

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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TO THE EARTH.

Speed on, thou ancient bark,
Through ether calm and pure;
To pining sense a prison dark,
To patient faith a sheltering ark;
Charter'd with heaven's own royal mark,
In covenant blest and sure!

Haste! for no home in thee
Our heaven-bound spirits find;
Our wistful eyes no anchorage see
In time or space, or earth or sea;
No rest in all immensity
For man's immortal mind.

Our hearts still yearn to hail
Those calm, eternal hills!
The flowers we tend are faint and frail;
Those broken cisterns soil and fail;
We sigh for Zion's soft land-gale,
Her pure and living rills.

F. M. S. in the Christian Observer.

THE PEACEMAKERS.

The spirit of a peacemaker. First, in his family. If it be considered what human nature is, family dissensions, however common, and however lamentable, are far from surprising. If man be the fallen creature the Bible represents him, then let any six or twelve of these fallen creatures be more closely connected with each other by family ties, than with others; let them meet continually, see each other under all circumstances, and know each other thoroughly, then it is no wonder if they disagree, and oppose each other. It is precisely what is to be expected if the Scripture account be true. Lo! into the midst of these a peacemaker comes, an individual in the family becomes a true believer in Jesus Christ, and henceforth desires to promote peace. At first, his work appears hopeless; as well almost might he say to the troubled sea, "Peace, be still," as endeavour to command peace in the midst of family dissensions. He is almost disheartened, he retires in sorrow, and pours forth his heart in supplication to God, "who maketh men to be of one mind in a house." Already, he has taken two most important steps towards making peace: one, he has withdrawn himself from making strife. Formerly, in every domestic feud he took his side, and argued for the one party or the other: now, he is missed on both sides; he says nothing, he does nothing to encourage discord. This is soon observed, and attracts notice, and excites inquiry; one contending auxiliary is thus withdrawn,—here is a step towards peace; and then his retiring to pray for peace, is another most important step. If, my brethren, you would do this when domestic discord arises, if instead of taking part therein, you retired to pray for peace, we should hear little of family strife. I have read a well-authenticated anecdote of a negro woman and her husband, who had been notorious for quarrelling, but ceased to be so when converted to Christianity. "And how is it?" the wife was asked by a minister, "do you never feel inclined to quarrel now?" "Yes," was the reply, "but as soon as we do, we go and fall down on our knees, and ask God to make us love peace." Prayer, then, is a most important means of making peace. God has the hearts of all men in his hand, and he can turn them even as he will. It was thus Jacob sought peace; when Esau was inclined for war, he lifted up his heart in prayer, and God turned the heart of Esau, that he received his brother kindly.

Another method of making peace in families is, by kind and gentle pleading. Thus Abraham with Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Thus Joseph exhorted his brethren, "See that ye fall not out by the way."

The last advice I give on this difficult point is, to follow the example of Christ, as a mediator. As Christ pleads with God by his merits and intercession, and with man by his word and Spirit, as he treats it as a personal favour of us sinners to be reconciled with God, and as he intercedes God, when He can see nothing but guilt in us, to show mercy to us for His sake, so do you, here also, follow his example. Use the weight of your personal character and influence with each party. If they can see nothing to deserve reconciliation in those opposed, do you be the bond of union; follow Christ, and God will bless you.

I might then trace the peacemaker out of his family into his neighbourhood. Some may think I allude to local circumstances; but I declare, and I am sure you will believe me when I declare, that what I say here I should be ready to say in any parish in the kingdom. Having premised this, I must in duty say, that the true Christian will, to the extent of his ability and influence, be a peacemaker in his parish and neighbourhood. And his method will be the same as was pointed out in his family relations. He will not foment discord; he will pray for this very blessing: "Give peace in our time, O Lord;" he will plead with kindness and gentleness; he will act the part of a mediator.

