

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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THE SPANISH BELL.

(Seven years ago, a number of Bells from Churches and Convents in Spain were imported into the United States, and eagerly bought for various places of reformed worship; one of them for St. John's Church, Salem, New Jersey. The following lines were addressed to it at the time by A. W. M., and printed in the Episcopal Recorder.)

Where hath that deep, deep voice been sounding
O'er ocean's foam?
Hath it to mass brought gathered crowds, sur-
Some ancient dome?
Hurrying forward, (with the mystic sign)
Hasty and frequent on their bosom press'd
As Heaven's own safeguard)—to confession's
shrine,
Fearing to die unshriven and unbless'd?
Where from the lips of him, whose pagantry
Of gorgeous raiment shone with tissued gold,
"Domine! Domine!"—arose on high
In rapid speech, while curling incense rolled?
Where hath that deep, deep voice of thine been
sounding,
O'er ocean's foam?
Hath it to mass brought gathered crowds, sur-
Some ancient dome?
O'er the dark cloister have thy tones been pealing
From lone, high tower?
At morning matin through the long aisle stealing,
Or vesper hour?
Where the veiled sisters trod with downcast eye,
Fearing to see that God's own light is fair,
As, bending o'er the counted rosary,
Their "Ave Marias" floated through the air?
Where, tremblingly the monk's low footsteps
pass'd,
Wending its way to penance unrequir'd,
And vigil, torturing scourge, and wasting fast,
Service by aetern fear, not love, inspir'd?
O'er the dark cloisters have thy tones been pealing
From lone, high tower?
At morning matin through the long aisle stealing
Or vesper hour?
Lo! to a purer tone we welcome thee,
Deep-sounding Bell!
Of happier faith, of holier unity,
Now shalt thou tell!
Call thou the Christian to the House of Prayer,
Where solemn rites the humble spirit lead
In calm devotion; call the mourner there,
To feel the bruised is not a broken reed!
Call the warm heart of gladness, to rejoice
In cheerful praise; call mingling souls to send
Up to the mercy seat united voice,
And in one prayer with meek contrition bend.
Lo! to a purer tone we welcome thee,
Deep-sounding Bell!
Of happier faith, of holier unity,
Now shalt thou tell!

A SERMON

By The Reverend Official Mackie, B. A.
Preached in the Cathedral, Quebec, Sunday
Morning, October 5th 1845.

MECAN V. 8.
He hath showed thee, O man, what is good;
and what doth the Lord require of thee,
but to do justly, and to love mercy, and to
walk humbly with thy God?
When philosophy had wearied itself, and
superstition had exhausted its resources in
the vain endeavour to discover what "is
good," God was pleased to reveal it in
the face of Jesus Christ. He hath showed that
which man could not by searching find out,
and He hath showed it so plainly that no man
of a humble spirit can now fail to perceive it.
And what shall we render unto the Lord
for this benefit which He hath done unto us?
He hath imparted a knowledge which
man had desired to attain unto, at whatever
cost of suffering to himself. He hath an-
swered an inquiry to obtain the solution of
which, our fathers gladly brought of their
"burnt sacrifices," their "calves of a year
old," their "thousands of rams," and "ten
thousands of rivers of oil," yea and yielded
up their "first born" unto the death, and can
we—partakers of such blessedness—hesitate
to make an appropriate return of gratitude
and of love?
We need not now ask, each one for him-
self: "Wherewith shall I come before the
Lord, and bow myself before the High God?"
The way to the mercy seat is open to our view,
and the gracious invitation is sounded in
our ears: "Come unto me all ye that labour
and are heavy laden, and I will give you
rest." It only remains that we walk worthy
of our high vocation; that we ask in a spirit
of adoption: what the Lord would "have
us to do." He does require something at
our hands, and has He not established a
sufficient claim upon our obedience? Hear
the language of the Apostle to the Romans: "I
beseech you, brethren, by the mercies of God,
that ye present your bodies a living sacrifice,
holy, acceptable unto God, which is your
reasonable service." When we call to mind
those other, so painful sacrifices which con-
scious guilt had dictated, and from which
we are now relieved through the clearer
knowledge vouchsafed to us, ought we not
cheerfully to bring the "calves of our lips,"
and to present the offerings with which the Lord
is well pleased? If the service were a hard
service, we could not escape from it, with
any the merest show of right. It is the
hounded duty of those whom the Lord hath
redeemed. But the Lord hath demanded—is it
in very deed, a "hard service"? What doth
the Lord require of us? "To do justly, and
to love mercy and to walk humbly with our
God."
And first, to "do justly." Will the
Christian account this "commandment grievous"?
Can he who has put off the old man
with his deeds, take pleasure any longer in
unrighteousness? Even an enlightened sense
of what would conduce to our present in-
terests, might suffice to recommend upright-
ness and integrity in all our dealings. If that
which has been termed by men of this gen-

