Doetry.

ENGLISH CHURCHES. BY MARY HOWITT.

How beautiful they stand, Those ancient altars of our native land! Amid the pasture fields, and dark green woods, Amid the mountain's clouds and solitudes; By rivers broad that rush into the sea; By little brooks that with a lisping sound, Like playful children, run by copse and lea! Each in its little plot of holy ground, How beautiful they stand, Those old gray churches of our native land!

Our lives are all turmoil;
Our souls are in a weary strife and toil,
Grasping and straining—tasking nerve and brain,
Both day and night, for gain;
We have grown worldly—have made gold our god—
Have turned our hearts away from lowly things;
We seek not now the wild flower on the sod;
We see not now the snowy folded angels' wings

We see not now the snowy folded angels' wings Amid the summer skies; For visions come not to polluted eyes!

Yet, blessed quiet fanes! Yet, blessed quiet fanes!

Still piety, still poetry remains,
And shall remain, whilst ever on the air
One chapel bell calls high and low to prayer—
Whilst ever green and sunny church-yards keep
The dust from our beloved, and tears are shed
From founts which in the human heart lie deep; Something in these aspiring days we need
To keep our spirits lowly,
To set within our hearts sweet thoughts and holy!

And 'tis for this they stand,
The old gray churches of our native land!
And even in the gold corrupted mart, In the great city's heart
They stand; and chantry, dome, and organ sound,

And stated services of prayer and praise, Like to the righteous ten which were not found, For the polluted city shall up-raise, Meek faith and love sincer Better in time of need than shield or spear!

RESTORATION OF THE CHRISTIAN RELIGION IN FRANCE BY NAPOLEON BONAPARTE. (From Alison's History of the French Revolution.)

Although the institutions of religion had been abolished, its ministers scattered, and its property confiscated by the different revolutionary assemblies which had governed the country, yet a remnant of the Christian faith still lingered in many parts of the rural districts. When the horrors of Robespierre ceased, and a government comparatively lenient and regular was established under the Directory, the priests obtained leave to open their Churches, provided they undertook to maintain them at their own expense, and a considerable number returned from exile, and commenced from exile, and commenced the control of t from exile, and commenced in poverty and obscurity the reconstruction of religious observances. They were again exposed to persecution and danger after the 18th again exposed to persecution and danger after the 18th Fructidor, and being destitute of any species of property, and entirely dependent upon the voluntary contributions of their flocks, they were totally unequal to the Herculean task of combating the irreligious spirit which had acquired such strength during a revolutionary interregnum of ten years. A remnant of the faithful, composed for the most part of old women, attended the Churches on Sunday, and marked by their fidelity an institution which might otherwise have been totally originate, but they were hardly observed amidst the crowds who had discarded every species of devotion; and a great proportion of the hardly observed amidst the crowds who had discarded every species of devotion; and a great proportion of the Churches, both in the towns and the country, had either been pulled down, or onverted to secular purposes during the Revolution; while of those which remained, a still greater number were in such a state of dilapidation, from the total absence of any funds for their support, as to threaten speedily to become unserviceable for any purpose whatever. In this general prostration of the Christian faith, the bewildered multitude had sought refuge in other and extravagant creeds; the sect of the Theophilanthropists had arisen, whose ravings, amids fruits and flowers, were listened to by a few hundreds, perhaps thousands, of the credulous or enthusiastic of Paris; while the great majority of the people, educated

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ingly, commenced a negociation with the Pope; the head of the Church, delighted at finding such a disposition in a revolutionary chief, had received the advances with the utmost cordiality. Cardinal Gonzalvi, who with singular ability directed the conclave, had, in the name of the supreme Pontiff, written to General Murat, when advancing towards the Present the Control of Travisco owards the Roman states, after the armistice of Treviso, express "the lively admiration which he felt for the rst consul, to whose fortunes were attached the tranquil-ty of religion not less than the happiness of Europe." the views of Napoleon on that matter were strongly apressed to the counsellors of state with whom he obversed on the subject. "Yesterday evening," said he, when walking alone in the woods, amidst the solitude of lature, the distant bell of the Church of Ruel struck my are the country of the impressions on simple and credulous men? Let your philosophers, your ideologowes answer that if they can—
It is absolutely indispensable to have a religion for the directed by the government. At present, fifty bishops in the pay of England, direct the French Clergy; we must forthwith destroy their influence; we must declare the Catholic the established religion of France, as being that of the majority of its inhabitants; we must organize its of the majority of its inhabitants; we must organize its observances for nine years could not so easily be eradicated. A generation had been educated, who were ignorant of the very elements of the Christian

