

Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou"—Deut. v. 14. Wherefore it is not dependant on individual inclination or convenience whether we accept or decline the proffered boon of a day of rest; the honour of the Divine Lawgiver is involved, so that if the Sabbath be not received as a blessing, it must be observed as a command, and it is at the peril of doing dishonour to the Lord, and bringing condemnation on his own soul, that any one dares to nullify this divine appointment.

Viewed in this light, the deliberate profanation of the Sabbath becomes a direct insult on our God and Saviour. It is, moreover, a fearful criterion of alienation of heart and rebellion against God, inasmuch as this observance has been declared to be an evidence and proof of allegiance to God:—"I gave them my Sabbath to be a sign between me and them, that they might know that I am the Lord that sanctify them."—Ezek. xx. 12.

It such be the case under any circumstances, what an alarming aspect does the desecration of the Sabbath assume, when it emanates not from the private and personal agency of individuals, but from the combined operation of public and associated bodies; the guilt then acquires a national character, indicates a national delinquency of the Most High; and it becomes the ministers of a national church to stand forward and resist its desolating progress.

The plea upon which the deliberate and habitual violation of the Sabbath by public companies is defended, is, that commercial expediency and the convenience of the public render the regulations complained of absolutely necessary. This, though the most specious, is in truth the most untenable ground upon which the matter can be placed—for it is as much as to maintain that because the public determine to oppose God's command, by pursuing their business or their pleasure beyond the limits which He has wisely assigned, therefore we are not merely justified in sanctioning, but are positively under an obligation to expedite their unlawful traffic or amusement. But can the convenience of the creature for a moment stand in competition with the command of the Creator? can any possible amount of commercial expediency justify a deliberate violation of the laws of the living God? or, are the interests of this life to supersede the glory of the Divine Redeemer and man's everlasting interests in the life to come?

That there is guilt, very heavy guilt, is but too palpable, nor does the sanction of a company lessen the amount of liability resting upon the individuals concerned. The collective agency of an associate body does not in any measure diminish individual responsibility; "Every one of us shall give account of himself to God." Neither let it be forgotten that besides individual, there is a national guilt attaching to these practices, whereby the long suffering of God is provoked, and the judgments of his severe displeasure called down upon our land; "My Sabbaths they greatly polluted, then I said I would pour out my fury upon them in the wilderness to consume them."—Ezekiel xx. 13.

BISHOP DE LANCY.—Our readers are probably aware that the American Episcopate has lately received what appears to be an eminent accession in the consecration of the above individual as Bishop of the new Diocese of Western New York: the "Church" thus alludes to the event,

There was every thing to render the day on which Bishop De Lancy was consecrated, a season of refreshment and joy to the worshippers who, on that occasion, thronged the temple of prayer. The air was bland and the sun shone brightly upon the rejoicing multitudes, as they wound their way to the sacred edifice: four bishops, exclusive of the Bishop-elect, were present to add reverence and solemnity to the scene,—amongst the number, the venerable bishop Griswold, at whose approach, to borrow the words of an eye-witness, "the whole convention arose and stood till he was seated in the chancel,—an unpremeditated expression of affectionate regard to the head of the American Episcopacy:" the clergy present were very numerous; and both in them and in the crowded assemblage of the laity, the pathetic and holy interest of the occasion "broke up the fountains of the heart, and they flowed out through the eyes."

Bishop De Lancy enters upon an extensive and promising field of labour; and we congratulate that portion of the Lord's vineyard over which he has been appointed to preside, on possessing—to use the words of a valued correspondent who well knows his worth—"as influential a man, as devout a Christian, and as sound a Churchman as any upon the bench of Bishops." That the latter characteristic should

not always be united with the two former qualifications, is a subject for deep regret in any case where its want is to be observed; but most heartily do we express our thankfulness to the all-protecting and ever watchful Head of the Church, that in these latter days—degenerate as, in many other respects, they are—a spirit of better Churchmanship is reviving, and that amongst every section of the Episcopal fold, in every quarter of the globe, there is manifested a gradual repudiation of that false and sinful liberality which would abandon the first and fundamental principles of the apostolic constitution of the Church, and give countenance and encouragement to every form of schism by which its body, designed to be one and indivisible, is disfigured. The study of God's Word, an examination of the early records of the Church, a contemplation of the temper and condition of the Christian world,—the more it is pursued and persisted in,—only serves the more to rivet and establish in our conviction the solemn duty of adhering, without wavering or compromise, to that branch of the distinctive polity of the Church which is implied in the apostolic and never interrupted transmission of her sacred orders. Until the abandonment of this principle is felt to be a rejection of revealed truth,—until schism is felt to be sinful,—until the lax discipline of the age is counteracted by a more wholesome adherence to and respect for the apostolic constitution of the Church,—until by a re-summation of this tenet of the faith by all who name the name of Christ, there be a return to a union and unity of his followers,—there will be envying and strife even among those who profess to love the Lord Jesus Christ in sincerity, and but a slow approach to that period when "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him."