eration, the golden rule, were as generally
observed, as it is generally approved, how
different would be the aspect of the world!
If many were found to do as they wish to be
done by, how would peace and harmony
prevail, and the turmoil of rival pretensions
subsiding, what a train of varied evils would
cease to exist!—If men would "do justly"
even to such an extent as not to go beyond
or to defraud their brethren in any matter,
an amount of general happiness would be
thus secured, which might almost defy cal-
culation. And that the glory of God would
be promoted is clear from the strong and
emphatic language of the Psalmist: "Lord,
who shall abide in thy tabernacle? who shall
dwell in thy holy hill? he that walketh
uprightly, and worketh righteousness, and
speaketh the truth in his heart. He that back-
biteth not with his tongue, nor doeth evil to
his neighbour, nor taketh up a reproach
against his neighbour. In whose eyes a vile
person is contemned, but he honoureth them
that fear the Lord. He that sweareth to his
own hurt and changeth not. He that putteth
not out his money to usury, nor taketh
reward against the innocent. He that doeth
these things shall never be moved."
But the commandment to "do justly" is
of larger acceptance. It not only includes
a careful and scrupulous abstinance from
whatever may do hurt; it contemplates the
active and conscientious discharge, as to the
Lord, of all those duties incident to the sta-
tions in which we are placed by the appoint-
ments of His Providence:—High, low; rich,
poor; masters, servants; husbands, wives;
fathers, children;—whatever the relation
which we sustain, we have especial duties
to perform, growing out of that relation, and
are called to the faithful discharge of these
duties by every argument which can commend
itself to the heart of the Christian. St.
Paul, as in all his Epistles, so especially in
those to the Ephesians and the Colossians,
lays great stress upon our estimate of social
and relative obligations as a touchstone of
religious profession, nor can we conceive of a
man, who with reference to such matters is
unfaithful to his trust, and who is at the same
time in training for the righteous discharge
of that higher trust to which the children
of the resurrection shall be advanced in the
kingdom of Christ and of God. He who is
content to be a useless member of society;
who buries in the earth the talent committed
to his stewardship, is doing unjustly, by the
indulgence of such a disposition. We may
admit, for argument's sake, that he would
scorn knowingly to take an unfair advantage
of his neighbour, and would shun with nice
aversion the hidden things of dishonesty;
but can we deny that by his selfish in-
dolence he is depriving society of whatever
good he might have done, through a proper
attention to those responsibilities which the
God of Providence had laid upon him? We
do not charge upon such a man, acts of po-
sitive injustice, but we must not conceal
from ourselves that he is not doing justly, and
therefore fails to comply with the require-
ment contained in the text. My Brethren,
to grosser acts of positive injustice I will
not now refer—I would fain hope that none
of you "have fellowship" with things from
which the law of the land seeks with whole-
some rigour to deter, or which public opinion
brands with infamy; let me only remind you
that there are acts of positive injustice which
men may commit, and their character as men
and Christians remain unaffected in the
judgment of their fellows. Against the
temptation to such acts, it behoves the fol-
lower of Christ to be ever upon his guard,
as knowing that he who is "unjust in the
least, is unjust also in much," and that the
guilt of disobedience admits not of degrees,
but consists in the implied contempt of the
Divine Lawgiver. It is in the habit of con-
scientious attention to all duties which he
can regard as such, that the Christian may
find, under God, the best safeguard against
that injustice in little matters which, in so
far as principle is concerned, is the same as
injustice in much, and may sometimes even
prove more injurious in its effects. The Lord
doth require of us not simply to abstain from
acts of injustice, and to perform acts of jus-
tice, but to do justly—to act with a view to
the welfare of our fellows, and the glory of
God (the ends for which we were created)
at all times, under all circumstances, and in
whatever we do.
The Lord doth also require of us to "love
mercy." His first demand is that we should do
"justly" for every act which we perform is
either an act of justice or of injustice, al-
though we may not always be able exactly
to define its character, or to trace it to its
consequences. But we may be called upon
rather to suffer than to do, may be rather
subjects for the exercise of mercy than those
who can ourselves show mercy—yet in any
case we must cherish that tenderness of spirit
which recognises in the existence of real
suffering the tie of neighbourhood, and which
sees in actual distress, whether of body or
of soul, a sufficient claim upon its sympathies.
The "love of mercy" may be regarded as an
advance in the school of Christ, an evidence
of growing conformity to that image of their
master after which all disciples must be
fashioned. He who has learnt to do "justly,"
has learnt to regard his possessions, whether
great or small, as held in trust, not for his
own benefit alone, but for that of his fellow
creatures also; and in the administration of
this trust he knows to exercise both prudence
and forethought that, according to the ability
which God giveth, he may relieve the neces-
sities of those less favoured than himself. But
it is at this point that the province of him who
loves "mercy" would seem to begin. By de-
voting to himself, the use of things which he
might have enjoyed lawfully, he has learnt
to create for himself opportunities of useful-

