

# 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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[Vol. I.]

## Poetry.

### THE BETTER LAND.

I hear thee speak of the better land,  
Thou call'st its children a happy band,  
Mother! oh! where is that radiant shore,  
Shall we not seek it, and weep no more?  
Is it where flowers of the orange blow,  
And the fire-flies dance in the myrtle groves?  
Not there, my child!

Is it where the feathery palm trees rise,  
And the date grows ripe under sunny skies,  
Or midst the green islands of glittering seas  
Where fragrant forests perfume the breeze;  
And strange bright birds on their starry wings  
Bear the rich tints of all glorious things?  
Not there, my child!

Is it far away in some region old,  
Where the rivers wander o'er sands of gold,  
And the burning rays of the ruby shine,  
And the diamond lights up the secret mine,  
And the pearl gleams forth from the coral strand,  
Is it there, sweet Mother, that better land?  
Not there, my child!

Eye hath not seen, my gentle boy,  
Ear hath not heard its deep songs of joy,  
Dreams cannot picture a land so fair:  
Sorrow and death cannot enter there,  
Time cannot breathe on its endless bloom,  
For beyond the clouds, and beyond the tomb,  
It is there, my child!

MRS. HEMANS.

### AN EPISCOPAL CHURCH NOT NECESSARILY ROMISH.

From an Address by the Right Rev. William Meade, Bishop of the Prot. Episcopal Church of Virginia, to the Annual Convention held in May last.

#### Conclusion.

It requires but little acquaintance with human nature to know, that there is something in it which strongly and too effectually inclines us, when placed in circumstances of opposition and hostility to each other in matters of deep concern, to extend our dislike of persons and parties to the opinions and principles they hold, and customs they observe, and going on from one thing to another, until we feel a reluctance to have or hold any thing in common. Thus the dissenters in England, who at first only desired a well regulated episcopacy, and some changes in the service, came gradually to loathe the office of bishop, and to consider all forms as deadening to devotion; while some churchmen began to question whether they were not departing further from sober truth, than the Romanists themselves. The extreme views of some churchmen, of whom we read, evidently looking towards Rome, must, I doubt not, be mainly ascribed to this principle in our nature. Under other circumstances, when danger of Romish power and corruption was more threatening, they have been found to abate not a little of their rigour.

Thus, when in the times of James the Second, there was real cause for alarm, lest protestant faith should suffer, we find both churchmen and dissenters laying aside, in a great measure, their differences, and uniting against the common foe.

We may see an exemplification of this in the Episcopalians of Ireland at the present moment. Although having some rivalry with other Protestants, yet it is as nothing compared with the contest, almost for life itself, with the Romanists; and in Ireland the semi-Romanism of Oxford finds no favour; scarce a taint of it having reached that Church. In Scotland, on the other hand, where there is little or no contest with Romanism, but almost entirely with the Scottish Church, which has ever been violently opposed to Episcopacy, it is acknowledged that Tractarianism is much more prevalent. The Continental churches also furnish another illustration and proof. Unlike the Church of England, whose chief contest for a long time has been with Protestant dissenters from her own body, they having little of this to excite them, have been engaged in a conflict with the doctrines of the Roman Churches, and therefore have never sympathized with them. From this, perhaps, as well as other causes, some of them have run into the very opposite extreme to Romish mystery and superstition; that is, into a cold, philosophic religion, not a little infected with infidelity itself. Some, indeed, out of an horror of this extreme, have of late rebounded towards Rome. It is affirmed that some hundreds, sick of the heartless German theology, and craving something which has more of faith, and awe, and mystery, have thrown themselves into the very bosom of superstition itself. I doubt not but this weakness of our nature, which is the source of so much error in opinion, and unhappiness in temper, and wrong in conduct among men, in all the departments of life, has had much to do in the cases I have alluded to. When men are removed from circumstances which stimulate it to action, it loses its power, and they obey the dictates of reason rather than of passion and prejudice. Thus, when our American forefathers met together for the purpose of organizing our Church, being, in a great measure, removed from those influences which operated in former times upon the minds of our English ancestors, although bound, as the very condition of honour on which they received the Episcopate, to make as few changes in the Prayer-book as possible; they, nevertheless, at once did almost every thing that had been wished by many churchmen for a long time in England, and very much of that which had been sought by the earlier dissenters. They made a variety of changes, which removed many scruples from pious minds, and greatly improved our service thereby.

