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Poetry.

THE LEAGUED CHURCH.

BY THE REV. W. M'VAINE.

(From the Church of England Magazine.)

"The Lord of hosts is with us: the God of Jacob is our refuge."
Pa. xlv. 11.

They rage around thy worn, time-hallowed walls,
Poor Church! they rage, and thou art sadly still;
Silent thy towers; and 'ere the ancient halls,
Which erst the hum of crowds did constant fill,
Seem desert now, at the reviler's will.
And yet thou hast withstood the fiercest shock
Of storm and howling hurricane, until
Destruction seemed thy sons' strong cry to mock,
And thou hast still but sunk thy foundation-rock.
But thou art still: that rock is he
Whose word through endless ages shall endure,
Whom though storm and tempest wild may be,
Amidst the din he steadfast is and sure;
And thou from such assaults all secure,
Yes, and though millions foes should hem thee round,
Nor league's threat nor sily traitor's lure
Shall reach thee: with Jehovah's promise crown'd,
Thine vault shall be the ark of his grace found.
'Tis well, for 'er thy topmost turret there
Thy bannered cross still proudly floats on high,
Though traitor hands would lower it: Who dare
Mar that best standard? Thou hast some world's aid,
And, 'tis thy best: thy most victorious aid,
Far sooner than the token of his love
Who bleed for them or sully or deny.
'Tis well, may they firm and fearless prove,
And yonder glorious flag stream high above,
What thou, sweet sound steals o'er the silly air?
'Tis not of clashing arms or mail-clad men:
It tells of heaven—of slow rising prayer;
In gentle murmurs swelling yet again,
Lauder and still more loud and deep, and when
The distant wave breaks on the midnight shore,
Church of our fathers! thou art safe. Not ten,
But thousand righteous sons are thine: no more
We'll fear thy fall, but trust our God as heretofore.
Belfast.

TASMANIA, OR VAN DIEMEN'S LAND.

(From the Church of England Magazine.)

The subject of emigration almost necessarily suggests itself to the consideration of persons in all ranks of society. The word is now heard, and its meaning tolerably well understood, in villages and hamlets where, but a few years ago, it would have conveyed no distinct notion to the rustic ear. The subject is viewed, of course, in many different lights. By some it is regarded as likely to prove the greatest possible blessing to the country; by others the greatest possible curse. That is not, now, however, the point—Thousands of our countrymen have left for ever the shores of their native land, to seek elsewhere those comforts of life, and that adequate provision for their families, which they can never here hope to possess; and thousands are on the very point of leaving it, for good or for evil.

Suppose the question asked by a person about to emigrate, to which colony he should go (and it is one very frequently put to the parochial minister), the answer would materially depend upon the applicant's previous habits, occupations, and skill. One locality would suit one person, which would be most unsuitable for another: in one he might find old friends and acquaintances, while in another he would be cast among strangers. In one place he might find persons settling to whom by being introduced he might be most materially benefited. In fact, no decisive rule can be laid down, save this: that the colony to be preferred where the means of grace are likely to be most readily obtained. At all events, the emigrant should feel his duty—and, if he is a true Christian, he will feel it his duty—to inquire, and that diligently, what will be the religious privileges placed within his reach. The intending emigrant, who has heard the sound of the sabbath bell weekly calling him to the house of God, whether to him it has called in vain or no, must recollect that there are places spoken of and recommended to him where no such sound has ever been heard, where no ministers of religion have been seen, where no offers of salvation have ever been made. Let him seek, then, for information, as a man who would not barter his soul for any worldly advantage; and let him pray to God to be directed in his choice, if he has the privilege of choice.

The provision for the religious instruction of that portion of the colonies, generally comprehended in the term Australia, is thus stated by Dr. Lang, whose prejudices are unquestionably not in favour of episcopal government:—

"The colonial Churches are, the Church of England, the Church of Scotland, and the Church of Rome. Besides these establishments, there are several congregations of dissenters. Whenever a hundred adults shall attach themselves to the ministrations of any pastor, duly recognised and sent forth by one or other of the colonial Churches, and shall contribute a comparatively small amount for the erection of a church and manse, the Government guarantee a salary of 100*l.* per annum for such pastor, and advance at least 300*l.* from the public treasury to assist in erecting his church and manse; and, to stimulate the exertions of the pastor, his government salary is to be augmented to 150*l.*, or even to 200*l.* per annum, as soon as he rallies around him a congregation of two or five hundred adults.

