

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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Poetry.

SEARCHING AFTER GOD.

I sought thee round about, O thou, my God,
In thine abode,
I said unto the earth, "Speak! art thou he?"
She answer'd me,
"I am not."
I enquir'd of creatures all,
In general,
Contain'd therein; they with one voice proclaim,
That none amongst them challeng'd such a name.
I ask'd the seas, and all the deeps below,
My God to know,
I ask'd the reptiles, and whatever is
In the abyss;
Even from the shrimp to the leviathan
Enquir'd I ran;
But in those deserts which no line can sound,
The God I sought for was not to be found.
I ask'd the air, if that were he? but, lo,
It told me, no.
I, from the towering eagle to the wren,
Demanded then,
If any feather'd fowl 'mongst them were such?
But they all, much
Offended with my question, in full guise,
Answer'd, "To find thy God thou must look higher."
I ask'd the heavens, sun, moon, and stars; but they
Said, "We obey
The God thou seek'st." I asked, what eye or ear
Could see or hear;
What in the world I might deery or know,
Above, below,
With an unanimous voice all these things said,
We are not God, but we by him were made.
I ask'd the world's great universal mass,
If that God was?
Which, with a mighty and strong voice, replied,
As stupified,
"I am not he, O man! for know, that I
By him on high
Was fashion'd first of nothing, thus instated,
And away'd by him by whom I was created."
A scrutiny within myself, I then
Even thus began:—
"O man, what art thou?" What more could I say
Than dust and clay?
Frail, mortal, fading, a mere puff, a blast,
That cannot last;
Ethern'd to-day, to-morrow in an urn;
Fram'd from that earth to which I must return.
I ask'd myself, what this great God might be
That fashion'd me?
I answer'd—the all-potent, solely immense,
Surpassing sense;
Unspeakable, inscrutable, eternal,
Lord over all;
The only terrible, strong, just, and true,
Who hath no end, and no beginning knew.
He is the well of life, for he doth give
To all that live,
Both breath and being; he is the Creator
Both of the water,
Earth, air, and fire. Of all things that subsist,
He hath the list;
Of all the heavenly host, or what earth claims,
He keeps the scroll, and calls them by their names.
And now, my God, by thine illumining grace,
Thy glorious face,
(So far forth as I may discover'd be)
Methinks I see;
And though invisible and infinite
To human sight,
Thou in thy mercy, justice, truth, and awe;
In which to our weak senses thou comest nearest.
O make us apt to seek, and quick to find,
Thou God most kind;
Give us love, hope, and faith, in thee to trust,
Thou God most just;
Remit all our offences, we intreat,
Most good, most great;
Grant that our willing, though unworthy, quest,
May, through thy grace, admit us 'mongst the blest.

Thomas Heywood—1635.

GEORGE, LORD LYTTELTON.*

George Lyttelton, the eldest son of Sir Thomas Lyttelton, Bart. of Hagley, in the county of Worcester, was born at Hagley, Jan. 17, 1709. He was sent to Eton when very young, where he speedily distinguished himself; and on his removal to Christ Church, Oxford, he continued to pursue his studies with ardour, and to testify his genius for poetry, by the publication of "Blenheim," and by composing the "Progress of Love." Here he also sketched the plan of his "Persian Letters." Having left Oxford when nineteen, he set out on the tour of Europe. On his arrival at Paris he became acquainted with the Honourable Mr. Poyntz, the British Minister at Versailles; who was so much pleased and struck with his abilities, that he invited him to his house, and employed him in several political negotiations, which he transacted in the most satisfactory manner.—After remaining for a considerable time at Paris, he proceeded to Lyons and Geneva, and thence departed on his route. At Rome he studied with much intense-ness and success the works of art abounding in that city, and arrived at a thorough knowledge of the merits of painting, sculpture, and architecture. "During the whole of his travels," says Mr. Crichton, "his moral conduct appears to have been highly correct and exemplary, and he displayed a literary enthusiasm rarely to be met with among young men of fortune. Instead of spending his time at the coffee-houses frequented by the English, and indulging in all the fashionable vices and follies of the countries through which he passed, his constant practice was, to divide his hours alternately between study and the society of men of distinguished character or literary acquisitions.—By such habits alone he considered that the great object of travelling—the enlargement of the mind—could ever be effectually accomplished; and this object he never ceased to pursue with the most laudable diligence and zeal. With his relations and friends at home he regularly corresponded. Several of his letters to his father are still extant, no less admirable for the elegance of their composition than for their expressions of filial affection and duty; and they display acute judgment and sound principles, as well as tender attachment to his relations. It is to be feared, that far different use of foreign travel has been made by many who have set out on it for the enlargement and improvement of the mind; and that too much of that laxity of religious principle, and licentiousness of conduct, which is the bane of our country, may be traced to imbibing continental habits, and imitating continental customs. The youth sent to travel enters on very dangerous ground; snares and temptations meet him at every step of his journey; and

