

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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ROMANS XIV. 7-9.

O, loved! but not enough, though dearer far,
Than self, and its most lov'd enjoyments are;
None duly love thee, but who, nobly free
From sensual objects, find their all in Thee.

My reason, all my faculties, unite,
To make Thy glory their supreme delight;
Forbidden it, Fountain of our brightest days,
That ought should rob Thee, or usurp Thy praise.

My soul, rest happy in thy low estate,
Nor hope, nor wish, to be esteemed, or great:
To take thy impression of a will divine,
Be that thy glory, and those riches thine.

Confess Him righteous in His just decrees,
Love what He loves, and let His pleasures please:
Die daily—from the touch of sin recede;
Then thou hast crowned Him, and He reigns indeed.

(From Selections by the Rev. B. W. Nowl.)

INVITATION TO UNITED PRAYER,

For the outpouring of the Holy Spirit, on
Wednesday, 1st of January, 1845,—being
the first day of the New Year.

[The writer of the following has, for a series of years, issued an address some time before the close of December, inviting his fellow-Christians to union in prayer for the outpouring of the Holy Spirit; it reached us too late for insertion previously to the commencement of the year, and the purpose of contemporaneous prayer is therefore not what induces us to publish it; but the considerations adduced by the pious writer will furnish matter for devout and profitable meditation at the time this paper shall reach our subscribers, and may stir them up to prayer which even at that period will not rise less acceptable to the throne of grace.—Ed. Breeze.]

Dear beloved in the Lord,—It is with feelings of grateful thanksgiving to our Heavenly Father, that I now, for the ninth time, renew my annual invitation for a general concert for prayer for the outpouring of the Holy Spirit, which, by Divine permission, will be held on the first day of the New Year, Wednesday, January 1, 1845.

Upon entering upon so spiritual a service, it will be well to bear in mind that striking passage in the 59th chapter of the Prophet Isaiah,—"Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

For, whilst this Scripture shows us the Lord's readiness to hear our petitions, and his ability to grant our utmost desires, and thus encourages us to draw nigh to a "throne of grace," it will lead us to do this with a deeper sense of our manifold infirmities, with a humble confession of our individual shortcomings, and with a personal application to that "precious blood," which cleanses from all sin.

Thus it was that holy Daniel offered up his prayer. First, with humble confession, and then with earnest supplication.

And, surely, at this time such a course is peculiarly requisite, to give us that confidence in prayer, without which it cannot be effectual.

For, without referring to those open transgressions of the ungodly, for which "the Lord is angry with them every day," consider the present state of the Church of Christ. Who that compares his own personal religion with the standard laid down in the word of God, but will be ready to smite upon his breast, and say, with the publican, "God be merciful to me a sinner?"

For reflect upon the description given of the ministers of Christ, and of the trust reposed in them. They are called "men of God," "Ambassadors for Christ," "the glory of the Churches;" they are "in Christ's stead;" they are set as "examples of the believers in word, in conversation, in charity, in spirit, in faith, in purity;" they are "put in trust with the Gospel;" they "watch for souls, as they that must give an account;" and such is their love for their Divine Master, that "they count not their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they have received of the Lord Jesus."

Such is their high and holy calling. Who that ministers before the Lord, when he compares himself with this standard, will not feel as the prophet did when he said, "Wo is me! for I am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." (Isaiah vi. 5.)

Then mark the description given of the Lord's faithful people. They are "the salt of the earth," "the light of the world," "a city set upon a hill;" they "have their conversation in heaven;" they are directed "to hold forth the word of life in the midst of a crooked and perverse generation; to be followers of God as dear children; to walk in love, as Christ also has loved us, and given himself for us; to be "as servants who wait for their Lord that, when he cometh and knocketh, they may open unto him immediately."

If it be asked, where shall we meet with Christians of this scriptural standard? will not the most devoted among the Lord's people be ready to say, "My leanness, my loanness, wo unto me! the treacherous dealers have dealt treacherously." (Isaiah xxiv. 16.) How necessary, then, is it, when we enter upon this spiritual service, to bear in mind the Scripture to which I have referred.