"The practical operation of the new ecclesiastical system to which the colonists of New South Wales and Van Diemen's Land are now subjected, I am happy to state, promises to be attended with the happiest results. It has already infused something like life and vigour into the withered and shrivelled arm of colonial episcopacy: it has proved as life from the dead to the Presbyterian communion. By the Episcopalian laity of all classes, it has not only been acquiesced in as a measure of urgent necessity on the score of justice to others, but received as a measure of real benefit to themselves. Local committees for the raising of the funds requisite for the erection and endowment of additional churches of that communion, in all parts of the colony, were formed immediately after the announcement of the new system."

This latter statement is indeed most gratifying, and augurs well for the future religious welfare of the colonies. It cannot, surely, be a matter of indifference to a Churchman to know that a bishop has been consecrated for the special view of superintending the spiritual interests of any particular colony, and performing those ministerial functions which exclusively pertain to his holy office. To thousands, doubtless, this may appear a matter of no importance whatever; may be regarded by many as a needless and expensive adjunct. It cannot, however, be so regarded by any sound member of the established Church, who will admit that, however excellent may be the characters, devoted the services, unwearied the exertions of private ministers, acting with the utmost agreement of sentiment and unity of purpose, still much of their efficiency must be lost, if there be not a regularly constituted episcopal superintendence.

How persons of other religious denominations may feel on this is not the point in question: their liberty to act is not restrained by such an appointment—their freedom of conscience is not fettered. As a professedly Christian nation, Great Britain is bound to provide religious instruction for her children, whether at home or abroad; and how is she to convey this instruction but by the appointment of ministers of that Church established by law? These remarks, however, refer to all the colonies generally, and can scarcely be deemed irrelevant in this particular place. Without presuming to question the propriety of the

expression used by Dr. Lang, already quoted, "the withered and shrivelled arm of colonial episcopacy," there can be little doubt of the truth of the latter portion of his statement. Previous to the creation of New South Wales into a bishopric in 1836, there were nine churches, eight chapels, or school-houses used as such, and five parsonages; while, in the report of the Society for the Propagation of the Gospel for 1842, there were added to this number twenty-six churches and twenty parsonages. May not results somewhat similar be fairly anticipated in other places? Surely his religion, if it deserves the name, must be at utter variance with the Christianity of the gospel, who could deny that hitherto comparatively little has been done to meet the spiritual wants of the colonies in general. But the destitution in this respect of the penal settlements, and of the gross neglect of the convict population, is as disgraceful as it is wholly inconsistent with the character of a nation professedly Christian. Nor can the accusation of neglect be so fairly brought against the Church of Rome as against ourselves. Corrupt and unscriptural as she is, she yet has been always anxious to bring within her pale the ignorant and debased heathen. Her mode of action has been, indeed, at utter variance with the requirements and principles of the gospel; and the means adopted only more fully testify her departure from the simplicity of the gospel: and there is not a British colony where her emissaries are not at work; not a spot where the British flag is unfurled that she see of Rome is not aiming at spiritual power and enthrallment of men's consciences: and this is notoriously the fact in Australia, and other islands in that portion of the globe, at this present moment.

Tasmania, an island about the size of Ireland, is separated from the continent of Australia by a strait of about 120 miles in width, called after the name of its discoverer, Mr. Bass, and which, strangely enough, was unnoticed by the early Dutch or Spanish navigators, or even by Captain Cook. Mr. Bass visited it in 1778, in company with Lieutenant Flinders, in a small-decked boat built at Norfolk island. The island itself was discovered, in 1642, by the Dutchman, Abel Jansen Tasman, who first sailed round its southern point. In 1773 it was visited by Captain Furneaux.

The government, in 1803, decided on colonizing the island; and, for this purpose, Captain Bowen, of the navy, was sent from Port Jackson by Governor King, with a small detachment, to form an establishment for convicts at Risdon cove, on the river Derwent, but which was soon removed to a station higher up on the same river, to Sullivan cove, where Hobart town now stands. The temperature of its climate, not unlike that of England, the fertility of its soil, its numerous harbours and rivers, and its freedom from those droughts so frequent in Australia, have made it a favourite settlement for the resort of emigrants who have come hither since the colony was thrown open in 1819, previous to which time it was simply a penal settlement.

"The climate is very pleasant and healthy, and adapted to the constitutions of the natives of Great Britain. The summer heat is not so intense as that of Australia, not often much surpassing that of the southern parts of England. The mornings and evenings, even at the hottest period of the year, are cool. The cold in winter is more intense and of longer duration than that of Australia, snow lying on the higher mountains greater part of the year; but in the valleys and lower districts it seldom remains more than a few hours. There have not yet appeared any diseases peculiar to the climate. The island possesses a variety of trees and shrubs. The gum-tree is the largest; and there are numerous others well adapted for ship and house building. The trees are all tall and straight, branching only at the top, and nearly all evergreens. The bark is in general so white as to give them the appearance of having been peeled; and their leaves are long, narrow, and pointed. The vegetables and fruits cultivated in Britain are raised without difficulty. The climate and soil are sufficiently favourable to the production of most descriptions of grain. The island is altogether fit for the purposes of agriculture aimed at in this country, being nearly the same" (Chambers's Information).

