## poetry.

THE CITY OF THE SKIES. BY THE REV. GEORGE BRYAN, M. A. Rev. x. 21.

I saw the city of the skies;
And oft by faith-light gaze
From earth towards the great sunrise Of everlasting days, And ponder 'mid the glittering domes And spires of our eternal homes

It seems as if on mountain-height I walked, attent to view Jerusalem, spread out in light, And made in all things new And holy for the pure in heart To dwell in, and no more depart.

Far off, up in a silver clime, The sainted city lay, Blazing in bright worlds not in time, And not to pass away, Like earth and its revolving spheres, Corroded, and grown dim with years.

'Twas founded deep in sacred ground, And walled with Jasper high, To shine on heaven's remotest bound, And down the steepy sky
To earth, where man may see the ray,
And traverse back its glorious way.

'Twas not alternate day and night, No hands a teople rear:
The Lamb is the perpetual light
And temple everywhere;
And the archangel's path were dim
That sees not, and adores in him.

And crowds have passed the pearly gate, Who walked our earth before; One with the great Immaculate, And in his arms borne o'er Destruction, through the misty skies And in air,\* to Paradise.

And millions yet, from many lands,
Shall brave the stormy strait,
Press on with suppliant hearts and hands,
And meet at Zion's gate,
'Mid angel-groups, come forth to greet
Them, safe on heaven's pure golden street. And ne'er within the Jasper wall,

While endless ages roll, Shall foe assail, or shadow fall On body, spirit, soul;
All wrapt in the divine employ
And promise of those worlds of joy. Hattoft, Jan. 1, 1845. [ Church of England Magazine.]

\* Eph. ii. 2. THE CLAIMS OF THE CHURCH SOCIETY.

A SERMON

PREACHED BEFORE THE PAROCHIAL ASSOCIATION OF BELLEVILLE, IN CONNEXION WITH THE INCORPO-RONTO, IN THE PARISH CHURCH OF ST. THOMAS, ON THURSDAY, 1ST DAY OF MAY, 1845, BY THE REV. JOB DEACON,

AND NOW PUBLISHED AT THE REQUEST OF THAT ASSOCIATION. 2 Cor. viii. 10, 11.—And herein I give my advice; for 2 Cor. viii. 10, 11.—And herein I give my advice, this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have

It will not, my brethren, be necessary for me on the present occasion, after the eloquent sermon addressed to you last evening on the duty of contributing to the wants of the Church, to do more than supply a few observations, not necessarily then coming within the scope of the preacher's argument, and which, if inthe ordinary limits of a sermon.\*

But first, let me remark, that although the cau which St. Paul pleaded was for the relief of the poor usefulness, and ministrations of our Church throughso much earnestness and ability was the nourishment of men's bodies, whereas that for which we plead is for the sustenance of their souls. And as the unity of the Church was greatly promoted by the former, we need not, surely, hesitate to take such an example, though somewhat different in kind, (as before intimated,) as a text from which to deduce some observations that may prompt us to contributions in aid of

This Society was formed, as you are all well aware, rather more than two years ago; for you have already contributed towards its funds, after having heard anni-Versary sermons advocating its claims upon your sense

Being called upon to present myself before you on of our Bishop throughout the Diocese, are to be carefully appropriated for various purposes; - for the supplaces,—the support of widows, orphans, and super- their control, they have been compelled to forego. innuated clergymen,—the circulation of the Bible,

full of rank weeds if neglected, without due, if any, velling amongst them,) to cultivate their minds, and ministrations they are now so far distant! by early religious instruction to subdue the noxious But if, in addition to such privations, it should

The Rev. Wm. Macaulay, Rector of Picton, had preached

comparatively speaking, as may be seen on reference no religion at all in Western Canada!

Not a few of the emigrants from Great Britain and Ireland are thus deprived, or have deprived themselves, of the privileges they formerly enjoyed, of worshipping at such altars as they did in their native land; and not duly considering the dangerous consequences of promoting or encouraging schism, they occasionally mingle with the popular or prevailing sect around them. In process of time their Church services, their Liturgy and Articles, are first questioned; then assailed with epithets of formality and lifelessness; until at length, solely from the want of the holy ministrations of our beloved Church and in conformity with the feelings of the prevailing or popular sect of the day, they become not only estranged from, but actually hostile to, that Church which had watched over them in early years, had received them as her members by the sprinkling of the consecrated waters in the sacrament of baptism,-had prayed, by her chief minister, for their confirmation in all their good poses? promises and habits,—had probably administered to them those consecrated and holy elements of the body and blood of Christ, by which their souls were strengthened and refreshed, and that would consign them, did circumstances and their own expressed wishes admit of it, to their mother earth, in the sure and certain hope of the resurrection to eternal life. But they thus became unwary and unstable. They forsook their early and first love, and, pleased with the novelty of a popular or prevailing system of religion, they are lost to the Church, and are either enthusiastically indulging in this novelty, or are on the downward road to fanaticism and infidelity.\*