By this memorable law the Roman Catholic religion "as declared that of the French people. Ten archbishops and fifty bishops were established, the former with a salary thousand francs (600L) a-year, the latter with one of ten usand, or 400l. It was provided that there should be repair, at the expense of the department, of such as were ruinous. Such was the establishment which, in France,

that "it committed the due and honourable maintenance of religion and its ministers to the honour of the French

Although the opposition in the Legislature was not nearly so formidable to the concordat as to the Legion of Honour, a much stronger feeling of discontent was excited by the change in the Revolutionary party and the army. "Bonaparte," said they, "is striving in vain to destroy the remains of the Revolution, and to close every avenue against the anti-production of the Revolution, when he had been destroy the remains of the Revolution, and to close every avenue against the anti-production of the remains of the Revolution of the Re against the anti-revolution, and to close every avenue against the anti-revolutionary party, when, by his concordat he opens to the latter an ample gateway, and with his own hands digs the mine which is to blow his edifice into the air." In truth, such was the extraordinary and his own hands digs the mine which is to blow his edifice into the air." In truth, such was the extraordinary and unprecedented extent to which irreligion had spread under the Republican Government, that "two-thirds of the French people," according to the admission of their own historians, "were ignorant of the principles on which such a measure was founded, and regarded it as a strange and dangerous innovation." The opposition which it experienced was indeed almost inconceivable, and afforded the clearest evidence of the pernicious tendency of those measures of extermination which former governments had adopted against the possessions of the established church, and how rapidly the confiscation of ecclesiastical property. and how rapidly the confiscation of ecclesiastical property founded on the pretence of applying it to purposes of beneficence and public instruction, leads to the total destruction of every species of religious belief. Universally the opinion prevailed that the restoration of the altar was but a prelude to that of the throne, and that the concordat was to be regarded as a solemn pledge for the species of the angient religious a manifeste. speedy re-establishment of the ancient *régime*, a manifesto against all the principles of the Revolution. These feelagainst all the principles of the Revolution. These feelings were in an especial manner prevalent among the military and democratic parties. Moreau, Lannes, Oudinot, Victor, and many others, openly expressed their repugnance to the measure, and declined to join the ceremony which took place in Notre Dame on the occasion of its solemn proclamation. "Never," said the soldiers, there the Rambliane area. soldiers, "have the Republican arms been adorned by so many laurels as since they ceased to receive the benedic-

Napoleon, however, remained firm, notwithstanding all the opposition which took place, and the loud discontents of the capital; the re-establishment of public worship was announced by a proclamation of the consuls, and on the following day a grand religious ceremony took place, in honour of the occasion, in Notre Dame. All the great bodies in the state, all the constituted authorities attended, and proceeded in great pomp to the cathedral. On this occasion, for the first time, the servants of the first consul appeared in livery; the foreign ambassadors were invited appear with all their attendants arrayed in the same manner, and a similar recommendation was addressed to such of the public functionaries as had carriages of their manner, and a similar recommendation was addressed to such of the public functionaries as had carriages of their own; but so few of them were possessed of that luxury, that the equipages made a very indifferent appearance.— The military, however, were obliged to attend in great numbers, and the brilliancy of their uniforms more than compensated the want of civil decoration. Such, however, was the repugnance of many of the Generals to the ceremony, that it required all the authority of the first Consul to make Lannes and Augereau remain in the carriage, when they perceived they were going to hear mass. It proceeded, nevertheless, with great eclat in the cathedral of Notre Dame, which only eight years before had been polluted by the orgies of the Goddess of Reason. "What thought you of the ceremony?" said Napoleon to General Delmas, who stood near him when it was concluded. "It was a fine piece of mummery," replied he. "Nothing was wanting but the million of men who have perished in order to destroy what you have now reestablished." It was at first intended to have had the standards blessed by the archbishop, but the government were obliged to abandon the design, from being given to understand, that if this were done, the soldiers would tramper them. eradicate the passions which have been nursed up during the frenzy and convulsions of a revolution, and so obstinately do mankind, under the influence of prejudice, sometimes resist the establishment of those very institutions from which they are themselves destined to receive the most unalloyed advantages.

without any religious impressions, quietly passed by on the other side, and lived altogether without God in the world.