ness, and means of doing good, and finds in
this peculiar blessedness a more than ade-
quate compensation for whatever of self-
denial he may practise. And yet, though
the merciful man go beyond the limits which
strict justice would be content to observe, he
does not go counter to the rules which the
strictest justice would prescribe. So close are
the links which bind together the family of
Christian graces, that it is morally impossible
to love mercy, and not at the same time to be
"doing justly." The claims of mercy and
of justice may seem to conflict, but there is
no real antagonism, since that is not mercy
properly so called but rather the indulgence
of an amiable weakness, which displays
itself to the prejudice of what justice de-
mands. True mercy, although it may appear
to be the creature of impulse, yet always by
an instinctive sense of what is righteous
proclaims its affinity with justice. The good
Samaritan would perhaps have paused in his
work, if he had passed under review all that
he owed to himself, or to those who were in-
terested in the success of his enterprise; but
setting aside cold calculations, and yielding
himself up to a feeling of compassion, he did,
as by an unconscious effort, that which was
both lawful and right—and was commended
of Him, the great Searcher of hearts, who
could not have been deceived.
Necessity may be sometimes laid upon the
Christian, even when a direct appeal is ad-
dressed to his compassion, to make as though
he heeded not. He may be constrained so
to act from very tenderness to the sufferer,
and with a view more effectually to promote his
interests or those of the community; but if he
find that he can so act without an effort, that
he can shut up his bowels of compassion with-
out doing any violence to his inclinations,
then let him be jealous of himself—either the
love of mercy has no place in his heart
or it is waxing cold—either he does not love
at all, or does not love as he ought to love.
Let him beware, lest he come short of the
glory of God. The love of mercy is recom-
mended as a constituent part of that dutiful
homage which the Lord requires at the hand
of all his children, and this is an un-
failing characteristic of the wisdom which is from
above—it is "full of mercy."
And now shall the Christian account it a
hard thing that he is required to "love mer-
cy," in other words, to call into exercise
feelings which, if the love of God have
been shed abroad in his heart, must needs
crave for gratification? Ought he to resist
to rejoice that God has stamped the indulgence
of a merciful disposition with the seal of his
approval, and has made that which is to the
true disciple the path of pleasantness, the path
of duty also? Surely the law of God is a
law of liberty, His service perfect freedom;
for with respect to "whatsoever things are
true, whatsoever things are honest, whatsoever
things are just, whatsoever things are pure,
whatsoever things are lovely, whatsoever
things are of good report," it bids us think
on these things and do them.
There is yet another requirement—relating
to the more immediate worship and service of
God—that we "walk humbly" with Him—
To walk humbly—a brief saying—but
how significant! Christian self-abasement
does not exact this of the repentant sin-
ner, that he lie grovelling before the mercy
seat, in a state of abject servile fear.—The
Spirit breathes on him to set him upon his
feet, to cause him to "arise and walk," and
up and doing, sedulously to engage in working
the work of Him who is not ashamed to be
called his God, and who will cheer him on
with the smiles of his favour, and supply all
needful strength in every time of need.
Through the Spirit working in him, he is to
work out his salvation—Yes! such his high
calling in Christ Jesus—to work rather with
God than for God—to walk with Him—to
maintain a constant fellowship with the
Father of lights.—But how can two walk to-
gether, unless they be agreed? How can he
preserve this communion and fellowship, un-
less he be in some sense like minded with God,
and how can he be in any sense so minded,
unless he have the mind which was in Christ
Jesus? He must, therefore, "walk humbly"
—with a child-like simplicity, and with a
consciousness of entire dependence, saying in
the language of good King Jehoshaphat:
"I know not what to do, but mine eyes are
upon thee." Closely observing whether
points the finger of God, and fearing to turn
to the right hand or to the left, he must follow
his guide along the strait and narrow way
that leadeth unto life, never presuming to de-
vise any shorter course for himself, or to im-
prove upon the plan of salvation which the
Lord hath laid down.
My Brethren; Waywardness is the prevail-
ing infirmity of the sheep of Christ's pasture.
Though brought back from their wanderings
through the interposition of the Good Shep-
herd who sought out and found them when
they were lost, they retain to the end this
unhappy bias of their nature, and have need
to be constantly restrained lest they err and
stray from the fold in which all their safety
lies. Thus it happens that there are those
who serve God and fail to obtain any comfort
in His service, because they will sometimes
lean to their own conceits, and do not follow
with enough of dutiful submission, in the
path of duty marked out for them. My
Brethren, you may be slow to perceive the
direct benefit which flows from exact and
faithful attendance upon appointed ordinances;
yet of this be assured, that in the habit of
obedience which such attendance involves,
a silent work is wrought from which a great
benefit will without fail arise, and perchance
will sooner or later be made to appear.
Though as it respects intrinsic excellence a
sign is "nothing," yet the value of the
thing signified will not be deemed of aught,
if we adopt any lower estimate than that

