

# The Church.

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## Poetry.

### THE ENGLISH CHURCHMAN.

Still do I love to learn, from those who died  
Rebellion's victims and their country's pride,  
How to despise bold Reason's ceaseless din,  
And reign omnipotent myself within.  
Fast on the Rock that has for ages stood  
The tempest's howling, and the ocean's flood,  
My faith in my dear Modern-Church lies,  
And e'en Religion's modern lies.  
And e'en Religion's modern lies shine  
To guide the wanderer to his sacred shrine:  
Thought's steersmen deem they may with safety toil  
Those courts that prove their fathers' holier soil:  
While, sacrifice their path to future fame,  
They glory in the deeds that stamp their shame:  
Deep in that Church that treasures buried lies,  
I've seen, unlock'd for by the careless eye,  
How gleam in each old half-forgotten rite  
The rays of apostolic light!  
(Oh! would her priests but dare to raise on high  
Her glorious banner to the storm-remotest sky;  
Be bold to plead their Mother's holy laws,  
Nor shrink from one least tittle of her laws;  
Then might our England justly boast  
What she was once—the faithful and the free;  
Then might she, with her meteor flag unfurl'd,  
Despise the threatenings of a banded world!—

Lord John Manners.

### CHARLES JAMES FOX.

(From *Nelson's History of the French Revolution*.)  
The health of this illustrious man had for some weeks past been declining; and in the middle of July 1806 he was compelled to discontinue his attendance in Parliament, though he was still assiduous in his duties at the Foreign Office. Notwithstanding all the efforts of medical skill, his complaint daily became more alarming, symptoms of dropsy rapidly succeeded, and yielded only for a brief space to the usual remedies. On the 7th September he sunk into a profound state of weakness, and on the 14th of the same month breathed his last, having entertained almost to the end of life confident hopes of recovery.  
Thus departed from the scene of his greatness, within a few months after his illustrious rival, CHARLES FOX. Few men during life have led a more brilliant career, and none were ever the object of more affectionate love and admiration from a numerous and enthusiastic body of friends. Their attachment approached to idolatry. All his failings, and he had many, were forgotten in the generous warmth of his feelings, and the enthusiastic temper of his heart. "The simplicity," says Sir James Mackintosh, "of his character communicated confidence; the ardour of his eloquence roused enthusiasm; the gentleness of his manners inspired friendship."—"I admired," says Gibbon, "the powers of a superior man, as they were blended in his attractive character with the simplicity of a child. No human being was ever more free from any taint of malignity, vanity, or falsehood." Nothing can more strongly mark the deep impression made by this man of Fox's character than the words of Burke, pronounced six months after all intercourse between them had ceased; "To be sure, he is a man made to be loved."  
A man of pleasure in every sense of the word; dissipated and irregular in private life; having ruined his private fortune at the gaming table, and often emerging from such haunts of vice to make his greatest appearance in Parliament, he yet never rose without, by the elevation of his sentiments, and the energy of his language, exciting the admiration, not only of his partisans, but of his opponents. The station which he occupied in the British Parliament was not that merely of the leader of a party, or of the champion of a cause, but that of the champion of freedom in the human race. To his words the ardent and enthusiastic everywhere turned as to those of the gifted spirit intrusted with their cause. To his support the oppressed and destitute universally looked as their last and best refuge in periods of disaster. "When he pleaded," says Chateaubriand, "the cause of humanity, he reigned—he triumphed. Ever on the side of suffering, his eloquence acquired additional powers from his gratuitous exertions in behalf of the unfortunate. He ceased even to be the orator of the day. A sensible alteration in the tone of the orator discovered the man. In vain the stranger tried to resist the impression made upon him; he turned aside and wept."  
Mr. Fox was the greatest debater that the English Parliament ever produced. Without the admirable arrangement and lucid order which marked Mr. Pitt to trace through all the details of a complicated question, the ruling principle which he wished to impress upon his audience, he possessed a greater power of turning to his own advantage the incidents of a debate or admissions of an antagonist, and was unrivalled in the power and eloquence of his reply. In the outset of his speech he often laboured under a hesitation of expression, and was ungainly or awkward in manner; but, as he warmed with the subject, his oratory became more rapid—his delivery impassioned—and, before it closed, the enraptured senate often hung in breathless suspense on his words. He was an accomplished classical scholar, and was master of an extraordinary power of turning to the best advantage the information which he possessed, or had gained during the debate; but his habits were too desultory—his indolence too great—his love of pleasure too powerful—to permit him to acquire extensive knowledge. Respected as an historian, the fragments of the annals of the Revolution which he composed is justly admired, from the purity of its style and the manliness of its sentiments; but the pen was too cold an instrument to convey the fervid bursts of his eloquence, and the reader will look in vain for the impassioned flow of the Parliamentary orator. It is in the debates of the House of Commons that his real greatness is to be seen; and a vigorous intellect will seldom receive higher gratification than from studying the vehement declamation—the powerful and fervent reasoning by which his great speeches are there distinguished.  
But all this notwithstanding, the fame of Mr. Fox is on the decline. With the extinction of the generation which witnessed his parliamentary efforts—with the death of his friends who were captivated by his social qualities, his vast reputation is sensibly diminishing. Time, the mighty agent which separates truth from falsehood—experience, which distinguishes the warmest anticipations from unclouded human nature, have separated the wheat from the chaff in his principles. In so far as he sought to uphold the principles of general freedom, and defend the case of the unfortunate and oppressed, in whatever country—in so far as he protected in legislation the freedom of the press, and stopped the infamous traffic in human flesh, his efforts will ever command the respect and sympathy of mankind; but in so far as he sought to advance this case by advocating the wild prospects of the French Revolution, and palliated when he could not defend their atrocious excesses—in so far as he did his utmost to transfer to this country the same destructive doctrines and, under the name of Reform, sought to give an entrance here to Jacobin fanaticism and infidel zeal—in so far as he counselled peace and recommended concession, when peace would have been the commencement of civil warfare, and concession a crouching to revolutionary ambition—his supported principles calculated to destroy all the objects which he himself had in view, and induce the very tyranny against which the thunders of his eloquence were directed.  
The doctrines, that all abuses are owing to power being confined to a few hands—that the extension of political influence to the lower classes is the only antidote to the evil—that virtue, wisdom, and intelligence will be brought to bear on public affairs when these classes are entrusted with their direction—and that the growth of democratic ascendancy is the commencement of social regeneration—are sometimes amiable from the philanthropy of those who support them, and always will be popular from the agreeable dattery they convey to the multitude. They are liable to only one objection—that they are altogether visionary and chimerical, founded on a total misconception of human nature, and invariably lead, when put in practice, to results diametrically the reverse of what were held forth or expected by their supporters. Abuses, by the introduction of a democratic regime, it is soon found, are not being diminished, are multiplied tenfold; tyran-