Although patches a first in pressure of history in the utmost efforts to induce the first consul to join publicly in the more solemn duties which the church prescribed; but to this he never could be brought to consent.

"We are very well as we are," said he; "do not ask to the church prescribed; but to this he never could be brought to consent.

"We are very well as we are," said he; "do not ask to the church prescribed; but to this he never could be brought to consent. Although neither a fanatic nor even a believer in Christianity, Napoleon was too sagacious not to perceive that such a state of things was inconsistent with any thing like a regular government. He had early, accordingly, commenced a negociation with the Pope; the head of the Church, delighted at finding such a disposition in revolution to the Church, delighted at finding such a disposition in a revolution of the Church, delighted at finding such a disposition in the Church, delighted at finding such a disposition in the Church, delighted at finding such a disposition in the Church, delighted at finding such a disposition in the Church, delighted at finding such a disposition in the Church delighted at finding such a disposition in the church, delighted at finding such a disposition in the church, delighted at finding such a disposition in the church of the church of the Church of England, following the service, which seldom exceeded ten minutes, in an adjoining apartment, with the door open, looking over papers, or engaged in his usual occupations. He had considerable difficulty in preserving the balance so imperiously required in the head of the state, during the first return to religious observances after the revolutionary fever, yet by great firmness he succeeded, during his whole reign, in maintaining a just equilibrium between the impassioned characteristic of the state of the state of the succeeded of the state of t taining a just equilibrium between the impassioned cha-

in a very different light in the rural districts of France. are, the distant bell of the Church of Ruel struck my ear. Involuntarily I felt emotion; so powerful is the influence of early habits and associations. I said to influence of early habits and associations. I said to myself, if I feel thus, what must be the influence of such impressions on simple and credulous men? Let your philosophers, your ideologoues answer that if they can.—

It is evident, that the Church of Rome, in teaching the vile doctrine, aims only at her own interest and advantage, and hath no regard at all to the house of God, was hailed by millions, as the dove with the olive branch, which first announced peace to the bouse of God, and be absolved the olive branch, which first announced peace to the sound of the vilage bells again calling the faithful to the house of God, and the absolutely necessary, she saith, for a philosophers, your ideologoues answer that if they can.— The peasants beheld with undisguised delight the re-estabishops: the Pope will induct them. They will appoint the fifty the parish priests; the people will defray their salaries. They must all take the oath; the refractory must be of the national domains. He will, appearance the Revolution had descended unbroken from the Apostolic lution. of the national domains. He will consecrate the Revolution; the people will sing, God save the Gallican thing. I was a Mahometan in Egypt; I will become a Catholic here for the god of the specific or the consequences of the consequences of the charman and the consequences of the consequences of the charman and the solution of souls, is the least of their design or business. Indeed it were easy to shew, how the whole frame of the religion and doctrine of the Church of Rome, as it is distinguished cause that we are to ascribe the spirit of irreligion with the salvation of souls, is the least of their design or business. Indeed it were easy to shew, how the whole frame of the Church of Rome, as it is distinguished from that Christianity which we hold in common with Catholic here for the good of my people. I am no believer in particular creeds; but as to the idea of a God, look to the heavens, and say who made that."

Notwithstanding these decided opinions of the first embed with considerable difficulty, and proved very tedious. At length, however, they were brought to a conclusion and all the subsequent tended with considerable difficulty, and proved very tedious. At length, however, they were brought to a conclusion and all the subsequent their government.