any mental culture, any enlargement of views, which may be gained by visiting the continent, will be far more than counterbalanced by the adoption of principles which have a tendency to relax those restraints which religion imposes.† It will be seen, that even though not engaged in the licentious scenes which lead too many to visit the continent, Mr. Lyttelton's principles were not improved by his tour.

On his return from the continent in 1729, he was made page of honour to the princess royal, and soon after elected M.P. for Oshampton, for which place he was returned for several parliaments, with the entire approval of his constituents, and without expense to himself. He joined the list of Sir Robert Walpole's opponents, and distinguished himself for his oratory, and full knowledge of the measures on which he spoke. He became secretary to the Prince of Wales, father of George III., who, being driven from the court in 1737, became the head of the opposition. He still continued his love for poetry. In 1741 he married the daughter of Hugh Fortescue, Esq., of Filleigh, in Devonshire; she lived but for a few years, leaving behind her one son and two daughters. In three years afterwards he married a daughter of Sir Robert Rich; but imprudence on the part of the lady led to a separation by mutual consent.

It is not suitable to our pages to follow Mr. Lyttelton through the various grades of his political career—to approve or disapprove of his views—suffice it to say, that he relinquished office in 1757—and was called to the upper house, by the title of Lord Lyttelton, Baron of Frankley, in the county of Worcester.

It unfortunately happened, that the mind of Mr. Lyttelton had for a long time been in doubts as to the truth of the Christian religion; he may, in fact, be regarded as having been nearly an infidel. "Of these doubts," says Mr. Crichton, "it is not now easy to ascertain the origin or the cause; they arose, in part, most probably, from a superficial acquaintance with religion, as he appears to have studied the subject only so far as to discover that it contained mysteries which he could not comprehend. In the pride of juvenile confidence, which is impatient under difficulties that impede the ardour of mental pursuit, and forgetting the impotence of human reason to scan the works of the Almighty, or penetrate the secrets of infinite wisdom, he was disposed to reject revelation, as propounding things hard to be understood; without considering the tendency of its doctrines, or examining the evidence on which they were founded. In this state of imperfect knowledge, and presumptuous reliance on the supposed omnipotence of reason, it is not surprising that he should have listened to the blandishments of infidelity. Entering into the world with these sceptical tendencies, the society with which he mingled unfortunately contributed rather to confirm than to remove them. It does not appear what influence his visit to the continent had upon his religious principles, although it is more than probable that he could not breathe in so tainted an atmosphere without imbibing a portion of its contagion. Certain it is, however, that the companions with which he associated strengthened his prejudices against the Christian religion; and if they did not succeed in making him an avowed infidel, they sapped the foundation of his faith, and impressed his mind with scruples and objections that remained with him for years."

Let it be borne in mind, that these companions, as has been already stated, were not the gay and voluptuous, for with them we have seen he did not associate: but perhaps as much evil may arise where no evil is looked for—from the philosophic literati of a country—as from its most abandoned voluptuaries. Probably as many have been ruined by the one class as by the other; and of the latter the greater hope of amendment may be entertained. There is a dogged sarcasm, an unflinching superciliousness, which generally mark the philosophic infidel, which, while they render him an object of pity, fail not at the same time to call forth feelings of disgust. It is hard to say which are the more powerful enemies to the reception of divine truth—the pride of the understanding, or the carnality of the heart.

