

# The Church.

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## Poetry.

### THE QUEEN.

(From the "Moss Leaf.")

Bright cluster of our island flowers!  
Sparkling with dew of life's fresh hours,  
Young mother with the soft deep eye,  
Light forms of joyous infancy,  
Fair rose, the island garden's pride,  
Sweet blossoms opening by her side!  
All beautiful in health and youth,  
In hope's rich light and love's sweet truth—  
Nest with glad thoughts of household mirth,  
Of happy home and pleasant hearth—  
Of sports and games and holiday times,  
Bright picture for a nation's eyes!  
The fair young mother's quiet grace,  
Sweet childhood's soft and wondering face—  
Cold in the heart can watch her brow,  
That glory—the loving and the bold!  
In that blest home-life scene;  
No feel the pulse's quicken'd start,  
The life-blood thrill the kindling heart,  
Ready for Her with life to part.  
The MOTHER and the QUEEN!

Flash'd with a thousand victories,  
O'er half the earth her red cross flies,  
The star's free sunlight wider throes!  
O Britain's noblest wide throes!  
Beasts that the Persian never knew,  
Waves, where Rome's eagle never flew,  
From dominions  
From Himalaya's snowey piles,  
From Greece Australia's farthest isles,  
Where sweeps the wave round Andra's peak—  
Where deep woods shield the vaquash'd Sikh—  
Where the wild Cape's gigantic form  
Rises thro' the haze of southern storm,  
Where the old Spanish rock looks down  
O'er the blue strait with martial frown;  
Where o'er the western world looks forth  
Quebec, grey fortress of the north;  
Where old St. Lawrence sings and smiles,  
Round blue Ontario's thousand isles;  
Where the young queen of island seas,  
Toronto, wows the forest breeze;  
Where 't' everlasting spray-cloud floats  
High o'er Niagara's thunder-voes;  
Where Erie spreads his waters fair,  
Where white sails gleam on soft St. Clair;  
Where the Great Spirit's islands rest  
Far off on Huron's sunlit breast;  
Where tempests wake Superior's sleep—  
Where Oregon looks o'er the deep—  
Where the red sun on high light  
And the glad abode of free-born hosts  
Echoes from Earth's remotest coasts  
"Britain and victory!"

Not the rich flush of martial light  
That glows thine Isle's heroic might,  
Not the wild breath of battle-borne  
From centuries of contest borne,  
Not thy bright roll of champions brave,  
Earth-tramples—lands of field and wave!  
This is a nobler fame!

Where foot can press, where wave can roll,  
The star—the eagle's withering soul,  
Blessed thine honour'd name!  
Beautiful on the mountains high,  
Their feet who bear the holy sign,  
Salvation's banner-cross unfurl'd,  
The rainbow of a dark'nd world,  
Bright banners of Mary's Passions  
Improvement's triumph—Earth's increase—  
Glad hearts and free-ides free.

Such your bright trophies—Christian Isles,  
Fruits of long years of wars and toils,  
High o'er the ocean's waves and seas,  
"God's word and Liberty!"

Deal gently with that mother, Tame!  
Leave long undim'd her queenly prime,  
"Mid her fair children's band;  
Light be her sorrows—few her tears—  
Glorious and long her sleep'd years  
Over this happy land!  
And Trust! upon whose awful breast,  
Hag Time and Empire—Judgment—Death—  
Before whose throne Earth's slaves and kings  
A-shall stand, weak, suppliant, abject—  
Evans of Him, whose eyes need never close,  
Look'd kind on Queen's with strength divine  
Pierc'd blessings on her princely line,  
Thine is Worth—Principle—Might!  
Not with red sword and fiery brand,  
For sheath'd beneath an unguessed land—  
Be their a nobler fight—  
To way the helm of Christian man,  
Lift the red cross in Freedom's van,  
Bid thy pure Altars point to heaven,  
The chain from Slavery's neck be driv'n.

