

# 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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QUEBEC, THURSDAY, MAY 14, 1846.

[WHOLE NUMBER III.]

## MORNING TWILIGHT.

ROM. XII. 5.

Dark shadows! flee away—  
Ye may not longer stay;  
Deep'ning the gloom of the blue depths of Heaven;  
I would spread o'er the air  
No breath, save that of pray'r,  
And the fond pantings of an heart forgiv'n.

By the blue streams I see  
A glorious company  
Mingling their praise in one unearthly lay;  
Round each one, as he sings,  
A diadem there clings,  
Brighter than earth's—Dark shadows, flee away.

Are they not one?—their way  
Is one,—ev'n as they pray  
To the same God, the Father of all spirits;  
One in their hope and love,  
One—that all meet above,  
One—in the costly heirloom each inherits!

Therefore with earnest eyes  
Still looking to the prize  
They walk—one heart—a goodly company:  
Church of the faithful! soon  
Will thy dark days be done,  
When thy sons' hearts unite thus peacefully.  
*Weekly Messenger (American.)*

## THE LAITY IN CHURCH-COUNCILS.

JUBILEE COLLEGE, ROBIN'S NEST, P. O.,  
Illinois, April 9th, 1846.  
To the Author of the *Churchman's Manual*,  
26 St. James's Place, London.

MY DEAR SIR,—I received, a few days ago, your letter dated the 15th of January, 1846, and with it a "little work" entitled "The Churchman's Manual," which you say has been altered and improved till it "has been much read in Britain, and not unknown in the United States."

This little work you have been pleased to dedicate, you say, "to the Chief Bishops in England and Ireland and Scotland," "and the Presiding Bishop in the United States of America." If by the last be meant myself, I beg leave to decline the address; for I would not willingly countenance the thought of dropping the name "Protestant," given always to my venerable predecessors.

You do not say that "the Chief Bishops" to whom you have dedicated your "book," have actually given their assent to all it contains, by formally authorizing you to say it was "by permission." Had they done this, it would have grieved the true friends of the Episcopal Church in America, for thereby would have been manifested a disapprobation of the Constitution of the Protestant Episcopal Church of the United States which has never heretofore been expressed by them. Please to turn to the 30th and 31st questions of the "Churchman's Manual." These relate solely to forms and ceremonies, and you ask "by what authority they are set forth?" The answer is—"By the authority of those to whom God hath entrusted the spiritual government of the Church." The next question is—"Who are they?" Answer—"The Bishops, or Apostles, assisted by the Priests or Presbyters." Here, it is evident, you leave out the LAITY entirely. By the principle above laid down, they have nothing to do "in setting forth" "the forms and ceremonies of the Church," and if so, certainly not in making her laws and ordinances.

If this be correct, the Church, since the prophets have been fulfilled, in kings becoming her nursing fathers and queens her nursing mothers, has been in an error. But for the present we would say nothing of emperors sitting in her councils, nor of kings and parliaments making laws and setting forth forms of prayer and other ceremonies; but to one thing we would most respectfully call your most serious attention, because it involves the sorrow in our bosom, already alluded to. On the first leaf of our American Prayer-Book are printed these words:—

"THE RATIFICATION OF THE BOOK OF COMMON PRAYER—By the Bishops, the Clergy and the Laity, of the Protestant Episcopal Church of the United States of America, in Convention, this the sixteenth day of October, in the year of our Lord, one thousand seven hundred and eighty-nine.

"This Convention having, in their present session, set forth a book of Common-Prayer and administration of the sacraments and other rites and ceremonies of the Church, do establish the same."

Here you observe that the LAITY are an integral part of the Convention of the Protestant Episcopal Church in the United States. Our practice, therefore, is contrary to the principle laid down in your Manual; and should the latter be approved by the Chief Bishops of England, Ireland, and Scotland, it would manifest an hostility towards us of America hitherto unknown, and most to be deplored if it be true.

It is somewhat remarkable that in referring to Scriptural authorities by which the Laity are supposed to be rejected from the councils of the Church, the self-same chapter and verses are mentioned by the "Manual," that are selected by Bishop White and all the American writers on this subject, to establish the contrary principle—viz: that the Laity ought to have "a seat in our Conventions." In the 15th chapter of the Acts of the Apostles there is given an account of the first council of the Christian Church. This was at Jerusalem, and St. James, the first Bishop, presided. And who were they over whom he presided, and who had a voice in its decisions? The Apostles and Elders only? Not so the record: "In the fourth verse it appears that the messengers from Antioch were received by the Church; and the Apostles and Elders." The Church, consisted of the "Brethren," the Laity such of them as attended and represented the main

body of baptized persons in Jerusalem and vicinity; and these, when acting with the Apostles and Elders, and thus being an integral part of the council, had power not only to receive messengers from Antioch, but to act upon the substance of that message, and to send both messengers and message back to Antioch. Read the 22nd and 23rd verses of this 15th chapter of the Acts of the Apostles.

