

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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MORNING DEVOTION, SANCTIFYING THE DAY'S WORK.

When first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty: true hearts spread and leave
Unto their God, as flowers do to the sun;
Give him thy first thoughts, then, so shalt thou keep
Him company all day, and in him sleep.

Serve God before the world; let him not go
Until thou hast a blessing; then resign
The whole unto him, and remember who
Prevailed by wrestling ere the sun did shine;
Pour oil upon the stones, weep for thy sin,
Then journey on and have an eye to heaven.

When the world's up, and every swarm abroad,
Keep well thy temper, mix not with each clay;
Despatch necessities; life hath a load
Which must be carried on, and safely may;
Yet keep those cares without thee; let thy heart
Be God's alone, and choose the better part.

HENRY VAUGHAN, 1695.

ADVICE TO NEWLY-ORDAINED CLERGYMEN.

By the Lord Bishop of Worcester, addressing Candidates for orders, Saturday, 20th December, 1815.

In the second place, be cautious in the adoption of terms, which have become the symbols of a party. Thus the term Catholic, as applied to our Church, cannot be objected to. The boast of our Reformation was, that we had by that blessed event corrected all the manifold abuses of the Church of Rome and brought our Church back to what we believe to have been nearly the universal practice of the primitive Church. In this sense we pray in the Liturgy for the good estate of the Catholic Church, in which passage, to avoid ambiguity, it were to be wished, perhaps, that the term "universal" had been preferred; but when it is recollected that this is, I believe, the only passage in the Liturgy in which this term is used (for the creeds can hardly be considered as parts of the Liturgy), is there not an affection in applying it on every occasion to our Protestant Reformed Church, and do we it not betoken a disposition to overlook, as much as possible, the distinctions which have been proved to exist between the two Churches? In like manner we have been taught to disclaim the term "Protestant," derived as it is from the first Reformers, who protested against the errors of the Church of Rome, as if we had no longer cause to protest against such errors. The use or disuse of particular words in treating upon particular subjects may, indeed, be justly considered as trifles; but alas! it has been found by experience that "haec nuda serua ducent in mala." We may call ourselves Catholics, and disclaim being Protestants, till it appears as if both Churches formed but one vineyard, and that, consequently, it is matter of little import in which party of our ministerial labours are employed. It has been my object in the present charge to point out to you that this is not the case, and that however charitably we may view, and ought to view, the errors of our Roman Catholic brethren—however disposed to consider them as a branch of the Universal Church of Christ, and even to extend their means of usefulness among their own people, we should be cautious how we modify the distinctions between us till they become almost evanescent quantities, and thus dispose our own minds, as well as those of our people, to the seduction of that son of perdition who is ever on the watch for unstable souls.

By your subscription to the Thirty-nine Articles of your Church this day you have declared, not only that you are faithful members of that Church, but we here see that you have likewise affixed your names to a solemn disclaimer of the errors of the Roman Catholic Church. That Church, as well as ours, requires its ministers to subscribe certain Articles; and to bring the subject which we have been discussing clearer into view, I will in conclusion, copy the twelve Articles which, according to the Bull of Pope Pius IV., are still required to be subscribed by every beneficed clergyman belonging to the Church of Rome.

The first of these is:—"I most firmly admit and receive the apostolical and ecclesiastical traditions, and all other observances and constitutions of the Church."

"Second.—I admit also the sacred Scriptures according to that sense which holy-mother Church, to whom it appertains to judge of the true meaning and interpretation of the sacred Scriptures, hath holden and still holds, nor will I ever receive and interpret them otherwise than according to the unanimous consent of the fathers."

"Third.—I profess, likewise, that there are truly and properly seven sacraments of the new law, instituted by our Lord Jesus Christ, and necessary for the salvation of mankind, though not all of them to every one, namely, baptism, confirmation, the eucharist, penance, extreme-unction, orders, and matrimony; and that they confer grace; and that of these sacraments, baptism, confirmation, and orders cannot be repeated without sacrilege. I receive also and admit the received and approved rites of the Catholic Church in the solemn celebration of all the aforesaid sacraments."

"Fourth.—I embrace and receive all things and every thing which have been defined and declared by the holy Council of Trent concerning original sin and justification."

"Fifth.—Further, I profess that in the mass is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead, and that in the holy sacrifice of the eucharist there is really, truly, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ,

and that a conversion is made of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, which conversion the Catholic Church calls transubstantiation.

