

# The Breeze.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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## SECRET PRAYER.

Come to thy secret chamber—oh, my soul,  
Deep, deep within—the thrilling heart of love  
That cheers thee daily, with its sympathies,  
Bid it keep silence, and the hand of hope  
Rest 'mid the roses—and it would weave for thee;  
Repel intrusive Care, and bid pale Grief,  
With locks dishevel'd o'er her temples thrown,  
Pause at the gate. For these are of the earth.  
The pilgrim's foot that treads the Holy Land,  
Turns from the caravan, with which he made  
His journey through the sands, and loathes the noise  
Of all its tinkling bells.

Bow down, my soul,  
And enter in alone, to meet thy God,  
And crave a Sabbath blessing. Thou perchance,  
By the strong urgency of prayer, shalt gain  
That gift of faith—which, like the wondrous light  
On the descending prophet's brow, reveal'd  
Even to the thoughtless crowd, with what dread  
Guest,  
On Sinai's shrouded top, his trembling lip  
Had dar'd to talk.

Mrs. L. H. Sigourney.

## THE DOCTRINE OF REPENTANCE.

From the Homily of Repentance, and of true Reconciliation into God.

There is nothing that the Holy Ghost doth so much labour in all the Scriptures to beat into men's heads, as repentance, amendment of life, and speedy returning unto the Lord God of Hosts. And no marvel why; for we do daily and hourly, by our wickedness and stubborn disobedience, horribly fall away from God, thereby purchasing unto ourselves—if he should deal with us according to his justice—eternal damnation. So that no doctrine is so necessary in the church of God, as the doctrine of repentance and amendment of life.

And verily the true preachers of the Gospel—of the kingdom of heaven, and of the glad and joyful tidings of salvation—have always, in their godly sermons and preachings unto the people, joined these two together; I mean, repentance and forgiveness of sins; even as our Saviour Jesus Christ did appoint himself, saying, So it behoved Christ to suffer, and to rise again the third day; and that repentance and forgiveness of sins should be preached in his name among all nations. And therefore the holy Apostle, doth, in the Acts, speak after this manner: I have witnessed both to the Jews and to the Gentiles, the repentance towards God, and faith towards our Lord Jesus Christ. Did not John Baptist, Zacharias's son, begin his ministry with the doctrine of repentance, saying, Repent, for the kingdom of God is at hand? The like doctrine did our Saviour Jesus Christ preach himself, and commanded his Apostles to preach the same.

I might here allege very many places out of the Prophets in which this most wholesome doctrine of repentance is very earnestly urged, as most needful for all degrees and orders of men; but one shall be sufficient at this present time.

These are the words of Joel the Prophet: Therefore also now the Lord saith, Return unto me with all your heart, with fasting, weeping, and mourning. Rend your hearts, and not your clothes, and return unto the Lord your God; for he is gracious and merciful, slow to anger, and of great compassion, and ready to pardon wickedness. Whereby it is given us to understand, that we have a perpetual rule appointed unto us, which ought to be observed and kept at all times; and that there is none other way, whereby the wrath of God may be pacified, and his anger assuaged, than the fierceness of his fury, and the plagues of destruction, which by his righteous judgment he had determined to bring upon us, may be removed, and taken away. Where he saith, But now therefore, saith the Lord, return unto me, and I will be merciful unto you, and will not bring upon you the curse which I have sworn to say, I will not have these things to be so taken, as though there were no hope of grace left. For, although ye do, by your sins, deserve to be utterly destroyed, and God, by his righteous judgments hath determined to bring you small destruction upon you; yet now that ye are in a manner on the very edge of the sword, if ye will speedily return unto him, he will most gently and most mercifully receive you into favour again.

Whereby we are admonished, that the repentance is never too late, so that it be true and earnest. For, saith that God in the Scriptures shall be called our Father, doubtless, he doth follow the nature and property of gentle and merciful fathers, which seek nothing so much as the returning again and amendment of their children; as Christ doth abundantly teach in the parable of the Prodigal Son. Doth not the Lord, himself say by the Prophet, I will not turn from his wicked ways, and live? And in another place, I will confess our sins, God is faithful and righteous to forgive us our sins, and to make us clean from all wickedness.