Now, if it be asked whether the present much to be lamented tendency on the part of some in the English Church to Romish doctrines

and observances, is to be accounted for in this way, I answer, that its history shows that, in a great measure, it may be. I mean not to run into a too common error of ascribing the whole of an effect to one cause, which properly belongs to different causes. A tendency to certain errors is deeply seated in the human heart; from thence it sprung up in the Church of Rome, as it has been springing up in all times and in all countries, and under every form of religion. Something of it has been seen among all Protestant denominations, even while loudly denouncing the abominations of Rome. In Germany, such at one time was the estimation in which they held their symbolical books, coming chiefly from the pen of Luther, that many regarded them as divinely inspired, even as Romanists contend for the infallibility of the decrees of their Church; so that one of their most eminent divines asked, "What could be more just, than if God were to give to Popery a renewed power over our Church, since we have begun to take so much delight in its principles?" Who does not perceive the operation of the same tendency to extravagance in the devotion formerly manifested in England and Scotland to the "Solemn League and Covenant," the object of such superstitious reverence to some, and of such bitter sarcasm and unparading ridicule to others. Who does not perceive, even now, in our own land, in the extravagant estimate by some, not merely of baptism, but of the mere mode of it, and also in the mighty power ascribed to certain particular modes or places used to bring men to repentance, as an anxious seat, or a chancel, something of the very principle of Romanism, which attaches such magical virtue to the mere outward instruments which God has appointed in his church.

This proneness in man to magnify outward things, and to go about to establish a righteousness of our own by their use, and by certain acts of our own, as also a monastic spirit engendered within the walls of a literary institution, and cultivated by too much intercourse with the writings, not merely of the Fathers, but of the Romish Church, have had much to do with the rise and progress of the unhappy movement of which we are speaking; and yet I doubt not the other principle has had a large share in it. The circumstances leading to it establish the probability of this. Certain political movements, aided by combinations among the dissenting bodies, threatened injury, if not destruction to the established Church, and excited great apprehensions. Although improvement in the spiritual condition of the Church, and in the character of the clergy, and attachment to her services, and to what was distinctive in her principles, had been steadily advancing for more than half a century, still it was thought a more enthusiastic devotion to the Church was important for the crisis. This led to a combination which determined to inculcate the highest principles ever held in the church in order to rally around her such a zeal and devotion as marked the Romish zealots. Of course this could not be done without coming into collision, not merely with all the dissenters who were by these principles cast out of the pale of Christ's Church, but with the more moderate friends of the Church, who found themselves condemned as untrue to her principles, and even classed with her opponents. Controversy of course ensued, and the Tractarians soon found that, to maintain their views, they must condemn the reformers, and question some of the principles of Protestantism. As a result, we have witnessed from the very beginning a gradual approximation to Romish doctrine and ceremonies, though under the plausible plea of only going back to primitive doctrine and usage.

If it be asked, how shall we account for the sympathy felt by some in our own country for a party which has so disturbed the peace of the English Church, I answer, that besides the effect of those general principles which operate every where on the human mind, we are peculiarly tempted to favour them by that spirit of opposition of which I have been speaking. A sympathy with the English Church, whence we came, is most natural, and differences there will create differences here, by means of the increasing intercourse between us.

The relation also of our own to other churches in America, is one well calculated to tempt us to press to the utmost every argument which can be urged in its behalf. Entering later than others on any active efforts at spreading our communion through the land, from the very first we had to struggle against many opposing difficulties. Old and violent prejudices rose up against us, and for some time our progress was slow. God, however, has blessed our efforts, and during the last twenty years, great has been our success. It is to be regretted, that within the last few years opposition has greatly increased. I should be insincere and unjust, if I ascribed all the fault to our opponents. While I believe that the opposition has been, generally, far greater than there was reason for, and in some instances without due cause, and attended with much misrepresentation, I also think it has been, to a certain extent, sometimes provoked or increased by unwarranted claims on our part, and that we have no right to complain of what others sincerely believe to be, on their part, a defensive warfare, if it be conducted in a proper manner. Sincerely believing that our own Church is not merely sound in doctrine, but that in her organization she is more conformable to Scripture than any other, that she is, as thus constituted, in regular descent from the Church established by the apostles, we are bound to adhere to her, and must wish that all others would embrace the same; but if, going beyond this, and resorting, however sincerely, to a still stronger ar-

gument, such as our fathers did not use in order to induce others to unite with us, we deny them the name of Churches, and the right to covenanted promises, because they want one office which we have retained from the beginning, we must not be surprised at the effect produced on the minds of many who are doubtless sincerely persuaded that we are guilty of great uncharitableness.