"Then it pleased the Apostles and Elders with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas, viz: Judas, named Barsabas, and Silas, chief men among the brethren; and they wrote letters by them after this manner: The Apostles, and Elders, and Brethren, send greetings unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia."

In the 25th verse the language is such as to lead to the same conclusion. It seemed good unto "us." By this word "us" must be meant the scribes of the letter. And who were they? Answer, "the Apostles and Elders, with the whole Church."

These are the references which the author of the Churchman's Manual has been pleased to designate in order to convince the reader "from Holy Writ," that the Laity are not an integral part of the councils of the Church of God—nor have any power or right to give sanction to ecclesiastical law or to the "establishment of the forms and ceremonies" of the Church of God. Your candid mind, on a re-examination of the subject, will, I trust, perceive that the evidence, to which your readers are referred, proves the contrary. However this may be, one thing is a fact, the first Convention of our primitive Church in America admitted the Laity as an integral part of that body; and acting with the Presbyters, all laws made by them and sanctioned by the House of Bishops, are valid, and none else. This has been approved by the practice of all the individual Dioceses, and never questioned by any one parish in the United States. And till the Oxford movement and other tendencies to Rome, no fault has been found with us in England. Your little work, however, seems to speak a different language, and to lay down a different principle: a principle evidently concurring with the practice of the Papal Communion, which was always to depress the Laity and exalt the Clergy; especially all such as are inclined to exalt the Pope above the civil power.

In reply to your statement that your "little work" "is not unknown in America," I would respectfully observe, that whoever, being a true Protestant, has read it with approbation, has not been aware of the error which it has been the humble endeavour of the subscriber to point out; an error which, if generally received and acted on, will destroy the Protestant Episcopal Church in America, and erect on its ruins a Papal temple. In view of such a catastrophe and the struggles which must precede it, I cannot but devoutly thank the good God that we honestly and scripturally can claim the Laity as our safeguard in the solemn crisis which seems to await us. While scarcely a man among the Laity, worth a fig for his honesty or talents, has apostatized to Rome, how crowded are the ranks of the Clergy in following poor Mr. Newman in his "development," all ending in Rome for the present, but in what, next year, we cannot say,—perhaps atheism.

How thankful, therefore, ought we of America to be, that the Episcopal Church, in her incipient steps, was free to obey and follow the example of the first Churchmen in Jerusalem, by admitting the laity as a constituent part of ecclesiastical legislature! What a privilege it is that we have now in our struggles with Papists, the benefit of their counsel! They have spoken, and they will speak against all Romanizing tendencies. As in the first Convention of the Christian Church in Jerusalem, so the Apostles and Elders—their successors—can safely rely on their "Brethren" of the Laity, for aid in making wholesome laws, by which the Church shall now be purged both of impurity in morals and heresy in doctrine; and thus all things "be so ordered that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

With great respect, I am, dear Sir, your faithful friend, and humble servant in the Lord,

PHILANDER CHASE, Sen'r Bishop  
of the Prot. Ep. Church in the U. S.  
*Protestant Churchman.*

## FASCINATING POWER OF OBLIQUITY.

It is obviously impossible for any man to form his opinions upon the decrees of the Council of Trent, and yet not long to be united with Rome. It is impossible for him to think that all doctrinal truth is with that Church, and yet approve the English Reformation. It is impossible for him to adopt the theology of Trent, and yet not desire that his own Church should yield him her sympathy. To create and enlarge that sympathy must necessarily become the object of his life. Beguiled by the phantom of Catholic unity, and devoted to his ideal of the Church of the Middle Ages, he cannot avoid making it the central point of his prayers and his exertions. So long as he hopes that any reasonable measure of success will attend his efforts, he may indeed remain among us; under the fond delusion that he is winning our Church back to her first love. But when he is convinced that success is impossible, and that every fresh development of his purpose only raises still higher the tide of accusation and reproach, he must resolve to seek abroad the sympathy which he can not find at home; and betake himself to those who will

welcome him as a Romanist in fact as well as in theory.