Up to the year 1818, the colony of Van Diemen's Land was dreadfully infested by about thirty bush-rangers, under the command of a most abandoned miscreant, Michael Howe. Howe was a native of Pontefract, and born in 1787. Having run off from a merchant vessel, to which he had been bound as an apprentice, he entered a man of war. Having been tried at York, in 1811, for highway robbery, he was sentenced to seven years' transportation, and arrived in Van Diemen's Land in 1812, and was assigned by government as a servant. He absconded, and became a bush-ranger, and joined about thirty miscreants in the woods. After almost unheard-of atrocities, he was shot by a soldier of the 48th regiment and another person. Large rewards had been offered for his capture. The gang was, by degrees, exterminated. It was generally supposed, and not without reason, that they had some, in another class, who shared their booty. Still, however, the colony did not flourish. There was some mal-appropriation of territory; farms were neglected for want of fit labourers; the convicts were not assigned to the landowners, but employed in public works. By some alteration, an improvement took place: there was gradually an accession of free settlers; so that in 1836 there was a total population of 40,283, of which 16,968 were convicts. The bishop of Tasmania, at the close of 1842, stated the whole population to be about 60,000, of which upwards of 18,000 were convicts.

There are none of the original inhabitants on the island. The last remnant of them—about 130 persons—were hunted, caught, and transported to Flinders island. The plea for such harsh treatment was, that they were unmanageable, unamenable, and incorrigible, and likely to do serious injury to the colonists. There does not appear, however, to have been any good ground for such a statement; and the whole transaction reflects anything but credit on those engaged in it. There was always a feeling of jealousy on their part, traced to a quarrel soon after the first settlers arrived, in which many of them were killed; and the memory of the transaction was always a wound which was never healed. Incalculable, indeed, has been the injury done, not only to the stability of British possession, but to the cause of gospel truth, by those who have borne the Christian name, but acted in a manner utterly at variance with their profession. This has unquestionably been a serious stumbling-block. To it may be referred the comparatively speaking, small fruit that has resulted from missionary exertion, and the hostile feelings which rankle in the minds of the heathen.

There was a remarkable difference between the natives of Van Diemen's Land and those of New Holland, though the countries are only separated by a strait not a hundred miles wide, and studded with islands, by means of which canoes might have safely passed. Both races are equally destitute of any tradition as to their origin or acquaintance with each other. Their languages are entirely different; and it is probable that they never had any intercourse.

"Both the men and women are of a low stature, but have a better appearance than the natives in New South Wales. They have woolly heads; their limbs are small: the thinness of their bodies arises, I conceive, from the poorness of their living. The young men fasten to their woolly locks the teeth of the kangaroo, short pieces of wood, and feathers of birds, which give them a savage appearance. They also draw a circle round each eye, and waved lines down

each arm, thigh, and leg, which give them a frightful appearance to strangers. Their colour is as black as that of the African negro. Their noses also are flat, their nostrils wide, their eyes much sunk in the head, and covered with thick eyebrows. They never suffer their hair to grow very long; they prevent by cutting it off frequently with sharp shells, or pieces of broken crystal. They live in families and tribes, and subsist principally by hunting; but are careful not to increase their number greatly. To prevent this, they have been known to sell their female children. It is believed by many Europeans, that each tribe has a chief, whose authority is supreme. In the winter the men dress themselves in the dried skins of the kangaroo. The females are clothed in the same kind of garment, with the addition of ruffles, made also of the skin, and placed in front of the garment. The dress is fastened on by a string over the shoulder and round the waist. In the summer season their clothing is useless, and is therefore cast off until winter returns.

"Their notions of religion are very obscure. However, they believe in two spirits: one who, they govern, the day, and whom they call the good spirit; the other governs the night, and him they think evil. To the good spirit they attribute every thing good, and to the evil spirit everything hurtful. When any of the family are on a journey, they are accustomed to sing to the good spirit, for the purpose of securing his protection over their absent friends, and that they may be brought back in health and safety. The song may be listened to with pleasure, their voices being sweet, and the melody expressive" (Missionary Herald).