Which most comfortable promises are recorded by many examples of the Scriptures. When the Jews did willingly receive and embrace the wholesome counsel of the Prophet Isaiah, God by and by did reach his helping hand unto them; and by his Angel did in one night slay the most worthy and valiant soldiers of Sennacherib's camp, who were to lay siege to Jerusalem; and, when, after all manner of damnable wicked-

ness, returned unto the Lord, and therefore was heard of him, and restored again into his kingdom. The same grace and favour did the sinful woman Magdalen, Zachæus, the poor thief, and many other feel. All which things ought to serve for our comfort against the temptations of our consciences, whereby the devil goeth about to shake or rather to overthrow our faith. For every one of us ought to apply the same unto himself, and say, Yet now return unto the Lord; neither let the remembrance of thy former life discourage thee; yea, the more wicked that it hath been, the more fervent and earnest let thy repentance or returning be, and forthwith thou shalt feel the ears of the Lord wide open unto thy prayers.

But let us more narrowly look upon the commandment of the Lord touching this matter. Turn unto me, saith he by the holy Prophet Joel, with all your hearts, with fasting, weeping, and mourning. Rend your hearts, and not your garments, &c. In which words he comprehendeth all manner of things that can be spoken of repentance; which is a returning again of the whole man unto God, from whom we be fallen away by sin. But that the whole discourse thereof may the better be borne away, we shall first consider in order four principal points; that is, from what we must return; to whom we must return; by whom we may be able to convert; and the manner how to turn to God.

First, from whence, or from what things, we must return. Truly, we must return from those things, whereby we have been withdrawn, plucked, and led away from God. And these generally are our sins which, as the holy Prophet Isaiah doth testify, do separate God and us, and hide his face, that he will not hear us. But, under the name of sin, not only those gross words and deeds, which by the common judgment of men are counted to be filthy and unlawful, and so consequently abominable sins; but also the filthy lusts and inward concupiscences of the flesh, which, as St. Paul testifieth, do resist the will and Spirit of God, and, therefore, ought earnestly to be bridled and kept under. We must repeat of the false and erroneous opinions that we have had of God, and the wicked superstition that doth breed of the same, the unlawful worshipping and service of God, and other like. All these things must they forsake, that will truly turn unto the Lord, and repent aright. For, saith that for such things the wrath of God cometh upon the children of disobedience, no end of punishment ought to be looked for, as long as we continue in such things. Therefore they be here condemned, which will seem to be repentant sinners, and yet will not forsake their idolatry and superstition.

Secondly, we must see unto whom we ought to return. *Revertimini usque ad me*, saith the Lord: that is, Return as far as unto me. We must then return unto the Lord; yea, we must return unto him alone; for he alone is the truth, and the fountain of all goodness; but we must labour that we do return as far as unto him, and that we do never cease nor rest till we have apprehended and taken hold upon him. But this must be done by faith. For, saith that God is a Spirit, he can by no other means be apprehended and taken hold upon. Wherefore, first they do greatly err, which do not turn unto God, but unto the creatures, or unto the inventions of men, or unto their own merits; secondly, they that do begin to return unto the Lord, and do faint in the midway, before they come to the mark that is appointed unto them.