Such would not have been, -such will not be, -the case, if Missionaries or ministers in connexion with the Church had been, or can be supplied. This is cese of Toronto has in view. "And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.'

Let me, in the second place, observe, that the efforts made, and now making, by a class of our fellow the Apostles' Creed,\*-minister and people standing cluded, would have extended his discourse far beyond the control of the control o se for upon your liberality.

saints, whereas that to which I am about to direct and of the natives of this, to whom reference has been their portion, and so completed the whole, as a Your attention is to increase and extend the influence, already had, finding themselves so far removed from rule of faith, during the time that they tarried at the temples in which they had worshipped, and so Jerusalem, according to the Lord's command, awaitout this extensive Diocese, yet the zeal and earnest- lonely and cheerless in the absence of those beautiful ing the promise of the Father,—to wit, the descent hess which he manifested on the occasion should, so and scriptural Church services in which they had been of the Holy Spirit. It is not necessary to press far from checking our efforts in so laudable and praise- accustomed to offer up their prayers and praises to the worthy an object as the one referred to, prove a stimulant to all his humble successors in the Christian mihearing the sound of the Church-going bell to sumquoted by early Fathers, attested by the Bishops nistry; inasmuch as that for which he pleaded with mon them to the house of God,—having no minister of the Church, and confessed to by Martyrs. Twice of the Church to teach and to preach to them the glad each day, at least, it has been the custom of the tidings contained in the everlasting Gospel, -have Church to repeat it, and by it she has taught her sons been, and are now, straining every nerve, and putting the words of the everlasting Gospel. Those who forth more than their means would justify to remedy could not read, and were little skilled in retaining these, to them, so grievous privations. They are not what they heard read, -as is a commoner case even checked nor discouraged by the difficulties which in- now than many imagine, -were less burdened by this tervene; but, as the partial clearings on their newly form of sound words and by the Lord's Prayer, and occupied farms admit to their view the cheering rays tens of thousands have gone down to the grave, and the funds of the Church Society of the Diocese of of the sun, encouraging them to renewed efforts in the have known no more than "I believe," and "Our most intense anxiety the progress of the work,—they simple unhesitating faith. And whatever may be the are stimulated to make every practicable effort, and increase of knowledge (for which we are to be thank. more than usual sacrifices, to complete the good work ful,) we do well to retain what Christian soldiers, in this occasion to solicit your aid, I would simply obcese to collect funds for this purpose. Others solicit still, considering what St. Paul says, "If thou shalt serve, that the collections to be made by the direction aid from, or actually visit, their friends in England and confess with thy mouth the Lord Jesus, and shalt ply of travelling and resident missionaries to destitute ritual privileges which, from circumstances beyond too, a modern testimony to its worth and truth:

Book of Common Prayer, and Tracts,—and, in short, had been from youth accustomed to the observance of to this old form of words, and have said that they for various other purposes, not necessary here to enumerate, connected with the interest and advancement in the dense forest,—struggling with its difficulties, Men on sick beds, martyrs at the stake, have said and far removed from the refined circle of acquaint- that because they held it fast, they could look death "And herein I give my advice; for this is expedient ance in which they had for many years moved, and of in the face. And, to sink much lower, yet to say for you, who have begun before, not only to do, but which they had formed a part. See the manly brow what may strike many as far more wonderful, there also to be forward a year ago. Now therefore per- of the father clouded as he looks on his beloved wife are many in this day, who, having asked the different form the doing of it; that as there was a readiness to and tender children,—an affecting group under the philosophers of their own and of times past, what will, so there may be a performance also out of that circumstances of their worldly privations,—but ren-Let me then, in the first place, observe, that the Lord's day shall have arrived, there will be no Sunday men, are ready to declare that in this child's creed they Present lamentably unsupplied state of many parts of School in which their children can be taught the printhis Diocese, from a deficiency of Missionaries in connection with our Church, has a strong claim upon your to assemble for the public worship of Almighty God, nor a settled or even itinerant missionary of whom How many, alas! of the inhabitants of this country they can seek counsel, or to whose visit, however far are growing, and have grown up, from their youth, like distant, they may look forward in the hope of obtainthe rich but newly cleared land upon which they live, ing that consolation which their lonely and cheerless situation so much demands. Alas, like the Israelites care on the part of their parents, (having no ministers of old, they may "sit down and weep when they rein connection with the Church either resident or tra- member their beloved Zion," from whose walls and tered.";