To the adoption of this, and other high views put forth by the Oxford divines, the ministers of our Church in this country are much tempted, not only by the general opposition to our system, but by the unparading condemnation poured forth from pulpit and press, not merely on the theology in question, but on the whole Church, which is sought by some to be identified with it.

And now, supposing the correctness of the view taken of our liability to run into extremes through this infirmity of nature, let us inquire what salutary lessons we should derive from it.

Surely the sad proofs of its injurious effects furnished by history should put us on our guard. Let us then resolve, and often renew our resolve, looking to the Spirit of Truth for help, that we will seek for truth, and nothing more or less; and that, for the sake of differing from her opponents, or out of prejudice, we will never permit our feelings or judgment to be biased from the right way. Let us cultivate most carefully, that "Charity which rejoices in the truth." If any of those with whom we act are tempted, in a spirit of opposition, to go beyond what seems to be the sober truth, let us endeavour to moderate them, and never lose sight of righteous judgement.

Young ministers especially, in entering on their first Parochial duties, are in great danger of yielding to this temptation. Let them only be opposed in their efforts, let the Church be assaulted and misrepresented, and how soon may their minds be fired, their charity be gone, perhaps their ecclesiastical creed new modelled, and themselves and people plunged into controversy.

Those in particular who have entered our ministry from other sanctuaries, ought to be doubly guarded. Not only are they more likely to be the subjects of assault, but, in justification of the change they have made, are apt not only to adduce sound and sufficient reasons, but to go further, and find out more than is either necessary or true, thus involving themselves, and the Church of their adoption, in needless and injurious controversy.

Those ministers of religion who are engaged in the most responsible office of instructing the whole Church, through the medium of the press, have need of a double portion of grace to resist a temptation which besets them perhaps beyond all others. Upon them and through them, attacks will most generally be made from without, and great is the temptation to go too far both in defence and assault. The whole community, civil and religious, will judge of the character and principles of the Church from their exhibitions of it, rather than from any other, because none other are so subject to public notice.

Nor should I omit to say, that the bishops of the Church are not free from a peculiar temptation to this error. Set for the defence of the truth, as held by us, deeply anxious for the prosperity of their Dioceses, sympathizing with the brethren in all their trials, listening continually to the accounts of oppositions encountered—themselves often the subject of attack and misrepresentation—how liable are they to overvalue their own, and undervalue other churches, and thus adopt some views and opinions which, in an humble station, they once condemned.

Having thus spoken of the danger to which we are exposed, in one way, from the principle of opposition, I cannot conclude without a word of caution, lest you permit this same principle to lead you into error in another direction.

In our dread and hatred of the errors of the Tractarian school—in our firm and decided opposition to their system—we should beware lest we fall into the snare of slighting any good things because they have perverted them. There was never yet a sect so heretical in the Church of God, but which professed some good points in doctrine and practice with great zeal, and, indeed, sought to raise themselves in the esteem of men by being reformers therein, which, however, became corrupted in their hands.

Let us be on our guard, then, against slighting and neglecting any good things, because Tractarians claim them for their system. Their demands in this respect are very large, and if admitted, would leave nothing that is good for any other system. Sure I am that all which is really good, that is claimed for their system, belongs not properly to it, but to that very evangelical system which they faintly praise, at times, as having done something preparatory to the work of their own more perfect one—I mean the Gospel as preached by the Newtons, Venns, Scotts, Gibbines and Simons, and exhibited in the writings of a Wilberforce and Hannah More.

Let us, therefore, be yet more diligent in the enforcing and practising all that we have heretofore been taught. Do they, for instance, maintain that baptism is everything—that it absolutely confers a new moral nature, and makes us in a moment the sons of God in the very highest sense, and that a true religious education can only be based and conducted on this supposition—let us not undervalue baptism, but believe and act on the belief that this new nature is promised and pledged to us in baptism, though not only, and is to be faithfully sought for by the most diligent use of the nurture and admonition of the Lord. If I have not greatly misunderstood that system to which theirs stands opposed, the duty of religious education forms an inseparable and most interesting part of it, and I pray my brethren of the clergy, and all

parents, that they be more diligent than ever in their attention to this duty, seeing that the little ones be brought as soon as possible into the public temple, and there, amidst the prayers of the people, solemnly dedicated to Heaven, and thenceforth trained up for Heaven.