suggested by the goodness of Him who de-
signed such a channel for the communications
of His grace. We do not, therefore, invite
you to a complacency suspended upon your
own conviction that the Divine requirements
are wise and righteous—this were to en-
courage not an humble, but a self complacent
spirit.—We ask that tribute of a filial confi-
dence which knows to merge every considera-
tion in a simple desire to do the will of God.
Only let this be the temper of our
minds, and it will be enough for us that
God hath spoken. Our course will be plain,
to give patient heed, to walk with Him in
the way of His commandments, and to trust
that in doing His will we shall learn where-
fore He hath thus spoken, and why He hath
ordained that these appointments should be of
perpetual obligation. We cannot walk too
humbly. True, the redeemed of the Lord are
not as hired servants, but the children of God,
and joint heirs with Christ; but their adoption
is into the family of the most Highest—the
God of the spirits of all flesh—the God over
all, blessed for evermore. Admitted to speak
unto His Lord, Abraham was constrained
to acknowledge that he was but "dust
and ashes;" and David, the man after
God's own heart, when seeing him by faith
and afar off, could but confess that for himself
he was a worm and no man. Such the hu-
mility of these so highly favoured among
the sons of God—who enjoyed a more than
wonted assurance of hope, and evinced in
no common degree their sense of the privi-
leges which are the portion of the faithful!
Nothing, indeed, can be more inconsistent
with the relation in which the Christian stands
to his "Father in heaven" than a spirit of
easy unconcern or irreverent forwardness—
What! shall any child of dust forget that he
has to do with One before whom the angels
veil their faces? or imagine that because
invited to walk with God, and that God his
God, he may pride himself as though God
would walk with him, upon equal terms of
companionship? My Brethren; He that
walketh humbly, and he alone, walketh
safely. It is not then an unreasonable demand
that we walk humbly with our God.
In conclusion—I have briefly noticed the
grounds on which the Lord requires our ser-
vice, and the nature of the service so re-
quired.—He hath shewed what is good.—He
hath disclosed the way of reconciliation, the
way through which we may serve Him ac-
ceptably; and hath promised, that if we
indeed, a pledge that this service shall con-
duce to our interests in time, and to all eter-
nity.—Shall we not take him at his word, who
"is not a man that he should lie," and to-day,
"while it is called to-day," hearken to His
voice? Let each one here present at once and in
good earnest, address himself to the work that
no longer conformed to the world, but trans-
formed in the renewing of his mind, he may
test by experience the freedom of the cross
of Christ, and know in what the happiness
consists of doing justly, and loving mercy,
and walking humbly with his God.