At the age of thirty-seven, Mr. Lyttelton appears to have become uneasy as to the nature of his principles, and to have been anxious to have many doubts removed, and many difficulties solved. A conversation with his friend Mr. West, at Wickam, induced him to "search the Scriptures;" and with him, as with the people of Berea, that search was made with eager anxiety to ascertain the truth. At length light broke upon his soul; scruple after scruple disappeared; argument after argument was weighed; and, under the guidance and teaching of the eternal Spirit, he was at length led to believe the Gospel to be the revealed Word of God. Well would it be, were infidels in general to follow the example, and to imitate the candour, of Mr. Lyttelton. Most, almost all of them in fact, have never read the volume they condemn, or entered honestly on the investigation of the evidences of Christianity: this is a notorious fact.—Flippancy of remark is substituted for argument; wit and rallery turn the subject of religion into ridicule.—This, in their view, may be all very well; but is it to act on right principle, as men of candour and common sense?

There is no statement more true, or borne out more fully by daily experience, than that they who are brought to a just apprehension of the Saviour's religion, are most anxious that others should be brought to the same just apprehension. He that has tasted of the well-spring of the water of life, will delight to roll away the stone from the mouth of the well, that all may freely partake of that living water. Selfishness is a principle utterly at variance with a Christian state of feeling; and it was the desire to set forth the truth of the Gospel, which induced Mr. Lyttelton to publish his "Dissertation on the Conversion of St. Paul." The University of Oxford, to testify their regard, proposed to confer on him the degree of D.C.L.; this, however, he declined, lest it should seem as if he coveted worldly honours; and that should he, at any future period, publish a work of a religious character, it might not seem as if he did so from worldly motives. His father was much pleased with the work, as may be learned from the following letter:—"I have read your religious treatise with infinite pleasure and satisfaction. The style is fine and clear; the arguments close, cogent, and irresistible. May the King of kings, whose glorious cause you have so well defended, reward your pious labours; and grant that I may be found worthy, through the merits of Jesus Christ, to be an eye-witness of that happiness which I doubt not he will bountifully bestow upon you. In the meantime, I shall never cease

glorifying God for having endowed you with so much useful talents, and given me so good a son."

"Of this Dissertation, published in 1747," says Mr. Crichton, "we need only observe at present, that it is the best and most original of all Lyttelton's works. It was written by the advice of Mr. West, in consequence of a suggestion dropt by his friend in conversation, that he thought the conversion and apostleship of St. Paul alone, duly considered, was of itself a demonstration sufficient to prove Christianity to be a divine religion; independent of all the other proofs of it, which might be drawn from prophecies in the Old Testament; from the necessary connexion it has with the whole system of the Jewish religion; from the miracles of Christ; and from the evidence given of his resurrection to all the other apostles. A proof so compendious, Mr. West was persuaded, might be of use to convince those unbelievers who will not attend to a longer series of arguments.—To this hint we owe the excellent "Observations on the Conversion and Apostleship of St. Paul."

After retiring from public life, Lord Lyttelton's time was chiefly spent in literature; one of the fruits of which was his "History of Henry II."

Of his last illness and decease, a full account has been handed down by his physician, Dr. Johnson, of Kidderminster:—"On Sunday evening the symptoms of his lordship's disorder, which for a week past had alarmed us, put on a fatal appearance, and his lordship believed himself a dying man. From this time he suffered by restlessness rather than pain; though his nerves were apparently much fluttered, his mental faculties never seemed stronger, when he was thoroughly awake. His lordship's bilious and hepatic complaints seemed alone not equal to the expected mournful event; his long want of sleep, whether the consequence of the irritation in the bowels, or, which is more probable, of causes of a different kind, accounts for his loss of strength, and for his death, very sufficiently."