Do the advocates of this system maintain that it is better to preach less of doctrines, and more of ordinances, and forms, and duties; let us not be led thereby to neglect ordinances, and forms, but piously observe them, according to their divine intent; and as to practical duties, let us so preach the great and saving doctrines, as to show that they are to good works as the tree to its fruit—the fountain to its stream. Let us ever faithfully and most particularly enjoy every good work, remembering the Apostolic injunction, and "affirming constantly that they which believe be careful to maintain good works."

Do they mourn over the lost discipline of the Church, and sigh for the restoration of that primitive system, which is so impracticable by us, and so unsuitable to our times, and was connected with so much of error, let us rather faithfully enforce that which is practicable and suitable, and deter and debar from the solemn ordinances the unworthy.

Do they enjoin and practice bodily austerities, and upbraid others with the neglect of the Cross of Christ; let us, without making a righteousness of these things, see that we preach and practice self-denial, temperance, simplicity, economy, charity, and every Christian virtue, many of which are, indeed, but too much neglected in this self-indulgent age, but which will never be rightfully performed, so as to please God, on the self-righteous principle of the Romanist or Tractarian, borrowed as it is from the school of the Pharisees of old.

In thus seeking to find out and embrace the truth, and nothing else, may we, in answer to humble prayer, be enlightened from above with just views of religion, and assisted to perform every duty required in such a manner as shall be accepted, through the merits of our blessed Redeemer.

#### THE MORN OF THE DELUGE.

Imagine the horrors of that morning, when the sun arose, for the last time, on a world soon to be overwhelmed in ruin and destruction. Rising, perhaps, enshrouded with mists, it spread a red and lowering aspect, and an ominous glare above the tops of the Eastern mountains. All nature was silent—not a breath was heard; not a zephyr fanned the air, not a leaf trembled to the breeze; not a voice broke the solemn stillness. It seemed as if all creation—as if the powers above, and powers beneath—were waiting in breathless expectation, to behold the fearful issue, and to witness the awful display of retributive justice, which the Omnipotent was about to make. During this period of suspense, behold yonder group crossing the extended plain, and directing their course towards the ark. Imagine the feelings of Noah and his family at this juncture; about to be separated from those whom for years they had known and conversed with; some of them, perhaps, were related by blood; and between whom and the younger branches of the family strong affection might exist. No more are they to behold their faces; no more are they to mingle in their society; no more are they to blend their sympathies, no more to enjoy the endearments of friendship. Keen must have been their feelings in such a moment as this—acute their sensibilities—while, looking over the face of creation, and contemplating the lovely scenes around them, they reflected that, in a few hours, all would be one watery waste—one ocean without a shore; while friends, and neighbours, and acquaintances would be hurried beneath the remorseless wave; yet, with this mournful feeling there would mingle those of a more pleasing nature, and, as in the most cheerless season, when an universal gloom overspread the face of nature, even then the sun will at successive intervals, dart his enlivening beams through the thick and intervening mists, and, for a moment, gild the dreary scene with his radiant glories; so may we fancy the bright dawns of hope would flash upon their souls, and the pleasurable feelings of gratitude thrill through their bosoms, when they thought of their own security, and of the happier fate in reserve for them.

#### LETTER FROM THE HOLY LAND.

My dear . . .

I did not, as some travellers, date lots of paper at the Pyramids, to be filled up at leisure, but I resolved that I would send you a letter from Jerusalem. I profess not to enter upon descriptions of scenery, too often indescribable, nor attempt to impress others, while I am scarcely able to define my own feelings; you will not look for effusions from me which are abundantly to be found in recent publications. From my letters to . . . and . . . and . . . you have heard what route I have been travelling since I left England. I very often wished you had been along with me, the companions I had, though kind and agreeable as gentlemen, were still not those who could enter into the feelings with which I visited scenes of interest from sacred history. I shall, however, look back upon my tour on the Nile with much pleasure, now that it is become a reminiscence, and the tediousness has passed away.

Travelling in Palestine is varied and interesting, though the country is with few exceptions, devoid of those magnificent architectural remains which are the boast of Egypt and Nubia. The sacred recollections which crowd around you here, prevent all unfavourable comparison. The mode of conveyance is so different from any thing met with in Europe, and altogether the life one leads so peculiar,

that much of the fatigue and annoyance is forgotten in the novelty of the scene. All that is needful for the traveller's comfort must be carried with him, from the tent down to skins of water, and even fuel; so that my retinue of four camels, or other beasts of burden, with all the attendants, while certainly respectable in appearance, has been fast consuming the contents of my purse. A carriage of even the rudest form I have not seen in the country: all agricultural pursuits and implements are most primitive, and I am at a loss to convey an idea of the rudeness of all mechanical work. The man who makes an article, often cannot repair it. I paid to-day more than two shillings—the price of a tin teapot—to have the spout re-soldered! In the cultivation of land, a rude plough just passes over, and the seed hastily scattered is left to produce a scanty crop: enough to sustain life is all that is desired; abundance, at the cost of labour, is not cared for.

