

tion than they commonly practise, and thus act really according to the Apostle's precept "whether ye eat or drink or whatsoever ye do, do all to the glory of God."

For myself, I conceive cards, dancing &c., to be in themselves quite innocent, and though I would not allow myself to join in either as they are generally used in fashionable society, I would with pleasure devote an hour, at any time, to the one with a sick or elderly person, who required relaxation of this kind; or to the other, with children who may frequently partake of it, in their youthful simplicity, with advantage. But for all other persons, whose minds are at all cultivated, and who really are seriously impressed with the words and promises made in their name at their baptism, I humbly conceive that more profitable, and in the end far more agreeable amusement may be found.

I remain Rev. Sir,

Your faithful and obedient servant,

A LAYMAN.

[For the Charleston Gospel-Messenger, and other periodicals of the Protestant Episcopal Church.]

ON A SUPPLY OF CLERGYMEN.

Messrs. Editors.—In a late Philadelphia Recorder, I find it stated that there are at present 200 parishes of the Protestant Episcopal Church destitute of Ministers, that there are only 75 candidates for the Ministry, and that by estimate 20 years will be required to rear up a supply of clergymen for the parishes now destitute; but that our population doubles in twenty years, and therefore, if the growth of the Church keeps the like pace, that in 1850 there will be 700 of our parishes without ministers. This sad state of things of course was not unnoticed by our General Convention and Bishops, as their proceedings and diocesan addresses show. In the same number of the Recorder is the following extract from the London Christian Guardian:—"There are many (in Great Britain) who though they have devoted themselves to the ministry, are yet without a settled cure. For I see many advertisements for curacies, while but few for curates." The writer then goes on to invite their attention, and to press on them the obligation of going to India, to minister to the heathen and Mahometans. Now, it very naturally occurred to me, that if these curates (whom I perceive to be worthy men, otherwise the pious writer in "The Guardian" would not have addressed them as he has) were unwilling to go to India, perhaps from the best motives, a consciousness of their unfitness for that particular sphere, they might not be unwilling, and even exceedingly desirous, to minister in the American Churches, where their duties would not be dissimilar from those which they would have exercised in their own country. It is not believed that a change of their allegiance would interpose any serious obstacles, and it surely is worthy of the consideration of our ecclesiastical rulers whether encouragement should not be given to these curates to come over to help them, and strengthen and enlarge our Church. Neither do I believe that the 36th Canon would interfere with the measure now suggested. It does not forbid a clergyman ordained by a foreign bishop to officiate in any of our parishes, not only to settle, unless he have resided one year in the United States. Now might not a temporary arrangement be made with such clergymen? But if the Canon is thought to forbid that course, might it not be altered, as has been done in favour of those ministers who celebrate divine service in a foreign language? It is well known that in a few of our Churches the worship is in the French language, and they generally receive their ministers from France. To accommodate them, the 6th Canon of 1809, provides that such an one can be settled immediately, "any thing in the 36th Canon of 1808. to the contrary notwithstanding," provided he be regularly ordained. If he be not regularly ordained, the same Canon provides, that he may be ordained by one of our Bishops immediately, without his producing a testimonial of a clergyman of our Church from his personal knowledge of him for one year. If such facilities are given to ministers from France, whether episcopally ordained or not, can they reasonably be denied to the regularly ordained ministers from England? It is true, the application in the one case will probably not be frequently called for. There the door should be opened, at least so wide as not to discourage the removal to our country of pious well-educated English clergymen, is, to say the least, worthy of the serious consideration of those who have the rule over us. To supply the increasing number of destitute Churches, and to enter the wide field which our country presents with suitable missionaries, to say nothing of the foreign missions in which many members of the Church have

engaged, we know not where to look, after having in vain addressed our own pious youth and qualified laymen, if not to our brethren abroad, who though absent in body are present with us in spirit, uttering the same words of prayer and praise before the throne of the Eternal, who hold a common faith, and a like discipline.

AN INQUIRER.

DR. MILNOR ON THE LITURGY.

The Book of Common-Prayer constitutes a powerful bulwark against the inroads of Heresy; for, with one exception which I shall notice, there has been no instance among us of a Congregation which adopted the Liturgy sinking into Unitarianism, now fatally prevalent in the States. The exception to which I allude is the case of a Congregation at Boston; which has gradually, and almost imperceptibly to themselves, been drawn from the Doctrines of the Episcopal Church to those of the Unitarians. It appears, from a correspondence which had been intercepted, that the London Unitarians sent advice to some of their wavering friends in Boston, shewing the manner in which they should proceed, in drawing a Congregation from the Doctrines of the Episcopal Church, and in inducing them to become Unitarians. In this advice, the Clergy were advised to be slow—not to go to work too openly at first, but to proceed by little and little—to keep as much as possible, the Saviour out of sight—to preach beautiful Sermons, Sermons full of Practical Christianity—to preach the Moral Duties—to take their texts from the Sermon of Christ's on the Mount (I wish that they had attended to that sermon on the Mount)—to inculcate that these subjects are of a much higher character than those which they were in the daily habit of hearing—to talk of the powerful effect of Human Reason on the moral conduct of man, in opposition to those Spiritual Influences on which others lay so much stress—not to mention the Divine Influence of the Holy Spirit, but to keep that out of sight as much as possible, in the inculcation of the other—then, by degrees, to talk less of the Atonement, to insinuate that the Death and Sufferings of Christ are to be considered as a noble Martyrdom for the opinions which He was sent to preach, but to leave out any mention of His Sacrifice being the offering of the Son of God to his Father, in atonement for the sins of the world—and thus, it was added, gradually to strip the Lord Jesus of all the Attributes of the Divinity, by which, in the course of a little time, the Congregation would be brought, insensibly, to leave out his Godhead, and to look upon him only as mere Man; or, in other words, to become wholly Unitarians. This was the advice of the Unitarians of London to their friends at Boston; but how would this attempt, on the part of a clergyman, have been received by the Members of a Congregation of the Episcopal Church, who had attentively read and seriously considered their Scriptural Liturgy? They would have, at once detected the object, on the ascent of their Clergyman from the reading desk to the pulpit; they would have immediately said, "This man is a deceiver—he denies, in preaching, what he has taught us in prayers; he prays to and through the Lord Jesus, as God, whom in his preaching he endeavours to hold out as mere Man."—Address before Prayer Book and Homily Society, London.

JAMES I.—King James once went out of his way to hear a noted preacher. The clergyman seeing the king enter, left his text to declaim against swearing, for which the king was notorious. When done, James thanked him for his sermon, but asked what connection swearing had with it. He answered; "Since Your Majesty came out of your way, I could do no less than go out of mine."

If ever thou arrivest to forty years of age, consider it is that to which very few arrive. And since thou hast exceeded the ordinary bounds, thou oughtest not to expect to go much farther. And having escaped the very precipices of death, whereinto thou hast seen so many other men fall, thou should'st acknowledge, that so extraordinary a fortune as that which has hitherto rescued thee from these eminent perils, and kept thee alive beyond the ordinary term of living, is not likely to continue long.

Accustom not thyself to obstinate and frequent arguings; it breaks friendly society: For though amongst men of judgment, even temper and good manners, profit may be made by it, yet the inherent pride that is in men, much disdains to suffer their opinions to be contradicted. And it happens to argumentators, as it doth to wrestlers; though they begin for sport, yet he that receives the fall never will leave till he have a foul fall, and then he ever after bears a secret malice.