With respect to the government of Tasmania, it is now an independent British colony. Till 1825, it was a dependent on New South Wales, but it then received a government of its own. "The internal policy of the island is conducted by a lieutenant-governor, and an executive and legislative council. There are also a chief-justice, attorney-general, and the other appendages of a supreme court of judicature; courts of requests, attorneys, barristers, solicitors, proctors, sheriffs, justices of the peace, &c. There are also, as in New South Wales, a number of stipendiary magistrates, each having a separate district under his judicial authority. The laws are the same with those in England, so far as the circumstances of the colony will admit. The members of all the civil institutions are appointed by the crown, consisting in the executive council, of four, including the governor; and in the legislative of fifteen, also including that officer" (Chambers's Information).

(To be concluded in our next.)

THE ENDOWMENT OF MAYNOOTH.

(From the Irish Ecclesiastical Journal.)

We shall soon be in a condition to retort upon the Romanists of Ireland the taunt, with which we have been so often assailed, of belonging to a Parliamentary religion, and a Law Church. Sir Robert Peel is about to confer upon an exclusively Roman Catholic College—a College, too, which excludes even Roman Catholic lay students—an income as large, if not larger, than that with which the University of Dublin is endowed, and which the University is required to expend, not in the education of the clergy only, but also in the education of lay students of all sects and creeds. And this boon is to be conferred upon the Roman Catholic religion by Act of Parliament; by that Law to which Romanists have so long appealed in proof that our Church, by receiving the support of Acts of Parliament, did thereby become, "the creature and slave of the State."

It is not so long ago, as is generally supposed, that the proposed grant to Maynooth is intended as the first step to a parliamentary endowment of the Roman Catholic religion in Ireland; and it is almost unhappily not the first, yet in the end perhaps it may be found a very effectual step towards a further series of assaults on the Church. Strange certainly, and in theory at least, if not in practice, wholly indefensible, is the present position of the Roman Catholic religion in Ireland. The *Regium Donum* and other endowments have advanced Presbyterianism, and other endowments have advanced Episcopalianism, and in very many places, *Arianism*. We are now to have a state endowment of Popery; and yet the true religion, that Church which the State still recognizes as the national communion, cannot obtain from Parliament so much as a grant for the education of her people, whilst her ancient bishops and cathedral dignities, —yes, and many of her parishes— are tyrannically suppressed, and their endowments swept virtually into the pockets of the landlords.

And whence comes this favour to heresy and corrupt religion?—whence this discountenancing of the Church? It is impossible to disguise the truth.—Romanism and Presbyterianism are turbulent and dangerous to the public peace: as force and penalties; but the true Church must be bribed into quiescence; the Prime Minister of England knows that she will never head rebellion, or foster an organized resistance to the law; and therefore—therefore, she is to be sacrificed and plundered, and insulted, to purchase a hollow and temporary peace from the hereditary enemies of all law and order.

But the grant to Maynooth, in the form proposed by the bill now before Parliament, will prove a sacrifice of the Church in Ireland in other ways, even though it should lead to no further measures of aggression upon her spiritual or temporal privileges. It will enable the Roman Catholic peasant to provide for his son, at the expense of the public, an education, from which the Protestant peasant is excluded. It will open the way to a young man of literary taste and talents, provided only he be a Romanist, whereby, at the cost of the State, he will be enabled to raise himself, from the humblest rank of life, to a profession, which entitles him to sit at the table of the highest and noblest in the land; while his Protestant neighbour, of equal or superior talent, because he is a Protestant, and a member of the national Church, is excluded from the State education, and must pass his life in digging potatoes or quarrying stones. It needs but little foresight, therefore, to predict, that the establishment of such an endowment as the Maynooth bill proposes for the education of the Romanist clergy, must in this way operate seriously to discourage the middle classes of this country, in their adherence to the Church, by making it their direct interests to bring up their children in the Romanist religion.

Again the State is now about to do for the Romanism of Ireland, what she has never done for the true religion; namely, to provide a purely professional education for the clergy. In a social point of view the education given to our Clergy in the Universities has, doubtless, many advantages; the future clergyman, brought up, as he is, exactly like the layman, is free from all narrow professional prejudices, and enters upon his clerical duties with much more enlarged views and may, therefore, perhaps, be better calculated to exercise a salutary influence upon society, than if he had received his sole education in a merely theological seminary. But it has long been felt and acknowledged, that these advantages are by no means sufficient to counterbalance the almost total absence of all professional or technical education—so that with us a clergyman has had to learn the very elements of theology, if he ever learns them at all, after he is ordained to the priesthood, and entrusted with the spiritual cure of a parish. In the English Universities this evil has been, and still continues to be, more severely felt than in Ireland—for in Dublin, a two years course of professional study, with residence, and attendance on