Let their bright standards fly,  
On heralds of the angelic strain,  
"Peace over Earth—Goodwill to Men,  
Glory to Thy or High!"

\* The Xenitoulis.

THE ANGLICAN BRANCH OF THE CATHOLIC CHURCH.  
(From "Theophilus Anglicanus" by the Rev. Christopher Wordsworth, D.D.)  
(CONTINUED FROM OUR LAST.)  
INTERMITTED SUCCESSION OF HOLY ORDERS IN THE CHURCH OF ENGLAND.

were built for Christian preaching and worship, and not for the promotion of Popery, as such, much less of Popery such as it became in the sixth century at the Council of Trent; they were built, not for the maintenance of error, but of truth; and their endowments, though given, indeed, in some cases, to an *erroneous* Church, were not given to its errors. And further (as the Churches of the Donatists in Africa and their endowments were transferred to the Catholic Church by Christian Emperors in the fifth century, and this was done *legibus religiosis*, as St. Augustin calls them; so) when the whole body of the Church and State of England, Sovereign and People, Clergy and Laity, having consulted reason, Scripture, and Antiquity, had in a lawful and deliberate manner considered and decided the question what is truth and what is error, it would have been inconsistent with the duty of Rulers and People to Almighty God, and injurious to the Founders of these Churches, and to the Nation at large, to have suffered error mixt with truth, and corrupted it, both in teaching and worship, to be perpetuated in them, instead of truth alone. The Pantheon of Agrippa, at Rome, was once a heathen temple, dedicated to all the gods, and it is now a Christian Church; and the members of the Church of England might ask the Romanist why he does not then offer sacrifice to Jupiter, if he should enquire of them why they do not invoke saints and worship images in their Churches.

Q. You have before spoken of the Church of England as *Protestant* (p. 171); is she not then liable to a charge of inconsistency and partiality in recognizing the Holy Orders of the Church of Rome, while she refuses to acknowledge those of such *Protestant* *Communitates* as do not possess Episcopal Government; and does she not, if may be enquired, in so doing, prefer, Romanists to Protestants?

A. No. "The Church of England does in no respect prefer persons, as such, to any other persons. But, as the baptism given by Judas was the baptism of Christ not less than that given by Peter or by John, and therefore the primitive Church did not *re-baptize* those who had been baptized by Judas, but *de-baptize* those who had been baptized by John the Baptist; and in so doing did not prefer Judas to John, but preferred the baptism of Christ, though given by Judas, to the baptism of John the Baptist, though given by John himself; so the Church of England prefers the Holy Orders of Christ, by whomsoever they may be given, to a communion from man, whoever he may be. In this matter, therefore, she is resolved to "follow the perfection of them that like not her, rather than the defect of them whom she loves."

Q. But it is asked, since a Church cannot exist without a *priesthood*, nor a *priesthood* without a *sacrifice*, can it be said that there is any sacrifice in the Church of England; and if not, has she a true *priesthood*, and is she a true Church?

A. The Church of England has *all* the sacrifice which the Catholic Church has, and she dares not have more. In her Office for the Holy Communion she has a *sacramentum eucharisticum*; i. e. a *sacramentum eucharisticum*, in which the communicant presents himself, his soul and body, to be a sacrifice to God; a *sacramentum commemorativum*, commemorative of the death of Christ; a *sacramentum representativum*, which represents His meritorious sufferings to God; a *sacramentum impetrativum*, which implores the benefits of Christ's death from God; and she has a *sacramentum applicativum*, which applies them to the worthy receiver. But she has no *sacramentum defectivum*, in which the cup is denied to the lay communicant; nor, on the other hand, has she a *sacramentum supplementum*, to supply any supposed defects in the one great sacrifice offered once for all for the sins of the world, upon the cross, by Him who "remaineth a Priest for ever after the order of Melchizedek."

### BIGOTRY DEFINED.

(From "The Old Path," by the Rev. J. B. Pratt, M.A.)