Their minds, like their neglected premises, have not cheerless, forlorn state! No minister of their Church been fenced round by the truths of the Gospel and within reach to afford the last consolations of our holy Creed. It is rather the substance of what Athanathe principles and doctrines of our holy religion.— religion to the dying patient! No comfort from the They become an easy prey to the wolf in sheep's lips of the holy man to be whispered into the ear of clothing; they run after self-appointed teachers, and the surviving partner, or to the bereaved children! seem to prize,—and what marvel,—their crude and No bell to toll the solemn sound, announcing the apill-digested efforts at prayer and preaching, as much proach of the departed to his last earthly resting place! as, perhaps more than, the grave, solemn, and scrip- No Church in which his or her ashes might remain tural services of our beloved Church! And as for whilst a portion of our affecting and solemn burial distinction between the most ignorant self-constituted service was being read! No consecrated ground in preacher of the day, and the most learned and pious which to deposit their remains until the great day of Divine we have, they are either unable, or unwilling, God summon them to receive a final sentence. Oh! King's "Critical History of the Apostles' Creed," pp. 44-47. to make any. Can it be matter, then, of great sur- where, where can the afflicted and bereaved group prise, that we hear of so much disobedience on the look in these sad hours for comfort? Where, but to Part of children towards their parents? of quarrels that Almighty Being who is merciful in the midst of

a learned and argumentative Sermon on the duty of supporting the Church; grounding his arguments chiefly on the payment of tithes, by the command of God, to the Jewish priesthood.

A lew of these terminants of cocasion of the funeral of the devil. "A lew of these terminants of the devil." A lew of these terminants of the funeral of the devil. "Sermons, and which was published for private use only.

A lew of these terminants of the funeral of the funeral of the devil." Sermons, and which was published for private use only.

The two these terminants of the funeral of the funeral of the devil. "Sermons, and which was published for private use only." Sermons, as the late Wm. Ruttan Esq., of Adolphustown, and which was published for private use only.

enness, and adultery? No, my friends, but the cause the very severest of his dispensations! The Bible is sius maintained, than the composition itself of that (such as they themselves shall judge sufficient and and the gospel: rejoice and be exceeding glad in that for surprise is, that, under the existing circumstances referred to,—the Prayer-book is consulted,—Tracts, noble defender of the faith, who stood alone, almost, convenient in others,) that then they should give over day, for great is your reward in heaven." of the country, we do not hear of many, many more! brought from Europe, or from some more favoured spot against the world,—in whom, as Hooker beautifully making purchase; but with the sur- up to those great examples of his religion, who have Instead of good, spurious seed is often sown in the in this Diocese, are eagerly read. All have a tenyouthful minds, and they consequently, untaught in dency,—whilst the minds of the afflicted are suscep- very well became a wise man to do, and a righteous cure as much as lies in them, that no Christian remain Captain of his salvation, the Author and Finisher of the principles of the Church, produce those weeds, tible of good impressions, under the guidance of God's to suffer;" for he had taken that part "which had miserably poor; few rich men, I fear, are or will be his faith, who was made perfect through sufferings, already referred to, in abundance. And to this num- Holy Spirit,—to prompt them to eager and early ex- no friend but God and death,—the one a defender of thus persuaded, and their daily actions shew as much; far greater, and more undeserved than his: to aposber may be added others who, having dissipated their ertion, to remedy the evils and privations under which his innocency, the other a finisher of all his troubles." yet undoubtedly, either our Saviour's general command these, prophets, and that noble army of martyrs, who wealth in our mother land, or who, in more humble they have been labouring. They confer with a few However, the Creed that bears his name is probably of "loving our neighbours as ourselves," which can had trials of cruel mockings and scourgings, of bonds wealth in our mother land, of who, in action and the standard stan as to the spiritual privileges and advantages they may "How can our children," they say, "be baptized, - the Apostles' Creed," and will withstand, till the end lays upon us a necessity of this high liberality: or his rection. Supported by these animating views of his in so doing forego. They speedily find themselves, our youth united in the holy bonds of matrimony in of time, all heresies, as it has done, whether Arian, special command concerning this matter; Quod su-faith, and encouraged by so many glorious examples from necessity or choice, at a great distance from the way we wish,—the holy Sacrament of the Lord's Sabellian, Nestorian, or Eutychian, under whatever perest date pauperibus, "That which remains give to of the power of it, he can triumph in the midst of toraltars such as those at which they were accustomed Supper, according to God's appointment, be adminis- phases they may appear. "It hath been received," the poor:" or that which St. John saith, 1 Epist, ifi. ments, and rejoice that he is called to the honour of to worship when at home, and far away from ministers tered to us by his accredited minister,—or our dead says one, "with great veneration, as a treasure of an 17. reacheth home unto it, "Whosoever hath this suffering "for righteousness sake." to whom they would look up with deference and respect, and from whom they might obtain the necessary