For the new year approaches under such interesting circumstances, as may well call forth our most ardent prayers. Thus, through the good providence of God, there is at this moment peace throughout all the world. The Sovereign Ruler of the universe, also, has given to our Gracious Queen so large an extent of territory, and such a commanding influence among the nations, that there is scarcely a portion of the habitable globe, into

which either our Christian missionaries, or the pure word of God, may not find an entrance. Such is the present position of the British empire, so peculiarly favourable for the spread of Divine truth.

Further, whilst in England there are, alas, many things, as noticed in former addresses, which, to use the words of the Prophet Ezekiel, "are for a lamentation, and shall be for a lamentation," still the new year will come in under these encouraging auspices: that there is a general feeling amongst the influential orders of society, that the prosperity, if not the absolute safety, of our country depends upon diffusing sound scriptural religion among the working classes; raising their moral condition by encouraging them in habits of industry, temperance, and frugality; and in promoting their general comfort by shortening their hours of labour, improving their dwellings, and assisting them in husbanding the resources which their own good conduct may supply. Various steps have been taken for carrying these benevolent sentiments into effect. May we not expect that these plans, if the Lord be entreated, may prove the germ of far greater blessings? that they may produce kindlier feelings among all classes, a closer union among the members of our Church, and especially a greater readiness to receive the glorious truths of the Gospel of Christ?

In Scotland also the dawn of hope appears. For whilst at the close of the last year, we had but to lament a disruption in the Established Church; during this year, we might have seen the General Assembly of those who left her communion, meeting in a truly Christian spirit, without using any reproachful words against their brethren, but, in deep abasement of heart, humbling themselves before the God of their fathers, for their own personal shortcomings, and for the low state of religion throughout the land. Surely this is a favourable sign—for if humility be the soil in which Christian love flourishes, may we not hope that this lowly spirit, if earnest prayer be made, will lead to a fervent desire that every separating cause may be removed, and that all who believe in the Lord Jesus Christ, may, as his disciples of old, "be knit together in love" and brotherly union. Oh! that it may be thus, that he "who devises means, that his banished ones be not expelled from him,"¹ would yet so unite the two Churches, that they might, like Ephraim and Judah, be "as one stick in the hand of the Lord."²

In our sister land, also, more pleasing prospects appear. Those "Monster Meetings," as they have been termed, which last year distracted the country, are now no more; and, by the blessing of God upon the Society for Educating the Native Irish in their own Language, and other Religious Institutions, a deep impression has lately been made in several places, and a great desire produced for the holy Scriptures, and for the faithful preaching of the Gospel of Christ.

The cause of God's ancient people also is assuming a more interesting state. The influx of the Jews into the Holy Land has been very great of late. There is no more room in Jerusalem for them, and they have already spread over a part of the Turkish quarter. The numbers of inquirers after the truth are increasing. Some have been publicly baptized under most trying circumstances; and permission has been granted, to erect our Protestant Church in Jerusalem; the building of which will be again resumed. Added to these tokens of God's returning favour to his people, the Sultan has issued a decree, withdrawing in some cases the punishment of death from those who renounced Mahomedanism, thus abrogating to that extent the laws of their Prophet, and this in the 1260th year of the Hegira!

Such are the circumstances with which the new year approaches.

Do not these favourable tokens afford powerful reasons for our again uniting in fervent prayer for the outpouring of the Holy Spirit, and for doing this under a sense of our own manifold shortcomings with humble confession of our sins, and with earnest supplication, that nothing may separate between God and us; but that having all our sins put away "through the blood of the Lamb, and our souls clothed with his perfect righteousness, we may "draw near to the throne of grace with a true heart, in full assurance of faith," remembering that the Lord has said, "Open thy mouth wide, and I will fill it;" "Ask what thou wilt, and it shall be done unto thee?"

Allow me then to renew my annual invitation, and to request all who love the Lord Jesus in sincerity, to commence the New Year, by uniting in a general concert for prayer for the outpouring of the Holy Spirit, on Wednesday, 1st of January, 1845.

The following suggestions are respectfully offered, to assist those who are desirous of a similar union:—

1st. Let Christians follow the example of our blessed Lord, (Mark i. 25,) who rose up a great while before day for secret prayer. Let them thus secure the blessing of him who says, "Pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly."³

2d. Let them call upon the Lord in their families, for his Spirit to be poured upon themselves and their households, their neighbours, their country, including Great Britain and Ireland and our colonies, the ministers of the Lord, the Churches of Christ, the remnant

¹ See the published Reports of the General Assembly of the Free Church of Scotland, in May and August, 1841.
² Ezek. xxxvii. 10.
³ See their Reports, particularly that of the Irish Society for 1844.

of scattered Judah and outcast Israel, and upon the Gentile world.