A bigot is one who holds opinions for which he can assign no reason; or a bigot is one who violently and unjustly condemns all but his own party. Now I hold no principle for which I cannot give a reason. My rule is to "prove all things;" therefore, if "to hold fast that which is good;" if to "contend earnestly for the faith once delivered to the saints;" subject me to the charge of bigotry, it can be urged only by those who have no correct knowledge of the marks of truth, or by those who feel no sincere regard for the truth in its primitive purity. If I am branded as a bigot on this account, I have the consolation to know that it is for adhering to the pattern exhibited in the Old and New Testaments, and venerated by faithful Christians, from the Apostles, downwards. Were I anxious to support the views of a party, I should accuse myself of bigotry; but I care for no party, but that of the Apostles, and their faithful successors, in all ages; and I adhere to the Protestant Episcopal Church, because it can be clearly proved to be Apostolic in its Doctrines, Ordinances, and Ministry. Were it not so, it would have no support from me, nor from any member of its Communion, who is at all acquainted with his principles as a Churchman. If men say all manner of evil against me, on account of these principles, I am willing to bear it with patience; but as a sincere Christian, I cannot pay any regard to the accusations of such men. Again; I condemn no man, because his creed may be different from mine; although I consider it a duty to remind him, that salvation is promised only on the condition of a full reception of the great and leading doctrines of the Gospel. I am willing to hope, that the errors of every one are but trifling, and that there is some alleviating cause for all of them; but I must remind all, that it is not by what I *may* hope, that this matter is to be determined, but by what *God* has revealed. I may hope, even in cases where there is much cause for fear; and although charity teaches me to judge favourably, yet this ought not to prevent me from warning every man to judge himself, that he be not judged of the Lord. I am ready to allow that many who differ from me in religious principle, are men of strict integrity, pure morality, and extensive charity; and yet I dare not give the least encouragement to such, to suppose that it is safe to live in the habitual and positive neglect of one point of the Law, or one mark of the true Church, how muchsoever they may attend to their duty in every other respect. No man can yet determine, what might be the effect of such neglect, upon that state of existence for which the present is merely a preparation. I willingly admit, that many who are not of the Church to which I belong adore the Christian character, by conduct in almost every respect more commendable, than is displayed by many who belong to her Communion; but still it would be worse than folly, were I so far to deceive myself or others, as to suppose, that separation from the Church was not very wrong and very dangerous; or that schism and division did not betray a carnal mind, and a rebellious spirit. I cheerfully bear testimony that many have such a regard, for what they conscientiously believe to be the truth, and make such laudable exertions in promoting its cause, as leaves no room to doubt, that wheresoever they err, it is through ignorance, and that if they were better acquainted with some of the marks of truth, they would respect them as highly as they do those which they are more conversant; but this ought not to prevent me from telling them candidly, and in a true Christian spirit, in what things they still come short, and stating plainly to them, those principles, which I verily believe they do not embrace, merely because