Cause that we are to ascribe the spirit of irreligion which has since been so peculiarly the characteristic of the higher and urban classes of French society, and which has worked out its natural consequences throughout all the subsequent periods of the empire and the Restoration. A nation, which in its influential classes at least, has lost all respect for religion, is incapable of freedom, and can be governed only by force. "Natura, tamen," says Tacitus, "infirmitation in purgatory be designed for, but to dis-services, yea, and ruin of those souls that are under their government. What can the doctrine of men's playing an aftergame for their salvation in purgatory be designed for, but to dis-services, yea, and ruin of those souls that are under subsequent periods of the empire and the Restoration. A nation, which has since been so peculiarly the characteristic of the higher in them, is evidently designed and contrived to serve the interest and profit of them that rule that Church, by the dis-services, yea, and ruin of those souls that are under their government. What can the doctrine of men's playing an aftergame for their salvation in purgatory be designed for the periods of the might have been so peculiarly the characteristic of the higher than which has worked out its natural consequences throughout all the subsequent periods of the empire and the Restoration. A nation, which has since been so peculiarly the characteristic of the higher than them, is evidently designed and contrived to serve the interest and profi

deplorable internal effects of this long interruption in re-ligious instruction, the spectacle of France again volun-tarily returning to the Christian faith was in the highest degree acceptable. Contrasting it with the monstrous profanations and wild extravagances of the irreligious profanations are the irreligious profanations and wild extravagances of the irreligious profanations are the irreligious profanations and wild extravagances of the irreligious profanations are the irreligious profanation are the irreligious profanation are the irreligious profanation are they deemed it the harbinger of tranquillity to its districted as many additional ministers as might be deemed it the harbinger of tranquillity to its districted as many additional ministers as might be deemed it the harbinger of tranquillity to its districted people, and peace to Europe. It contributed more than any circumstance to weaken the horror with which appropriate by the first consul; the lishops nominated the parish with the resolutionary Government had so long been regarded, and opened the way to the establishment of more kindly and opened the they deemed it the harbinger of tranquillity to its distracted people, and peace to Europe. It contributed more than any circumstance to weaken the horror with which prointed by the first consul; the bishops nominated the partial partial priests and inferior clergy, subject to the approbation of the same authority. The salary of the priests in the larger parishes was fixed at 1,500 francs, or 60%. a year; in the smaller 1,200, or 48%. The Departmental of Prussia publicly expressed their satisfaction at the companion of the priest, as being alone qualified to offer up an entire sacrifice of Christ's body and blood? The asymptotic properties of the sacrification of the priest, as being alone qualified to offer up an entire sacrifice of Christ's body and blood? The asymptotic properties are properties of the doctrine of Transubstantiation; but interest afterwards confirmed the practice. Nay, their very months. Incils were charged with procuring houses, or lodgings auspicious event; forgetting in their joy at the restoration gardens, for the bishops, priests, and curates. The of so important a member to the Christian family, the inches which had survived the Revolution were placed jealousy with which a change so likely to consolidate the stronger of Transubstantiation; but interest auspicious event; forgetting in their joy at the restoration of so important a member to the Christian family, the afterwards confirmed the practice. Nay, their very montant are consultant at the saushactor at e disposal of the bishops, and provision made for the power of the first consul might possibly have been regarded. The Emperor of Austria styled it, with great serves the same design. fulnous. Such was the establishment which, in France, felicity of expression, "a service truly rendered to all felicity of expression, and service truly rendered to all Europe." And the thoughtful and religious every where provision for the ministers of religion made by the nation justly considered the voluntary return of a great nation Antwerp, 1606.]

which, in the outset of the convulsions, had confiscated the vast possessions of the Church, on the solemn assurance contained in the decree of the Constituent Assembly, that "it committed the law and honourable mintons." bility of living without its precents, as the most signal triumph to the Christian faith which had occurred since t ascended the Imperial throne, under the banners of

The Church of Rome, I say, thevery Church of Rome, teacheth and avoweth such doctine, as evidently and utterly destroys the necessity of a holy life, and encourageth men to hope they shall "rep in mercy," though they "sow" not to themselves "inrighteousness." Such is that doctrine of theirs, "That a man by attrition, or such a sorrow for sin as ariseth only from fear, and is void of charity and the love of God above all things, with the help of the sacrament of Penance, that is, of confession to and absolution from a Priest, may obtain the pardon of the help of the sacrament of Penance, that is, of confession to and absolution from a Priest, may obtain the pardon of his sins, justification, and eternal fife." This dangerous proposition, the Council of Trent doth plainly enough assert, in the fourth chapter of the foureenth session, concerning Contrition. But in the Roman Catechism, (which was allowed and published by the order of the Trent Fathers and Pope Pius the Fifth, and is therefore as much their doctrine as any thing decreed by them in their sessions,) it is so manifestly delivered, that there is no room for contradiction, in the fifti chapter of the no room for contradiction, in the fifti chapter of the second part of the Sacrament of Pename."* The sum of their doctrine there, is plainly this; 'That true contrition, joined with the love of God above all things, is indeed a thing very desirable, and most acceptable to God, even without the sacrament of Pennce; but because very few have this true contrition, the therefore God, out of His infinite mercy and indulgenc, hath provided for the common salvation of men in a nore easy way. They are the very words of the Catechsm, wherein the Fathers seem to have forgotten the wors of our Saviour, "Strait is the gate, and narrow is the say, that leadeth unto life, and few there be that find it." (Matt. vii. 14.) And that, therefore, He hath appointed the sacrament of Penance, as a help or crutch to a lane and defective repentance, as a supply to their contrition and sorrow for sin, wherein the love of God above all hings, is wanting. Need I now to shew the danger of this doctrine? It is indeed a doctrine so dangerous, so damable, that it seems