ny, personal and being eradicated, is enormously increased; instead of social security, instead of being established, are kept in perpetual jeopardy; the weight of public opinion, instead of an antidote to evil, becomes its greatest promoter, by being exerted in favour of those by whom its enormities are perpetrated. It is by the opposing influence of these powers that the blessings of general freedom are secured under a constitutional monarchy; no hope remains of its outlasting the spring flood which drowns the institutions of a state, when these antagonistic forces are brought for any length of time down in the same direction. The liberties of England long survived the firm resistance which Mr. Pitt opposed to revolutionary principles; but those of France perished at once, and perhaps forever, under the triumph in which Mr. Fox so eloquently exulted on the other side of the Channel. Taught by this great example, posterity will not search the speeches of Mr. Fox for historic truth, or pronounce him gifted with any extraordinary political penetration; on the contrary, it must record with regret, that the light which broke upon Mr. Burke at the outset of the Revolution, and on Mr. Pitt before its principal atrocities began, only shone on his fervent mind when descending to the grave; and award to him, during the greater part of his career, the praise rather of an eloquent debater, a brilliant sophist, than either a profound thinker or a philosophical observer. But recollecting the mixture of weakness in the nature of all, and the strong tendency of political contention to dim the clearest intellect and warp the strongest judgment, it will, while it condemns a great part of his principles, do justice to his motives and venerate his heart—it will indulge the pleasing hope, that a longer life would have weaned him from all, as he honourably admits it has done from many of his earlier delusions; and admire the magnanimous firmness with which, on the bed of death, he atoned for his past errors, by bequeathing, in a moment of extraordinary gloom, the flag of England unwounded to his successors.