And most melancholy of all, perhaps, is the reflection that this dreadful obliquity of principle and purpose has a power of strange fascination upon men of superior intellect and devotional habits, and amiable temper, and refined taste, and pure moral character, and every other lovely social quality. We willingly apply this remark to Mr. Newman himself, and we doubt not that it might be applied with equal justice to many of his companions in apostasy. But in this there is nothing new or extraordinary. The heretic Montanus, in the second century, was a superior model of all the higher virtues. Tertullian, his follower, was distinguished for his intellectual vigour, and his austere and self-denying holiness. Origen, in the third century, was the most accomplished scholar of his age, and personally pre-eminent in all zeal and piety, while yet he was the author of many false doctrines, which the Church condemned as dangerous heresies, after their celebrated advocate had passed away. Arius, who set all Christendom on fire in the fourth century, was learned, eloquent, and perfectly unimpeachable in the moral relations of life. In a word, nearly all the leaders of heresy and schism have been persons of peculiar talent, energy, and external purity and holiness of character. And this was even necessary to their success, for no argument is so prevailing with mankind at large as the influence created by the charm of personal sanctity, especially when it is united with amiable manners and insinuating address. And Satan understands this well, for he has practised upon the same policy from the beginning; and his subtlest and most dangerous triumphs have been achieved in all ages by a similar instrumentality. But it was an inspired apostle that said (Gal. i. 8), "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." And not satisfied with one declaration of this solemn warning, he repeats it immediately, "As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed." With such an awful admonition before our eyes in the word of God, we dare not withhold our denunciation of this nefarious principle on account of the amiable personal character of those who maintain it. They are not quite up to the mark of St. Paul in their individual sanctity. They are not quite as pure as an angel from heaven. And yet if they were, we may not suffer them to set aside, pollute, or trifle with the sacred doctrines of the Gospel.—The Right Rev. J. H. Hopkins, D. D., Bishop of Vermont.—(Humble and Earnest Address, &c., see BENTON, p. 13.)

## INCREASE OF CHURCHES AND CLERGY IN THE DIOCESE OF CHESTER.

CHURCH PASTORAL-AID SOCIETY.  
(From the Occasional Paper of the Church Pastoral-Aid Society.)

The Archbishop of Manchester, with reference to what has been done by the diocese of Chester by the Society, writes as follows:—

"I am about to present to the Bishop a comparative state of the diocese of Chester in the years 1835 and 1845, in reference to the number of churches and clergy, and of clerical income, specifying the sources from which such income is derived.

"The result of my inquiries is—  
"Increase of churches.....173  
"Increase of clergy.....350  
"Clerical income, £2,791. per annum  
as follows:—

"From local resources, pew-rents, endowments, &c..... £18,769  
"Augmentation of small livings, per Ecclesiastical Commissioners..... 7,179  
"New ecclesiastical districts under Sir R. Peel's Act..... 6,580  
"Church Pastoral-Aid Society... 7,645  
"Additional Curates' Society... 2,620

"Thus, it appears your Society contributes considerably above one-sixth of the whole increase of clerical income, notwithstanding all that the Ecclesiastical Commissioners have done for our diocese. In consequence of new churches built since your Society was established, the Church's necessities were and continue to be such, that the two Societies for providing pastoral aid are still called upon to furnish to this diocese fully half as much again.

"Since I sent up the applications from St. Michael's, St. George's, and St. Paul's, in this town, a remarkable occurrence renders me exceedingly anxious to know the result, and forcibly reminds me of the necessity of prompt measures to meet the case. I allude to a most extraordinary demand for Bibles on the part of our factory hands and other operatives. The local Bible Society receives orders for 1,100 or 1,200 daily, and has already disposed of (I believe) 30,000 in an incredibly short time. What is also remarkable, they are all sold to and immediately paid for by the operatives, chiefly young people. A pretty gilt-edged pocket Bible for 10d. is wonderfully cheap and attractive; but insufficient to account for the demand.

"I feel the more anxious as I find, on inquiry at the depository, that most of these Bibles are distributed in the very districts which we are forming with a view to the locating of clergy and schools. If this movement be allowed to subside, without an attempt to follow it up, by pastoral care, who shall foretell the result?"