they have never been taught either to know or to appreciate them. And I sincerely believe, that such an error through ignorance, which they have no opportunity of removing, but who discharge their duties according to the extent of their knowledge and ability, will be received into the Kingdom of the Father; while many, who outwardly belong to the Church, but who take no care to act as worthy members of her Communion, will be shut out from the realms of light, and hear the awful sentence, "Depart from Me, ye workers of iniquity;" but I could not, on account of this belief, encourage any one to fold his hands, and sit down in contemptuous ignorance; or to suppose that he is blameless, if he embrace not every opportunity of increasing his knowledge of those things which a Christian ought to know and believe, to his soul's health. Holding these opinions, and not pretending to judge any man, I ought not to be branded as a bigot, merely because I solemnly revere what I perceive to have the marks of truth; and because I will not yield a single step from what I hold to be the path of duty, nor give my countenance to any religious system which I believe to be either defective or erroneous. Were I to give way a single step in this matter, where should I stop? If to please men or gain applause, I yield to one who is *scarcely* wrong, he who is a *little* further from the truth, would have an equal right to call on me to proceed his length also. I should thus have to go on step by step, till all the leading doctrines and principles of Christianity would be left far behind. I do not try my own principles by one rule, and another man's by another. I decide neither my own nor his by the rule of private judgment, but by the marks of truth, which are infallibly correct. Were I to try others by a rule which I would not admit in my own case, it would be bigotry and injustice; but to me and to every Episcopalian, such procedure would be detestable. We are even disposed to try our own principles with the utmost rigour, and we are not afraid to empanel a jury from among our fiercest enemies, and all that we require of them is strict attention to candour and truth. Thus if he only is a bigot who can give no good reason of the hope that is in him, I leave it to those who accuse me to determine, whether they can show clearer marks of the truth than I have pointed out. If he only is a bigot, who condemns others without trial, and justifies himself without a full investigation of his principles, I leave it to those who accuse me to determine, whether they will submit their principles to be tried by the same rule as I try my own, or whether they can justify accuse me of bigotry, for adhering to what I believe to be true. "We must not be frightened by terms, nor scared at words of abuse. We may be taunted with exclusiveness, but if our exclusiveness is the exclusiveness of truth, we cannot help it, and we cannot regret it; for it is the very nature of truth to be exclusive. The truth, which should admit alliance with error; or which, instead of being one and unchangeable, should be fluctuating and manifold; or, in other words, the truth which should not be exclusive, would be no longer truth. In such a case, then, a man must be determined if he be in earnest, and must be in earnest if he is conscientious. We see every thing in Christianity which enjoins an inflexible adherence to "sound doctrine;" and "the form of sound words;" we see nothing in the Gospel which inculcates a spurious liberality at the expense of faith and truth." Were there any thing really blameable in strict adherence to these matters; were the honour of God not considered; the merits of the Redeemer not recognized; the word of God not revered; were any doctrines inculcated, whose truth I was restrained from investigating; or any practices recommended, whose tendency was not to prepare me for heaven, or whose conformity to the spirit of the Gospel, and the opinions of those who lived in the earliest days of Christianity, was of a doubtful nature; I should certainly be less anxious to remain steadfast. But when this is not the case; when the principles of the Church forcibly lead her members to Christ, as the only Fountain of knowledge and authority—the great Prophet, Priest, and King in His Church; when her Liturgy, Articles, and Occasional Offices, do, one and all, represent man, as lost in Adam, but encouraged to hope for salvation through the atoning blood, and prevailing intercession of Christ; as naturally give up to evil gone from original righteousness, and inclined to evil continually, but on account of his union with Christ, as renewed and sanctified in his nature by the powerful influence of the Holy Spirit; when all her holy Offices and Services continually remind us, that we are justified before God, through faith in the promises made to us through Christ, and not by any works of our own; and that, on account of our thus being esteemed righteous, we are united to Christ, and adopted into the family of God the Father, where our fidelity is proved, and all our spiritual wants are supplied; and where, if found faithful, we have the fullest assurance, that for Christ's sake we shall receive a glorious reward, every man according to his works; and, finally, when the various Offices of the Church uniformly assure us, that God ordinarily works through the instrumentality of means, which He Himself has appointed for the accomplishment of His gracious purposes; and that the means through which He intends to accomplish our salvation, are all to be found in His Church, and placed within the reach of His servants, and peculiarized by the promise of His blessing; when her daily and annual courses of Services, constantly set before those who regularly worship within her courts, a full and distinct outline of the great scheme of human redemption, and of all its important details; when, in every sense, the Church teaches us to be humble in our own eyes, and to give all glory to God, the Father, Son, and Holy Ghost; and when she graciously instructs her members in the whole revealed will of God, kindly administers to them all the divinely-instituted means of grace, and with true maternal care, sends out her servants, with whom her Lord and Redeemer has promised to be forever present, to feed her flocks, and gather her lambs (Isaiah xl. 11); I certainly cannot see how I could betray indifference to her cause, or stay from her Communion, without blame and without sin.