3d. Where circumstances will admit of a Morning Service, let the congregation be assembled, and, in addition to the appointed prayers and a suitable sermon, let all who are devoutly disposed partake together of the Supper of the Lord—or, as may be more convenient, let the whole congregation meet in the evening for public worship, and let an appropriate discourse be preached.

4th. Let the ministers of the Lord meet on the following day, with their brethren of their own communion, in earnest prayer for themselves, their flocks, the whole body of Christ, and the world at large; and then especially consult together upon the most effectual means for hastening the coming of the Lord's kingdom, and particularly for the continuance of such a general concert for prayer, that the year may proceed according to this devout commencement.

May the Lord accompany these means of grace, or such others as may be adopted, with his abundant blessing! Oh! may it indeed be a season of special refreshment from the presence of the Lord!

Let this be the prayer of all who read this paper; and as the new year is now approaching, it would be a great kindness if those who approve the object, and have influence over the press, would republish and circulate this invitation, which any one, into whose hands it may fall, has full permission to do.

Peace be with all who love the Lord Jesus in sincerity!

Thus prays their affectionate brother,
And servant in the Lord,
JAMES HALDANE STEWART,
St. Bride's, Liverpool.

WANTS AND ERRORS OF THE TIMES.

[From a Charge by the Archdeacon of Sarum, the Ven. Samuel Wilberforce, delivered at St. Saviour's, Southwark, on the 23rd of November last.]

After adverting to the recent Acts of the Legislature for the formation of new parishes in over-crowded districts, and for the appointment of parish-clerks in Deacon's orders, the Archdeacon proceeded to point out how the increase of population and of competition had wrought a gradual alteration in society, both in rural and town districts; in which the clergy had lost that hold which they ought to have upon the vast body of the poor and destitute, and upon the middle classes—the peculiar feature of our national strength. Various remedies were proposed—open churches, varied services, appeals to the eye and ear, processions with chanting, the restoration of Church discipline, more church accommodation, and the like. The Archdeacon proceeded—it is not, perhaps, too much to say, that none of these will altogether reach the leading want of all. We want to be, and to be felt to be, the Church of this nation. To effect this, no mere improvement in details will suffice. We must have within our body the instruments of more vigorous and united action, and we must gather into our own communion more widely the spiritual life of the people. Do we not, rather than churches, want labourers—men of inspiring self-devotion, through whom we may act with energy upon the mass of ignorance and of vice round about us? No one can doubt this, who will read the reports of the City Mission or the Metropolitan Visiting Society. The important and useful scheme of lay visitation, now bringing into operation by the Bishops of this diocese and of London, can be accounted only a temporary substitute for some more complete action of the Church herself in this direction, through her own proper instruments. Possibly our want here might be supplied in great part by a large increase in the number of deacons, drawn from other classes, as well as that which now supplies this order; who, though not having passed through our universities, should not be altogether excluded from the priesthood, but admitted to it when they have "used the office of a deacon well." And to these might perhaps be added, under the Bishop's license, an order of laymen, who, without abandoning their worldly calling, might visit the sick and ignorant, instruct the young, and partake in all those acts of a mingled spiritual and charitable nature which are not by the constitution of the Church reserved for those in holy orders; for, by such addition to our ranks, we should take a step that would tend greatly to gather into our communion the mass of our people. How many are now driven into separation, because they have an earnest longing to declare to other souls the message they have found to be salvation to their own! How many of the lay sons of our Church would rejoice to join in her acts of mercy, but under her express commission, with the prayers of their Bishop and the sanction of their pastor! What a new strength would herein be ours! There could surely be no more practical proof that our Church was not the Church of a class, but of the nation—no more real protest against the mischievous delusion, which still clings too closely to us, that the clergy form the Church. Never, certainly, until this error is thoroughly extirpated—until our laity occupy their true place and influence within our common body—can we hope to gather in again into one common fold the fulness of our people.