of itself sufficient to unchristian and urchurch any society of men that shall teach and maintain it. It razeth the very foundations of the Gospel: it takes away those two great hinges, upon which (as our Saviour Himself tells us) all the Law and Prophets depend and turn; viz. the love of God above all things, and of our neighbours as ourselves, for God's sake. For these, according to this doctrine, are not necessary: the rare device of the sacrament of Penance can reconcile men to God without them; and by this expedient, men that never loved God with all their nearts, in all their days on earth, may for ever enjoy God in heaven. People may expiate their sins at this rate of a servile attrition, totics quoties, as often as they commit them, and so be saved, without ever having loved God above all things in their lives. But the danger of this doctrine will more evidently appear, if we apply it to such as are in agone mortis, at the point of death. Suppose a man to have lived in a course of wickedness for fifty or sixty years, and being now upon his deathied, to be attrite for his sins, that is, heartly to grieve for them only out of the fear of hell, (and he is a bold man indeed that will not in earnest fear hell when it gapes upon him, and is ready to decount him. and is ready to devour him,) and in that fear to purpose amendment of life, if God restore him, and to have a hope of pardon; (and in so comfortable a Church as the Ro man, who hath any reason to despair?) this man, according to the doctrine of the Council of Trent, though he

cannot be saved without the sacrament of Penance, yet If he hath but breath enough to tell the Press and story of his vicious life, and beg absolution, he can do wonders for him, more than God Himself ever promised: he can, by pronouncing only a few words over him, presently translate him from death to life; and make him, that was all his life before a child of the devil, in one

they are interwoven, and men definitions of their Church. It is no wonder so many vicious persons, especially when they come to die, turn Papists, and no visitants are so welcome to them as the Roman Confessors. They find them very easy and comof the Scriptures, durst warrant to them. And what broken plank, yea, what flag or reed, will not a drowning man lay hold on? O how pleasant a thing is that which they call the bosom of the Roman Church! how willingly do those forlorn wretches cast themselves into it! where they are promised, and in their own deluded imaginations enjoy, that rest and security, which they could not any where else, no, not in the word and promises of God, find. But although the opposition which the restoration of religion met with in the corrupted population and revolutionary circles of Paris was very powerful, it was viewed in a very different light in the word and promises of God, find. But, alas! when they thus say Peace, peace unto themselves; behold sudden destruction cometh upon them, and within a minute after they are launched out into eternity, a sad and dreadful experience convinceth them

what a sorry refuge they fled to

conclusion. At length, however, they were brought to a conclusion, and, despite the opposition of a large portion of the Legislature, the concordat with the Pope passed into a law, and the Christian religion was re-established through the Priench transfer of the concordat with the Pope passed into a law, and the Christian religion was re-established through the Prench transfer of the Priest's masses and dirges for the dead? Why must a solitary mass, bought for a piece of money, performed and participated by a Priest alone, in a private corner of a church, but also desired the price of the Priest's masses and dirges for the dead? Why must a solitary mass, bought for a piece of money, performed and participated by a Priest alone, in a private corner of a church, be, not only against the study of the primitive Church, but also fanaticism which had prevailed during the Revolution, rists, must the Priest only receive in both kinds, and the

[* Page 223, and the following, according to the edition of

of pardon to the greatest sins and sinners, openly set to sale, and made a trade of? I might pursue the argument farther, if time would permit; but this is sufficient to shew, by the way, that gain, not godliness, is the design of the Roman Church; yea, that their gain is their godliness, as St. Paul said of some in his time. (1 Tim. vi. 5.) And, therefore, that we are concerned to take heed to what follows in the same place, "from such withdraw." Indeed Christianity, the best of religions, is, as they have taught it, truly become what one of their Popes is said to have

called it, only a gainful fable. But I return thither, from whence I have somewhat digressed.

