

hausts the marrow from the bones, and hastens forward old age and death." These labors are fitly compared to the toil of men in harvest; to the exertions of runners in a race; or to the last efforts of soldiers in the extremities of battle. Is there an office on earth of greater responsibility, or of more danger, than ours? But the gospel, which we preach, is itself "the power of God unto salvation;" and it is through the blood of the Lamb, that we shall gain the victory.—*Epis. Rec.*

ARGUMENTS FOR CHURCH ESTABLISHMENTS.

By Bishop Wilson of Calcutta.

We assert, that there is a preponderance in favour of national establishments of religion. If men of learning and piety examine the whole topic, they will undoubtedly see it beset with difficulties. In the corrupt state of man, all he does is imperfect and open to objection. The question is, on which side does the probability (and probability is the guide of life) incline.

And he it remembered the inquiry before us is, not whether an exclusive religious form of worship should be imposed on a nation, with penalties on those who withhold obedience—but merely whether a connection ought to exist between the Church and State on some convenient footing, and limited by reasonable conditions, sufficient to discharge a prince's duty to God, as the parent of his people, in offering means of religious instruction to all under his government. We by no means go to the extent of compelling obedience—on the contrary, a full liberty is supposed by us to be granted to those who may differ from the majority in the plan of worship and discipline—and no restraints to be imposed but on open immorality, blasphemy, and profaneness.

First, then, as to the bearing of Scripture history and of matters of fact.

1. A prince or government is the parent of the people. As a father then is bound to provide for the religious instruction of his children, to repress open vice, and advance their spiritual and moral well-being; so is a prince.

2. On this principle Abraham received a commendation for acting thus towards his children and household, which were a tribe or little state.

3. Job declared it to be the acknowledged sentiment of men, that idolatry was an iniquity to be punished by the judge.

4. The Almighty afterwards set an example of the strictest union of Church and State, and of an ample national religious establishment, in the case of the Jews.

5. The several kings of Israel and Judah are commended in proportion as they restored pure religion, and repressed idolatry, and were zealous for the glory of God amongst the people, by supporting the national establishment—as David, Asa, Jehoshaphat, Josiah.

6. King Solomon was the leader of religion in Israel, made the prayer at the dedication of the temple, and evidently thought it no invasion of the sacerdotal office to take the first part in acts of national piety.

7. When God was about to turn the captivity of his people, he raised up public men, as Ezra, Nehemiah, Daniel, to join in their own persons the civil and ecclesiastical functions, and induce the heathen monarchs to countenance and maintain the true religion.

8. The prophets treat not only the Jewish people, but all the neighbouring heathen nations, in the aggregate, as communities amenable to God, and represented by their princes.

9. They also foretold that "Kings should be nursing fathers, and queens nursing mothers to the Church," under the Gospel dispensation.

10. Our blessed Lord not only conformed to the divine law of the Jews, but also to all the pious human institutions of his country; the worship of the synagogues, for example; though he condemned openly the real abuse introduced by the Scribes and Pharisees.

11. The inspired Apostles did the same.

12. The first Christian Roman emperor establish-

ed the pure religion, and discountenanced idolatry, with the approbation of the whole Church of Christ, as a duty clearly deducible from the example of all pious princes under the Old Testament.

13. In the sixteenth century, the learned Reformers to a man exhorted and assisted the princes to establish pure religion wherever the opportunity occurred.

14. The Church of Scotland is an established religion.

15. All the reformed foreign Churches, whether Lutheran or Calvinistic, are Establishments aided by the State.

16. There is no example up to the present hour of any Christian country omitting to provide for the profession of Christianity amongst the people. The United States of America is no valid exception, as religious education is provided for, the Sabbath guarded by law, profaneness repressed, the army and navy furnished with chaplains, and a public establishment of religion, to a certain extent, retained in many of the States. Moreover, the case is too recent, to allow of its effects to be traced.

17. Many learned and pious Divines in England and Scotland, though differing from the Church of England on various points, have espoused the principle and duty of an established religion. "All the old non-conformists," Bishop Stillingfleet says, "thought themselves bound to communicate with the Church of England, and looked upon separation from it as a sin, notwithstanding the corruptions supposed by them to be in it."

Dr. Chalmers thus defends both his own Church and the Church of England: "Let our ecclesiastical malcontents ascribe what corruptions they will to the Establishments of England and Scotland, we hold them to be the destined instruments both for propagating and for augmenting the Christianity of our land, and shall never cease to regret the overthrow of this mighty apparatus as a catastrophe of deadliest import to the religious character of our nation."

