The Church.

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Original Poetry.

(For The Church.)

There be that would hew down the Tree of Knowledge, and graft on the broken trunk the buds of a thousand errors.

I.

A vision pass'd: a Kingly hand
Methought had sown upon our earth,
But most upon my native land,
Seeds of immortal birth!
The sister virtues till'd the soil:
Their bosoms fluttered with delight
When LEARNING, sweet reward of toil,
Burst on their ravish'd sight.
Elysium's hues soon gathered round
This bloom of a perpetual spring:
The charm of this enchanted ground,
Fann'd by a seraph's wing,
Grew up a stately tree and fair;
The fruit it offered seemed to be,
In all its Eden beauty rare,
Born to eternity.
I heard the joyous shout of youth,—
The spirit of the days of yore,—
When all the past was searched for truth,
Through legendary lore.

II.

Around they throng'd with joyful glee,
While earth was bright and skies were blue,
And gathered from the stately tree:—
(I thought the pageant true!)
But soon I saw a mighty wave
Of eddying cloud towards it whirl;
Around its head the tempests rave
And sheeted lightnings curl!
The Jackal's cry was heard from far,
Destruction's feast around was spread;
The demons that had raised the war,
Now banquet on the dead.
The friends, that in the early days
Of life had sought its grateful shade,
Forsake, and woo the meteor blaze
Which folly has displayed!
But while that trunk put forth a limb,
Methought the *tree* would still remain,
Though flashing bolts their eyes bedim,—
Thunder, and wind, and rain.

III.

I woke: the tree doth still abound
In golden fruit; the wild birds sing:
Through branches which embrace the ground
Glitters each starry wing.
Unbroken by the passing wind
The tree still rises bright and fair;—
Oh! may we never wake to find
An howling desert there!
And thou, blest Isle beyond the sea,
Where wild sequester'd beauty dwells,
Where LEARNING plants her sacred tree
To shade her hermit cells,
Deter—who would with impious feet
Upon these Kingly branches tread;
Nor ever deem their blossoms meet
To laurel folly's head!
Churchmen, awake! be true, be just,
Nor worship at the rising ray,
Which teaches to neglect your trust,
Or, baser still—betray!

A CANADIAN.

PASSAGES IN THE LIFE OF THE LATE LORD ELDON.

(From the Banner of the Cross.)

Lord Eldon stood out nobly—would God he had prevailed!—against the movement for removing the Romish disabilities, and for the repeal of the Test and Corporation acts. On the second reading of the bill for the latter purpose, "he condemned the measure, as a sacrifice of the substantial securities of the Church of England to the principle of supposed expediency, declared in the preamble. The principle of expediency was a low ground of legislation. The Church was not an establishment created for mere purposes of convenience, but was essentially and inseparably connected with part of the state. The sacramental test, for which it was here proposed to substitute a mere declaration, was well calculated to maintain that connection: and it was in vain to talk of substituting for that test any other provision, if the provision so substituted was of inferior efficacy. The Constitution required that the Church of England should be supported; and the best way of affording that support was to admit only her own members to offices of trust and emolument. Their lordships should take care that they did not put those asunder whom the Constitution had joined together. The petitions in favour of this bill were generally expressive of hostility, not only to the imposition of tests, but to the Church itself. . . . He would not consent thus to give up the Constitution and the Church together. He could not do this; it must be the work of others; be they within or without the Church, it mattered not to him."

His speech against the bill for the relief of Romish disabilities concluded thus: "I believe that I know something of the [Roman] Catholic clergy, and of their feelings towards our Protestant Church; and though it is late in life for me to alter my opinion, I would be willing to think better of them if I could. But I do believe, my lords, that I would rather hear at this moment that to-morrow my existence was to cease than to awake to the reflection, that I had consented to an act which had stamped me as a violator of my solemn oath, a traitor to my Church, and a traitor to the Constitution."

Men who take such ground are apt to be called bigots and exclusives. He was neither. "Give my respects to your bishop," he writes, "if he will be pleased to accept them from one somewhat less friendly than he is to the Pope. Diversity of sentiment honestly entertained on both sides, does not weaken mutual regard and good will, where there is real worth in the character, the whole of the man being taken together."