very efficient Divinity Lectures, is necessary as a qualification for orders; and in this the Irish bishops have fully supported the efforts of the University. But even this is far short of the great advantages which the Romanist priesthood of Ireland will enjoy if the bill for the endowment of Maynooth should be passed into a law. In Trinity College there are but seventy scholarships, the benefits of which are a free education, commons, and twenty pounds a year each, for the gratuitous education of the future clergy of our Church. These are obviously but barely sufficient to support a young man in the University, unless he has some other means; and in number they are plainly inadequate to the present wants of the Church: in Maynooth, on the contrary, the State is about to support and educate for the clergy of a corrupt, and hitherto disloyal sect, at least for hundred or five hundred students, and yet Mr. Wyse, and others of the Romanist party, will not so much as permit the Church of Ireland to retain the scholarships and fellowships of Trinity College, the only elementary foundations for the education of our clergy which exist. Mr. Wyse and his party must have Maynooth, with its four or five hundred scholarships, exclusively devoted to the education of the Romanist Clergy, and they must throw open the seventy scholarships of Trinity College to the education of Romanists also.

It is in this way that the proposed endowment of Maynooth, if sanctioned by the Legislature, will operate infallibly to the discouragement of the Church in Ireland, and render Romanism in reality the State religion. Much has been said, both in and out of Parliament, of the violation of principle, implied in this measure; but the practical evils alluded to, appear to the writer of these remarks a far more serious consideration. He is as much alive as any one can be to the violation of principle implied in the endowment of a corrupt religion; he thinks it to be the duty of a Christian State to protect its subjects from falsehood in religion, as much as it is the duty of a Christian parent to guard his children from immoral company. But consistency in carrying out such a principle would lead the Government of the country much further than the majority of those who oppose the Maynooth endowment on such grounds, would consent to follow. The State, which has transferred the property of the Church, in one great branch of its dominions, to Presbyterianism—which has established Popery in some of its colonies, and encouraged it in all—which at home, in the very bosom of the national Church, grants a *Regium Donum* to schismatics or heretics, and pays Popish chaplains to galls and poor-houses,—such a State has no right to stand forth on the ground of high principle, when it is proposed to give thirty (instead of nine) thousand pounds to a Romanist College. And this very fact, that we are no longer able to take the ground of principle against the measure proposed by Government, renders the Church the more defenceless, in her present weakness, inasmuch as we can act only upon the *fears*, when we have no longer anything to expect from the *principle* of our rulers; but fear is an agent which the true Church can never use, without forgetting (and she never can forget) "what spirit she is of." The weapons of her warfare must be those only which are in accordance with the teaching of her blessed Master, "whoso smiteth thee on the one cheek, turn unto him the other also." The Irish branch of the Church, therefore, can appeal only to the honour and justice of an English Parliament. Some gentlemen, in late debates have spoken of her as existing only for three hundred years; but this is a gross and most ignorant mistake. For three hundred years she has been reformed, but she has existed in Ireland for fourteen centuries. In the sixteenth century she adopted the Reformation of Religion, upon the same model as the Church in England; and that event was, unhappily, in Ireland made the pretext for the confiscation of Church property and the alienation of livings and other spiritual offices to the laity, to a degree which has never been sufficiently exposed.—These great evils have entailed their consequences, and are felt to the present day; and they were followed by the grossest abuse of Church patronage, for which the Church was not responsible, because, in such matters she was never allowed a voice. Hence it is that the Irish Church has lost so large a portion of her people, not from any enmity they originally felt towards the doctrines of the Reformation, but because the Reformation was exhibited to them in Ireland in such a light that they necessarily regarded it as only another name for the establishment in the country of hostile and unprincipled settlers, who used it as a pretext for spoliation, rapine, and every kind of abuse. Hence there necessarily grew up in Ireland another party, long fostering sentiments of undisguised rebellion to the British crown, and even now assuming but a thin disguise of loyalty; amongst these the Church of Rome established a powerful mission, whereby, by the help mainly of the existing political enmity to England, the hearts of the people were still further alienated from the national Church. This party, by long continued violation of the law, has at length succeeded in establishing a regular branch of the Romanist Church in Ireland. Bishops are fixed in all the dioceses, and priests in all the parishes, of the Church, who openly assume the titles and usurp the offices of the bishops and priests of Ireland; and in this usurpation they have of late received the sanction—the tacit sanction at least—of Government, as the reward of their turbulence and sedition.