### CERTAINTY OF SALVATION IN THE CHURCH.

(From *Bishop Beveridge*.)

While you live constantly in the communion of our Church, you are sure to enjoy all the means which Christ hath appointed for your salvation, faithfully administered in the same way and manner that he appointed; you are sure to be fully instructed in your duty both to God and man; you are sure to pray together in such a form, as both for the matter and method and manner of it agrees exactly with the word of God; you are sure to have the sacraments of baptism and the Lord's supper administered unto you, according to Christ's own institution, without any additions to it, or detractions from it; you are sure to have all this done by persons rightly ordained and authorised thereunto by Christ himself, and you are sure that what they teach you is sound and orthodox, the very same doctrine which Christ and his Apostles taught; for when they are ordained, they solemnly profess and promise in the presence of God, that they will instruct the people committed to their charge out of the holy Scriptures; and that they will teach nothing, (as required of necessity to eternal salvation) but what they are persuaded may be concluded and proved by the said Scriptures; neither can they afterwards be admitted to preach, till they have subscribed to the Articles and Liturgy of our Church; in which, as I observed before, the doctrine of the Apostles is fully contained. And besides all this, so long as you continue in the communion of our Church, you are sure to have the words and sacraments administered to you, by those who have the charge of your souls committed to them, and who are therefore obliged both in duty and interest, to take as much care of you as themselves, their own eternal salvation depending, in a great measure, upon their faithful discharge of their office towards you. To which also God hath promised the assistance of his own grace, and holy Spirit to make it effectual to you for the great ends and purposes for which it is ordained. So that all things considered, it is morally impossible that you should be led into error, be ignorant of the truth, or miss of grace or salvation, if you hold constant communion with our Church, and sincerely believe and live according as you are there taught.  
But if you leave the communion or fellowship of our Church, or join yourselves to any of the sects which are risen up among us, as you will be certain to want many of the means of grace which you here enjoy, you will be uncertain whether you shall enjoy any of them, so as to attain the end for which they were appointed, even the salvation of your souls; for you will be uncertain whether the who administer them be lawfully called and sent by Christ to do it, as be sure many of them are not. You will be uncertain whether you can join with them in prayer; for in some places they know not what they say, in other places they themselves know not what they intend to say, until they have said it, and how then can you know it? You will be uncertain whether you shall ever receive any benefit from the sacrament of the Lord's supper; for some never administer it at all, others do it either so imperfectly or irregularly, that the virtue and efficacy of it is very much impaired, if not quite destroyed: you will be uncertain whether they preach the true doctrine of the gospel, for they never subscribed to it, nor solemnly promised to preach that and no other; neither are they ever called on an account for any thing they say or teach, be it ever so false and contrary to what Christ and his Apostles taught; so that they may lead you blindly whithersoever they please without controul; and after all, you will be uncertain whether they seek you or yours, for they have no more obligation upon them to take care of your souls, than you have to take care of theirs; and therefore the most favourable and the most charitable construction that can be put upon the separation from our Church, is, that it is leaving a certainty for an uncertainty, which no wise man would do in any thing, much less in a matter upon which his eternal happiness and salvation depends; from whence you may easily observe, that it is your wisdom and interest, as well as duty, to be steadfast in the doctrine, so likewise in fellowship or communion with the Church, as the first disciples were.

### BAPTISM NECESSARY TO SALVATION.

(From *The Episcopal Magazine*.)