The Church of Rome, I say, falsely glories in her being zealous for good works; seeing, as it appears, she evidently, and many ways, destroys the necessity of them. for he presseth good works; and hence they themselves sit down in an openly vicious, or a careless conversation, in a life either fruitful of wicked works, or barren of good ones; pleasing themselves with I know not what faith, and esteeming themselves the truest Protestants in so doing. But what an honour do they hereby do the Papists! What a slur do they cast on the Reformed Churches! To underective these men in this grand mistake, let me inform them of this one things, that the Papists are the control of the control let me inform them of this one thing; that the Papists are of monasteries and religious houses, as they call them, to a multitude of superstitious fopperies and ceremonies, that require so much time and care for their performance, as to eat out the very heart and life of true piety. And those that will do this drudgery of theirs, (and what will not en do to be freed from the hard task of inward piety?) they can easily excuse from the hard task of inward piety?) they can easily excuse from the truly good and essential works of religion; yea, and persuade them to a presumption of meriting heaven, though in the mean while, they are apparently men of unmortified affections and vicious lives; especially if they are zealous for the [Roman] Catholic cause, and against those whom they are pleased to call heretics. Nay, if they have this zeal, they will forgive them all the rest. This zeal shall be a fiery chariot, to convey even the murderers of their princes, it below they are princed for red as the blood they have spilled. It is true, some good men there are in the Papacy, and, as well as they can, declaring against this wretched corruption of Christianity among them. But the common, current, ruling, and prevailing religion of the Church of Rome, is certainly such

I have described. But now the true reformed religion, (I am sure that substantial works of piety, justice and charity. It teacheth men not to expect heaven and salvation without these; but yet not to think of meriting heaven by them. It Popery, will not serve his turn, unless he equally protest against the sin and wickedness of the world: that to be a member, by profession, of a reformed Church, will not save his soul, unless himself be truly reformed in his life and conversation. And if men after all this, live vicious lives, as too, too many among us do, they have not the least countenance from the doctrine of the Church wherein

A CALL ON THE YOUNG TO PROMOTE CHRIS-TIANITY.

helpless, to the prosecution of some scheme of worldly interest or advantage! Yet even of them, it may be, many are going for then might I have been blessed in seeing thee converted, and into life, only with the indefinite hope, of advancing themselves, their families, and their country; a career, which they may render high and honourable, by consecrating a due portion of their thoughts, and hopes, and desires, to yet higher and more lofty purposes; or which they may make base and selfish, by confining it to the present state of things alone, and by pursuing a course, merely of worldly honour and of worldly glory. Let them remember, that they are soon to sleep in the dust; the name of their families, perhaps, to perish and be forgotten; and the splendour and power of their country, it may be, to fade away. And can they believe, that all their high endowments, their rich gifts and graces of intellect, were given them, only to build up for themselves, and for men and things which may perish with them, a glory and a power, as passing and as ephemeral as themselves? Do they not feel within, the working of an immortal spirit, the spirit of an immortal essence; and, in that germ of immortality, do they not read their own dedication | trust, profitable sermon, upon the comparative estimate formed to immortal ends? Can God have given it, and not intend it by the Laity upon Prayer and Preaching. The subject was to be used, in the promotion of plans and purposes, which, introduced by the text, "My House shall be called the House when the world itself is crumbled into dust, shall live, and grow, of Prayer;" and the position was clearly established, that the and be as immortal as himself? Let them not defeat the gra- laity are guilty of great impropriety and irreverence, in undercious purpose; or, rather, I would say, let them not deprive valuing the services of the Church-the worship of God-and themselves of the honour, which awaits all faithful instruments giving an undue prominence to the preaching of the Word. I of its execution. Let them be true to Him, and to themselves: have long been impressed with the truth of this accusation, and to themselves, I say; for what is it, that generates so much am glad to hear our Clergy fearlessly bear their testimony misery, what is it, that makes life sordid and mean, and robs it against it. There can be no doubt, because it is a matter of of all the joys, which a gracious Creator has bestowed liberally daily observation, that the services are often considered as true contrition as necessary for the honour of God? Yes; divest, of all power to debase and degrade, the daily duties of appears to be listless and unconcerned spectators during the daily life; and even bestow on them an elevated, holy charac- reading of the service, and that the text is no sooner announced, ter? What is it, that makes the daily commerce of man with than the utmost attention prevails; that a popular preacher is man, a dreary intercourse, and robs life of its joys, but this- followed from one end of the city to the other; that the that there is in the world, a great and beneficial plan, pervading inquiry is not, "Who is to lead the devotions?" but, "Who is the whole, and that we shut ourselves out from participation to preach?" that our children even are taught to treasure in in it; that, in our littleness, we will, for ever, be pursuing our their minds, the text, and perhaps the outline of the sermon,

