

to tilling lands of their own, unincumbered with double or triple tythes;—or that other needy persons would be rejected out of a tender regard to the rights and dictates of their consciences;—or even that an *atheist* who happened to be a good industrious farmer, (but yet would cheerfully suffer much distress rather than give away *one third* of his labor to support priestcraft and superstition which he cordially hated,) would not be taken for that purpose in preference to an indolent and worthless *brother*. Indeed there is not the smallest doubt in our mind, that the writer in the *London World*, or any of his friends who profess such fiery indignation and pious wrath at the idea of an infidel being compelled to support the Gospel, would most conscientiously and in their own opinion most orthodoxly accept of *one full third*, in this case, of all an infidel's earnings, or of any number of them, as long as they could get it from them. The fact of its being rented land, alters not the merits of the case in the least; because *one third*, of a poor man's earnings will count *one third*, whether it be extorted from him by a public act of the Legislature, or in a private bargain which takes advantage of his necessity, by force of legal enactment authorising one or more persons or a body corporate to lease lands to him set apart for the above purpose on those hard conditions. The cruelty to the needy man is precisely the same, whether his earnings are taken from him from off his own or rented lands, or whether they go to support the Established Church or a body of Dissenters. For when a man sees *one third* of the proceeds of his labour going out of his hands into the coffers of other people, he does not stop to ascertain where it goes before he knows the fact and feels that it has actually gone past recovery, heedless of the wants of his family. The same objections and difficulties lie equally strong against appropriating *national funds* to the support of religion. It could never be done without offending some, and perhaps many, who had been taxed to raise them. In short, we think that on this point, without any remarkable breach of propriety in the application of Scripture, we may say: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Thou hypocrite!" first devise a method for supporting religion on Sectarian principles which shall aggrieve *nobody*; and then shalt thou see clearly in overturning the constitution of Church and State.

(To be Continued.)

We thank our friend R. R. for his letter, and assure him that his suggestions shall be attended to as far as practicable. But it must be remembered that we have to consult the wishes of a great many, whose sentiments also differ widely. In this case the best we can do is, to weigh them against one another, and endeavour to strike a balance. R. R. suggests the propriety of leaving out the children's article, and adding a *monthly little book*, if our means will permit.—They will not. Besides we think the present plan the best. We know of subscribers obtained by the desire of children to read their articles.

Anatole is received, and shall ere long be attended to, with some remarks. We are aware that there is cause of the complaint which he makes, and perhaps on more subjects than one. We cannot be too cautious of allowing things which stand simply on human authority, to invade the province of the *Church of Christ*. We firmly believe that she possesses in their fullest perfection all the first principles, elements and means of a *perfect moral government* over the hearts and passions, and consciences, and conduct of all men; and that the surest and safest means of putting down vice, is to do it in a way that will not detach the principle of allegiance from the Church; and transfer it to societies of human fabrication. We believe that our own Missionary Societies, are *subordinate to the Church*. We believe also that the Protestant Episcopal Missionary and Sunday School Union Societies in the United States are also considered as the legitimate children of the Church, and under her authority. And we know that consistent churchmen in both countries deem it dangerous to lend their assistance to societies whose province is claimed to be over the *morals of mankind*, but which may lead to *schisms in the Church*. An intelligent layman of New Jersey remarked to us last July, that "*danger was the unavoidable concomitant of experiment*"; and that therefore new schemes of affecting moral revolutions ought to be watched with

extreme jealousy: that the very notion of experiments implied *ignorance of the result*: and that in their progress they might assume any new character or bearing in defiance of those who first put them into operation.—The Bible, added he, directs me to no *moral society*, but the *Church of my Saviour*."

Within a few years great excitements have prevailed in many parts of the States under the name of "*revivals*," and the Episcopal Church has enjoyed her full share of obloquy for not assisting in the "*wind and storm*" which accompanied them. But some who had been industrious in getting up these most extravagant movements saw their error when it was too late. They had kindled a fire which no human power could quench; notwithstanding several of them put forth their hands to arrest its progress, but in vain. Among those who did so, were Dr. Beecher, the author of *Sermons on Intemperance*, and a Mr. Nettleton. Dr. Beecher compared the effects of a revival in a neighbourhood to being "*burnt over*," a term well understood by those who have seen pine and spruce woods on fire. Mr. Nettleton says in a letter dated Albany, January 13, 1827, "The evil is running in all directions. A number of Churches have experienced a revival of anger, wrath, malice, envy, and evil speaking without the knowledge of a single conversion,—merely in consequence of a desperate attempt to introduce these new measures."—And in the same he observes that, "some students in divinity and others, in their attempts to imitate brother Finney, have reminded us of the conduct and success of the seven sons of Scera, who undertook to imitate Paul."—We have in our possession documents sufficient for an instructive history of "*revivals*," written chiefly by the friends of the system. It is shewn in one that they were got up by *appointment*, and then compared to the day of Pentecost!—"It was not sobbing simply, says one, but *unrestrained weeping*. Nor was it the indulgence of childish sympathy, notwithstanding there were a number between the age of 10 and 14, who were crying in all the fullness of an over flowing heart; yet there were those of the *sober age* of 15, the energies of whose minds are directed by cool deliberation and sound discretion, and whose feelings were indulged without any manifestation of delicacy or reserve. Professors themselves were overwhelmed—all was tenderness and sensation—it was, I am informed, *A LITTLE PENTECOST*."—*Mirabile dictu!*—

CHURCH IN THE UNITED STATES.

We are often minded to copy into the *Sentinel Ecclesiastical intelligence from the Church periodicals of the United States*; but really there is so much of it that we are deterred from attempting it. Our sister Church, we learn by it, is prospering greatly: and the field of her labours is so much extended beyond the numerical strength of her clergy, that many congregations are without pastors, and the propriety of inducing clerical persons to come over from England to their assistance has been suggested.—Bishop Brownwell's tour to the West and South last autumn has been productive of most encouraging results. The visitation of an Apostolic Bishop served to enliven the hearts of many scattering friends of the Church, and stimulate them to active exertion in preparing permanent means for the constant and regular ministrations of the sanctuary.

Since the lamented death of that truly great man, the venerable BISHOP HOBART, the public prints have been frequent in recording the memorials of his worth, and the deep sense of his loss which is universally felt. The late Convention of the Diocese of New York, appointed a Committee to provide for the erection of a monument to his memory in St. Peter's church, Auburn, the village where he departed this life. The *Christian Journal* for October is principally occupied by the proceedings of Vestry Meetings in the said Diocese, expressive of their deep sense of bereavement in the loss they have sustained by his death. It contains also very interesting extracts from sermons delivered on the occasion, amongst which we have marked one by the Rev. P. WILLIAMS, Pastor of the colored congregation of St. Philip's Church, New York, for insertion in the *Sentinel*, with the resolutions of its Vestry; which we doubt not would be most acceptable to our readers, especially those who feel an interest in the welfare of that oppressed race for which WILBERFORCE has immortalized his name in the annals of the British Senate.