"Sixth.—I confess also that under one kind only is contained the whole and entire Christ and the true sacrament."

"Seventh.—I strenuously maintain that there is a purgatory, and that the souls detained there are assisted by the prayers of the faithful."

"Eighth.—Likewise, that the saints, who reign together with Christ, are to be venerated and invoked, and that they offer prayers for us to God, and that their relics are to be venerated."

"Ninth.—I most firmly declare that the images of Christ and of the ever-virgin mother of God, as also of the other saints, are to be had and retained, and that due honour and veneration are to be shown to them."

"Tenth.—I affirm also that the power of indulgences was left by Christ in his Church, and that the use of them is very salutary to Christian people."

"Eleventh.—I acknowledge the holy Catholic Apostolic Church of Rome to be the mother and mistress of all Churches, and I promise and swear true obedience to the Roman Pontiff, successor of the prince of the apostles St. Peter, and vicar of Jesus Christ."

"Twelfth.—Further I do without doubt receive and profess all things which have been delivered, defined, and declared by the sacred canons and oecumenical councils, especially by the holy Council of Trent, and all things contrary thereto, and all heresies of whatsoever kind, which have been condemned, rejected, and anathematized by the Church, I in like manner condemn and anathematize."

"This true Catholic faith, out of which no one can be saved, which by these presents I profess and verily hold, I do promise, vow, and swear most firmly to keep and confess (by God's help) entire and inviolate to the last breath of my life, and that I will take care, as far as in me lieth, that the same be holden, kept, and preached by all who are subject to my control or who are connected with my charge.—So help me God and these the holy Gospels of God."

Such is the solemn subscription of Articles required of all clergymen who are beneficed in the Church of Rome, and I need not point out to you how they are opposed to those which you have this day subscribed. Therefore, brethren, stand fast, and hold the traditions (or rather, as it should have been translated, according to Mr. M'Knight, the doctrines) which ye have been taught.

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and a good hope through grace, comfort your hearts and establish you in every good word and work."

THE SPIRIT OF THE REFORMATION.

From a speech by the Rev. Hugh J. Neile, Canon of Chester, at the Meeting of the Protestant Operatives of Liverpool, 18th Decr., 1845.

Whatever may be the state of things amongst other classes of the community, whatever defection there may be in some of our colleges, extending its poisonous influence into some of our pulpits, and into the families of some of our aristocracy and gentry, I do believe, and I think I have some good ground for the conviction, that at no period since the noble army of our British martyrs sealed their testimony with their blood, were the working classes of England more completely, more intelligently, and more resolutely opposed to Romanism, than they are at this day. Their intelligence and determination on this point are such, that considering their numbers and the influence they now possess in the State, I desire to be understood to say, and backed not by the hundreds in this room only, but by many thousands in all the large towns of the kingdom, I would send it as a message from this platform to all whom it may concern, candidates for Parliament, or candidates for Cabinets, that no Government under the sun can impose Romanism upon England. Many Romanizing steps have been taken, but they have not yet reached the point of imposing Romanism upon you. When the spring is squeezed tight enough for that, the recoil will astonish him that is at the top! And, as for our Church, our beloved Church, which, whatever may be said against her at home or abroad, has not her equal upon earth for comprehension, combination, order, and activity, dignity and zeal, animated fervour and chastened gentleness, solidity of truth, and elegance of diction without rudeness or vulgarity—as for our Church, whatever annoyances may be felt for a time, or may be occasioned by certain young gentlemen of architectural tastes or accomplishments, whatever pain may be experienced because of the defection from our pale of certain brethren whom we loved, and from whom we expected better things; still I believe that all the Jesuits in England, and they are not a few at present, cannot succeed in Romanizing the Established Church. I would, however, take the liberty of adding, with all due respect to the Most Rev. and the Right Rev. Prelates of our Church, that if, in trying times like these, they leave the defenders of Zion in the hands of the Protestant operatives, they are not adopting the course likely to secure in the sequel that well-balanced order, and that dignified moderation which we all prefer, though we might not be able to maintain it. If, through forbearance carried too far, or

through the difficulty or impossibility of agreeing among themselves, they refrain from "setting their house in order," and from removing disorderly servants, by whom is the house to be set in order? Peaceably, it seems impossible; and a different description of sweeping is what none of us would advocate. We are earnestly desirous therefore to see the right exercise of authority in the Church of God. Authority belongs to her officers, submission to her children; and I believe the officers of our Church do not calculate, as they might, upon the dutiful submission of her children, if their authority were exercised as based upon the word of God.