These remarks on outward things apply to the state of the mind within: it is an absence of mental energy. The ignorance and superstition here is not equalled, I suppose, in any other civilized land. Yet the history of the past is traced by many proofs of daily occurrence. Hills now barren show by their terraced sides that once the vine was cultivated on them; mounds now only affording scanty herbage for goats to browse, are seen to have been once sites of towns and villages, the scenes of domestic happiness. But for the knowledge that the curse of God is brooding over all, none would be able to account for the present state of things—history would not be believed. I daily seek for comfort in the thought that, as regards Palestine, "old things" are passing away—and I long for the time when all shall have "become new;" then this will be a delightful land. At this time, I must in candour say, I do not desire to remain. I could joyfully labour here as in an appointed sphere of usefulness; but the former "perfection" and "joy" exist not. As I walk along, I could weep. Jerusalem makes the heart sad. I do not think I ever felt so galling a pang, as the other day when rudely forbidden by some of the lowest class of Turks to approach a gateway leading to the site of the Temple: they were rude to me, a Frank; a Jew they would have insulted or struck, had he dared venture. And it was for this people I burned in their own land, forbidden their own possession! They pay the Turks, to let them occupy, for a few hours on Fridays, a space before the outer wall, there to pray and weep. My words are insignificant; but "thine inheritance is turned to strangers" . . . "servants to rule over them." . . . O Lord, behold our reproach!

I trust, all this will shortly end. The Jewish mission is prospering, and confers a benefit on all, even on such as will not listen to its voice of truth; because by contumacious the Jews, it raises them in public respect: this one of the most rigid confessed to me. In consequence of England and Prussia taking their part, they are now "looking up." Would that they were so in a spiritual sense! But you are aware how difficult their position becomes, as soon as they enquire for, or even lend an ear to, missionary instruction—Cast out from their own body, before they have furnished sufficient warrant for reception and baptism, their *breath* becomes an uncertainty. Thus lately upwards of thirty were at once excommunicated by their Rabbi, because willing to inquire what is the truth. The funds of the mission, of course, are not adequate for supporting all who would thus be thrown upon it; and a too ready reception would, it might be feared, not promote a *sincere* profession. There are about twenty-five baptized Christian Jews: the lower class are taught a trade; those of the better, present a difficulty on this subject. The trials and the patience of the mission are equally great.

This morning I spent among the Jews, visiting schools, synagogues &c., also sewing and saluting the chief Rabbi of Jerusalem, a venerable, polite old man, seemingly unconscious of his high station as the Chief of all the Jews in the world—so we may consider him. While other travellers are gazing on monkish relics, and hear stories about them which have no foundation in truth, to me the Jews are the worthier antiquity. You would blush for shame, could you behold the baseness, impudence, and superstition daily exercised by the Christian sects here in the sight of Jews and Moslems. The avidity with which travellers run after the *wonderful things* here exhibited, brings down contempt from those towards whose enlightenment our efforts are due. Were it not too painful, we might smile at the absurdities thus encouraged. What think you of the "bottle of Egyptian darkness" preserved at Bethlehem? or, as they say there is in Jerusalem, "the sword that Balaam wished for?" Lord Nugent saw in Spain "one of the ravens (so said) that fed Elijah." But enough. At Rome one is made to smile; here we weep.—

I resume my letter after leaving Jerusalem. The Holy Sepulchre was the last object I visited. I walked through it in silence and shame. I did not like to omit seeing what is shown, and yet I could have wished not to have brought away so painful a remembrance as I now must connect with it. In the space of one building, localities are crowded together in such a manner as reason denies and Scripture does not warrant. Alas, those who neglect the latter, are not the more likely to consult the former. All Europe laughs at the absurdity: but Christianity suffers for man's folly.

On my way back to my lodgings, I mounted the roof of the Governor's house, to catch a farewell of the site of the Temple. There, standing on a high wall immediately over the great square, I looked into and upon all which is held too sacred for the infidel to approach;