Further, in his professing church also, Christ expects to see every true believer a peacemaker. But here it is time to distinguish. There is such a thing as false peace. In regard to this, Christ himself would have said, "Think not that I am come to send peace upon earth: I came not to send peace, but a sword." And God declared by his prophet a woe upon those who cry, "Peace, peace, when there is no peace." We are exhorted also by St. Jude, to "con-

tend earnestly for the faith which was once delivered unto the saints." Therefore, if men want us to make peace by sacrificing truth or Christian principle, we cannot, we dare not do it. We are, with the martyrs, to be ready to die for truth, rather than surrender or deny it. If men accuse us of making parties, and disturbing the peace of society, and turning the world upside down, when we tell them of their sins, their guilt, and their danger; of salvation only by Christ; of the necessity of the work of the Holy Spirit; of the distinction between the spirit of the world and the spirit which is of God; we must be content to bear the charge, as better men than we have done before us. While, therefore, we declare war with sin, and can "have no fellowship with the unfruitful works of darkness;" while we fight manfully under the banner of Christ, against "the world, the flesh, and the devil,"—as you all promised to do at your baptism;—while we can have no peace with "error in religion, or viciousness in life;" yet we may still be peacemakers in the church. If, by scriptural argument and mild persuasion, I can, with God's blessing, convince a man of his error, bring him to know and love the truth, and to obey its heavenly precepts, then I am a peacemaker. By adhering, therefore, manfully to the truth, by maintaining it in its simplicity, and especially, by "speaking the truth in love," you will do much towards winning over others to the truth, and towards making and promoting peace.

Another advice is, distinguish carefully between vital, essential, fundamental truths, and those which, though important, (for no scriptural truth is unimportant,) are yet of inferior and secondary moment. Almost all the schisms in the church have arisen from a neglect of this rule. Some question of a doubtful nature is started. A bold opinion is advanced by an individual of a daring spirit, inferior minds range themselves into parties, and the lovely unity of Christ's church is disturbed; again is his seamless garment rent: one cries, "I am of Paul," and another, "I am of Apollus," and only here and there one, "I am of Christ." If then men are unsound on vital and fundamental points, such as the divinity and atonement of Christ, the way of justification, the work of the Holy Spirit, then the true charity and the true way of making peace is, by opposing their opinions, yet in a spirit of meekness and of love. Just as if a man be in a disease, it is no charity to flatter him that he is well. But if they hold the head, which is Christ, are right in their views on all fundamental points, and carry them out into right practice and a right conversation,—then you may find better employment than in disputing with them on points of a more doubtful and less essential nature. I love, for instance, our national church, and trust I shall never leave her unless she were to leave Christ; and ceased to be a scriptural church. I cordially approve of her Articles and Liturgy, and I can distinguish, I trust, between occasional abuses in her administration, and errors in her constitution. But, having said this, then I must say, that I believe that I, as a minister, and you, as private Christians, may spend our strength better than in strife and controversy with those, who, though sound on all the great doctrines of the gospel, yet refuse to join our ecclesiastical establishment. Let us oppose sin, "resist the devil;" strive against infidelity, corrupt doctrine, licentious living, whether in the church or out of the church, and withal let us "follow peace with all men;" and "pray for the peace of Jerusalem."

Pious men have in fact lamented, in all ages, that there is so little of this peacemaking spirit in the visible church. Melancthon used to say, that this was one reason why he longed to die, because there are no contentions in the church above. The pious Queen, on this very text, exclaims, "O lovely and desirable peace, of which God is the God and Father, his Son the Mediator and victim, the Holy Ghost the inspirer and bond, and the church the kingdom and family; when shall we possess thee?—when wilt thou be perfect?" And most of you have heard the affecting anecdote, almost as undisputed, I believe, as any in church history; respecting the apostle John, how in his extreme old age, when unable, through weakness, to preach any longer, he used to be led up into his pulpit, and address to his congregation at Ephesus, these few and simple words, "Little children, love one another."—Rev. John Hambleton, M. A., Islington.

THE CHRISTIAN'S SAFETY.

"A man shall be as a hiding-place from the wind, and a covert from the tempest." If you desire to understand the full force of the image, picture to yourself one of those scenes which eastern travellers paint when they describe the passage of a caravan across some dreary and uninhabited desert, where, throughout the long day's journey, there is no house, no rock, no tree, to offer a moment's shade or a moment's shelter. In the midst of such a scene, the wind suddenly rises, and the lightning glares around, and in the distance are beheld gigantic columns of sand, raised and kept together in such vast masses by the whirlwind as to exclude even the rays of the sun from passing through them; and as these fearful phenomena approach, every thing is overwhelmed before them. The poor bewildered travellers behold in them at once their destruction and their grave. In vain do they attempt to fly; their gigantic enemies are coming upon the wings of the