Thirdly, because we have ourselves nothing to present us to God, and do no less flee from him after our fall, than our first parent Adam did—when he had sinned, did seek to hide himself from the sight of God—we have need of a Mediator for to bring and reconcile us unto him, who for our sins is angry with us. The same is Jesus Christ; who, being true and natural God, equal and of one substance with the Father, did, at the time appointed, take upon him our frail nature in the blessed Virgin's womb, and that of her undefiled substance, that so he might be a Mediator between God and us, and pacify his wrath. Of him doth the Father himself speak from heaven, saying, This is my well-beloved Son, in whom I am well pleased. And he himself in his Gospel doth cry out and say, I am the way, the truth, and the life: no man cometh unto the Father, but by me. For he alone did with the sacrifice of his body, and blood make satisfaction unto the justice of God for our sins. The Apostles do testify that he was exalted for to give repentance and remission of sins unto Israel. Both which things he himself did command to be preached in his name. Therefore they are greatly deceived, that preach repentance without Christ, and teach the simple ignorant that it consisteth only in the works of men. They may indeed speak many things of good works, and of amendment of life and manners; but without Christ, they be all vain, and unprofitable. They that think that they have done much of them, helve towards repentance, are so much more the farther from God, because they do seek those things in their own works and merits, which ought only to be sought in our Saviour Jesus Christ; and in the merits of his death, passion, and blood-shedding.

Fourthly, this holy Prophet Joel doth lively express the manner of this our returning or repentance, comprehending all doings inward and outward things that may be here observed.

To be continued.

## THE CEDAR.

AN EMBLEM OF THE CHRISTIAN.

*Its firmness of root.*—The first thing that strikes us in the cedar is the firmness of its root. It is not content to drop a few slack fibres into the yielding loam; but it thrusts its sturdy wedge into the cloven rock, and pushes far below the brushwood in search of stronger moorings; and so when the tempest comes down, it springs elastic to the hurricane in its buttress of subterranean boughs, and amid all the veerings of the blast finds gallant purchase in its network of cables. The cedar has a root. The Christian has faith. He knows whom to believe, and he knows that he believes him. He is well persuaded that Jesus is the Son of God and the Saviour of sinners. He is fully assured that Christ's blood cleanseth from all sin, and has efficacy enough to cleanse his own. He knows that Christ offers to be a Saviour to himself, and he thankfully consents that he shall. And as his mind is made up on the sin-atoning efficacy and God-glorifying tendency of the atonement accomplished at Jerusalem, he is equally persuaded of the surpassing loveliness and peerless claims of Immanuel himself. He has discovered so much of grace and truth, so much of Divine glory and transforming goodness in the Beloved of the Father, and is so affected by finding that this Saviour is willing to be his guide through life and his portion in eternity, that his choice is fixed and his heart is won. For him to live will be Christ. And so, brethren, the beginning of all blessedness is to possess clear views and conclusive faith. Some deprecate distinct ideas. They prefer music without words—the goody sound of the Gospel without its significance. And if they have faith, it is faith in confusion—faith without solid foundation. If they be cedars, they are cedars planted in mud—cedars in the sand. The cedars of Lebanon are rooted in the turf sod, and riveted in the mountain rock. Know what to believe, and why. Read and hear and think and pray till your realizations be vivid and your convictions sure and steadfast. Never rest till you know beyond all controversy, if you do not know it already, that the Bible is God's book—nor till you exactly understand and can easily state the one way of salvation. Never rest till you be able to trust your everlasting interests to Jesus Christ, nor till you have some clear evidence that you are born again, and so made meet for the kingdom of heaven. Never rest till you know that your Redeemer liveth, nor till you feel that because he liveth you shall live also. "Your case will be very trying if ever called to part with all for Christ, and not sure of him either." And your departure from time will be dismal, if it be only the force of sickness that drives you away and not the face of Jesus that draws you—if you see plainly the grisly hand and the levelled shaft of the destroyer to fly from, but not the open arms and smiling embrace of the Saviour to leap into.