## THE JEWS IN RUSSIA.

However inextinguishable may be the purposes of Providence with reference to the sufferings of the Jews, it is surely not the duty of Christians to become the executioners of the curse

which has been denounced upon them. They are called upon to obey precepts, not to fulfil prophecies. He who inspired the prophecy will secure its fulfilment. And so far is it from being the duty of any of the followers of the Christian faith to attempt to pour forth upon the Jews the vials which have been destined for them in the mysterious purposes of Heaven, that, on the contrary, special punishments are denounced on those who "help forward the affliction" of that people; and it would not be very difficult to prove that those very nations which have made themselves most infamous by the persecutions they have inflicted on the Jews, have been visited with the most signal and wasting judgments. The Protestant Church and its noblest branch, the Church of England, have pleaded and toiled for them. It has been the unenviable distinction of Rome to have persecuted them root and branch—to have danced round the fires that burned them, and to have gloried in the murderous cruelty as if it were acceptable to God.—Russia, imitating with almost undistinguishable minuteness the creed of Rome, seems now about to copy her practices also. Nicholas, it seems, will not be behind Ferdinand and Isabella. He has found a pretext, and he must, therefore, begin to work it. If the Emperor be, as the letter of a Jew in a late number of the Herald intimated, "accessible, nay even sensitive, to public opinion," he may yet change his purposes, and revoke his exterminating mandate. But if too high to be reached by the waves of popular feeling—if too callous to be penetrated by the cry of the oppressed—the appeals of the injured—he may one day find that the throne of all the Russias is not beyond the reach of the judgments of Heaven, nor royalty itself irresponsible to that bar from which no appeals can be received. Some think those unjustifiable and successive persecutions which the Jews have lately experienced are meant to loosen their hold of the various countries in which they have found a temporary asylum or pursued a profitable traffic, preparatory to that sublime signal which shall lead them back again to the land of Judah, like the ancient wilderness pillar, kindling the night by its beams, and cooling the noontide by its shade. We are no prophets nor prophets' sons. But, if true, the prospect is a glorious one. They will praise in the streets of Jerusalem Him their forefathers persecuted—enthroned on Mount Moriah the Man of Sorrows as the Mighty God, and crown as the King of Glory, on Golgotha, Him whom they crucified between two thieves as the guiltiest of the three. Perhaps a Christian Bishop in the heart of Jerusalem—the horror of "Puseyite," and the scorn of the sceptic—may be a forelight of the approaching outburst—an early star to indicate the nearness of the new day—the presage of the long predicted morn. The increased outward oppression of the Jew may thus be the token of the proximity of his deliverance. If it be so, the prospect will thus give him patience. Nicholas may confine his body, or crush his limbs, or spoil him of his goods, but he cannot extinguish hopes of celestial origin, or impede a destiny which is linked to omnipotence itself, or blight one flower or blast one acre of that true Canaan which would seem to be theirs in reversion.—London Morning Herald.

## ISRAEL'S DESOLATION.

Translation from the Prayers used by the Jews on the day of Atonement, composed not long before the time of their last captivity.  
We have hitherto clung to our evil deeds, yet hast Thou, O our Rock, not brought destruction on us. Our righteous Messiah, the anointed one, is departed from us, horror hath seized us, and we have none to justify us. He hath borne the yoke of our iniquities and our transgressions, and is wounded because of our transgression. He beareth our sins on His shoulder, that He may find pardon for our iniquities. We shall be healed by His wound, at the time that the Eternal will create Him as a new Creature. Oh bring Him up from the circle of the earth, raise Him up from Senn to assemble us the second time on Mount Lebanon, by the land of Yennon.  
We have no burnt offering nor trespass offering; no staves nor mingled offerings; no lot nor coals of fire; no holy of holies nor fine beaten incense! no temples nor sprinkling; no confession nor bullock for sin offering; no oblation nor purification; no Jerusalem nor forest of Lebanon; no laver, nor its stand; no frankincense nor sweet bread; no altar nor meat offering; no sweet savour nor libations; no fine flour nor sweet spices; no ceremonial nor burnt offering; no veil nor mercy seat; no Zion nor golden plate; no present nor peace offerings; no sacrifice of thanksgiving nor continual burnt-offerings.  
Because of our iniquities and the iniquities of our fathers we have been deprived of all these things. And from the time that we have wanted all these, troubles have come hastily on us; grief hath overwhelmed us; we sought for salvation but there was none; for PEACE and JO WRATH.

[At the time when the above prayer was composed, the Jews seem to have perfectly understood Isaiah to speak of the Messiah in the LIII. Psalm. How earnestly should we pray, that the veil of unbelief may be removed which hinders their successors from seeing how accurately that prophecy was fulfilled in the sufferings of Jesus!—Ed.]

## THE HOUSE OF GOD.

NOT HOLIER IN ONE PART THAN IN THE OTHER.

"Do you imitate the temple, and the Synagogue worship in your Churches?" said he.

"Have you an ark there?"