be buried agreeably to the Christian custom of the spect, and from whom they might obtain the necessary

Church,—unless we exert ourselves to procure the Churches; and therefore both for that authority, and shutteth up the bowels of his compassion from him, how advice and instruction; and, unmindful of the pre- erection of a house of God?" But difficulties, at first for testification of our continuance in the same faith dwelleth the love of God in him?" Which is in effect caution necessary to prevent a too hasty amalgamation sight almost insuperable, presenting themselves, will to this day, the Church rather uses this and the as if he had said, He that keepeth from any brother of the exotic plants with those indigenous to the coun- thus be reflected upon :- "How are we to effect this? Nicene explanations, than any other gloss or para- in Christ that which his brother wants, and he wants try of their adoption, what could be expected but a from whence obtain funds? That property which a phrase devised by ourselves; which, though it were not, doth but vainly think that he loves God; and check to their growth in grace? It is true there are pious monarch, of blessed memory, allotted to the to the same effect, notwithstanding could not be of the therefore vainly hopes that God loves him. some of the latter class, as well as of the former, to Church in this country, has been so squandered away, same credit or authority." (Sparrow, from Hooker.) whom these remarks will not apply; but too few, alas, by those who ought to have watched it with scrupulous vigilance, as to leave to our people but a very Creed, so called from its having been first framed like to that of little children, and that under the heretic, or schismatic, or papist, are bandied to and to a late census, giving 30,000 persons who profess scanty portion of what was once a noble provision, at the great Council of Nice in Bythynia, a. D. 325, highest pain of damnation? that is, that we should no fro; and how charity is almost forgotten in contenpressure of the times is unusually great, and even if condemned, who oppugned the Divinity of the Holy requires nothing more rigidly nor more plainly, than thing. Many good and pious people are alarmed at

> can we be sure of a minister to serve it?" aid; nor will they, I trust, be disappointed. They schism. However, as Hooker said of the Athana- heaven will be encouraged to proceed in their good work, by sian Creed, "Although these contentions were cause

give freely, "for God loveth a cheerful giver." forward a year ago. Now therefore perform the doing drawr up with such precision, that there cannot be inherit the kingdom of God." of it; that as there was a readiness to will, so there the snallest doubt what it means. In the Apostles'

peace and good government of our common country is | ded, that it may not be explained away." eminently promoted by the extension of the influence and ministrations of the Church in this Diocese,-the Diocesan Church Society of Toronto, as the instrnone chief object which the Church Society of the Dioclaims on your liberality.

(To be concluded in our next.)

THE CREEDS. (From the Teaching of the Prayer Book, by the Rev. John Wood Warter, B. D.)

The Lessons and the Hymns concluded, we repeat Church and her ministrations, have also a strong claim sealing it each with their Amen. This Creed, now sung or said, is called the Apostles' Creed, and it was Some few of the emigrants from the mother country, commonly thought of old, that they each threw in still further process of clearing; so, as they see the FATHER which art in Heaven," and it has been well foundation of a Church laid,—as they watch with the vith them, and they have lived and shall live by their begun. So that we frequently hear, or see, some of all ages of the world militant, have fled to for succor them who travel the length and breadth of the Dio- in time of need. Christian! I bid thee hold to it Ireland for the same object. And why, my friends, is believe in thine heart that God hath raised him from this? Because they value, and greatly prize, the spi- the dead, thou shalt be saved." (Rom. x. 9.) Hear, "Reformers who have been engaged in conflict with Imagine for a moment the feelings of a family who all the prevailing systems of their age, have gone back dered doubly so by the recollection that, when the world, to fight against its evils, to love their fellowhave found the secret which these philosophers could

not take away from them."† Two other Creeds the Church uses in her services which may as well be mentioned at once, and it is to recitation of the Creed at the first initiation into her body, "by Baptism, and a repetition of it publicly as often as the Sacrament of the Eucharist was adminis-