WHAT THEY HAVE IN FRANCE, AND WHAT THEY WANT.

And what have they now in France? what at the present time does Popery present? Only mummery in an unknown tongue; masses for delivering souls out of purgatory; the blighting and execrable confessional; foolish traditions; processions and outward shews and pomps, which keep up indeed an outward framework over the country, but which leave the hearts of individuals and their households, and the nation, without a religion. For it is fearful to reflect how few men there are who go to the churches in France. France, alas! as a whole, must not be considered as Roman Catholic, but infidel!

And yet they are beginning to be concerned and anxious about religion. It has pleased God to stir up many to a concern about their soul and about eternity. The many visitations that have been experienced—the cholera, and recent political events—have led men to look upwards, and to acknowledge that God reigneth; also, through various channels of science and of study, men are getting very extensively to enquire respecting that revelation of God, which has produced such wonderful changes in times past, and which now exercises such an undeniable power over individuals and over nations: for very few persons in this civilized country are aware how extensively ignorance prevails in France respecting the things of God. But if we well consider, how can it be otherwise?

Men now in mature life, who are at the head of families and establishments, were young precisely at the time when there was no religion existing in the land, no religious instruction given. For the fearful impiety of those times had driven men (it makes us shudder as we recall it) to declare the worship of the true and living God a deception and a falsehood, and to decree its suppression: and to shew to what depths our poor miserable human nature can fall when left to itself, an abandoned woman was taken from the streets, and dressed up and carried in procession as the "Goddess of reason!" And to complete this system of impiety, this seventh day, on which we have the happiness to meet, and which has subsisted since the beginning of the world as a memorial of God's loving kindness and mercy towards man, was decreed to be suppressed: and a tenth day, of man's invention, was ordered to be observed in its stead. And persons who were young at that period have told me, that the only instruction that was given, and which they were indeed driven—actually driven—to go and receive, was "the Civic Catechism for the citizens of the French Republic!" And if their mothers wished to teach them any thing better, according to the light which they possessed, they were obliged to retire to the most secluded part of the house, and to do it as it were by stealth. Mothers of England! can you picture to yourselves such a state of things as this? Fathers of England! O cling to the scriptural education of your children!

And, my beloved friends, this day fifty years—yes, this very day half a century has elapsed, when that edifice, the Bastille, crumbled; with whose name is associated what there was of bigotry and arbitrary power in the administration of the old French monarchy; and during that half century France has been delivered up to deteriorating influences of every kind: first under the sanguinary domination of Robespierre; then, under the conquering sway of Napoleon Buonaparte; then at the Restoration, when Popery resuscitated all its abuses, it was not accepted by the French people, but a Constitutional idea was placed on the pedestal and received homage. Thus has a great nation been pursuing that which can give no happiness; spending its labour for that which satisfieth not; resorting to broken cisterns which can contain no water, instead of recurring to the fountains of the living God. And now nothing can thoroughly subdue those troublesome spirits there, nor effectually prevent those outbreaks which from time to time we are called upon to deplore, save the teaching of the living God, the knowledge and fear of him, and the having an interest in eternal things.

But it is especially the state of the young men which calls for our commiseration and interest. They have just entered life, and as they pursue one thing after another—literature, or science, or the arts—and find no satisfaction for their immortal souls; undecieved of the world's fair shew by a thousand elapsing events; undecieved on every thing human which they fondly clung to; highly gifted, and often possessing every thing save the one thing needful; having no heavenly truth presented to them whereby they can be sustained and delivered, for there is nothing but popery around them, whose forms they content and reject; they become reckless of life; they throw themselves into excess of every kind, or else abandoning themselves to despair, they rush out of existence by their own hands! It would be impossible to tell you the number of suicides which are continually taking place, and which plunge families into consternation and anguish. Neither is it possible to behold such a mass of moral suffering—to live amidst

it, and be witness to it, as I have done—without experiencing feelings of the deepest pity and sorrow. Behold then, here, the consequence of the absence of religious knowledge; of having nothing around but a false and corrupt system, which men in France repudiate, and will not go into—not through indifference only, but now deliberately, intelligently, and from purpose.