EQUALITY OF MAKING PUBLIC SCHOOLS CHRISTIAN SCHOOLS.

It would not be difficult to prove, that the
republics whose failure is marked on the page
of history, those of Greece and Rome, and
Venice, and France, sank under the moral
baseness of the generations which suffered
their extinction. The same beautiful theories
of the competency of man to the work of self-
government, brought them into being, which
are so plausibly cited in proof of the certain
success of the experiment now in progress upon
this western continent. In theory it seems un-
questionably true, that if a few minds can be
made capable of governing others, all can be
made equally capable of social control; and
yet, in the culture of the many for the work
of self-government, one branch of instruction
never neglected in the education of princes,
is entirely omitted, nay, carefully avoided.
Every monarchical government has an estab-
lished religion, and nobody is offended if the
presumptive successors to its high places are
taught accordingly; but, the equality which
this republic confers upon all religions, Pagan,
Jewish, and Christian, is thought to be incon-
sistent with the tuition of its young candidates
for future political advancement, in the bare
principles of any religion at all. Now, I
would not be understood as advocating an
alliance between church and state, much less
would I wish to be a member of that com-
munion, whose free notions should be re-
strained in the unnatural embraces of the secu-
lar power. But I am bold, as a citizen, to
plead for the recognition of Christianity; to
ask that the manual of its faith may be made
familiar to the future sovereigns,—the rising
stock of this glorious country. So vast a
majority of our people acknowledge the
authority of the Bible, and derive their reli-
gion from its sacred pages, that there could be
no oppression, no invasion of private right,
to make it a book of popular instruction. What
if there were some who cling to the old theory
that the earth is the centre of the planetary
system, and that the sun and other heavenly
bodies revolve around it; must all philosophy
be, therefore, expelled from our public schools,
which recognizes the Copernican theory, that
the sun is the centre of the firmamental host?
What the great body of the people believe to
be philosophic truth, is taught in the schools of
the people, notwithstanding there may be
strange and erratic minds which do not embrace
it. Yet none can dispute, who contemplate
for a moment the speculative follies of the day,
that there is perfect toleration of free thinking
on all subjects. Many believe that another
and more efficient system of government is
better adapted to the present state of society,
than that under which we think it our privilege
to live; yet there is no complaint of partial and

invidious instruction, because the public teach-
ers of our youth indoctrinate them on the super-
ior advantages of republican institutions; and
are furnished with a text-book on the American
constitution. But though philosophy and politi-
cal economy may be taught at the public ex-
pense, notwithstanding the possible dissent of
some, from the received systems, yet Chris-
tianity, the popular religion, must not be in-
culcated, (so says common sentiment and
legislative action) because it may prejudice
the religious opinions of some who do not
acknowledge the gospel.—From the Boston
Episcopal Observer.

BISHOP MOORE AND THE QUAKER.