wind, and nothing mortal can outstrip them; in vain do they attempt to face them, for who can wage equal war against the elements? All hope is at an end—all efforts vain; the wind slackens not—the tempest does not cease; and, before the shortest prayer is finished, that multitude that was but now replete with life and animation is hushed in silence; every mouth is stopped—every heart has ceased to beat; the simoom of the desert has passed over them, and the place they occupied is scarcely to be distinguished from the surrounding plain. Now, imagine, in such a scene and at such a season (and this is no flight of imagination, but a simple, though appalling fact,) the feelings with which those alarmed and flying travellers would greet "a hiding place," and a "covert." Imagine that, while they were looking with an apprehension which we can scarcely conceive, at those advancing pillars of sand in which they were so shortly to be entombed, they should on a sudden behold a rock of adamant spring up before them—a barrier which neither sand, nor wind, nor tempest could overleap—what would be their feelings of joy, their thoughts of gratitude, their language of praise! O, who can imagine the heartfelt cry of thanksgiving to God which would arise from that vast multitude, at so complete, so merciful, so unhopd-for a deliverance! Then, brethren, such are the feelings with which we would encourage you to "behold the man" of whom we this day speak. Our sins had raised a tempest of the wrath of God, against which the whole created host of heaven would in vain have attempted to erect a barrier. Therefore, said the Lord, "I have laid help upon one that is mighty. I looked, and there was none to help; and I wondered that there was none to uphold; therefore, mine own arm brought salvation." He has on this day, taken upon himself our nature, placed himself between us and his Father's wrath; he stood alone as that wall of adamant, between us and the coming tempest. All that would have driven us from the presence of God for ever, or have overwhelmed our souls with remediless destruction, fell upon him, and upon him alone, and by his life of suffering, and humiliation, and obedience, and by his death of agony, and by his resurrection of power, we were secured. The tempest, which would have scattered us as chaff before the whirlwind, has lost its power, and now, if we have fled into "a hiding-place"—if we are seated beneath "his shadow," passes harmlessly over our heads, or is heard by us, as many of you this evening, when seated comfortably in your warm and peaceful dwellings, surrounded by the quiet circle of your own happy families, will listen to the winds or rain of winter, blessing God that you enjoy a refuge and a home.—Rev. Henry Blunt.

EVANGELICAL CONFIDENCE AND HUMILITY.

The wisdom of the plan of salvation in the Gospel is illustriously displayed by reconciling in the Christian the utmost humility with the utmost confidence of acceptance with God. All human schemes of salvation, in proportion as they give confidence of acceptance, increase spiritual pride. If salvation depends on the fulfilment of conditions of any kind on our part, why should we not glory when we have fulfilled them? If we fail, how can we hope? We have confidence only when we have a high opinion of our performances. We are humble only when we doubt. But the plan of salvation through faith in the righteousness of Christ leaves no place for self-confidence. Were heaven at every moment as open to the eye of the believer as it was to Stephen at his death, it could not lead him to glory in himself. His righteousness is Christ's righteousness, the faith through which he becomes partaker of this righteousness is the gift of God. His works of righteousness are the works to which he is created anew in Christ Jesus. Every thing evil in him is his own; every thing good in him is of God. How, then, can his confidence lead him to spiritual pride? He may exult, but not over others. He may glory, but only in the cross. Paul, with the utmost lowliness of mind, could say—"In me, that is in my flesh, dwelleth no good thing;" and in perfect consistency with this he could exclaim—"Who shall lay any thing to the charge of God's elect?"

But not only in the wisdom of the Gospel is confidence of acceptance with God perfectly in harmony with humility; it is the very thing that produces humility. In proportion as the believer advances in the knowledge of God, he will advance in confidence of acceptance with Him. In proportion as he advances in the knowledge of God, he will advance in humility; for the more he sees the perfection of the divine character, the more he will be led to abhor himself. It was by beholding a more full display of the divine character that Job was brought down in his opinion of himself, and made to loathe himself as a vile sinner. Every increase of genuine confidence of acceptance with God, always arises from a more clear view of God's character as manifested in the Gospel; and it is impossible to make such advance without perpetually perceiving human imperfection. When the believer is permitted to see God by the eye of faith, he cannot but exclaim, "What is man, that thou art mindful of him?" In this view, what was Adam even in his original righteousness? What are angels and archangels? Innocent, indeed, but without ground of boasting. What had they which they did not receive? What, then, shall we say of guilty man? Now, is not this wonderful wisdom? The very plan that the wisdom of this world accuses as leading to spiritual pride, is the very thing that produces genuine humility. Put

the matter to the test. Let any believer express confidence of faith with respect to his acceptance with God, and by all who understand not the Gospel, he will be considered as having a high opinion of himself. Men ignorant of God have no conception of any other way of acceptance with Him than by something good in themselves. Any hope they have is from thinking that they have done something which God will approve. The confidence of the Christian they judge to be a confidence from their own high attainments in holiness. The plan of salvation, then, which precludes boasting, and necessarily produces humility, is truly the wisdom of God. It is not a creation of human wisdom.—Alexander Carson, A. M.