Of the "two explications," then, as they have been called, "of the same Creed," the next in order, weeds of heresy, schism, infidelity, and latitudinarianplease God to call away the father, the mother, or
that of St. Athanasius, which on certain feasts is to ism! What a deplorable spectacle do they present! even one of the beloved offspring,—O fancy then their be used at the confession of our Christian faith, in

> "at every assembly was appointed in the Eastern Church by Timothy, Archbishop of Constantinople in the reign of the Emperor Anastasius, who, after having governed the empire twenty-seven years, died A. D. 521." Previous to this it was "The gely repeated on the day preceding Good Friday. d constant reading thereof seems not to have preva in the West till almost A. D. 590; when, in imitation of the Eastern Churches, the Third Council of Toledo "ordered it to Creed; but it led the way to the adoption of what is common-

part of children towards their parents? of quarrets and bickerings between husbands and wives—between brothers and sisters? of so much fornication, drunk-brothers and sisters?

may be a performance also out of that which ye have." Creed the Apostolic doctrine is expressed, in the Ni-I would now, in the third place, observe that as the cene it is explained, and in the Athanasian it is defen-

> FORMAL PROFESSORS. (From a Sermon by the Rev. William Chillingworth, A.M.)

We profess, and indeed generally, because it is not safe to do otherwise, that we believe the Scripture to infinite and eternal happiness; but if we did generally believe what we do profess, if this were the language

pass that the study of it is so generally neglected? that if the scripture were firmly and heartily believed the certain and only way to hapiness, which is perfect that the transgressing any point of his commission should cost him his life; and the exact performance ful, the truly and sincerely faithful, are in a manner be the cause that men are so commonly ignorant of so nany articles, and particular mandates of it, which the beams of the sun? For example; how few of our ladies and gentlewomen do or will understand that a voluptuous life is damnable and prohibited to them! bleasure is dead while she liveth." (i. Tim. v. 6.)believe this case directly regards not the sex: he would say, he as well as she, if there had been occasion. How few of the gallants of our time do or will understand, that it is not lawful for them to be as expensive and costly in apparel, as their means, or perhaps their credit will extend unto! which is to sacriunto charity; and yet the same St. Paul forbids (he would have said it much rather to the men) array themselves in comely apparel, with shamefacedness

fice unto vanity that which by the law of Christ is due plainly this excess even to women-"! lso let women and modesty, not with embroidered hair, or gold, or pearls, or costly apparel." (1. Tim. ii. 9.) And to make our ignorance the more inexcusable, the very same rule is delivered by St. Peter also, 1 Epist. iii. 3. How few rich men are or will be persuaded that the law of Christ permits them not to heap up riches for

ever, nor perpetually to add house to house, and land to land, though by lawful means; but requires of them thus much charity at least, that ever, while they are repeated with a loud voice every Lorn's Day." See Lord providing for their wives and children, they should out of the increase wherewith God blesseth their industry, allot the poor a just and free proportion! And when they have provided for them in a convenient manner,

e Pearson on the Creed, Art. viii., note s, vol. ii. p. 391. † See Archdeacon Sinclair's Questions illustrating the Cate-\*A few of these remarks are substantially stated in a Seraon preached by the author on the occasion of the funeral of
the Wm. Ruttan Esq. of Adolphustown, and which was

Apostles, 'Lord, increase my faith,' at the end of the Creed, Collaboration, and the Creed, the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy, see Palmer's Origines Liturg—
the Creed into the Liturgy or the Creed into the Liturg or the

SUPPORT UNDER AFFLICTION. (By Rev. John Rogers, D.D.)

