

Poetry.

WRITTEN AT AN INN.

A Correspondent has kindly directed our attention to the following beautiful lines by the pious Bishop Horne.

From much-loved friends when'er I part,
A pensive sadness fills my heart;
Past scenes my fancy wanders o'er,
And sighs to think they are no more.

Along the road I musing go,
O'er many a deep and misty slough;
The shrouded moon withdraws her light,
And leaves to me the gloomy night.

An inn receives me, where unknown
I solitary sit me down;
Many I hear, and some I see,
I nought to them, they nought to me.

Thus in these regions of the dead
A pilgrim's wandering life I lead,
And still at every step declare,
I've no abiding city here:

For very far from hence I dwell,
And therefore bid the world farewell,
Finding of all the joys it gives
A sad remembrance only lives.

Rough stumbling-stones my steps o'erthrow,
And lay a wand'ring sinner low,
Yet still my course to heav'n I steer,
Though neither moon nor stars appear!

The world is like an inn; for there
Men call, and storm, and drink and swear;
While undisturb'd a Christian waits,
And reads, and writes, and meditates.

Though in the dark of times I stray,
The Lord shall light me on my way,
And to the city of the sun
Conduct me, when my journey's done.

There by these eyes shall he be seen,
Who journey'd for me in an inn;
On Zion's hill I those shall hail
From whom I parted in the vale.

Why am I heavy then and sad
When thoughts like these should make me glad?
Mute then no more on things below;
Arise, my soul, and let us go.

FOURTEENTH SUNDAY AFTER TRINITY.
SEPTEMBER 1, 1850.

THE EPISTLE.—(Galatians v. 16—24).—This earth, the present home of the family of man, is the scene of a great contest between good and evil, the world and the Church, the kingdom of Satan and the kingdom of God. The subjects of these two kingdoms, the members of these two societies, are contrary, that is, individually and collectively opposed, the one to the other. They walk in the Spirit, or they fulfil the lusts of the flesh. By birth members of this wicked world, Christians become at baptism members of Christ, or members of that holy society the Church, of which Christ is the head. How few are there who so live worthy of this vocation, that the world is crucified unto them, and they unto the world! By birth the inheritors of Satan's kingdom, Christians become at baptism inheritors of the kingdom of God. How few are there who seek to live as to be made meet to be partakers of the inheritance of the saints of light! By birth the children of wrath even as others, Christians become at baptism the children of God by adoption and grace. How few are there who pray that they may be so buried by baptism into the first Adam, that they may be raised up to newness of life in the second Adam! They only are Christians, who have crucified the flesh with its affections and lusts. This victory over internal corruption can alone be effected by the aid of the Holy Spirit. The ordinances of the Jews, the Holy Scriptures, the festivals of the Christian Church, unite in declaring that man can only be accepted, when he joins to the prayer for the pardon of sin, through the merits of Jesus Christ; the petition for strength to die unto sin, through the strength of the Holy Comforter. This lesson St. Paul seeks to enforce upon the Galatian converts, in this portion of the Epistle, namely, that dominion over present evil is the best proof of present justification. "If we live in the Spirit, let us also walk in the Spirit." The Apostle contrasts the works of the flesh with the fruits of the Spirit; that the new converts may see as in a glass, whether they are led by the Spirit, or whether still under the law: whether in a state of acceptance or condemnation. May the new nature implanted at baptism by the aid of God's Holy Spirit, be so effectual, as to enable us to die unto the world, to crucify the flesh with its affections and lusts, and to be found worthy of admittance to an inheritance incorruptible, that fadeeth not away.

THE GOSPEL.—(St. Luke xvii. 11—19).—The Samaritans were the descendants of the original inhabitants of Galilee. Mixed with the colonists of Media, whom the kings of Babylon had introduced into the country; they offered the most strenuous and unceasing opposition to the rebuilding of the temple of Jerusalem. On the erection of a temple on Mount Gerizim by Sanballat, the Schism became incurable, and the hatred between the two nations was rendered perpetual; so that henceforth "the Jews had no dealings with the Samaritans." Our Lord, by this miracle, endeavours to teach the Jews, that God is no respecter of persons, and to remind them of the lessons which their own prophets should have taught them, that in Christ all the nations of the world were to be blessed. A still more important lesson is to be derived by the Christian from this short narrative. These lepers in compliance with the law of Moses, and the customs of their country, stood afar off, apart from the people. They had heard of the mighty miracles of Jesus. They knew all the miseries of their disease, and they believed He had the power to heal them, as well as others. They