Baptism is a Greek word signifying washing. By Christian Baptism we understand that rite or ceremony of the Christian Religion which consists in the application of water, in the Name of the Father, of the Son, and of the Holy Ghost, to those who desire to have an assured interest in the salvation which Christ has purchased for men by His death; which salvation He offers to bestow, freely and undeservedly, upon all who will rightly seek it in Baptism. By seeking it rightly, we mean that all who are capable of it should come to baptism with repentance and faith; without which their baptism will not profit them. By repentance, we mean that they should be truly sorry for their sins and offences against God; very desirous of obtaining His forgiveness of them; and heartily resolved with His help to strive against and forsake their sins, and to serve Him faithfully. By Faith, we mean a true belief of all things made known to us in the word of God, especially those which concern the being and nature of God, and the salvation which is through Christ—as that there is only one God; and Three Persons in God; that the Father, the Son, and the Holy Ghost; that Jesus Christ, who was born of the Virgin Mary and died upon the Cross, is the Son of God, and by His death, has obtained pardon and eternal salvation for all men who will come unto God through Him, in His appointed ways, of which Baptism is the first.  
Christian Baptism was instituted or appointed by Jesus Christ himself, who authorized His apostles, (and in them all who should thereafter act under their authority), to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: promised to be with them, in the administration of it, saying, "Lo! I am with you always, even unto the end of the world;" and declared the saving effects of baptism, saying, "Whoever believeth and is baptized shall be saved." (Matt. xxviii. 19-20; Mark xvi. 14-16).  
The necessity of baptism, in order to obtain forgiveness of sins, is clearly shown by St. Peter's address to the Jews on the day of Pentecost. For, when the Jews, awakened to a sense of their guilt, came crowding in alarm to the apostles, to ask them what they should do to be saved, St. Peter's immediate answer was, "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins." (Acts ii. 38). The same appears from the account of Philip and the eunuch. In the apparently short discourse which Philip had with the eunuch

concerning Christ and his Religion before, he said so much about baptism, that, when they came to water, the eunuch said, "See here is water, what dost thou hinder me to be baptized?" to which Philip answered, "If thou believest with all thine heart, thou mayest." (Acts viii. 36, 37).  
The same may be observed in Ananias' exhortation to St. Paul. When the latter, who had been a persecutor of the Christian Religion, was awakened to receive that faith which he had before attempted to destroy, he came, according to the instructions which he had received from Ananias for direction what he ought to do. In Ananias' exhortation, baptism formed a conspicuous feature—"Now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." (Acts ix. 18; xxiii. 16).  
We are taught the same by the account of the gaoler at Philippi. He, being led by a miracle to believe in the truth of the Christian Religion for which Paul and Silas were in prison under his care, came troubling before them, and asked them, "Sirs, what must I do to be saved?" They said unto him, "Believe in the Lord Jesus Christ, and thou shalt be saved; and they spake unto him the word of the Lord." Their address did not occupy much time; but, in the course of it, so much did they insist upon the necessity of baptism, that the gaoler took them the same hour of the night, "and washed their stripes, and was baptized, he and all his, straightway." (Acts xvi. 33).

From all which it seems clear, that under the Gospel dispensation, however sincere a man's faith and repentance may be, we are not warranted in saying to him, nor has he any reason to believe, that his sins are forgiven, or that he is in the way of salvation, unless he is baptized. We teach that forgiveness of sins through Christ is first imparted to men in baptism, and that faith and repentance, instead of being sufficient of themselves directly, to attain salvation, are only the qualifications necessary to fit men for making use of baptism, which is the means by which an assured share or interest in that salvation is first conveyed to them.

These and similar passages, all witnessing to the same truth, tend to illustrate that saying of our Lord to St. Peter, "If I wash thee not, thou hast no part with me." (John, xiii. 8), and that early saying of His to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of Heaven." (John, iii. 5). This certain it is, that, according to the Scriptures, without baptism there is no assurance of salvation.

Some persons have allowed themselves to entertain much surprise that such important benefits as forgiveness of sins, and admittance to salvation should be annexed to so simple an act as that of the baptismal washing; and, desiring to have been tempted to withhold themselves or their children from it. Just so was Naaman the Syrian surprised, that his recovery from leprosy should be annexed to so simple an act as that of washing in the river Jordan; and, despising this, he was tempted to withhold from it. But his servants came forth and said, "My Father, if the prophet had bidden thee do some great thing, wouldst thou not have done it? how much rather, then, when he saith to thee 'Wash and be clean!' (2 Kings, v. 13). His proud heart was humbled at this remembrance, and he obeyed the prophet's directions, and found the health he sought. And happy will it be for those who are ever tempted in like manner to keep themselves or their children from baptism, if some friendly voice shall whisper in their ear the same remembrance, and they be led by it to obey the Saviour's directions, and to seek and receive in baptism that pardon and salvation which they so much desire! For as Naaman had no reason to hope for recovery without washing in Jordan, so neither can any have assured hope of forgiveness and salvation unless they are baptized.

