiest earthly monarch leaves his son, which God has in store for His children. This is the inheritance undefiled, incorruptible, and unfading; the crown of glory, which will be hung up in the light of the judgment day, to show Christians what they have won, and the careless, and simple, and unbelieving, what they have lost. "These are some, and some only of the privileges of one who is a child of God—God's love, God's care, God's kingdom. Can we want more? Can we desire greater things? Is it in our imaginations to conceive anything yet wanting to finish and complete the happiness of every one who is born again, and turned from sin to righteousness?"

Now the question occurs, Is all this happiness and privilege mine? For of what use is it to me, if it is not—if it belongs to others, and I myself have no part or share in it whatever? Does God love me and take care of me? Is His kingdom mine? Yes, if you are led by the Spirit, but not otherwise. For who are the sons of God? They that are led by His Spirit. These and these only.

Is there any difficulty in deciding the question, whether we are led by the Spirit or not? To some there may be: to the greater part there can be none.

To some of us there may be. There may be such a struggle within our souls between the devil and the Holy Spirit; there may be such a difference between what we wish and desire and long to be, and to do, and what we are and do; there may be, on the one hand, so much of what seems to be of God and the effect of grace; and on the other hand, so much of what we know to be of Satan, and his power, that we know not whether the Spirit of God is leading us to heaven, or the evil spirit is leading us to perdition. Try yourselves by these two tests; Are you more

humble? Has all this struggle taught you more fully the utter weakness and depravity of your heart? Has it brought you to the cross, and led you to rest all your hopes on the Saviour that hung and bled there for you; and convinced you, and made you to feel, that if you are saved at all, it will be an act of the freest, and most undeserved mercy to a sinner who merits God's condemnation to the uttermost? Has this truth been forced upon you by the state of things in your soul? And have you been taught to cry experimentally, "God be merciful to me a sinner?" This is the first test; the second is like: Are ye more prayerful? If you are giving over prayer, or becoming cold and careless and formal and unfeeling in the performance of it, Satan is having his way and getting the upper hand again. While contrariwise, there is no fear for you, so long as your prayers are hearty and constant and faithful. Let a sinner be on the brink of the pit, one hearty and believing prayer will fetch him back again. Satan can never prevail in the struggle, can never be leading a person, who, however sorely beset with trial and temptation and doubt and difficulty, keeps on praying. Ah, my friends, there is a great deal in that. That keeping on praying will make people leave off sinning; and leaving off praying will make them keep on sinning. Try yourselves therefore by these two tests; and if the struggle in your soul is making you more humble and more prayerful, you may believe that you are among those who are led by the Spirit of God, who are the sons of God.

But to the greater part there can be no difficulty in deciding the question, whether we are led by the Spirit or not.

The person who enjoys peace with God, and who has grace given him to crucify the flesh with its affections and lusts, and who is adorning the doctrine of God his Saviour, such an one can find none. That person's Father is God; his everlasting home is heaven. He is on his way there, and God is helping him on his way, and will help him; and he may rejoice, and thank the Lord Jesus Christ for his love and mercy, and the Holy Spirit for having put it into his heart to follow after the things which make for his peace.

Those also among us, who are yet living in carelessness about their never-dying souls; who are trifling away the hours and days of their short stay on earth, never thinking of the end, these can find no difficulty in deciding the question, whether they are led by the Spirit or not. If they would be persuaded to think of the case, and to give a true answer to the question, "Do you believe that you are led by the Spirit of God?"—they would be constrained by conscience to say, "No, I cannot think any such thing." Then, by whom are they led? and whither do all other guides but the Heavenly and Holy and Divine Guide, whom we have been speaking of, take those who are misled enough to be led by them? Some perhaps of us may ask themselves these questions; and others, I fear, will go away and forget them. May the number of the former be greater than that of the latter, for their own sakes, and for Christ's sake.—From "Plain and Practical Sermons," by the late Rev. Theophilus Biddulph, A. M., Minister of St. Matthew's, Bristol.

FOURTH ANNUAL REPORT OF THE INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

Read at the Annual Meeting, Wednesday, 1st July, 1846.