*Its vigour of increase.*—The cedar is a thirsty tree. It is distinguished from many of its kindred by its avarice of water. We once saw two of them at Chelsea, which were said to have grown rapidly for a hundred years, till two ponds in the garden were filled with rubbish—after which they grew no more. And we remembered the words of Ezekiel, "Behold, the Assyrian was a cedar in Lebanon, with fair branches, and a shadowing shroud. The waters made him great, the deep set him up on high. His boughs were multiplied, and his branches became long, because of the multitude of waters. All the fowls of heaven made their nests in his boughs, and under his branches did the beasts of the field bring forth their young, and under his shadow dwelt great nations. Thus fair was his grandeur, for his root was by great waters. The cedars in the garden of God could not hide him, the fir trees were not like him, all the trees of Eden envied him." And so there are Christians planted by the rivers, believers of stately growth and luxuriant shadow, so tall that, even in the garden of God, and among the cedars, they cannot be hid. For clear-eyed time-penetrating faith, such an overtopping saint was Abraham, who thwart the expanse of nineteen centuries could see Christ's day, and exult with a disciple's joy. For prompt gratitude and ecstatic adoration, such an exalted saint was David, whose "glorious" slept so lightly that the softest touch awoke him, and whose palpitating psalmery was so accustomed to the chords of the loyal harp would only sing the praises of Jehovah. For high-hearted devotion to his God, such an elevated saint was Daniel, whose lofty station, and spotless career, and lovely bearing to his brethren, were but the various expressions of the selfsame thing to which he owed his miraculous escapes and his frequent revelations. O man greatly beloved, thy prayer is heard. And for burning love to Jesus Christ, self-forgetful self-consuming, such a pre-eminent saint was Paul, to whom the beloved image of his Master shone in every type and shadow of the old economy; who could trace the myrrid-dropping fingers on the loins and snuffings of the tabernacle; who could hear the voice of Jesus through the roar of the Adriatic, and lean upon his arm before Nero's judgment seat; to whom the affliction in which Christ came was more availing than an angel's visit, and as the avenger of Christ's presence, death itself

the object of desire. Such noble and commanding characters have there been, that none could hide them, and none were like them, and, under the awe or the attraction of their goodness, good men wished to resemble them. "The trees of Eden envied them." It is not only Secretary Cecil who could have changed the palace for the preacher's cottage, rightly declaring "There dwells as much happiness as can be known on earth;" but men of God have been provoked to press forward by the higher attainments of their brethren. "In one I have been animated by ardent activity for the glory of Christ, and the salvation of souls. In another I was pleased and softened by conspicuous meekness and gentleness of spirit. In a third, I was excited to love and good works by the fervent charity and brotherly kindness I beheld; and in a fourth, I was led to abase myself, and confess the pride of my heart, from the humility and brokenness of spirit which struck me." But when you come to look closely into the matter, and inquire to what secret cause these lofty cedars owe their growth; whence it is that their influential and impressive characters have derived their admirable grace, you always find that communion with God is the comprehensive source of their pre-eminent piety. They are abundant in religious exercises. They are mighty in the Scriptures. They are men of prayer. They are frequenters of the sanctuary. They are lovers of Christian fellowship. They are delighted observers of the Sabbath. But after all, ordinances are to them but avenues or audience chambers. It is a Bible in which God speaks, a closet in which God hearkens, a sanctuary in which God's countenance shines, which they desire of the Lord, and seek to attain. And finding these, they find the living God himself. Their fellowship with the Father and the Son. They grow into the knowledge of the Divine perfections. They grow in reverence and trust and love. They grow in perceptions of their own infinite vileness, and consequently in appreciation of the blood which pardons, and the Spirit who cleanses. They grow in self-distrust, and in dependence on God. They grow in self-condemnation, and in weariness for that world where they will sin no more. And whilst they are solidly growing in these inward experiences, they have, unawares to themselves, expanded the long branches and shadowing shroud of a great cedar. They have become the admiration and resort of others. The affections of many nestle in their boughs, and under their shadow dwell those who seek to profit by their counsel and their company. And just as there is growth in the multitude of waters, so there is decrepitude and decay where the waters fail. Like the Chelsea cedars, you will meet with professors who, for many years together, have not grown an inch. The rubbish of secularity or idleness has filled up the two pools of Bible reading and secret prayer; and a form of godliness, and a few Evangelical phrases still remembered; a stunted top, and a bundle of scrubby branches, are all that remains a memorial of their better days.