"Though his lordship wished his approaching dissolution not to be lingering, he waited for it with resignation. He said, "It is a folly after keeping me in misery, now to attempt to prolong life." Yet he was easily persuaded, for the satisfaction of others, to do or take any thing thought proper for him. On Saturday he had been remarkably better, and we were not without hopes of his recovery."

"On Sunday, about eleven in the forenoon, his lordship sent for me, and said he felt a great heaviness, and wished to have a little conversation with me, in order to divert it. He then proceeded to open the fountain of that heart from whence goodness had so long flowed, as from a copious spring. "Doctor," said he, "you shall be my confessor. When I first set out in the world, I had friends who endeavoured to shake my belief in the Christian religion; I saw difficulties which staggered me; but I kept my mind open to conviction. The evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer of the Christian religion. I have made it the rule of my life; and it is the ground of my future hopes. I have erred and sinned; but have repented, and never indulged any vicious habit. In politics and public life, I have made public good the rule of my conduct. I never gave counsels which I did not at the time think the best. I have seen that I was sometimes in the wrong; but I did not err designedly. I have endeavoured in private life to do all the good in my power, and never for a moment could indulge malicious or unjust designs upon any person whatsoever." At another time he said, "I must leave my soul in the same state it was before this illness: I find this a very inconvenient time for solicitude about any thing."

"On the evening, when the symptoms of death came on, he said, "I shall die; but it will not be your fault." When Lord and Lady Valenta came to see his lordship, he gave him his solemn benediction, and said, "Be good, be virtuous, my lord; you must come to this." Thus he continued giving his dying benediction to all around him. On Monday morning, a lucid interval gave some small hopes, but these vanished in the evening; and he continued dying, but with very much uneasiness, till August 22, 1773, when, between seven and eight o'clock, he expired, almost without a groan."

There is something peculiarly delightful in observing the triumph of divine truth over the scepticism of the natural heart. Such a triumph is eminently calculated, in the dispensations of divine mercy, to produce a beneficial effect on the hearts of infidels; and there is abundant proof that Lord Lyttelton's work has been greatly blessed in awakening serious inquiry in the mind of many deeply opposed to revelation. We are far from maintaining that Lord Lyttelton's views of the grand fundamental truths of the Gospel were clear; there is no evidence that they were so: but God forbid that we should affirm that they were not. He is now brought under our notice, as one who, from a sceptic, was brought to believe the truth of the Gospel as a merciful revelation from heaven. Certainly, much better advice might have been given than "be good; be virtuous." Alas, what will human goodness and human virtue avail us on a dying bed, where the sinner's hope must rest on Him by whose stripes we are healed! Should his work have been the instrument in the conversion of one unbeliever, it cannot have been written in vain. It will be a far greater source of enjoyment to the author, in the day of the Lord Jesus, that through his instrumentality one wandering soul has been reclaimed, one perishing sinner saved, one doubter led to the foot of the cross for pardon,—than had he reached the highest summit of political greatness. The eloquence that entranced the senate has passed away; but the touching appeal to the unbeliever's conscience has not passed away; and the most valuable record that Lord Lyttelton left behind, was that little volume, which the infidel cannot read without a qualm, and the believer without gratitude to that God who enlightened the eyes of the author's understanding, and enabled him to bear his testimony to the truth of the Gospel.

SPIRITUALITY OF FORMS.

While both the visible and invisible worlds are the trial ground of man, and things both of sense and spirit the instruments of his probation, it is in the close connection and interdependence of the two that the extreme arduousness of this probation principally lies. Were man a purely rational and contemplative being, or did his spiritual and sensitive life lie in distinct and separate regions, the task might be comparatively easy; not so when it is through the medium of sense that his spirit is to be trained and elevated, and when it is by being so employed that his senses are to be refined and spiritualized. And in this very point, in the harmonious training of our entire nature, were the ancient systems