"No; what makes you think so?"  
"Only, my father was talking of your deeming a part of your churches more holy than any other part."

"Indeed we do not; or if any do, they have no warrant either of Scripture or of our Church for their superstitious notion. There is a table in all our places of worship, on which the bread and wine are placed, at the celebration of the Lord's Supper, and this table is ordered to be put on one side when not wanted. Unhappily, most of our older churches were built during the domination of Popery; and as they had a pagan altar, and a recess in the east end always to fix it in, surmounted and surrounded with such things as you saw in the Captain's cabin, (a little doll or figure of the Virgin Mary with a lamp before it) we for convenience' sake had our table set there; and to fill up the space that was stripped of the idolatrous images and pictures, we, very properly, exhibit the ten commandments, of which, you know, one solemnly prohibits what we by God's grace have abjured. Gradually the bringing of the table out into the chancel or body of the Church was discontinued, and the congregation directed to go up instead; and for the preservation of articles laid upon it, and to prevent inconvenient pressure, a railing was thrown across. From this, some ignorant people came to attach a sort of sanctity to what was so exclusive: and the error—as error always does—spread a good deal. The table is called even an altar by some, though we allow of no sacrifice but the sacrifice of thanksgiving offered up on the altar of our hearts, and made acceptable by Christ's sacrifice.

"No person who studies the Bible can be led away into the unscriptural folly of attributing to any one part of a Christian house of prayer greater holiness than to any other part; nor can a person who reads the canons and other formularies of our Church convict her of countenancing it."

"I am glad I asked you, Madam," said Alice; "for, to confess the truth, the more I see of your wide separation from this disgusting idolatry, the more willing I am to listen to your opinions. I'm sure I owe a great deal to you. I have learned to love my own people, and the God of my people, far better since I listened to your instruction; and if I don't believe all that you do, it is because I have not yet found it plainly declared in my own Scriptures, which I know to be God's word, and by which I am resolved to judge of everything I hear."

[The above, from Charlotte Elizabeth's work *Judah's Lion* has been transmitted by a kind friend of Gentle descent who hopes that this "passage, in which the objection of an unconverted Jew to Christianity, on the supposed ground of our esteeming one part of our Churches holier than the rest, is refuted, may remove a stumbling-block out of the way of the conversion of God's chosen nation who are sojourning among us." The passage is moreover well calculated to correct erroneous notions which seek to find acceptance among professing Christians.—Ed.]

## A SUNDAY IN MEXICO.

Whatever may be the impression of a stranger in Mexico as to the gaiety of the city during the week days—though comparison in this particular may be much in favour of many cities in Europe of equal size—yet no one can doubt, that in extent and variety of diversions and dissipations, Mexico, on a Sunday, can more than compete with the most festive of them.

As soon as you awake, you are saluted with the sounds of military music, in which the Mexicans profess a decided excellence. Regiments of soldiers, assembled in the Plaza Mayor, are reviewed, and on this day they exhibit a neat and cleanly appearance, which is more than can be affirmed on any other. On this day the cathedral is crowded with the fashionable and wealthy of the city. By far the greater proportion of the visitors are the fair sex; and there is here presented a display of beauty and elegance which cannot fail to impress the most insensible.

The service over, you pass into the street, where, ever and anon, a religious procession crosses your path, accompanied with all the parade that rich dresses, gilded images, and gold and silver church furniture can afford. The houses, too, are decorated, the inhabitants exhibiting from the balconies their most costly ornaments and dresses. All is bustle and animation. At a corner of the great square are suspended huge placards, on which the nature of the day's amusements is depicted in every variety of color. Here is a pictorial illustration of the most prominent attraction at the great theatre, which, in common with all the rest, is open twice on this day. A little further on, is a full length figure of Figaro, which draws your attention to the fascinating allurements of the opera. The bull fights next solicit your notice, announcing the most terrific particulars.

Nor are the minor theatres behind-hand in presenting their attractions. Endless varieties of other exhibitions put forth their claims. A balloon ascension is advertised for the afternoon. One would suppose, too, that the Roman gladiatorial shows were revived, for at one spectacle is a contest between a man and a bear. Cock-fights, dog-fights, and fandangoes are announced in every quarter of the city. Horse-racing, the circus, jugglers, posture-masters, tumbler, fire-eaters, concerts, coffee gardens, fencing-matches, pigeon-shooting, gymnastic exercises, country excursions, balls graduated to every pocket, form but a fraction of the entertainments to which this day is devoted. In the afternoon, the public promenades are thronged, and the long array of equipages, with the rich and gay dresses of the senoras, is calculated to convey an im-