18. It ought to be added that there is no example of any heathen government without a national religion, which, however corrupt and idolatrous, still had some hold on the fear and forebodings of man, responded in some imperfect manner to the interior voice of conscience, and laid the basis of obedience in a reference to a future judgment.

Such is the stream of evidence as to the bearings of Scripture history, of matters of fact, and the opinions of the greatest names.—*To be continued.*

YOUTH'S DEPARTMENT.

Abridged from Bishop Kennet.

THE BLESSINGS OF EDUCATION.

Bless the name of God, for being early sent to school, and so put into a good method of education.

Thou canst read in the book of Job, that 'man is born like a wild ass's colt;' and thou canst find Solomon declare, that 'foolishness is bound up in the heart of a child;' by which thou mayest perceive, that if thou art bred as ignorant as thou art born, thou wilt then differ from a brute in little but thy outward shape.

It is education that must reform thee and refine thee. It is learning that must exercise thy reason, and improve thy understanding.

Esteem it a great blessing of Providence that thou hast not been kept at home in wantonness and at thy own will; but that thou hast been sent to school for good discipline, and for wholesome instruction, to be 'trained up from a child in the way that thou shouldst go, that when thou art old thou mayest not depart from it.'

By this blessing, like young Timothy, thou hast 'known the Scriptures from a child.' By this blessing, like young Samuel, thou canst hear and distinguish 'the voice of the Lord.' By this benefit of early following thy master Jesus, thou mayest be like St. John, a young and beloved disciple.

Therefore, thus say unto thyself, Oh that God would give me the grace to make a right use of this blessing! But let me not be wanting to myself. Let me be careful and industrious to redeem my time, and to improve my talents and capacity, of apprehension

and memory. I must apply my head and my heart to these ways of knowledge, that I may make some progress in them. How innocently proud should I be of imitating the child Jesus, who 'increased in wisdom as fast as he did in stature,' and grew up in favour both with God and man.'

INQUIRY OF AN ORPHAN FOR HER LOST FATHER.

The following letter, which first appeared in the Southern Religious Telegraph, was written by a little girl, who, it appears, when quite an infant, lost her dear mother by death. Four years ago her father was compelled to leave his home and his infant daughter, for one of the Southern States. Months and years have elapsed since his departure, yet she has not seen him since, nor has he been heard of for upwards of two long years. No one knows where he is, or what has become of him. Oh! how distressed must be this little girl! She loved her father; and now she is earnestly desirous of learning where he is—whether in the land of the living, or whether he has sickened and died in a land of strangers.

Ware Village, Oct 13th, 1837.

From H. F. Billings.

I have learned by my geography that the Southern people are very hospitable to travellers. I often express a wish to my teacher that I could go to Virginia, and invite some of those kind people to help me find my dear, dear father. Since it is not now proper that I should go, she says that I may write a letter and send to make such inquiries, or use such means for me, as their little girls would like to have used if they had a loved father lost.

My father's name was Daniel Billings. Four years ago, when I was not quite half as old as I now am, he told me he was going to Virginia. I cried very much, and said, 'don't go off, father, I do love you better than any body else since my dear mother is dead and put in the cold grave.' I remember how he wept when he prayed by my side the last time—he said, 'O God, bless my little daughter, and spare our lives to see each other again.' When he kissed me the last time his tears fell on my cheeks, and he could hardly say, 'it is best for me to go now, but I will come back again.'—O, my dear father, why don't he come? Grandmother says, perhaps he is sick or deranged so he has not wrote to us for more than two years. O, will not somebody tell me if he is sick? or, if he is dead, where is his grave?—He told me when I went to my mother's grave, that I must think her spirit now in heaven with God and the Lamb. I do want to know if my father is there too.

Will not some good people in Virginia write to me something about my father—and I will daily pray to my heavenly Father to bless all those who pity and befriend me a lonely orphan. H. F. BILLINGS.

STANZAS.

By Mrs. Sigourney, on the above.

They say I was but four years old,
When father went away,
Yet I have never seen his face,
Since that sad, parting day,
He went, where brighter flowerets grow,
Beneath Virginia skies,
Dear teacher, show me, on your map,
Where that far country lies.

I begg'd, 'Father, do not go!
For, since my mother died,
I love no one so well as you:'
And, clinging to his side,
The tears came gushing down my cheeks
Until my eyes were dim;
Some were in sorrow for the dead,
And some in love for him.

He knelt, and pray'd to God above,
"My little daughter spare,
And till we both shall meet again,
O keep her in thy care."
He does not come!—I watch for him,
At evening twilight grey,
Till every shadow wears his shape,
Along the grassy way.