The bill passed, and Lord Eldon entered his solemn protest. To his daughter he writes: "I am hurt, distressed, and fatigued, by what has lately been passing in the House of Lords. I hope reflection will enable me, but I fear I cannot reasonably hope that it ever will, to account rationally for the conduct of the bishops. It is not rationally accounting for it to say that they were afraid that something worse would happen, if they did not agree in this matter. Fear and timidity produce in state matters," [AND IN CHURCH] "the very consequences which they are alarmed about.—In Charles I.'s time, Mr. Hyde, afterwards Lord Clarendon, expressed his astonishment to the virtuous Falkland, that he could give a particular vote against the Church. The answer was, in the very language of this day, *indulge the enemies of the Church in this vote, and they will ask no more.* Such is the very talk, the foolish talk of this day. The historian observes, that after this was granted, every thing more was asked that could be asked; and though Falkland had also said, that the friends of the establishment would successfully oppose every thing more that was asked, they durst not venture opposition to any one further demand of the discontented. . . . . History is written for our instruction. . . . . I have fought like a lion, but my talons have been cut off."

With all this indomitable firmness, he had the tenderest heart; rather because of it. They go together. Thus he writes to his daughter: "It pleased the great ruler of the world on this day three years ago, to take into himself my poor dear Betsy, the partner of my life for so many, many long years. His will be done! He will pardon sorrow and grief; but not complaint. He will not complain. In sorrow, I may grieve." He never ceased to mourn for her. He thus writes to his other, Lord Stowell, after the first visit to the burial-place, where her remains reposed: "I have this morning visited the spot where the remains of my ever dear departed are deposited, and where, when God pleases to summon me hence, I shall repose till the day of judgment. I have been nervous, and in some degree hysterical, but am better this evening. I have been constantly reproaching myself for not having attended the funeral, and my mind has ever been at work in representing to me the spot which I have seen to-day; and the seeing of which, however painful to memory, is less so than contemplation before having seen it. I am now satisfied from vision that all has been respectfully done that the sad occasion would admit of." The burial place was a piece of ground purchased by Lord Eldon for the purpose, and added to the grave-yard of the church at Encombe. On consecrating it, the Bishop of Bristol said: "My friends, you have this evening, witnessed the consecration of a piece of ground, destined to be the burial place of a great and good man, who has lived among you; who has for many years supported the laws and liberties of your country with firm and undeviating integrity. Having deposited here the mortal remains of the companion of his life, the beloved object of his constant affection and attention, he would that here also his own ashes should repose. Long may it be before he shall come to lie here! But, in the mean time, you will hold sacred the spot which he has chosen to be the place of his interment; and many will even now come to look at the future grave of Lord Eldon. For you who have so often seen him coming to worship God with you, in your village church, I have only to bid you, Remember this: and lead such good and holy lives yourselves as may (through His grace) fit and prepare you for the hour of death, and for the day of judgment."

The Bishop of Exeter, (Dr. Phillpotts,) hearing in November, 1837, of Lord Eldon's declining health, called on him, conversed with him on the subject of his approaching end, and entered into prayer. When his physician called next, he said, "I have had another doctor since I saw you." He replied, "I am glad of it." "Oh, but he was a spiritual doctor," said Lord Eldon, "not a medical. The Bishop of Exeter paid me a visit, and after sitting a little by me, and observing me look very ill, he got up and bolted the door, and knelt down by me, and said, 'Let us pray!' He did pray; and such a prayer! I never heard such a prayer!" A few days after, the Bishop repeated his visit, and under the impression that Lord Eldon, in his view of salvation, had an undue reliance on the efficacy of a well-spent life, pressed upon him the necessity of fixing his hopes exclusively on the merits of our Saviour. But Lord Eldon was in a mood of mind less favourable, and seemed indisposed to enter on a subject to which in general he readily addressed himself. The Bishop, with his usual discernment and taste, desisted from urging such a subject at such disadvantage; but shortly after addressed him the following beautiful letter—

"Lord Carrington's, Whitehall,
27th Nov., 1837.

"My dear Lord,—

"I take blame to myself for having, as I fear, obtruded on you some important matters of consideration, at a time when you were not prepared to admit them; or in a manner which may have been deemed too earnest and importunate. That you pardon the intrusion I have no doubt, and that you ascribe what may have been ill-timed, or ill-considered, to the true cause—an anxious wish to lead a highly gifted mind, like yours, to those thoughts which alone can satisfy it.