of suffering for virtue. These are the circumstances For what especial end it may have pleased the great greatest advantage to his character, and in which he almost slept for two centuries should once more be shined with the most distinguished lustre. It is true in- rife, it would be vanity to conjecture, and arrogance be true, and that it contains the plain and only way to deed, that if the many fine things they have said on this to predict; let us be assured, that out of these distopic are called to a strict examination, the principles cordant elements God can and will produce fertility whence they argued appear hardly strong enough to and peace, provided that we really seek peace and of our hearts as well as our tongues, how comes it to bear the weight laid upon them. The building was ensue it, and pray for it, tempering our zeal by that beautiful in the structure, but weak in the foundation. charity which suffereth long, and is kind, is not easily Let a book that treats of the philosopher's stone The rewarding virtue with itself, and the paradox they provoked, thinketh no evil, rejoiceth not in iniquity, promise never so many mountains of gold, and even advanced upon that scheme, that a virtuous man could but rejoiceth in the truth; beareth all things, believeth the restoring of the golden age again, yet were it no not be miserable even in torments, were too visionary all things, hopeth all things, endureth all things." marvel if few should study it; and the reason is, and romantic doctrines, to expect much influence on I shall forbear to make any further comments upon because few would believe it. But if there were a the practice of mankind. The conclusion was useful, the general aspect of the times, or to touch up book extant, and ordinary to be had, as the Bible is, and conducive to the happiness of men, if they could controversies relating to doctrine. But since the which men did generally believe to contain a plain and be prevailed on to receive an encouragement to great office which I have the honour to hold is, in the preeasy way for all men to become rich, and to live in and good actions, and a support under all the distresses sent state of the administration of the Ecclesiastical health and pleasure, and this world's happiness; can that could attend them: but still there was a defect in law, almost wholly conversant about the temporal any man imagine that this book would be unstudied the principles it was built on, and till this was removed, matters of the Church, and outward customs, the by any man? And why then should I not believe, all the oratory of the preacher amounted only to this, due administration and observation of which it is the that it was an opinion of good tendency, and that it duty of the Archdeacon to superintend and maintain, was worth the while of mankind to be deceived into it may not be out of place to allude to feelings and and eternal, it would be studied by all men with all it. Some few indeed among them ventured farther, principles, which have been called into action by cerdiligence? Seeing therefore most Christians are so and encouraged men to hope a future recompence tain Injunctions and Counsels, respecting the mode of cold and negligent in the study of it, prefer all other from the justice of God, for all they suffered in the performing the public services, which have been debusiness, all other pleasures, before it; is there not cause of virtue. They were here upon right ground, livered by our Diocesan, both publicly and privately, great reason to fear that many who pretend to believe it if they could have maintained it; but their arguments to his Clergy. firmly believe it not at all, or very weakly and faintly? upon this prospect were but conjectural. Natural That the Ordinary has a right generally to require If the general of an army or an ambassador to some reason was here at the end of its line: it stood upon of his Clergy an exact observance of the Rubrics of prince or state, were assured by the king his master, the shore, and looked with solicitude into the ocean of the Book of Common Prayer, no one here present is. eternity. The eye reached but a little way, and was I imagine, willing to deny. But then a question then lost in clouds and darkness; something it was pro- arises, as to what the Ordinary may lawfully require of it be recompensed with as high a reward as were bable might be beyond its present view, but what it was, in cases where possibly a Rubric has never been obin the king's power to bestow upon him; can it be or whether any thing at all, reason could not with assu- served, or has become from whatever cause obsolete. imagined that any man, who believes this, and is in rance determine. And as it usually happens to persons I will not conceal my own opinion, that the more his right mind, can be so supinely and stupidly negli- who look with long attention on a prospect where nothing perfectly obsolete any law which happens to be of a gent of this charge, which so much imports him, as is distinctly perceived, that some will fancy they see, positive nature has become, the less justified is any to oversee, through want of care, any one necessary and others for the credit of being discoverers will pre- private man in undertaking to revive obedience to it: article, or part of his commission; especially if it be tend to see various appearances; so it was in this case, and that the more importance he attaches to the obdelivered to him in writing, and at his pleasure to pe- the fictions of poets, and the conjectures or vanities of servance, the more incumbent it is upon him not to ruse it every day? Certainly this absurd negligence is philosophers, undertook to form various scenes of this make the attempt, without first obtaining the sanction a thing without example, and such as peradventure terra incognita, which were received according to the and permission of those whose business it is to superwill never happen to any sober man to the world's esteem of the reporters, or the credulity of the hearers; intend the execution of laws. On the other hand, end; and by the same reason, if we were firmly per- the one served to amuse the superstition of the vul- it appears to me, that when they who have public ausuaded that this book doth indeed contain that charge gar, and the other the disputations of the curious, but thority to enforce laws think proper to do so, it is no and commission which infinitely more concerns us, it in the result afforded no rational satisfaction: the due justification of disobedience to plead that the law were not in reason possible but that to such a persua- certainty of the conclusion depended on the will of is obsolete; neither have we a right to think the comsion our care and diligence about it should be in some God, and could not otherwise be known but by reve- mand to obey that law unjust, merely because obedience measure answerable. Seeing therefore most of us lation. The presumption indeed of a future state to that law has not been before required. Whatever our are so strangely careless, so grossly negligent of it, is was very great, and general among mankind; but it individual opinion may be, as to the convenience or inthere not great reason to fear, that though we have prevailed not as a firm conclusion of reason, from convenience of the revival of what is fallen into desueprofessors and protestors in abundance, yet the faith- which few attempted, and none were able to deduce tude, it is our duty to comply with the command of our failed from the children of men? What but this can ginal tradition, or as a persuasion agreeable to the What though we think the proceeding of our superior yet are as manifest in it as if they were written with dark views, and confused sentiments of a future state, prudence; as shutting out, for the time at least, the yet St. Paul saith so very plainly, "She that liveth in if they could give firmness and courage to the inno- must inevitably follow; either the practice enjoined The Christian has always before him that sentence faithful trial.