manifest their religious belief, by their offering a prayer unto Christ, in a spirit of hope, humility, and confidence; and by their obedience to his command, in immediately setting out to show themselves to the priest. It appears that they were all cleansed of their leprosy, and though nine out of ten continued their way to the priest, being in the most anxious haste to be restored to their family and their friends; and though one only of the ten returned to give public thanks to our Lord for his recovery; yet all had the same disease, all offered the same prayer, all received the same answer.—The words therefore of our Lord to the Samaritan, may be considered as applicable to the whole ten, and the narrative teaches what that faith is which justifies the soul. It was the religious belief in their own weakness, and in the power of Christ, leading to a religious principle of hope, and prayer, and exertion, ending in the religious practice of holiness and obedience. It was the union of belief as the foundation, principle as the consequence, holiness as the effect. It was the formation of one holy state of soul, which blended together the conviction of truth, the affection of the heart, and the obedience of the will, the soul, and the life. Faith is sometimes described as belief, sometimes as the motive, sometimes as the works which follow the motive. The union, however, of the three, of belief, principle, and practice, of faith, prayer, and obedience, will be found to be the best definition of the faith which justifies. Every instance of saving faith recorded in the holy Scriptures, will prove the accuracy of this definition; and will reconcile the difficulties and apparent inconsistencies in the statements of the two Apostles, St. Paul and St. James, and will remove all occasion for controversy on this subject.

CONSTITUTION OF THE CANADIAN CHURCH.

(From the Colonial Church Chronicle)

THE CHURCH newspaper of Toronto has lately (14th and 21st of February, and the 14th and 21st of March, and the 4th of April) contained various documents on a plan proposed by the Hon. Peter Boyle DeBlaquiere, for establishing a Church Legislature in Upper Canada. This plan he has embodied in an Act which he intended to present to the parliament of Canada, in his capacity of a member of the Legislative Council; but has been induced by an appeal made to him by the Archdeacons to defer it till next year, in consequence of the absence of the Bishop of Toronto.

It seems to us only just to Mr. DeBlaquiere to draw a distinction between his objects and the mode by which he proposes to effect them;—with the former we are disposed in the main to concur, and we hope that he may not be diverted by the criticism that he has met with, from presenting his measure in such an amended shape as may secure its advantages.

His plan is simply to introduce into Canada the constitution of the Church that prevails in the United States, with some modifications suited to the monarchical character of our institutions. We are persuaded that the events of the last few years in England will have tended to secure for him much sympathy among English Churchmen in such a measure as this. It seems that the chief cause of objection has arisen from the feeling that there has been want of courtesy to the Bishop of the Diocese in the conduct of the measure. Upon this point we hold, of course, that ecclesiastical authority emanates from the Bishop, and that nothing new ought to be completed without his sanction, and that it were well to consult him from the beginning; but we do not see that laymen and clergymen are absolutely precluded by this principle from proposing measures, or bringing them before any legislature of which they happen to be members, because they may not have previously consulted the Bishops. Mr. Frewen, we believe, has erred in this respect more than Mr. DeBlaquiere, and has received not one tithe of the censure so liberally bestowed on the latter. Again, in the objections against his plan, much is made of loyalty, and the institutions of America are stigmatised as republican; and the dependence of the Church on the Crown, according to the old English theory of identity of Church and State, is relied on to an extent that seems very strange in these days, as well as the high sacerdotal principles taken against the laity.

On the whole we think the replies do not answer his case for reform, and that they are not drawn up in a manner and temper worthy of the subject. We wish Mr. DeBlaquiere had confined himself to obtaining for the Bishops of Canada (we do not see why the Diocese of Toronto alone should be chosen) such collateral sanctions as the State can give for the assembling their clergy and laity, in general and diocesan conventions, and making all laws that might be requisite for the good government of their Church, subject to the authority of their ecclesiastical superior, the Archbishop of Canterbury. We think he would have pursued a better course.