### THE WORK OF THE LORD'S MINISTERS.

(From *The Rev. C. Benson's Discourses on Tradition and Episcopacy*.)

The work of the Lord's ministers is to turn men from Satan to serve the living God. To gain their end, they must be content to be counted men's enemies, because they tell them those truths which interrupt their enjoyments, and break in upon the guilty peace of their careless consciences. They must check the lover of pleasure in his career of dissipation and vanity, and wound his pride by telling him he is poor, frivolous, and worthless creature upon the earth, and they must work upon his weak and sensitive nature, by setting before him death's hideous form, and God's terrible judgment upon the unprofitable dead. The ambitious must be taught what a shadow he is, and what a shadow he pursues. The covetous must have his wealth torn from him to aid piety and charity, or be told that he must inevitably perish; and pride must be humbled, and the lowly exalted, by preaching God's equal and universal love for all. Thus, in their turn, the passions and prejudices of every sinner must be invaded and condemned; and that by a being as frail as those he teaches, and every one of whose infirmities will be noted down in terms of strongest censure, by those whom he calls to repentance, but who hate to be reformed.

### THE WORK OF THE LORD'S MINISTERS.

The work of the Lord's ministers is to preach Christ crucified for sin; suffering death for man, yet strong in his very weakness; the power of God and the wisdom of God for salvation to all that believe. This doctrine will, if fully and freely proclaimed, seem foolishness to the philosophic, and prove a stumbling-block to all whose thoughts are framed after the model of the world's natural theology. Nevertheless, he must resolve to know no other name for the remission of sins than that of the Redeemer's faith and the Redeemer's blood, nor must he shrink from taking up his Master's words, and declaring that he that believeth not is condemned already, because he hath not believed on the Son of God.  
The work of the Lord's ministry is to testify of human weakness and of spiritual strength. It is to tell those who talk of the moral powers of their nature, that since the fall, the freedom of agency, and the freedom of the will, are not sufficient of themselves to enable a man to repent and bring forth fruits worthy of repentance. They are to declare, that, as the natural man receiveth not the teachings of the Spirit of God, because they are spiritually discerned; so the natural man alone cannot perform the commandments of the Spirit of God, because they are spiritually performed. They must strip him, therefore, of all his fancied sufficiency for righteousness, and teach him the feelings of holy meekness as his best recommendation, and devout prayer as one great instrument by which he may take and clothe himself with the Spirit's whole arms and armour.  
The work of Christ's ministers is to lead on their flock unto perfection. They must never allow them to rest satisfied with past or present attainments. They must reuke the sluggish, warn the careless, admonish the wayward, help on the weary; forget what is behind, reach forward to what is before. That is to be their language, a language which human infirmity would willy-nilly think to be needless, but which must be repeated and varied till it has wrought its effect, and even after it has appeared to lose all power.  
Lastly, it is the blessed work of Christ's ministers to promise, and their unwelcome but essential duty to threaten much.—The storehouse of grace is in the revelations and in the sacraments of the gospel. Of these sacraments the priest administers the outward rite, and he can instruct and convince his hearers out of the oracles of God, how simple and easy is the performance of such ordinances, how full of comfort and divine strength and divine mercy they are to all, who, with faithful minds, and penitent hearts, and reverent piety, receive them. He can point to the terrors of the Lord as they are contained in the same treasury of truth, and tell the disobedient resisters of that truth, that there is a state of hardened reprobacy which, by the withdrawal of heavenly grace, seals the doom of sinners upon earth; and that for the unconverted in this world, there is nothing but wrath heaped up against the day of wrath. From this sad scene he can turn to brighter views of joy and blessedness for those that believe and act

according to their faith. To those who hold the beginning of their confidence steadfast unto the end, he can promise that which the patient perseverer in well-doing, cannot now, even in imagination, fully conceive, and which can be but faintly and inadequately expressed when we call it exulting glory and unspeakable joy.