Now, thinking persons—men who can observe and discriminate—are directing their attention to England, judging, (and in that, who shall say they are mistaken?) that the nation's greatness and strength have arisen out of her religious institutions; and that whatever they can discern of excellency in individual character, springs likewise from religious education; they now, therefore, look towards England. And is it not natural, so to speak) that they should? when so many benefits have already flowed from her example. The happy temperament of her political institutions, with which she has been blessed, has passed, in a greater or less degree, into the constitution of almost every other state in Europe; and her commercial polity is likewise being followed by other kingdoms. And so they expect to find here what can instruct and help in spiritual matters likewise.

What they want now in religion is something which can build them up individually, socially, and as a nation. They want the Gospel plan of salvation; the free mercy of God exhibited without any man's interpolation; the glad announcement of God waiting to be gracious for the sake of Christ's atonement alone, and that addressed to the last, the vilest of sinners.

They want a worship whose rational, sensible forms shall be, as it were, an outward manifestation of the faithfulness of the teaching; where the husband can conduct the wife and all their family, and all can kneel together before God, in a worship simple, sincere, scriptural, and edifying; which shall be helpful to setting up the family altar; and aid him in introducing the fear of God, that "beginning of wisdom," into his household, to sanction those qualities of affection and amiability which are indeed often found binding up a family, but which, for want of being crowned by a loftier and holier principle, are lost; giving way before filial insubordination or domestic dissension.

What is required, is something that shall enable them to call upon God as a nation, which popery does not, and cannot, help them to; for now the men will not, either as individuals or as bodies, go into its mummeries. It is but little known to what an extent people are emancipated from the Church of Rome in France, and have been for many years; and it is truly lamentable when we consider how many are born, and go out of existence without having engaged in one single act which has reference to their immortal souls; for, in large populations, like that of Paris for instance, the very traditions of religion seem to be lost in numbers of families.—The Rev. F. B. Gourrier, B. C. L., preaching in Trinity Church, Cambridge, in aid of the fund for erecting a Prot. Ep. Church in Paris, for worship in the French language.

SACRED CRITICISM,

A SCHOLAR, NOT A JUDGE.

Critical science is no longer in its own place when, instead of being a scholar, it wishes to be a judge; when, in place of collecting the divine oracles, it composes them; decomposes them, canonizes them; uncanonizes them; and when it makes itself oracular. Then it tends to nothing less than to overthrow faith from its foundation. This we are going to show.

Employ your reason, your time, and all your intellectual resources to assure yourself if the book which is put into your hands, under the name of the Bible, contains in fact the very oracles of God, whose first deposit was confided, under the divine providence, to the Jews; and of which the second deposit under the same guardianship, was remitted to the universal Church from the apostolic times. Assure yourself then, whether this book is authentic, and whether the copyists have not altered it. All this labour is legitimate, rational, honourable: it has been abundantly done by others before you; but if the investigations of others have not satisfied you, resume them, pursue them, instruct us; and all the Churches of God will thank you for it. But after all this labour, when you have well established that the Bible is an authentic book, when science and reason have clearly showed you that the unquestionable seals of Almighty God are attached to it; and that He has there placed his divine signature:—then hear what science and reason loudly proclaim to us; then, sons of men, hear God; then sursum oculi, feci populus, sursum corda! then, bow the knee! lift the heart on high, in reverence and in humiliation! Then science and reason have no longer to judge, but to receive; no longer to pronounce sentence, but to understand. It is still a task, and it is a science, if you please; but it is no more the same; it is the science of un-derstanding and of submitting.

But if on the contrary, after receiving the Bible as an authentic book, your wisdom pretends to constitute itself the judge of its contents; if, from this book, which calls itself inspired, and which declares that it will judge you yourself at the last day, it dares to retrench any thing; if sitting, as the angels in the last judgment, to draw up the book of God on the banks of science, to wether the good into vessels and to cast away the bad; it presumes there to distinguish the thought of God from that of man; if, for example, to cite only one case of a thousand,

* Rom. iii. 2.
1 Math. xiii. 45.

it dares to deny, with Michaelis, that the first two chapters of Saint Matthew are from God, because it does not approve their Scriptural quotations; then, to deny the inspiration of Mark, and that of Luke, because it has found them, it says, contradictory to St. Matthew; in a word, it thinks it can subject the book, recognized as authentic, to the outrageous control of its ignorance and its carnal sense; then, we must reprove it; it is in revolt, it judges God. Then, it is an enormity, reprov'd as much by reason as by faith. It is no longer science, it is delusiveness; it is no more progress, it is obscuration.