*Its spreading branches.*—Another thing notable in the cedar is the vigour of its goodly boughs. Some trees, especially trees of the forest, growing in groups, have fragile boughs, and cannot abide in bleak and windy places. But the cedar is not more remarkable for the depth of its roots than for the strength of its branches. Not grafted on nor jointed in, but the brawny limbs deep-rooted in the massy bole, presenting a broad surface to the sun, and a thin edge to the tempest, too elastic to snap, and too sturdily set in their socket to flutter in the breeze, these boughs are the very emblem of graceful strength and vigorous majesty. The Christian is a man of faith, and therefore a man of principle. His creed is principle. His practice is the same. Roots and branches make one tree; and faith and practice make one Christian. And these are the noblest and most serviceable Christians whose convictions are so firm, and whose characters are so strong, that nothing can frighten them from their faith, and nothing deter them from their duty. In this respect, that father of the Church was a goodly cedar, who, when nearly the whole of Christendom had yielded to the God-denying heresy, lifted up in banishment his solitary voice, proclaiming the Saviour's Deity. "Athanasius contra mundum." And they were goodly cedars those Waldensian worthies, who, amid the rocks and snows of Piedmont, through five and-thirty persecutions, held fast the faith of Jesus, and though gashed by the Savoyard spear, and scorched by the Romish fogot, carried down from earliest times to the present hour Christ's pure Gospel. And he was a goodly cedar that Knox, who never feared the face of man. The fire of surrounding martyrdoms but warmed his roots, and gave a rush of quicker zeal to his fervent spirit; and whilst the acts of tyrants threatened, he firmly stood his ground till the idols fell, and the evangel flourish'd; and Scotland was free. And so was that Saxon Luther, whom the Emperor and his legions tried to terrify, but in the strength of God he came on them so mightily, that men and devils were dismay'd;—that Luther whom the Pope's emissary tried to bribe, but was obliged to write back to his master, "This German beast has no regard for gold." And so were those goodly cedars, Huss and Jerome, and Ridley and Patrick Hamilton, and many more, who counsel their living dead that they might keep the testimony of Jesus, and amidst flames and torture finished their joyful courses; goodly cedars, which burning were not consumed.

And not to multiply instances of confessor courage and martyr heroism, it is the self-same holy energy and decision of Christian character, which have developed in self-denying services and costly sacrifices. Francke devoting all his time and all his fortune to his Orphan Hospital;—Vanderkemp, labouring as a brickmaker that he might be better fitted for his mission to the Hottentots;—the "Apostle of the Indians," wringing the rain-water from his clothes, and lying all night in the forest with nothing but a tree to shelter him;—Richard Baxter, refusing a bishopric;—John Wesley, preferring active labour to the preparation of a pamphlet in his own defence, "Brother, when I devoted to God my ease, my time, my life, did I except my reputation?"—those in whom Christian principle has been so strong, that at its bidding they have abandoned lucrative situations and tempting prospects, that they might preserve inviolate honesty, truthfulness, and integrity, that they might maintain a conscience void of offence; all these have put forth in their day the strength of the goodly cedar.

From "The Cedar," by the Rev. J. Hamilton.

## SUBJECTION OF SCIENCE TO FAITH.

The great philosopher Bacon says:

"We must not presume by the contemplation of nature to attain to the mysteries of God." "If any man shall think, by view and inquiry into these sensible and material things, to attain that light, whereby he may reveal unto himself the nature or will of God, then indeed is he spoiled by vain philosophy." "And it is true, that it hath proceeded that divers great, learned men have been heretical, whilst they have sought to fly up to the secrets of the Deity, by the waxen wings of the senses." "Let men endeavour an endless progress or proficience both in divinity and philosophy, \* \* \* only let them beware, that they do not unwisely mingle or confound these learnings together." In the introduction to his "Novum Organum," Bacon offers the following: "This also we humbly and earnestly beg, that human things may not prejudice such as are divine; neither that, from the unlocking of the gates of sense, and the kindling of a greater natural light, any thing of incredulity or intellectual night may arise in our minds toward divine mysteries.—But rather that, by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given unto faith the things that are faith's."