### SUNDAY SCHOOLS.

(From *The Rev. W. Sturtevant's Dictionary of the Church*.)

Sunday Schools form one of the many instrumentalities employed by the Church, for the benefit of her younger members. Their rise has usually been dated from the truly Christian efforts of a citizen of Gloucester, England, whose benevolent spirit led him, about half a century ago, to devise these organizations for the reclaiming of the children of the lower classes from vice and ignorance. It is not, however, to be supposed that, anterior to this, no systematic means had been attempted for the religious instruction of the young. Indeed, Mr. Baileys' schools were at first far more of a secular character than those of the present day; and, if we mistake not, were preparatives, rather than substitutes, for the regular provisions of the Church. So excellent a plan was, however, not to be neglected, as a valuable auxiliary to pastoral effort; and it accordingly received the countenance and patronage it so well deserved. In ages before, means had been established for the spiritual welfare of the young. The Church had engaged, for this object, a train of responsible agents, and required it at the hands of her Clergy; Catechists, and baptismal sponsors, as well as from the labours of private teachers, and the parents themselves. There can be no doubt that in the Reformation, the restorers of the English Church had fully in view, the adequate instruction of the young in the principles of the gospel. Of this, the Church Catechism is in itself a sufficient proof, containing, as it does an admirable statement of all those things "which a Christian ought to know and believe to his soul's health;" and this in language so simple and intelligible, that it seems to be the very alphabet of the gospel. And that the grand purpose of this was the careful training of all children, without exception, in the paths of piety, is evident from the rubric appended, in which it is required of them to be present at Church "at the appointed time, and obediently to hear, and to be ordered by the Minister, until such time as they have learned all that is appointed for them to learn." This, viewed in connection with the efforts of parents and sponsors, shows how intimately the spiritual care of the young was blended with the earliest policy of the parent [i.e. the English] Church.

But with all this apparatus for juvenile instruction, the lapse of a century or two brought with it several powerful motives for the introduction of a more enlarged system of measures, having however the same great object in view. The increased demands made upon clerical labour, at every period subsequent to the Reformation, rendered it expedient, that in the case of a large flock, the pastor should receive and employ such aid as the laity were qualified to render. And again: the increase of population was far more rapid than that of the means of religious instruction; and the consequence was, the exposure of thousands of children to ignorance, vice, and every kind of demoralizing influence. These were characteristics of the times, which needed prompt relief and vigorous action; for the eye of humanity was shocked to look upon the wide-spread mischief which was working so ruinously and so fatally. Such was precisely the state of things in England, when Mr. Baileys first conceived the idea of gathering together in little groups on the Lord's day, the neglected children of some of the more populous districts, and of redeeming their early years from the corrupting influences around them. It was a noble thought, and God's blessing went with it, endowing it with such unexampled success, that in less than five years from the commencement, about 250,000 children were every Sunday receiving instruction, and several Bishops of the Church came forward to hail the scheme, and "cast the weight of their mitres into the scale of this holy cause." And the Institution was one admirably adapted for perpetuity. It began with the countenance of the Church, and with the sanction of every pious mind. And though the original plan has suffered some alteration since, it has been still for the better, in the fact that the present universality of education relieves the Sunday School of much mere literary labour, and leaves it more free to act in a purely religious character. The system needs no better logic, than the statement that at the present day it has become closely associated with almost every department of pious enterprise. Its triumphant progress and mighty results are known to all. It has been tested, and it has achieved wonders. To say nothing of its direct bearing on personal piety, it has acted, and is still acting, with an incalculable power in behalf of national virtue. So much so, indeed, that had it not been for this important institution, constantly giving its checks to early waywardness, the tone of public morals would, beyond all question, have been many degrees below its present standard. We do not realize this as vividly, perhaps, as we ought, for we are too familiar with the system. We are born, we grow, we live, and we die, in a Sunday School atmosphere. We know not fully what we enjoy. We do not observe the purifying influence that it is about us—strong and successful, yet unostentatiously fulfilling its high and benevolent offices. But the effect on public virtue is, after all, only a secondary result of Sunday School instruction. The main design is that of making pure religion victorious over the heart, and supreme in the government of the soul. So far as this is attained, the teacher counts himself successful, and the Church rejoices with him. It is here that the pious teacher finds his highest gratification: for he feels that he is preparing souls for a holy life and a happy eternity. It is to the renewing effect of the gospel of Christ that he so anxiously looks; and hails with the liveliest enthusiasm any indication of its power and influence.