Under these circumstances, it surely deserves consideration how far it is wise in the Legislature of England to provide abundant means for the education of a vast body of Romanist ecclesiastics in Ireland, who are well known to be in close and inseparable connexion with a foreign power. The consequence can only be an active theological warfare against the faith of our poorer Protestants, and an increase of that controversial spirit which already too much characterizes the religion of the lower order of Roman Catholics in this country. No inquiry, it seems, is to be made into the nature of the instructions to be given in the new Maynooth. The heads of the institution are not to be under any obligation to the State, to impart to their students a liberal classical or scientific education; to them will be left the choice between such an education as will make their scholars gentlemen, and the narrow, bigotted, and unsocial professional education they have hitherto received. It needs but little knowledge of the case to predict the course that will inevitably be pursued: the enlarged funds intrusted to the heads of the College will be spent, not in attracting the sons of the Roman Catholic nobility and gentry to the priesthood: it is not in enlarging the minds, and improving the tastes of those who present themselves for education, but in increasing the numbers educated: in spreading over the country an organized swarm of bigoted ecclesiastics, and binding upon the people a ten-fold burden of superstition, intolerance and priestcraft.

We have heard much in the late debates of a contract tacitly implied in the Act of Union; a contract which Her Majesty's Government have appealed to, as in some degree pledging the faith of the Imperial Parliament to a perpetual continuance of the College of Maynooth; and which has been made in some sort the ground of the bill now before the Legislature for its more efficient endowment. But little has been said of another contract entered into by Parliament at the Union,—a contract not implied or left to be inferred, but distinctly and expressly stated as one of the conditions upon which the three estates of the Irish Parliament consented to give up their independence, and to unite with the Legislature of Great Britain: this contract constitutes the FIFTH ARTICLE

OF UNION, and shall be here quoted in the words of the Act itself:—

"That it be the fifth article of union, that the Churches of England and Ireland, as now by law established, be united into one Protestant Episcopal Church, to be called 'the United Church of England and Ireland'; and that the doctrine, worship, discipline, and government of the said United Church shall be, and shall remain in full force for ever, as same are now by law established for the Church of England; and that the continuance and preservation of the said United Church, as the Established Church of England and Ireland, shall be deemed and taken to be an essential and fundamental part of the Union."

PREPARATION FOR PRAYER.

(From the "Portrait of a Christian Gentleman," by W. Roberts, Esq.)

It is impossible that the practice of devotion can be in a right train in any family, when it is not secured and regulated by sound instruction. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing." The right apprehension of our predicament under the Gospel, is the ground of all real devotion and unfeigned prayer. That we are delinquents before God, that divine justice is perfect, and, therefore, incapable of falling short of its accomplishment; that it must have satisfaction; that to give scope to his mercy, without impairing his justice, was an achievement only within the compass of his own wisdom; that to reconcile these attributes in their application to man, it seemed good to the supreme Arbiter of all things to make the stupendous sacrifice recorded in the Gospel: these are the views of our humanity in its relation to God, which bring us to the knowledge of the only medium by which prayer can ascend to the throne of mercy. Deep and penitent conviction of sin, faith and hope in the great sacrifice, and consequent love and obedience, make up the sum and substance of the Christian's state and profession: they are the stamina of vital prayer.

Prayer delights in a cordial intimacy with divine truth; it ventures beyond that ceremonial barrier, where so many rest in an unholy self-satisfaction. It is but half alive in the cold sojourn about the precincts of Christianity: it is only within its comfortable interior that it is in vigour and vivacity. From its evidences, its formalities, and its moralities, prayer, impetuous prayer presses on to the inner circle of grace and mercy; of pardon and sanctification. What the man of prayer wants, is to come so near the seraphic centre as to catch the cheering glimpse of God's infinite plan of reconciliation, its mysterious operation, its mighty work of love, its singularity of contrivance, its specific holiness. These are the characteristics of divine truth, which the man of prayer must incorporate in his petitions, or he does not pray to Christianity's God. If he prays not through the great Propitiator and Intercessor, he prays to an unknown God, to the phantom of a vain imagination, or the spectre of a terrified conscience. Never, for a moment, can the Christian, with safety, depart in his devotional exercises from the great lines of Gospel divinity. The holy exigence of the divine law, the desolation of a criminal world, the prevailing virtue of a vicarious atonement, in opening a new access to God, these teach us how to pray; the riches of divine mercy, the regenerative power of divine grace, the privileges of the divine communion, and the promises of the divine covenant, these teach us for what to pray; but these are not to the taste of an unspiritual nature; the intellect prefers the yoke of these disparaging thoughts: proud morality prefers a claim to what is freely proffered to conscious desert.