"To do good, and to distribute, forget not; for with such sacrifices God is well pleased." This Apostolic injunction, addressed to the whole Christian family, should be received by every Member of the Church in this Diocese, both as a command and an encouragement to active benevolence. The Church Society, whose Fourth Anniversary we are this day met to celebrate, is constituted in strict conformity with this Divine sentence. Our richer and poorer Members are here united in doing good,—in distributing of their worldly substance, to send forth the Minister of Christ to those destitute of the means of Grace, to assist in the erection of Churches, and in other ways to promote the Glory of God and the spiritual good of men; and the more our individual efforts have the nature of "sacrifices," may we not expect from the encouraging declaration of St. Paul, a larger blessing from on High upon our Society, and upon our Diocese?

In detailing the proceedings of the past year, the Central Board would renew their expression of devout acknowledgment to God, for the measure of success which has heretofore attended the Society's operations. Deeply conscious that He alone giveth the increase, we would ask the prayers, as well as the strenuous exertions, of the members and friends of the Society, that a double blessing may rest upon it, during the ensuing year. There is a great work to be done, and the Society has fairly entered upon it; may its own prayer, offered in the Psalmist's words, be graciously answered, "Prosper, O Lord, the work of our hands upon us; O prosper thou our handy work."

STATE OF THE FUNDS.

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|---|-----------|
| Balance in Bank of Montreal, 1st July, 1845 | £334 13 4 |
| Do in Quebec Bank " " " " | 269 12 2½ |
| | 604 5 6½ |
| Received by Treasurer at Montreal since 1st July, 1845 | 788 9 10 |
| Received by Treasurer at Quebec " " " " | 515 7 10 |
| | £1908 3 3 |
| Expenditure, consisting of Grants made by the Central Board, Salaries of Travelling Missionaries, &c. | £898 12 4 |
| Invested in Bank Stock (Montreal) on account of Widows' and Orphans' Fund | 277 10 0 |
| Invested in Quebec Bank Stock | 307 0 0 |
| Balance in Bank | 425 0 11 |
| | £1908 3 3 |

This account exhibits an increase of receipts by the Treasurer in Montreal, over those of last year, of £203 1s. 5d., and in Quebec of £260 0s. 2d.

PATRONAGE.

On the departure of Lord Metcalfe from Canada, in the autumn of last year, under the unhappy circumstances which rendered it necessary for him to

leave the Government of this Province, the Society lost a munificent Patron. By his donation to the Society, his honoured name will, however, stand in the list of Life Members. But we have much satisfaction in announcing, that His Excellency the Earl Cathcart, has signified his consent to become Patron of the Society.

The Provincial Legislature has been again appealed to, to interpose with Her Majesty's Government at home to obtain an alteration in the Imperial Statute 3 and 4 Vict. ch. 78, to the effect that a portion of the Clergy Reserves, equivalent to the amount of the proceeds of their sale awarded to the Church of England by the Imperial Act, might be vested in the Church Society, to be managed for the best interests of the Church. Petitions were presented, as on the previous Session of Parliament, from almost every Parish and Mission in the Diocese, numerously signed, but we regret to have to add, that this very reasonable request was not acceded to by our Representatives. The Petitions to the Legislative Council and the Legislative Assembly, were referred to Select Committees of either House respectively, and favourable reports were made, but on an adverse proposition being introduced by a Member of the Legislative Assembly, involving the rejection of the prayer of the Petition, it was adopted by a considerable majority.

But the subject is one of paramount importance to the future interests of the Church; and a great responsibility devolves on us to see that this property should not only, not be sacrificed, but should be rendered as productive as possible, towards the endowment of the Parishes and Missions in the Diocese.

It is presumed that no person desires to lay sacrilegious hands on this property, dedicated to the service of Almighty God, and devote it to secular purposes; neither that any would do indirectly or partially what honour and regard to public opinion, if not Christian principle, forbid them attempting directly and wholly. It is therefore assumed that it cannot be the desire of the majority in the Legislative Assembly, who voted on the occasion referred to, (which majority consisted almost entirely of gentlemen who are members of other Christian Communion, unconnected with the Church of England,) but that this property should be made to yield all that, by judicious management, it may be calculated to afford, for the permanent maintenance of the Ministry of our Church in the Diocese. With due respect and deference, therefore, to the decision of one branch of the local Legislature, which refused to interpose with the Imperial Authorities in England to procure an alteration in the Imperial Statute, particularly remarking the circumstances under which that decision was made, it must, we Members of the Church, to exercise their sacred privilege of addressing Petitions immediately to the Queen in Council, or to the Imperial Legislature, in order to obtain an alteration in the Act referred to.