Much has been said about the relation in which Sunday Schools should stand to the Minister of the parish in which they are situated. Some have contended for their entire independence, making it something like an act of intrusion for the Minister to hold jurisdiction over them. In such circumstances, there are three inquiries to be made. 1. Whether the Redeemer's command to the Clergy,—"Feed my lambs," has ever been repealed. 2. Whether the appointments of the Church, to which we have already referred, are yet in force.—3. Whether the children of the school are a portion of the Clergyman's spiritual charge. The answer to these questions will show how far the Minister's authority extends over the younger members of his flock; and none can fail of the conclusion, that whatever auxiliary means are employed for the spiritual benefit of children, the chief responsibility and oversight rests with him.

In the prosecution of Sunday School instruction, there are at least two objects to be constantly kept in view. 1. The fixing of definite and clear impressions of religious truth, wherever we undertake to train the mind at all. It is inconceivable how much well-intended zeal may be brought into action by the teacher, and how much time and labour the pupil may sometimes consume in reading and reciting, without leaving on the mind any strong, vivid, and systematic apprehension of the truths of religion, though at the same time they may appear obvious and luminous enough to ourselves. Now where this is the case, the benefits which should flow from our industry, are in a great measure neutralized, and the formation of the religious character is defeated,—we labour in vain, and

children grow up without any distinct understanding of the doctrines of the gospel;—the peculiar principles of the Church. The danger of leaving the mind in this confused state, has been felt by all denominations of Christians, and by none more than our own. But there is a very safe remedy for all this. Let every thing that is taught to a child, be presented as a fact, and never as a subject of controversy, or in a spirit of hesitation. The Church, in her religious training, knows nothing about opinions contrary to the truths she has brought down from the Apostles; and therefore she preserves her children on solid ground, leaving for maturer years the survey of the quicksand of error. 2d. There should be an adherence to a regular and perspicuous exposition of all the points of the Christian faith. In these will be embraced every distinct feature of the doctrine of Christ; and when once clearly understood, they will take firm hold on the mind, and their mutual connection will soon be perceived and appreciated. In this way let the whole ground be trodden. Introduce the pupil, by degrees, to every thing which the Church regards as important. Show him not only the doctrines, but also the ministry—the worship, and the discipline, of the Church. Arm him at all points, so that he may in after life be a man of God—a soldier of Christ—perfect; and thoroughly furnished unto all good works. Now in order to ensure all this, the books employed should be such, and only such as agree with the doctrines of Christ as taught in the Church, and with those principles by which, as a religious body, we are distinguished. This is not only an act of justice to our own Church, but it is recommended by the example of all denominations of Christians. And, what kind of religious views, but the most confused and contradictory, would be produced in the mind of a pupil, by putting into his hands books gleaned from every quarter, and expressing the sentiments of various bodies of Christians, all which the poor child reads in good faith, as equally true, though perfectly bewildered by their disagreements? What could be expected, but that he should grow up without any fixed and decided principles at all? Just as well might he go a little further, and attend the schools of different denominations in rotation, and receive on every Sunday a confutation of his previous lesson. Let not the Churchman's child be thus abused, and cast on the stormy sea of opinion, without rudder, compass, or pilot, to direct his way. If we believe that the doctrines of our Church are those of Christ and his Apostles—that the order and worship of this Church are on the right foundation; that here piety may grow on as favourable a soil as elsewhere, to say the least,—then prudence would advise, even if consistency did not require, the furnishing of our schools with such publications, and the faithful teaching of such principles, as are approved by the Church, and breathe the genuine spirit of Apostolic times.