of philosophy defective; they formed lofty conceptions of the perfection to which the soul of man might attain, but his body they slighted as an unworthy and worthless companion, whose purity or defilement was of trivial importance. It was not until it had been enabled and sanctified by an union with the Divine nature that its true dignity was recognized, and that the rest of the creation was seen to be full of types and shadows of Divinity, and a fit vestibule through which the worshippers might pass on into the celestial courts. It was not until spiritual benefits the most transcendent were committed to her stewardship to be dispensed under the form and covering of material elements, that the Church on earth became fully conscious of the intimate union of these two worlds, or learned to scale the heavens by a stair, the steps of which were sensible objects and similitudes. Then it was that men began to show due reverence to those outward forms which were proved to be so closely and mysteriously connected with interior verities, that churches became holy as types of the spiritual temple, altars as consecrated by the ineffable Presence, crosses as symbols of our redemption, priests as representatives of the great High Priest, the dead bodies of the martyrs as shrines in which the grace of God had dwelt, and as testimonies of its unconquerable power. And thus grew up an ample and stately system of association between things visible and invisible, and so centuries rolled on, till at last in a dark and turbulent age some minds became conscious that they had themselves fallen into the error of severing this association, of resting in the outward form, and of ascribing to it that sanctity of which it was only the symbol. This they knew was the case with themselves, they had grounds for fearing it in others, and they concluded that it was an inveterate irremediable evil in the system itself. Now while we recognize the earnestness and sincerity of such minds, while we believe them to have been providential instruments of good, we need not shrink from perceiving in them a certain profane and presumptuous temperament. Their indignation against forms has been excited by a painful consciousness of their own abuse of them. Their grosser minds were content to be arrested and fettered down by the symbol, while more spiritual natures pierced through it, or rather ascended by its aid to the reality. And this is the reason why such natures, refined and elevated as they are, have an affectionate attachment to forms, while they are rejected by those who really stand much more in need of them. Of this however it is hopeless to persuade men who have become possessed with the feeling above described; they view the form and the spirit as two antagonist incompatible principles, which can only flourish upon the ruin and expulsion of each other.

Surely this view of the matter not only more satisfactorily explains the vehement hostility to ceremonies displayed by the Puritan party, but also affords a higher justification of the course pursued by Churchmen than the cold plea of the indifference and lawfulness of such ceremonies, and therefore, their obligation when enjoined. For ourselves, at least, we wish to take higher ground; and we are ready to concede to those who look with such suspicion on the "imaginative" part of religion (most wrongly so called, if thereby is meant an excitement by means of the senses of feelings which have no foundation in truth, for it is in fact an elevation of the mind by such means to the apprehension of most substantial verities, that we might be open to their censure—to the censure of placing a needless stumbling-block in the path of weaker brethren, did we merely consider it as a matter innocent and indifferent. But we freely profess that we consider it of the greatest moment, as an integral and divinely-ordained portion of religion, which cannot be neglected without grievous detriment; and on this the justification of our solicitude for its rests.

Educated persons may perhaps believe that they can dispense with it, not so those who ought to be the object of our tenderest concern, the poor of Christ. What can be the result to them of the present system of disparaging all symbolical acts, even the slender and constantly decreasing store which remains to us, but to degrade and condemn that visible world in which the poor wholly live, instead of exalting and sanctifying, and making it the avenue to the world invisible? With this unbridled gulf between the two, what can befall them but either to remain buried and grovelling in things of sense, or, in their unaided abrupt aspirations after heavenly things, to overreach themselves, and fall back upon unhealthy self-contemplation and excitement? Would that modern religionists could in some degree realize this, and they would be candid enough at least to bear with the earnestness of others if they cannot share in it!