WIDOWS' AND ORPHANS' (CLERGY) FUND.
A distinct Fund has been commenced for this interesting object of the Society. In the autumn of last year, Sermons were preached in the Churches of the Diocese, and collections made for this purpose. The amount paid into the hands of the Treasurers of the Society, consequent upon these appeals, is £251 7s. 0d. The money collected has been invested for the present, in Montreal Bank Stock, and the Dividends accruing therefrom, are to be expended, this year, in providing for the education of the orphan children of a deceased Clergyman.

A Committee of the Central Board was appointed in January last, to consider and report upon the best means of investing or applying this fund. They have sought information from the different Life Insurance Companies; and have received data and calculations from persons well informed on the subject. It is hoped that they will be enabled to elaborate some scheme of Life Insurance, or mode of investment, which may be satisfactory and profitable to adopt. The Board has received from its Committee a preliminary report, in which it was recommended as a necessary part of any plan that may be devised, that an annual collection after Sermons should be made in the Diocese.

During the past year, an additional sum of £307 from the Society's General Fund, has been invested in Quebec Bank Stock.

The whole sum invested in that Stock, for the general purposes of the Society, is now £700. The sum of £277 10s. 0d., has been employed in the purchase of £250 Stock of the Montreal Bank, specially for the Orphans' and Widows' Fund. There is also invested in Quebec Bank Stock, in the name of the President of the Society, for the special Endowment Fund of Nicolet Church, the sum of £225. £100 of this money was paid by the Society, in accordance with its pledge, contained in the 8th Clause of the 13th Article of the general By-Laws, as referred to in the last year's Report.

BY-LAWS.
A Special Meeting of the Society, under the Article 14, was held on the 29th May, at the instance of the Central Board, with a view to obtain an alteration in the 8th Clause of the 13th Article. As that clause now stands, the Society is under obligation to allot the sum of £100 to any Parish which raises a similar sum towards the endowment of their Church. It is thought better to leave the amount to be granted to the discretion of the Board; limiting it in the maximum to £100. The Board would explain, that the suggested alteration is not to be construed into any reluctance on their part to aid in the endowment of existing Churches. On the contrary, their desire and purpose has been, as they trust it will be that of their successors in office, to encourage and forward the endowment of our Churches, by voluntary contributions; but inasmuch as the clause, as it now stands, might, under peculiar circumstances, occasion much embarrassment to the Society's operations, it is thought preferable to leave the amount to be granted, optional with the Executive Board of the Society.

TRAVELLING MISSIONARIES.

It is with regret we have to announce that the Society has not at present any Travelling Missionary engaged.

The Rev. E. G. Sutton, who was appointed by

the Lord Bishop in July last, visited many destitute settlements on the Ottawa River, and proceeded as far as Clarendon, officiating as opportunity was afforded him. He also visited the Eastern Townships. His strength proving insufficient for the arduous but grateful duties of a Travelling Missionary, he retired in January to become the Assistant Minister at Grenville. The Rev. C. Rollit, whose duties lay in the Districts of Quebec, Megantic, and St. Francis, was actively engaged in visiting destitute settlements of our people, until the breaking up of the winter roads. His labours appear to have been very acceptable, and we trust much blessed of Him who "sendeth forth labourers into his harvest." In the course of his duties he assisted occasionally in the formation of small District Branches of the Society, and in the promotion of subscription lists. His connection with the Society ceased in May last, and he has received the appointment of Missionary at Rawdon. The Journals of the Travelling Missionaries are in the hands of the Secretary, who will be glad at any time to furnish extracts, or to transmit them to any member of the Society who may desire to peruse them. It is trusted that the Lord Bishop will be soon enabled to supply the place of the retired Missionaries with well qualified, earnest, and single-hearted labourers, and that this interesting and needful part of the Society's operations, may yet be more abundantly blessed.