### VALUE OF THE PRAYER BOOK.

(From "Illustrations of the Prayer Book.")

The following tribute to the excellence of the Liturgy is valuable among other reasons, for the unbiassed character of the testimony which it bears. The Rector of the Church in South Boston, remarked on one occasion, the presence of several blind individuals at the celebration of Divine Service; and, their number increasing with each successive Sunday, his curiosity respecting the cause of their attendance. It appeared that the institution for the Instruction of the Blind had been recently removed from the city proper into that neighbourhood, and he was informed by one of the most intelligent of the pupils, that when in their former location, they had been in the habit of frequenting places of worship belonging to the different denominations, according as their inclination prompted, but since their removal into the district, they had fixed upon St. Matthew's, as the Church which they preferred to all others; "because," he continued—ignorant that the services were prescribed—"no one made such prayers as Mr. ———. The expression will recall a somewhat similar remark by the excellent author of the "Country Parson," though in that instance the comparison lay

between the Liturgy and other written formularies. "Sir," said he to a gentleman sent by his friend Mr. Ferrar, to visit him during his last illness, and to assure him that he was not his daily prayers for his recovery—"I see by your dress that you are a priest, and I desire you to pray with me." On being asked what prayers he would choose, he replied with great earnestness "O, sir, the prayers of my mother the Church of England, no other prayers are equal to them."

A still more touching illustration of their adaptation to the wants of another, and equally afflicted class of people, is from the pen of an eye-witness. "A man and his wife both deaf and dumb, were seen taking part in the public Service, and uniting in the usual devotions. The prayers, the lessons, the anthems, to them otherwise unknown, were as intelligible as if they could hear and speak. What would otherwise have been unmeaning, became to them of deep interest. And the holy Services of the Sanctuary, from which, under other circumstances, they must have been debarred, were by the care of the Church catholic, so arranged that 'the ear of the deaf was unstopped, and the tongue of the dumb made to sing.' After the second Lesson in the Evening Service, they came with their friends, to the font for baptism. We marked their emotion, and saw that they felt and understood the scene. When the Rev. Mr. Greenleaf, addressed to them the first question, 'Dost thou renounce, &c.' there was silence though the house was full. The man looking up with tears to Heaven, pointed his finger upward, and with great deliberation and solemnity pronounced in the language of signs, the baptismal vows. His companion joined him in these silent responses. And when they were signed with the sign of the Crucifix, both gave token by tears and strong emotion, that the vow was taken on the heart. And I am sure we all prayed earnestly that they might lead the rest of their lives according to this beginning."

The impression early made by the Liturgy upon "an honest and good heart," is seldom entirely effaced, even where the individual has been long removed beyond its reach, and subjected to the operation of other and adverse influences. An affecting instance of the truth of this remark was communicated to the author by the late excellent Mr. Prescott.

He was requested to visit an aged female on her death bed, and learned on his arrival at the house, that a minister of one of the dissenting denominations was in attendance, and had just knelt in prayer at her side; but that she gave no heed to what was said, and seemed indeed wholly unconscious of his presence. Mr. Prescott on being invited to pray with her, at first declined, alleging her apparent insensibility as a reason for not doing so; but being urged by her family he complied, and had repeated only a few sentences of the Lord's prayer, when to his surprise, her lips began to move in union with his own, and her voice gathered strength as she proceeded, she finished the prayer, and anticipated him by immediately passing in an audible tone to the recitation of the Creed. A chord was struck which had ceased to vibrate for thirty years, during which time she had not been in an Episcopal Church; "other days came back upon her with recollected music;" and her mind once aroused, she was capable of conversing for a while with tolerable coherence. She afterwards relapsed into her former condition; but for the space of several weeks that she survived, the Prayer Book served as a key, whereby she could unlock her senses and gain access to her mind, to speak of the things which belonged to her peace.