### THE EFFECT OF SEPARATING THE SCRIPTURES FROM THE CHURCH.

(From a Speech lately delivered in England by Dr. Douie, Bishop of New Jersey.)

It were easy to show from the Holy scriptures and from the ancient fathers, that the word of God and the Church of God were joined together of God, and therefore not by man to be put asunder; one is the witness of the other: What has been the effect of separating the scriptures from the Church? What has been the effect in Germany and Switzerland? Where are those who started on the principles of the reformation, yet separated themselves from the Church? Where are their sound religious principles? Where is their faith—what is it? I have lived in a land peopled by those who emigrated from this country. It is the fashion to call some of them the pilgrim-fathers—men who fancied themselves somehow straitened in the enjoyment of religious liberty—who, in the claim of greater freedom in God's worship and service, set out for distant shores, and planted themselves in a region now called New England. I enter not into the inquiry as to the character of those men—the justice of their complaints, or the motives for their proceedings. I will accord to them all that charity can ask. They went from here, as they thought and truly believed, the true followers of the Gospel of Jesus Christ, preaching, as they thought, the very principles of the reformation, but without a Church—without a liturgy—with no transmitted authority from God to minister in holy things—they were self-denying, laborious men. Almost the first thing they did was to found a college for the education of their gospel preachers.—They have every claim to our admiration for their devotedness to the cause. They denied themselves the comforts of life for the establishment of this institution: For a while it went on more or less according to their expectation; but after a time, the institution which they planted as a nursery for preachers of Christ, and him crucified, became, and was for years, a nursery for Unitarianism. Nor is that the worst.—They have gone far beyond the stage of incipient putrescence. The rankest enormities of doctrine are now rife among the descendants of the pilgrim puritans that ever feathered on the face of the earth. And the men who themselves forwarded the theological school at Cambridge [U.S.], and who boasted in themselves as Unitarians, amazed and terrified at the fruit of their hands, in Pantheism and Atheism, would be glad to see the institution crumbled into dust. This comes of the separation of God's truth from God's Church. To prevent the evil we must forbid the divorce.

### ROMISH WORSHIP OF THE VIRGIN MARY.

(From a Sermon by the Rev. H. H. Kennedy, D.D.)

The invocation of saints is contrary to Scripture, and unknown to the Church of the first three centuries. It is a Pagan corruption which gradually introduced itself into Christian worship in the dark ages, until it grew into so flagrant an abuse as almost entirely to obscure the worship of the one true God, and the invocation of the one Mediator between God and man, Christ Jesus. Volumes might be filled with the extravagant merits and powers attributed, and the blasphemous devotion paid, to the myriad Saints of the Roman calendar. But the most extravagant and blasphemous of all are the adorations offered to the Virgin Mary. The motherhood of the Pagan Cybele, the royal dignity of the Pagan Juno, the wisdom and valour of the Pagan Minerva, the loveliness of the Pagan Venus, the porphyry of the Pagan Diana, all are supposed to be united in her, and all are lauded in the same terms in which a Heathen Poet would have hymned the praise of one of these goddesses. She is saluted and invoked as Mother of God, Queen of Heaven, a Goddess, a Saviour, an Advocate, a Mediator, an Empress; her titles in short are almost beyond number. She has five yearly festivals: ten Ave Marias are said in the Roman Catholic Rosary to one Lord's Prayer; while the prayers addressed to her are such as evidently place her on the throne of the deposed Lord and Saviour of mankind. In the Velter approved by the Sorbonne, appears this prayer to the Virgin—"My only succour, my lips are bound to publish no other praises but thine. By thee the head of the serpent hath been bruised, the world repaired; thy power is boundless, unto thee I confess my sins, into thy hands I commit my soul.—Come unto Mary, ye which have thirst, pray unto her, that with her water she will wash away the filthiness of your sins." They also tell us that "although she be subject to God, inasmuch as she is a creature; yet she is superior to him inasmuch as she is his Mother." Hence they call upon her in a mother's right to command her son. And our Lady's Psalter, as they call it (a parody of David's Psalms) the name of God is expan-