Man, under sentence from the decree of inflexible justice, claims to judge himself and others by his own variable and vicious standard. With the collar and decorations which belong to the fraternity of the good, so called upon earth, he challenges an equal distinction in heaven. He strengthens himself in a corporate resistance of opinion to the humbling decrees of Omnipotence. Our unholy propensity to weigh our own actions without regard to the balance of the sanctuary, extends itself through every grade of social life: its rank luxuriance casts an unholy shade between man and his Maker, deeper indeed and darker, as moral character descends, but more or less hiding from some of the best and wisest, the pure irradiations of divine goodness.

The great end and aim of the pious father should be, to set up the standard of religion in his family, for each to measure thereby the worth of his own attainments. I say of the father, not only because the mother is rarely opposed to such a scheme, but because it is the peculiar work of the father to settle the principle of family government. All rule is at an end, where the individuals of a family are admitted to justify themselves, by a comparison with others. From such a licence, nothing but confusion can result,—a fatal and lying security. The treacherous privilege speaks peace, where there can be no peace, and reconciles man to his ruin: the very outcasts can build upon it—a title to reward. It sets up a scale of value where no value is, and fabricates the forms and images of goodness out of the quarry of our corrupted nature.

Where men thus take into their own hands the adjustment of their claims to pardon or reward, prayer is inappropriate and out of place. The first business, therefore, of him who wishes to have a praying family around him, should be to destroy this error at its root; and, if possible, by directing the views of his children and domestics to the perfection of the divine law, to convince them of their lost estate, and their incapacity of self-restoration.

This conviction places the soul between grace and despair. It turns it to the one only practicable method of reconciliation; darkness may intervene, but the shadows gradually retire, to make way for a scene in which every thing lies disposed in a new order; a moral constitution, in which the decrees of this lower judiciary appear reversed. All that has so long intercepted the divine glory—the shrines and monuments of earthly homage and consecrated delusion are swept away, and in their place, the "holy mountain where God has made himself an everlasting name," "the treasures of darkness," and "a day for the ransomment," all burst upon the view.

This right estimation of ourselves is at the bottom of all religious discipline and saving knowledge. We cannot love God until we know what he has done for us, and we cannot know what he has done for us until we know what we are, and what we have forfeited.—It is thus that faith lays the foundation of love.—When we see the Deity only in his power and holiness, and clothed in majesty and honour, the terrors of his righteous anger overwhelm us, and far casteth out love—the fear of the Judge and Castigator. But when we see the door of heaven opened, and the stupendous miracle of his mercy administering to his justice by a sacrifice as costly as even that justice could exact, and ponder that act of unutterable tenderness by which our ransom has been effected, love finds its argument in our nature, in so far, at least, as gratitude is a part of our nature. By this process, and to this extent, we may proceed somewhat in the work of spiritual improvement, and render ourselves, so to speak, more genial recipients of divine grace.—But the love that casteth out fear, that re-acts upon our faith, and gives us peace in believing, is the proper conquest of prayer, and the gift only of the Holy Ghost.

But it is of main importance to know and to feel, that the faith which is evidenced by love, is not a single act, nor a principle that stays at a point; it

retrogrades when it does not advance; it must be sustained as our worldly friendships are sustained, by keeping the benefits and kindnesses which first created it alive in the memory and the heart, by frequent recurrences of thought and meditation.

Man is never safe out of the bounds of express Scripture. There is a spurious religion which assumes these titles of love, and of which we should say to the Christian household give it no hospitality, nor let it domicile with thee a day. It smiles and flatters to betray. Reject its fabulous and facile deity, nor trust its gratuitous pity and unpurchased pardon. It proposes to us a will-worship of sentiment, pathos, and emotion, without seal or authority, or statute or ordinance. It settles the balance of Divine justice and mercy, by abridging each of its perfection. "But Thou continuest holy, O Thou Worship of Israel!" while thy creatures pretend to lower the requisitions of thy law to their own standard of goodness, and to contract to their own proportions the measureless dimensions of Thy godhead.

ESAU'S PENITENCE.

In Esau she (the Church) represents to us the nature and unhappy issue of a false and ill-grounded repentance. Esau, we find, sued for the blessing with more earnestness than his brother; for he cried with a great and exceeding bitter cry; but obtained it not, because his sorrow wanted all the ingredients of a sincere repentance.

In the first place, he had sold his birth-right for a most contemptible price; for one poor morsel, making away the inestimable privilege settled on him, in virtue of primogeniture, as heir of the promises made to Abraham. This plainly argued him to be a most profane and irreligious person, a slave to appetite and sense; quite destitute of faith in the merits of the promised Redeemer: therefore unqualified for receiving a spiritual blessing.