Out of the deadness of the 18th century, our fathers were allowed to rouse the slumbering spiritual life of England; and faithfully, amid obloquy and scorn, they did their work. The great doctrines of God's grace, the very sound of which had almost passed away, were heard again on every side. To us it was given, in our day, to enter into and to perfect

their labours, and bear our special witness for the common, as they had borne theirs for the individual, life of Christian souls; to heal divisions; to join together bone to bone, and sinew to sinew, by prophesying to them in the Word of God. That such a work has been going on—that it is now being marred and wasted—which of us can doubt? It has led to the denial of our old truths, not to adding to them their true perfection and completeness; to casting thanklessly away God's past gifts, not to enshrining them in fresh gain; to going back to old superstitions, not to opening to us freer and wider realms of truth. It is taking some few back to Rome's corruptions; it is darkening and debasing the faith of others; and, yet further, for the mass it is, we fear, preparing the beginning of another and most dangerous re-action. He must surely have dull or inattentive eyes who sees not many symptoms of the turning of that mighty tide which has lately set so strongly with our

Anglican, and for those great truths of doctrine and order, of which through God's good providence she has long been the appointed keeper. There is rising among our laity an angry irritable temper as to the holy offices and institutions, than which none can be more fraught with danger to the truth of God amongst us, and to our common Church. Let us beware, my reverend brethren, how we stir it up. Evil as it is in itself, and springing, in some instances at least, from unworthy motives, it is in others based upon the righteous resolution of resisting the return to ancient error, the loss of precious spiritual blessings, the darkening of the light of Christ, to set up in its stead the earthly fires of priestcraft and superstition; and if this be its source, it is plain that it can be met successfully, not by violence and angry blame, not by an obstinate adherence to things in themselves utterly immaterial, but which are now most unhappily identified with real evils; but only by love and gentleness, by the union of undoubted faithfulness to Christ's pure word and doctrine with a yielding gentleness towards opposers in all lesser matters. For these, my Rev. Brethren, I firmly believe it is not yet too late. They may, under God's blessing, stay the rising of those waters which otherwise would, in their headlong violence, devastate our land. They may preserve unshaken—they may (where there is unhappily need) give us back, the confiding, trusting love of the religious laity. They may even, of God's mercy, knit again in one our broken and divided people. And of those who have so manifestly helped or caused this dangerous reaction, and who now profess openly their sympathy with Rome, and not with England, how, my Rev. Brethren, shall we speak? Surely they are to be spoken of amongst us "even weeping."

For how few soever out of our whole body may be tempted to this step—and I believe they will be found very few—surely in them it implies a fearful working of the spirit of falsehood. The causes which at first severed our Church from Rome, remain altogether unremoved; those perilous corruptions of the highest truths which forced our Reformers to come out from her, as for their lives, continue still within her, and disfigure her communion; and however, therefore, we may deem of those to whom the truth of Christ has never otherwise been made known, what can we think of those, who being placed by God's good providence within this branch of His holy Church, go over willingly to the blindness of those self-chosen errors? Surely, whatever may be their attainments or their zeal, we must think and speak of them as men given over to a great delusion. Nor is it difficult to trace the course of such a temptation, or the fall of such unhappy persons. At first they probably had as clear a view of the evils of these pernicious errors as any; but certain other features of the Roman system possessed attraction for them; and if on these their minds were left to dwell, what was this, in truth, but dallying with temptation?—what but tempting God to leave them to the darkness of their own spirits? And what must be the course of those who thus run into temptation? Day by day they feel less repugnance to these perversions of God's truths; the mind will soon begin to love the errors which it wilfully endures; for, one after another, glosses are discovered, and palliations urged. The worship of the Virgin is, after all, but reverence; the dogma of transubstantiation is but a declaration that the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's supper; the doctrine of justification by works is but the necessity of sanctification; and so the conscience is lulled to sleep, and the moral sense perverted, until the power of perceiving truth is lost, and error is wilfully and deliberately chosen. Surely the rule of circumspection and watchfulness should dictate to any one whose mind was ever moved upon these points, the bounden duty of keeping at the greatest distance possible from the opportunity of such delusion—of honestly remembering from the first the deep pollutions of faith and practice of which Rome has plainly been convicted. From the first, let such an one remember, that he who chooses her system must choose it altogether. She well knows how to lure on her victims, and promises them, therefore, as their baits, glosses, and relaxations, doctrines modified and practices reformed: but once let them join themselves to her, and they will find that in all essential points she is what she ever was, and that they too, like the rest, must be bound by all the decrees of the Council of Trent, and believe, without questioning, all the creed of Pius IV. As bearing upon this subject, I would venture to say, one word on a custom growing up in some quarters of adopting without suspicion, for private and personal use, the standard works of Roman Catholic devotion. To many minds such a custom cannot fail to have been a snare. Unacquainted as they are with the details of