SCIENCE IN HER PLACE.

If, according to a more extended definition of the term science, it may properly be applied to such knowledge of God as is gained from revelation, then it is absurd to speak of Natural and Revealed Theology as two different sciences. They are in this view one science only. It is the knowledge of God drawn from several different sources; but from whatever source the knowledge is derived, it is the same science. The works of God and his word are two witnesses which testify with respect to his character. The testimony of the one goes beyond that of the other, but the result of both forms one whole. Two sources of evidence with respect to the same subject cannot constitute two sciences.

It is much to be lamented that, in places of education which owe their existence and support to the opinion of their utility to Christianity, an infidel metaphysics is allowed to vent her abominations for the contamination of youth, and the subversion of revelation. It is said, this can do no harm, as the theological chair will repair the damage. They know little of human nature who speak thus. They trample even on common sense. Will a father suffer his servants to pour boiling water on his children, because he has an excellent surgeon to cure them? What would he thought of a magistrate who, when informed that a person was about to burn a house, should reply, "Sir, we have got an excellent fire-engine,—the flames will soon be extinguished?" There will be need enough for fire-engines in every city, though every means be taken to prevent incendiarism. Small sects can do nothing in such a business. But what is to prevent large denominations from filling every chair of science and literature with men well affected to the distinguishing truths of revelation? It may be alleged that this would be illiberal. Why will you not give unrestrained liberty of thinking? Unrestrained liberty of thinking! Yes, to the utmost extent. Let our metaphysicians think as extravagantly as they please, but why should they think for me? Let them deny their own existence, and the existence of the world; let them, like the dog-headed Indians of Ctesias, bark instead of speaking. But must I submit to be taught by them to bark, when I think that the old-fashioned method of speaking is preferable? If these gentlemen think they have glass legs, let them keep their glass legs without molestation from the magistrate. But why will I allow them to make glass legs for me?—Alexander Carson, A. M.

TEACHING YOUTH.

A PREPARATION FOR THE PULPIT.

Some, perhaps, may object, and think that the pulpit must lose what the school gains: that the time occupied in these visits to the school can be ill spared for the preparation which is requisite for the duties of the church. My belief is, on the contrary, that the school is no bad substitute for the study: and that the adults at church would often be gainers by the hours which have been previously spent upon the children in their school. Of one thing there can be no doubt: it is commonly admitted and regretted. A large part of the labour bestowed on the pulpit is thrown away. Not only when the truths inculcated, the ideas received, are practically disregarded, but because no idea is conveyed to the mind at all. It is not so presented as to enter the mind, or leave an impression. It is sometimes wrapped up in too many words for the hearer to develop; and sometimes expressed in terms so ambiguous or so little familiar, that no meaning is communicated. Now, the habit of discussing scripture with the young and the uneducated is one mode of obtaining that difficult art, the art of reaching and interesting the minds of the more educated and advanced in years. It shows the need of adding line to line. It shows the need of taking nothing for granted, in regard to intelligence in the hearers, but of making sure that we are understood. It acquaints us with errors which must be guarded against, and could hardly have been anticipated. It habituates us to the interpretation of scripture by scripture. It familiarizes us to the useful practice of illustration. Whoever is the best adept in all these various arts, will be the best teacher in the pulpit as well as in the school; and will insensibly practise there those lessons which he has himself learnt, unawares, whilst teaching others. The probability is, that the most assiduous catechist will prove the most effective preacher; and there may be a reason not always reckoned on by those who have left the fact on record, why of all the labours of their ministry, those hours have been the most profitable which they had spent in catechising.—Lord Bishop of Chester's Charge, 1844.

SYMPATHY OF NUMBERS IN SCHOOL.