Let it be observed in conclusion, that no censure is here intended or implied upon our own Reformation in this particular, nor is any opinion expressed as to whether each and every part of the ancient ritual that was discarded had become so inextricably linked with error as to render its abolition unavoidable. Such an inquiry is painful, unseemly, and in no wise profitable. All we wish to have acknowledged is the principle—the principle of the spirituality of forms. If we could hope to persuade people to do this, to bewail the hard necessity which led to their curtailment, and to confess that it was because we had become too gross and sensual for them, not they too puerile and no longer useful for us; above all, if we could persuade them affectionately to cherish and observe those which our own Church still authorizes and enjoins, we should have better hopes of the progress of the Gospel amongst us, and of the success of the efforts which may be made to evangelize and reclaim the neglected masses both of our rural and our town population, than we now entertain.—*Scenes' History of the Reformation.*

DIRECTIONS FOR THE TEACHER IN A SABBATH SCHOOL.

Sabbath schools have become important moral nurseries. The character and direction of coming generations are to be determined, in a great measure, by these institutions. "Son, go work to day in my vineyard." It is your's to assist in moulding these young minds for present usefulness, and everlasting glory. The obligation is upon you; nor can you throw it off, or innocently reject it. You must put your hand to this work, and help forward the redemption of the world, or lie down under the sluggard's rebuke. Every young man ought, if possible, to be a teacher in a Sabbath School.

But how are you to do your duty to these scholars, unless you are pious? How will you realize the worth of their souls, unless you have felt the worth of your own? How can you speak of the Saviour's love with that sincerity which moves the heart, unless your own heart has felt it? How can you pray for them, without the spirit of supplication at the throne of grace? I do not say that you ought not to be a teacher in the Sabbath School, unless you are a Christian; but it is certain that you ought to be a Christian, in order to do your duty faithfully as a teacher.

Now here is an opportunity for you to bring your mind into immediate contact with a class of children and youth, in the most interesting and important period of their lives; to impart to them the most valuable of all knowledge; to give to them their first and deepest impressions of Divine truth; to mould their hearts and form their characters for eternity; to become, as it were, their spiritual father; to place them as jewels in the crown of your rejoicing, there to shine when all the wealth and splendour of the world shall have vanished away. If you can be instrumental of moral good to one pupil, that individual may do good to others, and they again to others; thus will the blessing go on accumulat-

ing till the end of time, to be your exceeding great reward in the final day. Will you then suffer such a privilege to pass unimproved?

In order to render the duty pleasant and profitable to yourself, as well as beneficial to your scholars, observe the following rules.

First. Rise as early on Sabbath mornings, as on others.

Second. Have the lesson to be taught previously well studied and thought upon. Gather all the important instruction into it from your reading and experience which you can collect. Do not expect to interest others in what your own mind is not interested, nor to teach them what you do not know yourself.

Third. Consider well the material on which you operate. It is intelligent. Nothing therefore but intellect, illumined with truth, and kindling with thought, is an appropriate and effectual instrument to act upon it. It is alive. It requires a heart of keen and pure sensibilities, and moral to moral discriminations. It is immortal! Does the sculptor endeavour to do his best, when he works upon the finest and most enduring marble, to form a monument of his own skill that will long perpetuate his name on earth? How then ought you to do, when operating upon one who will live for ever!

Fourth. Love your pupils. Love them not only, or chiefly, as pleasant children, but as moral beings, and as what they are in prospect. Love them as sinners needing a Saviour. Love them as the future strength and glory of the nation. Love them as the agents called to bear forward to its consummation the Divine purpose of redeeming mercy, in the most important and decisive age the world has ever seen. Love them as those who may strike with you the golden harps of heaven, by the side of Gabriel.

Fifth. "Be not weary in well doing," nor expect too much in a day. "In due time you shall reap, if you faint not." Statuaries have sometimes laboured patiently, for five or ten years, upon a single block of marble, to make it seem to breathe and speak for a few centuries. And can you not labour as long and patiently upon an immortal mind in the hope of enkindling it with the life of heaven, and causing it to speak with angelic voices, the praises of God for ever?

Sixth. Seek for the immediate conversion of your scholars. Endeavour to lead them directly to "the Lamb of God, which taketh away the sin of the world;" to him who has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Consider how many poor children die. Are your scholars prepared for that event? Many teachers have witnessed their fidelity, monuments of their faith and love, already with the shining ones in heaven.