An interesting incident which occurred to Bishop Kemper, by a woman that thought his conversation necessary, is thus related by him. "There was one faithful son of the Church, whose name, appearance, and zeal I can never forget. He heard after dinner, on a bitter cold day, that I was to officiate that evening. Although in his seventy-eighth year, and residing eight miles from the place, he mounted his horse, and arrived in time to participate in the Services. What loud and delightful resounded how distinct and fervent! and then the Amen. They were doubly emphatic, while his voice thrilled in a sonorous manner on the last syllable. I would go up to him to hear the good old man once more uniting audibly in the solemn worship of the Sanctuary. He was a Connecticut churchman, and had known Bishops Seabury and Jarvis. The next day he told us the story of his conversion, through the gentle influence of his wife;—how for years he would not open her Prayer Book;—and how on a rainy Sunday, he at last ventured, with mingled emotions of contempt and horror, to look into a volume which he had been accustomed from infancy to regard as ungodly and apostatical;—and how the sublime simplicity and evangelical spirit of the Collects arrested his attention and overwhelmed him with astonishment;—and how the fervent Scripture language of the Litany melted his heart and removed every prejudice."

Some years ago, a few clergymen met to preach the Gospel in the village of ———, where at that time there resided only two or three Episcopallians. They carried with them a number of Prayer Books; one of which found its way into a family consisting of a brother and several sisters. It was laid aside with some other books, and remained unopened, until attracting the attention of the minister of the Society to which they nominally belonged, he expressed his surprise that they should have such a book in their possession. "Do you know," said he, "what these people believe? look at their Baptismal Service, and you will find that by sprinkling a little water on an infant, it is, according to them, regenerated; then turn to the Order for Confirmation, and you will perceive that the only thing necessary to complete the Christian, is the imposition of the hands of the bishop a few years later!" The remark induced the persons to whom it was addressed to examine for themselves a book which they might otherwise never have opened. They became Episcopallians,—others followed their example;—a house of worship was soon erected, in which, eighteen months after this occurrence, there were sixty communicants; and the very minister whose remark may be said to have led to this result, was, at that time, an applicant for Holy Orders in the Church of which he had spoken so injuriously.

Instances almost innumerable might be mentioned where the Prayer Book has thus laid the foundation of flourishing parishes. Its use, at first perhaps confined to a single family, is gradually extended to the neighbouring inhabitants as they seek a participation in the devotions; the company increasing, larger accommodations are required; the head of the family becomes a lay-reader; regular Services are performed every Lord's day; and in process of time the congregation becomes sufficiently strong to call and support a clergyman. This has been the early history of many of our churches, and this, in the remote and newly settled parts of our country more especially, will be the history of many more. "I have visited," says Archbishop Wix, "speaking of a secluded district in the Province of Newfoundland,—"hundreds of families who had never seen a clergyman of any denomination. I was happy to find that the Prayer Book, brought out by the original settlers, had been in many cases handed down to children, and children's children; and that in many places the Lord's day was spent so as to tend to the edification of the people, through the use of the Bible and the Book of Common Prayer."

The germ of a future congregation may be not very indistinctly traced in the following incident, related by the Rev. Mr. Henderson, President of Kemper College, Missouri. "Some eighteen months since, I presented a Prayer Book to a settler who had never before seen the Liturgy of the Church. His cabin was situated in one of the interior prairies of Iowa, encircled by all the peculiar beauties of that most beautiful country, but entirely aside from the privileges of Religion. A few weeks ago, it was my fortune to approach that cabin again, about the time of Evening Prayer. It now stood in the midst of a large settlement; and, as I rode up, my ears were greeted with the voice of fervent application, rising to Heaven from the family altar; and you can better imagine, than it is in my power to describe, the pleasure which it gave me to find that the devotions of that converted circle, upon the very frontiers of the land, were pursuing the sacred channels consecrated by the piety of ages, thus providentially opened before them in the wilderness."