of harmony, with the universal spirit of good and joy? To the young then, I would say, be not you so deceived, so equally striking and conclusive. conscience satisfied, and God obeyed.

subsisted in the eternal Mind, before the foundations of the strength may be reserved for the pulpit? And it is by no

world were laid; and which shall be accomplished, only when Again; to what purpose is there feigned a treasury of the merits of saints in the Church of Rome, and that under the Pope's lock and key, but to fill his treasury with money? And who hath not heard of their indulgences to consummate all the joy and peace of that scheme, which, in the beginning, his wisdom devised, to bless and exalt an universe? Shall we endeavour, with the weakness of mortal sight, to meet the full splendour of the beatific vision; and not, with the lawgiver, hide ourselves in the cleft of the rock, to see the skirts of the divine glory? Rather, let us, in solitude and prayer, lift up our eyes to behold, our hearts to adore, our hands to supplicate. Yet even here, be the earnest prayer of the full heart uttered. Hasten thy coming, Lord; bring on the years, accomplish the warfare; that we, with all the vast assemblage of departed saints, and with all the countless multitudes, who shall, hereafter, be sanctified by thy Gospel, and shall depart in the faith and fear of thy holy name, may have our perfect con-And yet very many among us are so foolish as to believe the pretence; yea, and to make the preaching up of good works a character of a Papist. He is a Papist, say they, and may there form one fold, under one Shepherd; there meet, and bow before thy throne!

Once was for the death of Lazarus whom he loved, and once indeed mighty zealous for external works, and works of for the destruction of the city which hated him; and therein their own devising, but the most regardless men in the world of those substantial and truly good works, which God hath commanded. They vehemently urge people to their beads, and the repeating of Ave Marys and Pater Nosters, to external abstinences and penances, (if they find them apt to receive their discipline,) to pilgrimages and offerings at the shrines of saints, to the endowment of worners ties are the religious houses as they call them to be cause our efforts are unrewarded, or our talents unpraised.—

It is not because we rise not in our professions and reach not the honours and emoluments at which we aim, that we are not more than the properties and offerings at the shrines of saints, to the endowment of worners tries and religious houses are they call them to permitted to shrink from the duty of loving our country or doing it good. So long as we can be useful to the age and generation and country in which we are born, so long must we labour with fidelity in our appointed station, even though it be through hatred and calumny and scorn. We are not to measure our love to others by their love to us, because even publicans and sinners do the same. I know no political virtue which is more neglected than this. It is the fashion of common patriots to pray for the peace of Jerusalem only whilst they are walking in the sunshine of her favour; only whilst they rule her counsels or are fed by her bounty. When injured they forget her benefits, decry her institutions, and no longer with Elias, to heaven; and make them canonized for saints, and give them a name in the Roman Calendar, as otherwise. "I say unto you, Love your enemies; do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in Heaven." These had been the words of Jesus, and by transplanting the graces which he recommended into the works of his life, he shewed that he was indeed the child of his Father which was in heaven. For he did do good of the Church of England,) teacheth men the necessity of works truly good, of true contrition for their sins, of mortifying their sinful and carnal affections, of all the cursed him, and did pray for the people that evil entreated and persecuted him even unto death. He did love the city that hated him-even in her unkindness he loved her, and mourned, as a patriot, over those coming days of vengeance, which, as a prophet, the page of futurity unfolded to his view. He beheld her beauty, he remembered her iniquity, he foresaw her punishment, and tears of pity and of anguish fell from his eyes, when he did think upon her fate. Yet what had Jerusalem done for Jesus that he should thus feel and express for her the tenderness they live, but are continually under her severe reprehensions and reproofs, and are not surfered to live quietly in their sins; so that if they perish, it is purely their own and yet she received him not. Nay, even in that very hour in which he was thus wishing for her conversion, and weeping for her woes, he might almost have seen, from the Mount of Olives, on which he stood, her rulers corrupting the traitor to that was all his life before a child of the devil, in one moment the son of God, and an heir of salvation.