In that case the power would be in reality derived from the episcopate, from which we hold that Church authority is derived; as it is, he seems to draw his authority from the colonial legislature—which we cannot admit any more than the Imperial Parliament to have inherent power to establish

Churches or to make their laws. We should have thought it even more palpable in Canada than here; that it behoved Churchmen to stand aloof, maintain their right, and ask for power to deal with their own discipline, and, all that relates to the strengthening and improving and extending the institutions of the Church within their own communion; basing its laws on the authority of the episcopate, and the hearty assent of the clergy and laity expressed through their representatives in synods.

Mr. DeBlaquiere's Act is drawn too much on the appearance of the legislature founding a Church; it declares that the Church shall be of three orders, Bishops, Clergy, and Laity; it provides for the appointment of new bishops, for the election of bishops in future, for diocesan conventions consisting of all the clergy and a layman from each vestry, the Bishop being president, and having only a casting vote; for triennial conventions, the bishops, clergy, and laity debating and voting separately; for trials of clergy, in a manner which we do not thoroughly understand, and seems rather clumsy; for trials of bishops, by the triennial convocation: there are provisions against alterations in the Liturgy, well intended, but not, we think, well devised: and that nothing in the Act shall be held to make the Church dominant, which is only reasonable; and the powers given are in various ways restricted in a manner which cannot but necessitate a recurrence to the Canadian parliament, on occasions when perhaps it may be most inconvenient.

So far as we are aware, the two great blots in the system of the Church in the United States are, the power of the standing committees, and the not giving a veto to the bishop over the acts of his diocesan convention,—in other words the letter of the constitution does not sufficiently recognise the episcopal office. We doubt not, that in practice the personal influence of the bishop and the improvement in Church feeling very much counterbalance this defect: and, possibly, the bishop has more real influence, as president with only a casting vote, than he could have if his nominal authority were recognised as it is in Europe. With these feelings, we regret to find that Mr. DeBlaquiere proposes to give no veto to the bishop on the acts of the diocesan synod, though he seems to avoid the other objection in a great measure, and gives the power of patronage, and, we conclude, that of ordination also, to the bishop, with a completeness that can hardly be permanent.

It would seem that he has long been meditating on plans for improving the discipline of the Church in Canada, and that he has been at the trouble of addressing influential individuals in this country on the subject, and the Archbishop of Canterbury, at the beginning of last year; we hope he will persevere, and put his plan into such a shape as to obviate the reasonable objections of Churchmen.

D.

THE SUNDAY SCHOOL.

(From a Sermon by the Rev. E. L. Elwood, preached on the occasion of a Sunday School Festival.)

Sunday school instruction may be given on highways and byways, in fact, in every place where parties are addressed to edification. A father, who collects his children on the Lord's-day, and instils holy truths, dropping 'as Hermon's dew' into their hearts, may be said to hold a Sunday school. Those who take advantage of the visit of friends, for the purpose of speaking with edification to them; those who remonstrate with others because of violation of the Sabbath on the Lord's-day; those who repeat hymns and spiritual songs to their households; those who agree to meet, as many do on a Sabbath morning, in a bond of union, however separate in the flesh, are all united in one school of love, under the great Father's eye.

If you indulge in this view, a fund of profitable association will open to your mind, and each of such Sunday schools will supply motives to hope, energy, and love. According to this view, we may regard the *ark* itself as a Sunday school; there we find Noah keeping his Sabbath. Can we suppose that under his sublime and heaven preserve situation, that he, 'a preacher of righteousness,' neglected to speak to edification on the Sabbath-day. It was probably on a Sabbath that he sent forth 'the raven,' that, like the truant scholar, content to live on what was ill and morbid, returned no more. It was probably on a Sabbath he sent forth 'the dove,' the representative of the spirit-gifted pupil, and the gentle one returned, and was gladly welcomed again, and once more the messenger went forth and returned as the bearer of a token of mercy, plenty, and peace; and then came the last Sabbath, when the dove went forth and returned not again, for the winged creature was to take her place in her own peculiar element. How like our dear children, who come to us again and again, bringing fruits and tokens of God's favouring mercy; and then comes the day when we see them no more, for they must enter on the world's wilderness, and our hopes and our prayers follow them wherever they be.