"About a fortnight ago," writes an Irish clergyman, "I was summoned to attend a poor woman, in my parish, who, I was informed, was dying. I went immediately, being apprehensive, from her advanced age and poverty, that I should find a person ignorant of the first truths of Christianity, and consequently in a condition almost hopeless. Great was my pleasure when I found that she was a Christian of no ordinary attainment. Upon inquiring the ground of her hope her answer showed me at once that she fully understood the Gospel. 'I look,' she replied, 'to the Lamb of God who taketh away the sins of the world, to bring us to the bosom of a pardurable God.'—Her sense of sin was so deep, that she at times seemed to think it almost impossible to be saved, but her reliance upon her Saviour triumphed over every doubt; and nothing could exceed her joy and ecstasy, when I said on parting from her, that I could not help wishing that I was as near my entrance into glory as she was. Upon asking by what means she had been brought to such a reliance upon Christ, she told me that her sole means of grace for the long period of forty years, had been a book of Common Prayer, which she appeared to know by heart. I inquired whether she had not read the Bible. She said that she had done so frequently, but having possessed a Prayer Book for many years before she knew that there was such a book as the Bible, she had become so attached to it that she always preferred it. She felt that all it said in the confession of sin, was the language of her heart; and the prayers expressed her wants so fully and so plainly, that it was her chief delight to read them in a spirit of prayer day by day."

THE GERMS OF A FUTURE CONGREGATION MAY BE NOT VERY INDISTINCTLY TRACED IN THE FOLLOWING INCIDENT, RELATED BY THE REV. MR. HENDERSON, PRESIDENT OF KEMPER

The influence of example is far more powerful than precept. Placed in the society of the cultivated, the pure, and the holy, the young heart imbibes unconsciously the excellence that its eyes behold. Surrounded with the exhibitions of consistency, kindness, and good taste, the child without observing its own progress may become consistent, kind, and delicate. The less ostentatious the example, the deeper, and the purer the influence. Precepts may be plenty as falling leaves, and the result may be only disgust and revolting. But worthy example elicits opposition only from those confined in wickedness, while to the unformed character it presents a visible model, and by its own inherent weight carries precept, whose progress is given, deep into the soil of the heart.

The empire of example is the empire of laws;—itself has done or is doing what it requires of others.—The way it bears reaches the whole nature, and if the mind and the heart are to be cultivated, and if the mind is to be cared for, it commands a willing obedience and insures under God, a radical renovation, and progress well begun and consistently sustained.

### THE WORD FOR THE DAY.

(From the Ministry.)

It was an early practice of the Moravians to publish an annual collection of Scriptural Texts for each day in the year. "This practice," we are told by Holmeis in his "History of the Protestant Church of the United Brethren," originated in a custom observed Herrnhut, for some time. One of the Brethren visited each family every morning. Before he took his round he went to the Minister, who, from a selection of texts, written on slips of paper, gave him one, designed to supply the congregation with a subject of meditation for the day. The Visitor, when he entered a house, read this text to the inmates, addressing a suitable exhortation. In 1781, a beginning was made to print this collection. "Since then, this practice has been regularly continued." "These texts are varied every year; so that, in course of time, all most every passage of Holy Writ, 'probable for doctrine, for reproof, for correction, for instruction in righteousness' is brought into view." In the estimation of the Brethren, the value of this collection has been confirmed by the experience of many years. Not to mention the benefit derived from it by individuals, in their private devotion, "It has served to cherish a communion of feeling, and spiritual enjoyment in the Church, however widely its members are separated from each other. Often, also, have the texts, on a particular day, or week, been strikingly applicable to minister comfort or encouragement, to congregations and individuals, on occasions of peculiar trials;—much so, that if these things occurred, could have been previously known, it would have been impossible to have selected a passage from the Bible, either of warning, or admonition, or promise, more suited to the circumstances of the afflicted congregation of individuals." At the opening of St. Mary's Hall, the practice here described, was introduced, and has never been discontinued. It has been adopted at Burlington College, in both cases, with effect. When the School opens every morning, the children rise, and, after the bidding of the Principal, repeat together the words, "our word for the day," which makes the subject of a very few appropriate remarks. The sacred text, thus chosen serves as the keynote for the day, and bears a prominent part in the day's instruction. It never fails to excite a lively interest in the pupils. The publication, therefore, of the words for the day, and others who care for them, will surely know the value of the words for the day, and will be desirous to be present with them; as it will be much more comfortable and much more profitable. It will greatly contribute to the health of the hearts of parents to their children, if they will help the communion of Saints, and if they will, it will be their duty, to read the Scriptures, and to be led by the Law; all the day long is my study in the Word of God.