It must strike the most cursory observer, that there is a mighty influence at work in large towns, which is not to be found in the rural districts. In the country, moral training by the parents is practicable, where the

child, nearly free from companionship, follows his father at the plough, or his mother in the dairy; but it is widely different in towns, with the father in the work-shop or the factory. The mother, also, is so occupied with work and household duties during the day, as to be unable to pay any attention to the moral training of her children, even were it practicable to keep them confined within the compass of a small dwelling, perhaps a garret or a cellar. It is an influence, we say, mighty either for good or evil, viz., the sympathy of numbers. At present, with the young (the most impressible of the community,) it is all on the side of evil. To seize hold of this principle, and turn it to good, is the great desideratum. It is not enough to say to parents, train your children. How can they train them if they are not with them, but leave them to necessity to the training of the streets? Our object, therefore, has been to render the schoolmaster a moral trainer, when the parent cannot be with his child, and thus to direct the sympathy of numbers, abroad as well as at the fireside, into a right and Christian channel.

But it is repeated—Why propose such a change in education as implies that the old school-house is no longer fitted for the purpose? Our answer is, the old school, at the best, only taught or trained the intellect of the child, and made no provision for improving his moral and physical habits. This important object requires a gallery in school, and a contiguous play-ground, or uncovered school, for the moral development and training of the children.

Why, it may be asked, at this late stage of the world, introduce moral training in school, when moral instruction and intellectual instruction have hitherto done so well? We answer—Education hitherto has not done well; upon the whole, it has but made a slight moral impression on society. It has done little for its moral elevation. Take away family training, and what have we left that school education has accomplished in this respect? Marvellously little indeed. Reading, writing, and arithmetic are imagined to be sovereign remedies for the evils of the youth of large towns. Will any one, acquainted with the moral condition of this novel, and to some a fearful, state of society, for a moment conclude that the knowledge of these arts, with mind and habits totally untrained to the proper use of them, ever can morally elevate the sunken masses in such cities as Glasgow, Manchester, London, Liverpool, Edinburgh, Paisley, Birmingham, and Dundee? As well might we hope that by sowing hay-seed, we should reap corn. The old system may do, so far, for the country, but the training system is requisite for the moral elevation of society in towns and manufacturing villages.

The power of the sympathy of numbers is felt every day in politics, in religion, and in vice. Our towns are the centres of political power; religion is apt to cool without numbers, and vice is most prolific in city lanes and the busy haunts of men. Even Hullah's system of singing would wither without numbers. The same holds true in the training school gallery for intellectual and moral culture, and in the play-ground for moral development. In both, the sympathy of numbers is a most powerful influence for good or for evil, according as the children are or are not properly superintended and trained by the master.

There is an intellectual and a moral sympathy that children feel with those of the same age, which is not felt by the members of a single family. Other sympathies are indeed experienced in the family, which no school can possibly furnish; yet intellectually and even morally the school is a necessary and powerful auxiliary. In a family, the boy at twelve sympathizes not with his brother at nine or ten, and still less with his sister at seven or eight.

With half a dozen children in a class of different ages like a family, the questioning must all be individual; whereas a gallery of 80 or 100 of nearly the same age (and the nearer the better,) the questioning, and development, and training may be simultaneous; and thus whatever answers are brought out by the trainer from one or more of the children, can be made the possession of all, so that every one may learn what any one knows—thus diffusing knowledge more widely, and the variety of natural talents and dispositions operating favourably on all. A similar effect takes place in the moral development of dispositions and habits in the play-ground, which may be noticed by the trainer on the children to the school gallery, and when again the sympathy of numbers operates favourably in applauding the good deed or condemning the guilty. There is a power, therefore, in numbers, not experienced in individual teaching or training; and the play-ground and the gallery conjoined, under proper management and superintendence, afford the most perfect sympathy.—Stow of Glasgow.

PROFANING THE ARK.

Who bade them send to Shiloh for it, and take it from its holy sanctuary there into the tumult of a camp? The Lord had commanded Moses that it should be kept in "the secret place of his tabernacle;" but now, to answer their earthly purposes, the command of God is to be set aside; the sacredness of the Holy of Holies is to be violated, a battle-field to become the dwelling-place of the ark of God. And the priests of God consented to this. The two sons of Eli, who had charge of it, seem to have carried it to the camp without the least reluctance.

If, therefore, a time should ever come in England, when our people or rulers shall care less for the Gospel than they care for

† Psa. lxxviii. 6. Prayer Book version.
† Gen. xxxii. 9. † Gen. xiii. 8.
† Gen. xiv. 24. † Matt. x. 31.
† Jer. vi. 14; Ezek. xiii. 19.

• Jude 3. † Eph. v. 11.
• See the Ordination Service.
† Eph. iv. 15. † James iv. 7.
• Heb. xii. 14. • Psa. cxxii. 6.