Let us compare with the wretched labours of theologians upon the word of God, the more reasonable course pursued by the naturalists in their studies upon their works. Here, at least, we claim in advance as an axiom, that all the objects of creation have ends, full of wisdom and harmony. Here, science employs itself, not to contest these ends, this wisdom, these harmonies; but to discover them. Here, what is called progress in science, is not the temerity of controlling the works of God; it is the happiness of having investigated them, of having better recognized their wonders, of having been able to propose them under some new aspects to the admiration of the world, and of having thus found new inducements to cry:

What grandeur infinite!
What heavenly harmony
Results from their accordance!

Why then should not Christians treat the works of God in redemption, as naturalists do the works of God in creation? why if, among the pagans themselves, a physician, the great Galen, could say: "that in describing the different parts of the human body, he was composing a hymn in honour of the Creator of the body;" why should not the Christian comprehend that, to describe with truth the different parts of the word of God, would be always "to compose a hymn in honour of him who had made it?"—Gausson's Theopneusty, or the Plenary Inspiration of the Scriptures.

THE LOVE OF CHRIST THE TEST OF THE TRUE CHRISTIAN.

They know nothing of the life and power of the Gospel, nothing of the reality of the grace of God, nor do they believe aright one article of the Christian faith, whose hearts are not sensible of the love of Christ herein. Nor is he sensible of the love of Christ, whose affections are not thereon drawn out unto him. I say, they make a pageant of religion, a fable for the theatre of the world, a business of fancy and opinion, whose hearts are not really affected with the love of Christ; in the suspension and discharge of the work of meditation, so as to have real and spiritual sensible affections for Him. Men may babble things which they have learned by rote; but they have no real acquaintance with Christianity, who imagine that the placing the most intense affections of our souls on the person of Christ; the loving Him with all our hearts because of His love; the constant motion of our souls towards Him with delight and adherence, are but fancies and imaginations! That doctrine is as discrepant from the Gospel as the Alcoran, and as contrary to the experience of believers, as what is acted in and by the devils, which instructs men into a contempt of the most fervent love unto Christ, or casts reflections upon it! I had rather choose my eternal lot and portion with the meanest believer, who, being effectually sensible of the love of Christ, spends his days in mourning that he can love him no more than, with his utmost endeavours, he finds himself to do, than with the best of them, whose vain speculations, and a false pretence of reason, puff them up into a contempt of these things.—Owen on the person of Christ.

THE PRESENCE OF GOD.

There are two kinds of the Lord's presence: there is a presence of the Lord which is felt and perceived; there is another presence which is secret and not perceived, yet known by the effect. The secret presence of God is continually with his children wherever they go, ruling, guiding, sustaining them in all their troubles; according to his promise:—"When thou passest through the waters, I will be with thee, that they do not overflow thee; when thou walkest through the fire, thou shalt not be burnt." As for us, we have our own vicissitudes of feeling and of feeling: we are changeable, but the Lord remaineth the same: whom He loves, He loveth unto the end. He will never, never leave us nor forsake us; but by his secret presence he entertains life in our souls, when to our own judgment we are become altogether dead and senseless; as there is a substance in the elm and oak, even when they have cast their leaves. And this appereth by the effects, that we have stood in many temptations, wherein we were insensible to any present grace upholding us.

The other sort of God's presence is, when the Lord is not only actually present with his children (as he always is) but also makes himself sensibly perceived by inward and glorious feelings: this presence when we obtain it, makes a sudden change of the whole man; it raiseth us from death to life: it maketh a comfortable light to shine where fearful darkness abounded; it makes our faith lively, our love fervent, our zeal burning, and our prayer earnest. Then is our water turned into wine, our sighs are turned into songs, and our mournings into glorious rejoicing, because "the Bridegroom is with us," and "the Comforter" that doth refresh our souls "is come to visit us." This presence is as evidently felt of them to whom it is granted, as was the descending of the Holy Ghost perceived of the Apostles, to whom He came.—Bishop Coetper.