Seventh. Visit your scholars at their homes. This will awaken or increase parental interest in their behalf; it will also give you access to the hearts of irreligious parents, by which you may become instrumental to their salvation. It will moreover serve to secure the punctual and uniform attendance of your scholars upon your instructions.

Eighth. Be faithful and constant in your attendance at the school, and also at the teachers' meeting. Let no slight excuse ever detain you. Your absence once will be an apology for the absence of your pupils many times; your cheeriness presence at the teachers' meeting will always encourage, your absence will always tend to discourage the whole company of teachers with which you are associated.

Ninth. Pray for your scholars. Commit them often and fervently to God. Remember your entire dependence upon his grace for any fruit of your labours. Consider the promises; believe them; take hold of them; be filled with the faith and power of the gospel.

And if you will thus go forth to the duties of this moral vineyard, success will not be wanting, your reward cannot fail. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."—Hubbard Winslow.

THE INSTITUTIONS OF THE CHURCH AND THE DUTY OF HER MEMBERS.

Let her institutions be considered. Let the care be noticed with which she would fain watch over her children, and guide them, from their birth to their death, in the ways of God: how, at their very baptism, she provides them with sponsors, who shall engage for their being brought up in the nurture and admonition of the Lord; how she requires her ministers, by public catechizing, to ascertain, while they are yet in early life, that their Christian education is not being neglected; how, in their more mature years, she bids them to her daily service, and teaches them, as with one voice, to crave their Father's blessing upon themselves and their country: how she has her days of Fast and of Festival, the one to chasten their joy, the other to lighten their sorrow; how, on her weekly sabbaths, she calls them aside from their earthly cares and anxieties, and allures them with the very "sound of glory ringing in their ears," to higher hopes and nobler aspirations; how she has provided, with all a mother's thoughtfulness, that their souls shall be duly nourished, through the ministry of the Word and of the Sacraments; how she has left no means untried, by which she may secure a succession of Pastors, both rightly ordered after the model of apostolic times, and yet more, men of apostolic faith, and apostolic piety; how, for the attainment of this end, she has her appointed days in which her people, humbling themselves before God, may implore for her bishops, guidance; and for those whom they shall ordain, soundness of doctrine, and innocency of life, and how, throughout the whole of her solemn services of ordination, she labours to shut up every avenue, by which unfaithful shepherds might steal into the fold; and how, with anxious and most earnest entreaty, she calls upon those who are about to be invested with the high stewardship of God's mysteries, to be men of prayer, men mighty in the Scriptures, men of whom the spirit and temper both of themselves and of their households shall be silent but effectual persuasions to godliness of life. Let these her institutions be considered, (and they are but a small portion of what might be mentioned,) and who will deny that there are abundant and most reasonable grounds to believe, that, were her children to walk as faithfully in her precepts, as the Reclabites walked in the precepts of their ancestor, she would not want a man to stand before God for ever.

And have her children thus walked in her precepts, and observed her ordinances? It may be our own age, if it has faults which earlier times had not, has virtues likewise, to which they were strangers. But what shall we say? I fear there are few among us who must not plead guilty. "Good laws," to use the words of one who wrote when such language was far less applicable than it is now, "have not so much been wanting to us, as we to them." Yes, the charge is true, and we cannot deny it. Some of our institutions are, indeed, still retained, and much cause have we for thankfulness that they are. But how many others almost have become a dead letter! Others again have fallen silently into disuse; law has grown obsolete, and custom has taken the place and gained the force of law. And he that would tread in the paths, along which many a saint, now with God, many a one, whose name and whose virtues all consent to revere, journeyed to his rest, cannot do so, without seeming precise and singular in the eyes even of his brethren, and, it may be, presumptuous in his own.

It would be too easy to trace a connexion between the troubles, by which our church is harassed from within and from without, and these declensions. Within, she is vexed—O shame that it

* From the Church of England Magazine.

† Converts from Infidelity, by Andrew Crichton.

* See some excellent remarks on this subject, in sermon by Mr. Jelf, Canon of Christ Church.