### INSTABILITY OF CHARACTER.

(From a Sermon by the Rev. A. A. Phelps, D.D.)

Whatever may be the opinions of such persons as proceed far, without bringing with them any serious duties to all; scenes, where labour, perseverance, and self-denial, must be exerted, and where the character is brought to a crisis and suspended state. From these scenes of trial, the higher ranks of society are by no means exempt. They are, on the contrary, still more exposed to temptation, and still more exposed to the mark. They are acting on an elevated theatre, in which the eyes of all are directed, and which presents a dignity of deportment is demanded, and which is the humbler stage of common life. In such a position, the men of the noble character, who are distinguished by an unhappy little fitted. They regard all the habits of thought and activity which are requisite for honor and success. It is, an armor, which they have not proved; and they thus enter upon the eventful field of life, with all its private and public duties, unprepared for the rude struggle, which is every where impending for them. They begin then, perhaps, to lament their levity and thoughtlessness of their former days; and youth and all its invaluable hours are gone, and they have acquired dominion—others of a larger rank, who are passing them in the road of fame and honour, are shrinking from a contest in which they no longer desire to engage, they finally retire, to hide their faces from grace in indolence and obscurity. From this melancholy period the character sinks every day more deeply down, into insignificance, and uselessness. The poor remainder of life is given in frivolous pursuits and capricious amusements; and, not unconsciously, the gray hairs are disgraced, by valuing imitating the follies, and the levities of youth.

It is with still more fatal consequences, that the disposition is attended in respect to moral cultivation. In a world such as this, in which the beneficence of God Almighty hath opened so many sources of pleasure, it requires, in every situation, the steady employment of faith and fortitude, to withstand their assaults; and discipline, can exerted, (so to speak) and directed, but that, which inspires resolution, and habituates to self-command. In this respect, too, the men of the noble character, can singularly be appreciated for their combat. The scenes in which they have been engaged, have nurtured on frames, of every mind, and have emptied from common labors, no great objects of pursuit, have opened upon them, which animate voluntary exertion; and, what is perhaps of more consequence, in the same proportion in which the active progress of their minds have been unemployed, their powers and abilities to pleasure have increased. To dispositions thus diseased, the simple pleasures, and the sober qualities of domestic vision are ill adapted. Their habits have accustomed them, to feelings of nervous and variety of indulgence; and they, in the midst of happiness, merely from the sensation of pleasure. Other amusements are looked for, every day, and are soon found;—and vice, ever in the rear, begins, by unmarked steps, to take full possession of the heart. It is at this fatal period, that the mind, which life begin to display themselves, and that all the sacred duties of domestic life are forgotten, and the careless and faithless husband, and the thoughtless wife, and the careless parent, who wastes the inheritance of his children upon the business of his own indulgence.

The responsibility of parents in selecting the instructors of their children, is not only a temporal but an eternal responsibility.—Worldly influences will tend to produce a worldly character, and the character formed for the world in time, is not formed for heaven in eternity.

\* Many shall come from the east, &c. (St. Matt. viii. 11.)  
† British Critic—July, 1834.