Remember, the Bible is the great weapon of warfare; remember what God has revealed by it. Men have landed on distant islands, among savage men, the rugged hearts have been softened, the wilderness has become a flowering field, the arts of

peace become prevailing, and souls ripen in knowledge and meekness for heaven. A poor restored captive presents a hospitable entertainer with one single copy of the New Testament, the host reads and is converted, he reads to others, like wildfire the effect goes on, and a million of Paulicians live as Christians, and a thousand of them die the martyr's death. A solitary monk, roving through his dull convent, sees a book on a shelf; shall he take it down, or leave it to dust and forgetfulness a prey. How much has depended on that one act?

He takes it down, he opens, he reads, he feels, he prays; the whole world is disturbed from its carnal repose, the throne of an impostor Potentate shaken to its foundation, while the thunders that assail others are as idle and valueless as the sounds from Tetzels drum.

Such is our charter: surely bright examples, precedents, motives, and illustrations are before us:—surely the more the Sunday school teacher studies the Word of God, the better fitted he will be for his great and honorable employ.

THE WEEKLY OFFERTORY.

(By the Bishop of New Jersey.)

"I. This was the primitive mode of collecting alms. (1 Cor. xvi. 2.)

II. This is the simplest and most direct address that can be made to the parishioners.

III. This is the Church's proper action, in her due organization, under the direction of her ministers, on the call of her Divine Head, JESUS CHRIST.

This plan combines many advantages.

1. Its *frequency* is an advantage. The contribution can never be forgotten.

2. Its *constancy* is an advantage. The supply from it will be perpetual and sure. There is nothing to be trusted like a habit.

3. Its *simplicity* is an advantage. It is intelligible by every one, and will commend itself even to little children.

4. Its *moderation* is an advantage. Returning frequently it calls, of course, at each time, for comparatively little. Thus it meets the convenience of all. 'If thou hast much give plentifully; if thou hast little, do thy diligence gladly to give of that little.'

5. Its *inexpensiveness* is an advantage. It will cost nothing for agencies, and be encumbered with no officers.

6. Its *sobriety* is an advantage. It makes no exciting appeals; and creates no heat, to be followed by a more than corresponding coldness. It is the oozing of the water from the rock that fills the springs. It is the gentle dropping of the dew that clothes the vales with verdure.

What are its disadvantages?

1. It is disagreeable to be asked so often to contribute.—As if the Lord's Prayer did not ask *every day* for 'daily bread!'

2. It is disagreeable to make the collection so frequently.—As if it were not better to be 'a door-keeper in the house of the Lord, than to dwell in the tents of the ungodly.'

3. It is disagreeable to connect the giving of money with the worship of the sanctuary.—As if there were any surer test of a heart given up to God! As if the sanctuary itself could be built or sustained without money! As if the offerings, by God's own appointment, were not formerly brought to His own holy Temple! As if the silver and the gold were not all His!

4. It is disagreeable to be detained so long.—As if five minutes occupied in hearing sentences from Holy Scripture and in prayer were to be esteemed a hardship for a soul that looks to an eternity of worship!

Brethren, dearly beloved in the Lord, I have but little more to say. I need say but little more.—My office compels me acquaint myself with the destitution of the Saviour's 'sheep that are scattered abroad in this naughty world.' I have only you to look to for the means by which they may be gathered to his fold, 'and saved through Christ for ever.' If I seem importunate to any of you, it is that you may secure that precious privilege, of which He hath said,—'It is more blessed to give than to receive.'—Acts xx. 35.

ESTHER MERLE; OR THE NURSERY MAID.
CHAPTER IV.

A week or two passed away, and Esther found herself quite at home. She was a quick, clever person, and soon saw what her work was, the peculiar ways of the house, and all that was expected from her. The bustle in the streets amused instead of annoying her, and she even began to like the walks in the public gardens. The different sights and gay dresses pleased her; but she was, with all this, surprised to find that she did not succeed in managing the children quite so easily as she expected.

Perhaps she had fancied that they were like dolls, and had only to be dressed and undressed, and had no will of their own. However, it proved that they all had their several faults, all their respective good qualities, and all some decided difference of character.

Now, Esther began by taking a fancy to the youngest. She was warm-hearted, and apt to give way