Secondly, Although his brother had fairly bought his birth-right, and with it the blessing annexed; yet he hated Jacob, even because of the blessing where-with his father had blessed him; nay, comforted himself for the disappointment, with the horrible thought of murdering his own brother; consequently he must needs be void of charity.

Thirdly and fourthly, He repented indeed, and that with a deep and exceeding sorrow, when he found himself in danger of losing his father's blessing; but as he took that blessing in a temporal sense only, and consequently felt no remorse for the loss of the better part, the one thing needful; and grieved only that he was like to fare the worse in his worldly interests; it is evident his repentance wanted two other essential ingredients, faith and sincerity.

In all these four respects, Esau is a lively emblem of a false penitent; and is therefore set here as a monument, to warn us of the danger of a carnal and profane mind; that we may (as St. Paul exhorts)—"look diligently, lest any man fail of the grace of God" (which grace was typified by Isaac's blessing):—"Lest any root of bitterness springing up, trouble you, and thereby may be defiled: lest there be any fornicator, or profane person, as Esau, who, for one morsel of meat sold his birth-right. For ye know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."

In this last respect, Esau's repentance is an image of that despair, which will seize the wicked when they shall see Abraham, and Isaac, and Jacob, in the kingdom of heaven and themselves thrust out. Then shall the wretched sinner, who shall bitterly lament their folly, for having forfeited that blessed inheritance which was entailed upon them in the baptismal covenant, for the vain pomps, and momentary pleasures of this wicked world. With what weeping and gnashing of teeth, what great and exceeding bitter cries, will they then intend for mercy? Even the least mercy shall then be esteemed a blessing; if not heaven, if not perfect happiness, yet a little water, nay, one drop of water to cool their scorching tongues; but, alas! God has already warned us what answer such persons are to expect:—"Because I called, and ye refused, &c., I will laugh at your calamity, I will mock when ye fear cometh; for that you hated knowledge, and did not choose the fear of the Lord: therefore shall they eat the fruit of their own ways, and be filled with their own devices."

In contrast to this, and as a fair light to so dark a shade, the gospel for this day presents us with a most comfortable and encouraging example, in the history of the Canaanitish woman, to assure our hope, that our sincere, if persevering endeavours and prayers shall never fail to prevail for mercy, if we seek it while it may be found. And our holy church, as a tender and loving mother, advertises us by her appointment of the Lenten season, that "now is the accepted time; that this is the day of salvation."

Wogan.

APPARENT DEFECTS IN THE WORKS OF GOD.

(From "The Layman's Book," by Roger Hutchinson.)

Now we are come to those which demand, who made serpents, crocodiles, flies, worms, &c.; of which much harm and no profit cometh? Verily, he who made all things. Although they be hurtful unto us for our disobedience, yet be exceeding good to their own nature, and profit unto the furnishing of the whole world; no less than the other, which we recount more profitable and precious. If an ignorant man chance to go into a cunning man's shop, and happen to see many tools there that he knoweth not, he thinketh them either to be unprofitable or not necessary. Even so we, in Almighty God's shop, which is the world, do judge many things to be naught, because we are ignorant. The crocodile, the little fly, the small flea, have their commodity, albeit we know it not. Our ignorance doth not argue God's works to be unprofitable. Yea, God's glory and wonderful power is more marvellous in making the little fly to hear, to taste, and to feel, with a mouth, with legs, with wings, a body, the stomach, the other inward parts, than in an elephant; and more marvellous than in a frog, than in a great whale; and in a mouse, than in a mighty horse. If thou come into a rich man's house, and seeest much stuff, thou thinkest all to be to some purpose; and darrest thou judge, that God in his house hath made any thing to no purpose? All God's creatures either be profitable, or hurtful, or not necessary: thank him for the profitable, take heed of the hurtful, and question not, reason not, of things not necessary. For although thy capacity cannot perceive it, yet God hath made all things in measure, and number, and weight. He made not the devil, for he made him an angel; and he made himself a devil by sinning, when he fell from heaven as lightning. For the devil is as much to say as an accuser and a seducer; of the Greek word *diabolos*, which signifieth to accuse, to inflame, to deceive. God made man, but he made not man evil: so he made him an angel, but not a devil. He made many angels, but they made themselves evil; for no evil cometh of him, as it is written: "He beheld many things, yea, all that he had made; and, lo, they were exceeding good." But why did he make him an angel, knowing he would become a devil? Why did he make other angels innumerable? Why many thousands of men, women, and children, which he foreseeth shall be damned? Verily, that he might declare himself to be righteous in punishing the ungodly, as he is merciful in reward-