you, and speak all manner of evil of you, for my sake great prudence there is in such circumstances, in dis-

THE ASPECT OF THE TIMES, AND SUBMISSION TO ECCLESIASTICAL AUTHORITY. (From a Charge of the Ven. Archdeacon Hale.)

Add to this, that when I look around me, and observe in how bitter a spirit many controversies are and that portion at present unavailable. Those most defining the Christian faith in opposition to the heresy more overvalue ourselves, or desire to be highly es- tion for the faith, I perhaps too willingly keep aloof excellent Societies in England, who have hitherto been of Arius, who denied the Divinity of Christ. From teemed by others; no more undervalue, scorn and from such contests, and would entreat both parties to doing so much for us, are pressed beyond measure in the words, "I believe in the Holy Ghost," was added despise others; no more affect preeminence over others consider whether, after all, they have not one comsupporting their present missionaries, and in carrying at the second General Council, held at Constantinople than little children do, before we have put that pride mon object in view, and whether it be not possible the Gospel, and the ministrations of the Church, to in A. D. 381,—hence called also the Constantinopoli- into them, which afterwards we charge wholly upon that, under the widest difference of expression, they new fields and more distant lands than these; the tan Creed; and in it the heresy of Macedonius was their natural corruption: and yet our blessed Saviour may not intend to declare and to defend the same we were to succeed in the erection of a Church, how can we be sure of a minister to serve it?"

Spirit. The words, "Filioque,"\* or "and the son," this high degree of humility; "Verily," saith he "I say unto you," (he speaks unto his disciples affecting ces which may follow from dissensions within the pale Now the eyes of all such will be turned towards the inserted by a private hand in the fifth century, some high places, and demanding which of them should be of our own Communion, as if the truth itself were Diocesan "Church Society" of Toronto. They will say about A. D. 411,—others later. They state an greatest,) "except you be converted, and become as likely to perish, and spiritual darkness were about naturally expect their sympathy, and look to them for infallible truth, but unhappily were the cause of a great little children, ye shall not enter into the kingdom of once more to overspread the earth. But though it be true, as the Apostle James declares, that all wars and Would it not be strange news to a great many, that fighting are the offspring of a carnal principle, so these expectations; and which of you, my friends, who of much evil, yet some good the Church hath reaped not only adultery and fornication, but even unclean- that even in our contentions in behalf of what we hold have witnessed the scenes I have endeavoured to des- by them, in that they occasioned the learned and sound ness and lasciviousness; not only idolatry and witch- to be truth, we are oftentimes unwittingly the slaves cribe, -and they are not imaginary, -would withhold in faith to explain such things as heresy went about craft, but hatred, variance, emulations, wrath, and of prejudice, secretly influenced by envy, and too your sympathy from such, or deny your bounty to the to deprave." I will conclude these remarks with the contentions; not only murders, but envyings; not often more eager for the renown of victory, than really demands made upon it for such sacred and holy purposes?