Beautifully and affectingly is the relation between natural science and the Christian revelation brought to our view in a prayer with which the great Kepler concludes one of his astronomical works: "It remains only," he says, "that I should now lift up to heaven my eyes and hands from the table of my pursuits, and humbly and devoutly supplicate the Father of lights. O Thou, who by the light of Nature dost kindle in us a desire after the light of grace, that by this Thou mayest translate us into the light of glory.—I give thee thanks, O Lord and Creator, that thou hast gladdened me by the creation, when I was enraptured by the work of thy hands.—Behold! I have here completed a work of my calling, with as much intellectual strength as Thou hast granted me. I have declared the praise of thy works to the men who will read the evidence of it, so far as my finite spirit could comprehend them, in their infinity. My mind endeavoured its utmost to reach the truth by philosophy; but if any thing unworthy of Thee has been taught by me—a worm born and nourished in sin—do Thou teach me that I may correct it. Have I been seduced into presumption by the admirable beauty of thy works, or have I sought my own glory among men, in the construction of a work designed for thine honour? O then graciously and mercifully forgive me; and finally grant me this favour, that this may never be injurious, but may conduce to thy glory, and the good of souls."

## PRESSURE OF PAROCHIAL LABOURS.

From Correspondence of the Church Pastoral Aid Society, in the Report, 1847.

I believe I have already made known to the Society the singularly providential manner in which I obtained the services of my present curate. I desire to express my feeling of thankfulness to God, and of my gratitude to the Society, for so excellent and devoted a help. During the two or three months previous, whilst I was, without a curate, I was not merely alone, but far worse than alone in the work of this large district; and the exertions which I have then and since felt it my duty to make have I feel seriously injured my health. I am just recovering from an attack of congestive fever, or congestion of the brain. I am now, thank God, once more at work, and am truly glad to find that, owing to the care and attention of my curate and the other kind friends who have assisted, all has gone on well. When my present curate came I was in hopes that we should be able, by means of some co-operative plan, to commence the regular visitation of the whole population; and my dear fellow-labourer has visited a considerable number upon this plan. For myself, owing to the additional care just now arising from the preparation of above 300 candidates for confirmation, (in which however he assists me,) the chief supervision of the sick, who average forty; and the preparation of two sermons for every Sunday, and a Monday evening teachers' lecture, besides the continual and various and increasing calls attached to this extensive charge, I have not been able to get much amongst the general population. My curate, however, through his zealous but kind manner, has already laboured to good purpose in this respect, and would do more than his strength will allow, if I were not constantly to restrain him. I have great pleasure in telling

you, that whilst the parish, (who, as you have two priests in my district,) are made strenuous, and, too often, successful attempts at proselytism, we are not without our trophies to the power of unadulterated truth. I have now three females under a course of instruction for confirmation, who have left the Romanists; and only last week my coadjutor introduced himself to the house of a Romanist who is sick, and so successfully that the man has renounced his erroneous creed and willingly given up his crucifix as a pledge of his sincerity, professing his faith, if spared, fully to join our communion. I have the more pleasure in bearing this testimony to the usefulness of my fellow-labourer, because I myself had passed the man's door, deeming the case to be one with which I could not hope successfully to interfere; or rather I should say, the calls of our own people are so numerous that generally we are unable to turn our attention as we ought to the recovery of those who are in serious error; the care of those within the fold almost necessarily preventing us from going in search of the stray sheep. "My curate has also been successful in inducing several, I may say a considerable number, (who had previously neglected all the means of grace) to come to school and church. I am happy to say that we continue to receive accessions to the number of our congregation and communicants, both these being now more than double what they were when I came here nine months since; and not a few of the congregation and of the Teachers and elder Sunday-schoolers have yielded to the influence of serious impressions.