our protest against Rome, they place themselves in certain peril when they thus unaware expose their spirits, in the unguarded attitude of worship and devotion, to the alluring influence of what is, in truth, a most cunningly-devised and well-compact system. Even if their faith be not directly shaken, it by no means follows that they have received no injury. To say nothing of drawing back to the notion of the worthiness of our own good works, alms-giving and repentance—of the co-operation at least of our tears with the blood of the only one sacrifice—and of the merit of sacramental observances—there is a tone of morbid feeling that pervades these writings, which is most ensnaring, while it would prove a poor substitute for the tone of manly devotion which to so high a degree marks the character of what Bishop Jebb has well termed "our home-spun divinity." To keep afar from such delusions is our only safety.

NO SACRIFICE, NO ALTAR IN CHURCH-OF-ENGLAND WORSHIP.

[In the year 1799, when the P. E. Church in the United States had not yet as has since been done, substantially adopted the 39 Articles, the General Convention appointed a Committee to draw up a body of articles during the session, which necessarily could not allow them a great deal of time for deliberation. The articles were drawn up, and to them the following remarks apply. They were never adopted.—Editor.]

In order to show the importance of the exercise of great care and deliberation, in any measure which may affect Christian verity, the author will here notice, that an important doctrine of the Church of England was unwarily affected in the body of the articles, by the introduction of a single word. It was "priesthood," as applied in the ninth article, to denote all the orders of the Christian ministry; and not confined to the order of presbyters, as in the established ordinal, of the former of which there is no example in the institutions of the Church of England.

It is well known, that the English reformers took care to show, that they did not mean to identify the names of the Christian ministry with those of the Jewish priesthood. Although they retained the name of "priest," which is *πρεσβυτερος* (or "presbyter") with an English termination, and in the Roman Catholic Church had stood alike for that Greek word and for *επισκοπος*, yet this Church having in Latin adopted the word "sacerdos," the last was carefully avoided by the reformers, and "presbyter" was put in its place. It would have been in harmony with this, if the article in question had applied "priesthood" to the single order of presbyters. But it is applied to the three orders collectively; which is another matter. To perceive the effect, it is only necessary to suppose the said ninth article translated into Latin: in which case, if the word "presbyteratus" should be used, it would be wide of the intended sense. On the other hand, if "sacerdotium" should be taken, the innovation would stand confessed. This would have been agreeable to the theory of the individual clergyman who drafted the articles; but the rest of the committee are here believed to have been unaware of it. The above fact is recorded in order to show, that if ever the doctrinal system should be reviewed, it should be done under some other circumstances, than during the hurry of conventional business. In short, the review should be made by select persons, taking due time for so important a measure. After this, the only thing left for the Convention, should be the adoption or the rejection of what had been so prepared. This would be as near as circumstances permit, to what was done in England at the reformation. It is not here designed to charge any other fault on the articles proposed. They are, in substance, what is contained in the thirty-nine Articles, without any superaddition, except in the particular stated. But the remarks may serve to show, that in the work of clearing that code of what may be thought unnecessary positions, there is the danger of admitting some novelty, more fruitful of controversy than what may be done away. In the present instance, the novelty introduced is susceptible of the construction, of obtruding on the Church the notions of "sacrifice" in the strict and proper sense; of "altar," as the place of it; and of "priest," as the sacerdos.—From *Memoirs of the Protestant Episcopal Church in the United States, by the Right Rev. Wm. White, D. D., Bishop of Pennsylvania.*

CERTAINTY OF SUCCESS TO MISSIONS.

As one series of predictions leads us to expect with perfect confidence, that the world shall eventually be converted, so the other intimates that Christians will be employed to convert it. But if the world is to be converted, and if Christians are to be employed for its conversion, then sooner or later missions must have the most ample triumph;