The Missionary at Russelltown, the Rev. R. G. Plees, may also be regarded as connected with the Society, in the capacity of Travelling Missionary. His Mission embracing a large portion of the country that was formerly under the charge of the Missionary of the Montreal Society, that body continued to pay the half of Mr. Plees' income, until it merged in the Church Society; since that time the Church Society has made quarterly grants to Mr. Plees, equal to what he had previously received. His Mission is extensive. He has eight Stations, which he regularly visits, and where he officiates. One Church has been erected through his exertions since his appointment to the Mission, and a second is drawing near its completion.

As might have been expected from the detail of works in progress in all parts of the Diocese, furnished in the previous Annual Reports of the Society, the applications for aid during the past year have been numerous and urgent; and the Central Board, with the valuable assistance of the Finance Committee Reports, have endeavoured to exercise a wise and kind discretion, in meeting the several cases, and making grants in proportion to their relative claims, to the utmost extent which the resources of the Society would admit.

Amongst the cases referred to in these Reports, attention has been drawn to assist in the erection or completion of Churches in the Diocese—three towards the erection of Parsonage-houses—four to Clergymen (the Rev. Messrs. Plees and Rollit, Travelling Missionaries)—one to the Widow of a deceased Clergyman of the Diocese—one to aid in the purchase of a site for a Parsonage—and one small grant for the purchase of Sunday School Library Books. There was also another grant made, at the May meeting of the Board, to purchase a lot of land on which a Parsonage-house had been inadvertently built, without previously securing a deed of the site, the amount to be determined by the Lay Committee, to whom it was referred to effect the purchase of the land.

That these Grants have been beneficial it is unnecessary to say; the circumstances of the cases, as recited in the letters of application, and the grateful acknowledgments of the parties assisted, strongly attest it. Neither will it be doubted that they will have proved encouraging to the Parishes and Missions assisted, both in leading them to renewed and increased exertions to accomplish the good works in hand, and inducing the determination, that when their local pressing necessities shall have been supplied, they will labour in the support and furtherance of the Society which remembered them in their time of need.

To be Continued.

THE CHURCH KNOWN BY THE DOCTRINE.

From Dr. Payne's Tract to Examine Cardinal Bellarmine's 6th note of the Church: "Agreement in doctrine with the primitive Church."—Published A. D. 1687.

We are very willing to own this for a true mark of the church, its agreeing with the doctrine of the primitive church; and we are so far from confuting Bellarmine for giving it, that we do not doubt he has here confuted himself and the whole cause of the Roman Church. For if we may be allowed to go back to the primitive church, and to examine the doctrine and belief of that, in order to find out what is the true church at present, then the pretended infallibility of the present church, and the necessity of receiving and believing all that she imposes, must be set by, till it appears that she requires of us the same doctrine (and no other), that was taught and believed by the primitive church; for according to this note, it does not appear which is the true church, till it first appears that it agrees with the doctrine of the primitive one; and till it appears that it is a true church, it cannot surely appear to be an infallible one: for it cannot be pretended that infallibility belongs to any but the true church; and therefore it must be first known that the present Romish church agrees with the primitive, before it can be known that she is an infallible guide or teacher: so that we manifestly gain this first by this Note of the church, that all those big and blustering claims to infallibility must be postponed and laid aside, till that of agreeing with the doctrine of the primitive church be made out; and when that is done, we shall not have quite so much reason to question her infallibility. We desire nothing more than to have the matter brought to this issue. Whether the doctrines of the reformed or of the Romish church do agree best with the primitive? Since for reasons well known to themselves, and very much suspected by others, they are so willing to go off from Scripture, and to decline the judgment of that as incompetent and insufficient in most of the controversies between us, we are very ready to leave them to be decided by any other indifferent arbitrator; for we think it is a little odd and unreasonable they should make

themselves the only judges of what is in difference between us; and therefore we are very ready to stand to the award and umpirage of the primitive church, and we are not in the least afraid to venture our whole cause to the sentence and decision of that; for though the Scripture be our only rule of faith and doctrine necessary to be believed by us, because we know of no other revelation but that, (and nothing but revelation makes any doctrine necessary to be believed,) yet we are very willing to take the sense and meaning of Scripture both from itself and from the primitive church too; so as, according to Vincentius Lirinensis, "to have the line of scriptural interpretation be directed by the rule of ecclesiastical and catholic judgment;" that is, to have the primitive church direct us in interpreting Scripture where it stands in need of it, or where there is any controversy about its meaning. Let the Scripture, therefore, as explained by the primitive church, and not by the private judgment of any particular man, be allowed and agreed by us to be the rule of our faith; and let that be accounted the true church, whose faith and doctrine is most conformable and agreeable with the primitive.