Seventh-day morning, [February 28, 1829]
being brought under apprehensions of duty to
attempt to hold a meeting in the place of re-
ligious worship, built on the ground where the
theatre had stood, which was destroyed by fire
some years ago; on informing my friend
Thomas Ladd thereof, as the place was the
property of the Episcopalians, it appeared best
to apply to the bishop; therefore accompanied
by my companion and a son of my landlord's,
we proceeded to the house of the bishop, by
whom we were kindly received. After he had
made a few inquiries relative to the time I
left England, and other indifferent matters, I
prefaced my business with him by presenting
him my certificates, and when he returned them,
I said to him nearly as follows: "Whenever
my mind has been turned towards Richmond,
it has been accompanied with a belief, that if
I reached this city it would be required of me
to be willing to apply for leave, to hold a
meeting in that place of worship built on the
ground where that theatre stood which was
destroyed by fire, not then knowing to what re-
ligious sect it belonged; but understanding it
was the property of the Episcopalians, I am
come to throw myself upon the kindness of the
bishop for his aid in the matter." To which
he answered, "I am but an individual; it is
the vestry in whom the power rests to grant
such a request; I will consult the vestry to-
morrow: if they should not be willing to
grant the use of the church, there is a large
school-room in the grave-yard, with which
perhaps they would be willing to accommodate
you; or there is a large room at the capitol,
which I expect you might have for the pur-
pose, if applied for." I paused for awhile
and found no way open in my mind that
would justify me in accepting either of the
proposed places, but that I must keep
firm to my first prospect of religious duty, if
I had any such meeting in Richmond; I there-
fore informed the bishop to this effect: "I
have believed it was right for me thus to cast
myself upon thee for help, and having now
done as far as in me lies, in order that this
part of my religious duty should be carried into
effect, if the way does not open for my re-
quest being granted, I believe as respects my-
self, the will will be accepted for the deed." I
then requested him to be so kind as to send
me a note when the mind of the vestry was
known. On which the bishop queried with
me, "had I any prospect, if liberty should be
granted, of referring to the theatre?" I told
him, if any way opened for my request being
granted, I was not prepared with any thing in
prospect to offer there. He said his reason of
putting this question to me was, that a friend
of his engaged to preach for him on Sunday
afternoon, whose mind having been previously
occupied with the considerations of theatrical
amusements, he introduced the subject in the
course of his sermon; his so doing gave great
offence to some who held pews, many of whom
instantly leaving their seats, went out of the
church, and this circumstance appeared to lay
the foundation for a new theatre's being built;
for some of those who thus withdrew, at the
same time began a subscription for the purpose,
and followed it up until money was raised for
the completing of one: until this circumstance
occurred, they had no theatre in Richmond
after the former one was consumed.

Second-day [nine days after the above]
rode back to Richmond, where I found a note
from the bishop, saying he had conversed with
a few of his friends, who considered it inex-
pedient to grant my request; but if I would
use the capitol for a public meeting, he would
with great pleasure attend the service. I gave
the capitol a further consideration, which I
found could be easily obtained, but the way
not opening for me to move further in it than
I had done, the matter rested there.—From
Journal of the Life, Labours, and Travels of
Thomas Shillitee.

[In reading the Memoirs of the late Bishop
of Virginia, the above piece came to our recol-
lection which we had met with some years
ago, and which we think will be read with
interest by our friends in the United States who
are more acquainted with Bishop Moore's
movement among his fellow-churchmen than
in contact with members of the Society of
Friends. His courtesy and moderation will be
pleasingly recognised; and if the old Quaker's
"prospect of a religious duty" which he must
carry into effect on the particular spot where
the theatre formerly stood or not at all, should
seem odd and conceited, we must say for him
that his zeal led him to follow up other prospects
at some risk, where he was more decidedly in
the path of duty. In Atlanta he exposed him-
self to imprisonment for circulating Tracts on
the observance of the Lord's day.—Ed.]

THE SONGS OF THE NIGHT.

(Translated from the German of Hebbel.)
As David, in his youth, sat among the fields
and hills of Bethlehem, the Spirit of the Lord
came upon him, and his ears were opened to
hear the songs of night. The heavens de-
clared God's glory, and the stars proclaimed
it in full chorus: the sound of their harmony
reached the earth, and to the ends of the earth
did its sweet echo float.