But I am unwilling to look at the things which are behind, except for the purpose of grateful thanksgiving, or (as there is, alas, still more need) of self-accusation and humiliation. I proceed then to state my views for the future. Some time since I asked for further assistance from the Society; but I afterwards deferred my request until I could have an opportunity of seeking assistance from some private source, to meet the additional grant. I have not succeeded in my endeavour; though I believe I have succeeded in awakening a general interest on behalf of the Society, the fruits of which are partly apparent in the late subscription-list, and what I trust be far more evident in the next. But I wish to close my eyes to difficulties, and only consider that the harvest is abundant, but that it perishes for lack of labourers. My position is a very peculiar one. I have no income but an uncertain one of about £140 arising solely from parents; my people, 9,000 in number, and rapidly increasing, are nearly all poor; there is a desire for religious instruction, and I have poverty in its full strength to contend with. These are only some of the features.

I beg to call the attention of the Society to one fact, which should be taken into account in the comparison of my district with any of equal or even of larger population. There is scarcely one-third the number of Dissenters which will, in proportion, be found in other manufacturing towns. The papists count more than all the members of other communions, and there must, therefore, (after we have counted up our own worshippers,) be a large number composed of such as profess no religion, but more especially of careless persons, who are so far church-people as to use the offices of baptism, &c., but nothing further. Amongst the former the papists have made, I believe, of late years many proselytes. I wish to bring both these classes under the direct influence of the ministry; and from my own limited experience I should say that cottage lectures, with pastoral visitation, must be the means adopted in order to any wide success. By pastoral visiting they will sometimes be induced to attend the nearest cottage lecture when they could not be got to church, and from the cottage lecture the church will follow as a matter of course; and I consider one great object of cottage lectures to be the feeding of the church congregation. I am frequently met with the objection, that clothes sufficiently decent for Sunday are wanting, and there is often amongst the hand-loom weavers a real difficulty in this respect. I think such may be got to a neighbour's cottage on the week-day evening, and then on going to the week service at church; and at this stage, if they are still unable to provide clothes, will find means to help them. Perhaps the best plan I can give of the large proportion of families and individuals to whom we are bound to extend our care, will be afforded by the fact, that out of my population of 9,000, or upwards, something like 1,500 children attend my Sunday-school. I have the assurance of my Diocesan, that in point of Sunday-schools, as regards proportionate numbers, this case is unparalleled.

## CHRISTIAN ORATORS IN GREAT BRITAIN.

From the Rev. Merle D'Aubigny's "Recollections."

I will not mention all the admirable orators whom I have heard in England and Scotland; the list would be too long.—But if I must give the names of the lions of eloquence, I would point in Scotland to Chalmers, whose profound intellect and ardent heart are displayed through the medium of a diction of fervid, I would even say, of Scottish energy;—Chalmers, whose lips utter flames and fire; so that in spite of an accent so strongly provincial as to be almost unintelligible to us, the foreigner loses not one of his expressions, for the soul of the orator reveals what his organ seems to conceal.—Chalmers, who fearlessly subjects himself into the most difficult subjects, because wherever this great orator bends his steps a ray of light springs up; and makes all clear;—Chalmers, the most powerful soul that was ever made subservient to the most lucid and vigorous intellect. I would next name Dr. Currie, at first grave, severe, abrupt, letting his sentences fall with a certain monotony, appearing formal, almost asleep; then all at once breaking like a shell amidst the assembly moving heaven and earth, and leaving all his audience enraptured and shattered by the thunder of his eloquence. I would name also the Rev. A. G. Smith, just, scattering flowers around you, and then soaring like an eagle from these gay matters, among which you thought he would leave you, and carrying you with him to the highest heavens. In England, I would name Dr. H. Martineau, one of the most commanding spirits I ever met with in that country; taking his stand before his auditory like a general, or like a king, with unembarrassed ease, dealing his thoughts manfully on every side, sometimes not sparing