We desire nothing more, than to find out the true church by the true faith, and we think this is the true way to find it out: for christian faith is prior to the christian church; and that must be first known and supposed, before we can know any such thing as a church; for it is THE FAITH MAKES THE CHURCH, AND NOT THE CHURCH THE FAITH; and therefore the true church is to be known by the true doctrine, and not the true doctrine by the church, as some folks say.

If a church then has ever so many other glorious marks, yet if it has not the true faith, according to the rule before laid down, it cannot be the true church; and if it have ever so true a succession of pastors, deriving their power in an uninterrupted line from the apostles, yet if it have not a true succession of doctrine too from them, it is not a true church; so far indeed as it holds and professes the common christian faith, so far, for that very reason it is a true church; and so far we allow the Roman to be a true church; and so far they cannot deny us to be one, as the same faith and fundamentals of Christianity are received and believed by both of us; for this faith being the same to both of us, makes us both so far to be true churches upon the same grounds; but how far we differ in matters of faith, whether we or they be the true church, is the question between us, and we are willing to have this determined by the primitive church. If the faith then and doctrine of the Roman church, wherein it differs from us, be the same with the faith and doctrine of the primitive church, then that is the true church; if it be contrary, and unagreeable to the true church, but a false and erroneous one.

And here we ought to make a particular inquiry and examination of all those matters of faith which are in controversy between us, and bring each of them to the test and trial, and see which church does most agree in all those disputed doctrines with the doctrine of the primitive church; for here we must be allowed to examine particular doctrines that are in difference between us; and every private Christian who is seeking for the true church, must, if he would find it by this mark of Bellarmine, be allowed to inquire into and examine the doctrines of the present church, and see whether they are agreeable to those of the primitive or not; and this he must do by his private judgment, and by the best means and helps he can use to this purpose: for he is not yet supposed to have found out the true church, but to be finding it out by this mark given of it; and till he has found it out by this mark and direction, he cannot be under its guidance and conduct, so that he must make use of his own reason and judgment at least till he has thus found it; that is, he must have the liberty to search and inquire into the faith and doctrines of the primitive church, and to judge for himself as well as he can, by his own best discretion, and the best helps he can use, which church does best agree in its faith and doctrine with the primitive. And according as he shall, upon his own examination and inquiry, find, so he must choose that church which he thinks is the truest; but he must not give himself up to the absolute guidance and direction of any church, at least till he has by this way found out the true one; which is another manifest advantage that we have by this note against our adversaries, who are for bearing men down with the bold pretence of infallibility, and the terrible fright of damnation out of the true church, rather than suffering them, according to this true method, to find it out.

And as he must there use his own judgment in an impartial search into the doctrines of the primitive church, which will have as many inconveniences in it, I fear, to Romanists as they are apt to object against searching; to this end, into the Scriptures; so he must examine all the particular doctrines that are controverted between both churches, to see which are most agreeable to the faith of the primitive, for he cannot know this in the lump and by the gross; and as to tell him, as they sometimes do, that it is impossible for their church to have departed from the faith of the primitive, and that the present age could not alter from the doctrine of the foregoing, and so upward, this is not to make the primitive faith a note of the present church, but to prevent all inquiry about this note, and to make it wholly useless and insignificant.

THE CHRISTIAN STUDENT'S HELP FOR SELF-EXAMINATION.

- 1.—Have I been diligent and orderly in my studies, and carried them on in a truly religious spirit?
- 2.—Have I been uniformly kind, gentle, and courteous to my associates, more studious of their welfare and comfort than of my own, and endeavouring to promote among them peace, unity, and concord?
- 3.—Have I kept clear of uncharitableness in reproach, of easiness to believe evil of another, and of unkindly or needlessly divulging it? Have I in any instance been quick to take offence, and not prompt to seek or to accept a reconciliation?
- 4.—Have I failed to admonish a brother in a brother's spirit, of faults that I have noticed?

"Ut prophetiam et apostolicam interpretationis linea secundum ecclesiasticum et catholicum sensum normam dirigatur."—*Vincent. Lirinensis, contra Iheros. cap. 2.*