Let not, therefore, the Church of Rome boast any more of the strictness and severity of her doctrine; and that she especially presseth good works, and the necessity of a holy life; when it is apparent, that by such loose propositions as these, she utterly destroys that necessity. Indeed it may be truly affirmed, that there is no society of Christians in the world, where Antinomianism and libertinism more reign, than among the Papists, into whose very faith they are interwoven, and men are taught them by the betray his Master, and almost have heard the workman putting that even thou my persecutor and my murderer hadst known before it be too late, "the things which belong unto thy peace," saved from the evil hour! He looked upon her wickedness and wretchedness, and he wept for her, and warned her of both; and the sadness of his soul may be gathered both from his manner and his language. Thus was the salvation of his country, the desire of the heart, and the prayer of the lips, as it had ever been the labour of the life, of the injured Jesus; and we may search in vain amongst the records of mankind for any equal example of love to the land of our nativity.

> PRAYER AND PREACHING. (From a Correspondent of the Philadelphia "Banner of the Cross.")

The estimable Rector of one of our City Churches lately preached, in St. Stephen's Church, a very instructive, and, I -what, but the want of some sanctifying object, which shall merely preparatory to the sermon,-that the congregation own individual schemes and objects, and thus put ourselves out thus giving them to understand that it is the main object in taking them to Church: and multitudes of other evidences

robbed of your happiness, so misled to your ruin. Remember, But, Mr. Editor, culpable as the laity unquestionably are, I would fain beseech you, that your heavenly Father, in calling | they are not the only ones, in my estimation, who are at fault you to promote his works, calls on you to promote your own in this matter. The Clergy, it appears to me, are, I had happiness, earthly and heavenly. Give yourselves, then, to almost said, equally censurable. Who does not remember to this great object, each of you in his measure and degree. I have seen in one of our Episcopal papers, time after time, the speak not-to those, who are about to bind themselves by a vow, announcement, "Sunday next, being the ---- Sunday in the to serve at the altar of God; and to give thoughts, hope, heart, | month, there will be preaching in ---- Church in the evening, yea, even life itself, to his service. But I call on all, as Chris- at ---- o'clock?" Who has not noticed that the Clergy (at tians, to join in the work; to preach the Gospel of Jesus least some of them) run through the service as though it were Christ, by that most efficacious of all preaching, a Christian something irksome, and treasure up all their powers for the life, and conversation; and to answer, too, with solicitous and pulpit? Who has not observed that the slightest disturbance ready zeal, to every call which the Church of Christ shall make during the sermon is severely noticed, producing, perhaps, a on them, for counsel and for succour. I will promise to those dead pause, or a harsh reproof, evidently occasioning great relations, not only with the governments, but the people of foreign states. The Emperor of Russia and the King of the Priest, as being alone qualified to offer up an entire sacrifice of Christ's body and blood? The who do so, all the happiness in return, which can arise from a mortification in the preacher, as though an insult had been who do so, all the happiness in return, which can arise from a mortification in the preacher, as though an insult had been who do so, all the happiness in return, which can arise from a mortification in the preacher, as though an insult had been up an entire sacrifice of Christ's body and blood? offered to himself; while the same, or a much greater disturb-Would that I could set before you, also, the full lustre and ance during the service, is unnoticed, and treated as a matter of splendour of that plan, whose consummation you will hasten. course? Who has not been struck with the fact that the But shall the feeble tongue of feeble man essay to recount, or Clergy put off the reading of the service upon some young his mind to comprehend, the glorious fulness of that plan, on deacon, or perhaps lay-reader, or indeed upon any person who which the angels of God look with wonder and awe; which can be procured at a moment's notice, in order that their own