The following sentiment expressed by Bishop De Lancy, in his address to the Convention, convey a gratifying proof that he does not deem this essential tenet of our apostolic Episcopacy, to be one which can be lightly regarded or thoughtlessly surrendered:

"Had our Lord intended to leave his religion to make its way upon earth without organization, without a ministry, without any form of visible association amongst its followers, leaving each one to believe, and act, and teach, according to his own views of the system; its perpetuity to be secured by individual, separate, uncombined action, and its character and doctrines manifested and enforced according to the private and independent notions of its various followers, it is obvious that his own proceedings in the commissioning of a ministry, and the appointment of the ordinances of Baptism and the Lord's Supper, are directly in the face of his design. It is equally true that his apostles utterly failed to appreciate his object. Nay, it is plain that nothing but a continued, a daily, an hourly miracle, could have kept his religion alive for half a century. It would have melted away, like the snow in spring, before the heated and violent assaults which it had to encounter at the outset.

"The Church is to be regarded as a bond of union. By innumerable ligaments she binds us to one another in unity, presenting to us "one Lord, one Faith, one Baptism, one God and Father of us all, who is above all, and through all, and in all!" The Church is a great society, union with which, begun in baptism, is maintained by the recognition of her officers, authority, and government, by reception of her doctrines, and by upholding her laws and worship. In her wide extended arms she embraces all who love the Lord Jesus Christ, and obey God, shutting out no baptised man from her fold, or her sacraments, or her institutions, but at the same time proclaiming with the temperate but decisive voice of truth, that as security for soundness of doctrine, and for safety to the ministerial commission of which she is the channel, none shall be admitted to her ministry who do not receive Episcopal ordination or consecration. So long as the Church is kept on this high ground of principle she is above the littleness or mere competition with surrounding sects. She presents a safe enclosure for her own members. She will be a refuge to the wandering, oppressed, and distracted, from whatever corner they may come. Feeble in numbers, influence, and wealth, she may be an ob-

ject of vituperation and scorn, denounced as illiberal and bigotted, yet will she maintain an attitude of dignity, even in the view of enemies, so long as she consistently maintains the consistency of her pretensions."

PRAYER MORE IMPORTANT THAN PREACHING.

Many people stay away from their Church, pretending as a plea, that there is no sermon in the afternoon. We are not arguing the question, or, even giving an opinion, whether there ought, in all cases, or ought not, to be a sermon in the afternoon. But we give our decided opinion that where there is no sermon, that is no excuse whatsoever, for being absent from the prayers. Bingham, in the following passages, tells us plainly, what was the judgment of the early Church, as recorded by St. Chrysostom, upon this point.

"In such churches as had no evening sermon, there was still the common service of evening prayer; and men generally thought themselves obliged to attend this, as a necessary part of the public worship and solemnity of the Lord's day. Some, indeed, in these primitive ages, had their objections against this, which St. Chrysostom, in one of his Homilies mentions, and smartly answers, Why should we go to church, said they, if we cannot hear a preacher? 'This one thing, says Chrysostom, in reply, 'has ruined and destroyed all religion. For what need is there of an homily, when all things necessary are plainly revealed in Scripture? Such hearers as desire to have something new every day, only study to delight their ears and fancy. Tell me, what pompous train of words did St. Paul use? And yet he converted the world. What eloquent harangues did the illiterate Peter make? But the Scriptures are dark, and hard to be understood, without a sermon to explain them. How so? are they read in a Hebrew, or Latin, or any other strange language? Are they not read in Greek to you that understand Greek? What difficulties do the histories contain? You may understand the plain places and take some pains about the rest. Oh but we have the same things read to us out of Scripture. And do you not hear the same things every day in the theatre? Have you not the same sight at the horse-race! Are not all things the same? Does not the same sun rise every morning? Do you not eat the same meat every day?—Hence he concludes, that all these were but pretences for idleness, or mere indications of a sceptical temper. So again, when some would have excused themselves from these prayers of the Church, by this frivolous plea, that they could pray at home, but they could not hear a sermon in their own houses; and therefore, they would come to sermon, but not to prayers: he makes this handsome reply. "You deceive yourself, O man; for though you may pray at home, yet you cannot pray there in the same manner that you may in the church, where there are so many fathers together, and where the cry of your prayers is sent up to God with one consent. You are not heard so well, when you pray to God by yourself alone, as when you pray with your brethren.

For there is something more here, consent of mind and consent of voice, and the bond of charity, and the prayers of the priests together. For the priests for this very reason, preside in the church, that the people's prayers, which are weaker of themselves, having hold on those that are stronger, may together with them, mount up to heaven." In another place answering the same vulgar plea, that men could pray at home, he tells them, "you may pray at home indeed, but your prayers are not of that efficacy and power as when the whole body of the church, with one mind, and one voice, send up their prayer together; the priests assisting, and offering up the prayers of the whole multitude in common." This was the sense, which that holy man had of public prayer on the Lord's day, though there was no sermon; and the method he took to shew men their obligation to frequent the church for public prayer, which, when men had opportunity to frequent it, was always to be preferred before private devotion. They might both very well consist together, and both be performed as proper exercises for the Lord's day: but the one was not to jostle out the other, or to be pleaded as a rational excuse for absenting from the public service."—Penny Sunday Reader.