account of the three several Creeds together, as sumdrunkenness only, but revelling, are things prohibited
to Christians, and such as if we forsake them not we
must, however, never be forgotten, that in the myste-Remember that God has for a long period blessed Creed, being a short summary, was liable to be mis- cannot inherit the kingdom of heaven? And yet rious order of God's providence, it is out of evil that you both temporally and spiritually,—that but very understood; to remedy this evil was the purpose of these things, as strange as they may seem, are plainly good is wrought; and indeed it may be fairly quesfew calls have been made by the Church upon your the Nicene Creed, which is longer, and more precise. written; some of them by St. Peter, 1 Epist. ch. iv. tioned, whether as adversity, and pain, and trouble, liberality,-that the time is now arrived in which she But as ignorance had misunderstood the Apostolic but all of them by St. Paul. Gal. v. 19. "Now the are necessary exercises to fit the soul of man for the expects you to give according to your ability, and to Creed, so perverseness misrepresented the Nicene; works of the flesh are manifest, which are these; due perception of that which tends to its highest good, "And many persons professed belief of it, while they really Adultery, fornication, uncleanness, lasciviousness, &c. so also disputes about the truth are not also necessary herein I give my advice: for this is expedient for you, denied its most important articles. To prevent this, of the which I tell you before, as I have also told you to draw forth the energies of the Church, to excite who have begun before, not only to do, but also to be was the design of the Athanasian Creed, which is in times past, that they who do such things shall not inquiry, to create interest in behalf of truth itself, and that desire for its preservation and advancement which might lie dormant, or become enervated and lifeless, were it not awakened to exertion by the apprehension of impending danger. So that if the blood of martyrs be the seed of the Church, the prevalence of There is nothing more frequently asserted, among heresies may be a means, under God, of establishing, the maxims even of heathen morality, than the glory confirming, and extending the knowledge of the faith. which they delight to represent their hero, as the Head of the Church, that controversies which have

it with clear evidence, but either as a remain of ori- superiors silently and respectfully, if not cheerfully. interest and wishes of men. But what I would ob- to be erroneous, surely public opposition is a greater serve hence to my present purpose is, that if these error still; an error against duty and also against were able to infuse into mankind such a consciousness opportunity of re-consideration of the command, and of the dignity of their nature, and the dishonour of a almost producing a necessity of enforcing it. Wherebase action, as appeared among some of the heathens: as if we patiently submit, one of several consequences cent, and patience, and even cheerfulness to suffering is found useful, in which case we must take shame to virtue; in how much greater proportion must these ourselves for our wrong opinion of its effect; or the effects be derived from the prospects of the Gospel? practice is found harmless, in which case we shall have The veil is now drawn, the clouds and darkness which vexed ourselves and others without cause; or it is intercepted our view dispelled, and the eye strength- proved to be hurtful, in which case it is scarcely posened by faith is enabled to look into the awful scene, sible to conceive, that any of those who have the rule is assured of the reality of the vision, by a divine re- over us in the Church would not be ready at the same velation indisputably attested, and beholds in it such time to relax the command, and to acknowledge the rewards and penalties attending human actions, as conduct of those as most praise-worthy, who, yieldrender all their present consequences triffing and in- ing for a while their own judgments to that of their superior, have given the proposed measure a fair and

of his Lord, - "This do and thou shalt live;" the rule | It may, however, be said, we would sacrifice our of his duty, and his encouragement to perform it, own feelings, but the feelings of our congregation are and though he is in general assured, that godliness also to be considered, and we must be cautious above has the promise of the life that now is, as well as of all things of not giving offence to weak brethren. that which is to come; and is ordinarily and in its We would wear a surplice, or read this or that prayer, nature our best security from present evils, yet he is but that our people are alarmed, and think that Poprepared to except many exceptions to this rule. He pery and Superstition are making advances amongst members that it is a condition of his profession, to us. Allow me, Reverend Brethren, to discuss briefly take up his cross and follow his master,-" That who- this case of conscience, and to suggest the course ever will live godly in this world must suffer persecu- which any one who finds himself in this dilemma tion,"-that iniquity will sometimes abound, and that appears to be bound to follow. In the first place, it his religion itself, and the duties it prescribes, will would be his duty to remember, that admitting his sometimes expose him to the malice and resentments view of the case, as regards the people committed to of unrighteous men. But whenever this happens, he his care, to be correct, he has before him only the is prepared for the shock. He has a firm support in choice of scandal; whether by his obedience to a lawthe promises of God, and the distinguished portion of ful command the congregation shall be scandalized. glory which awaits his sufferings. He recollects with or by his disobedience the Church at large be scandalunspeakable pleasure those words of his Redeemer: ized, and others tempted to follow his example of Blessed are you when men hate you, and persecute disobedience. Permit me further to observe, what