"Before I leave this place, instead of again trespassing on you in person, I have resolved to commit to paper a few considerations which your own powerful mind will know how to improve, and which I humbly pray the Holy Spirit of God to impress, as far as they accord with his truth, on the hearts of both of us. I contemplate in you, my dear lord, an object of no ordinary interest. I see a man full of years and honours, honours richly earned, (aye, were they tenfold greater than they are,) by a life which, protracted long beyond the ordinary age of man, has been employed, during all the period of service, in promoting, strengthening, and securing the best and most sacred interests of your country. I see in you the faithful, zealous, and most able advocate of the connection of true religion with the constitution and government of England. I see in you one who has largely benefited the generation of which you have been among the most distinguished ornaments. Seeing and feeling this, I am sure you will pardon, if I exhibit a little even of undue eagerness to perform to you the only service which I can hope to render—that of exciting such a mind to those reflections by which, after serving others, it can now do the best and surest service to itself. In truth, those reflections are few and brief, but most pregnant. In short, my dear lord, I would seek most earnestly to guard you against the danger which arises from the very qualities which we most admire in you, and from the actions for which we are most grateful to you. That danger is, lest you contemplate these matters with too much satisfaction—lest you rest upon them as the grounds of your hope of final acceptance with God. Oh! my dear lord, the best of the sons of men must be content, or rather must be most anxious, to look out of themselves, and above themselves, for any sure hope—I will not say of justification, but of mercy. Consider the infinite holiness and purity of God, and then say whether any man was ever fit to appear at His tribunal. Consider the demands of His law, extending to the most secret thoughts, and wishes, and imaginations of the heart, and then say, whether you, or any one, can stand before Him in your own strength, when He cometh to judgment. No: it is as sinners, as grievous sinners, we shall, we must appear: and the only plea which will be admitted for us, is the righteousness and the merits of our crucified Redeemer. If we place any reliance on our own poor doings or fancied virtues, those very virtues will be our snares, our downfall. Above all things, therefore, it is our duty, and pre-eminently the duty of the purest and best among us, to cast off all confidence in ourselves, and thankfully to embrace Christ's most precious offer on the terms on which he offers it; he will be our Saviour only if we know, and feel, and humbly acknowledge that we need his salvation. He will be more and more our Saviour in proportion as we more and more love and rely upon him. But surely the more we feel and deplore our own sinfulness, the more earnest will be our love, the firmer our reliance on Him who alone is mighty to save. Therefore it is, that in preparing ourselves to appear before him, the less we think of what we may fondly deem our good deeds and good qualities, and the more rigidly we scrutinize our hearts, and detect and deplore our manifold sinfulness, the fitter shall we be, because the more deeply sensible of the absolute necessity and of the incalculable value of his blessed undertaking and suffering for us. One word only more—of ourselves, we cannot come to this due sense of our own worthlessness; and the devil is always ready to tempt our weak hearts with the bait which is most taking to many among us—confidence in ourselves. It is the Holy Spirit who alone can give us that only knowledge which will be useful to us at the last—the knowledge of our own hearts, of their weakness, their wickedness—and of the way of God's salvation, pardon of the faithful and confiding penitent for His dear Son's sake. Oh! my dear lord, may you and I be found among the truly penitent, and then we shall have our perfect consummation and bliss among the truly blessed.

"I am, my dear lord,
"With true veneration and regard,
"Your lordship's most faithful servant,
"And affectionate brother in Christ,
"H. EXETER."

"The Earl of Eldon."

It appears from abundant testimony that on this foundation of all hope Lord Eldon's faith was clear, full, and firm. He died Jan. 13, 1838, aged 87.

I might fill many columns from Mr. Twiss's interesting volumes. But I must be mindful of your numerous claims. I add a scrap ar two at random.

In a letter to his daughter he said, "The Duchess of Kent, who is remarkably civil, has sent me an invitation to dine at Kensington Palace, which I cannot accept, because it is Pitt's birth-day." He was not one of those who worship the rising sun.

His was a character which the English appreciate and honour. "I will tell you," he wrote to his daughter-in-law, when, at eighty-one, he had been at the commemoration at Oxford, "what charmed me very much, when I left the Senate House. One man in the crowd shouted out, '*There is old Eldon; cheer him; for he never ratted.*'"

"When dinner was over," writes one, "and Lord Eldon had said grace, which he always did, with solemnity of voice and manner."

Speaking of stalls and Church preferment, he said, "The most valuable works in divinity which we have, have been written by men who held stalls, or some good preferment; and if they had not done so, those works could not have been given to the public, on account of the expense. Now I argue that a man who publishes a learned work, at an expense probably of five hundred pounds, benefits the whole of the clergy; for immediately there is a cheap edition; and that which cost five hundred pounds in the first instance, can be had for three-and-six-pence, and thus is sound learning diffused over all."

At a meeting of the Pitt Club, he said, in reference to the reform bill, "The aristocracy once destroyed, the best supporters of the lower classes would be done away. In using this term he meant nothing offensive. How could he? He himself had been one of the lower classes. He gloried in the fact, and it was noble and delightful to know that the humblest in the realm might, by a life of industry, propriety, and good moral and religious conduct, rise to eminence. All could not become eminent in public life. That was impossible but every man might arrive at honour, independence, and competence." So among the testimonials of approval of his efforts against these measures of destruction under the name of reformation, those of which he spoke with the highest glee were of a simple nature—"The cheese from the dairy of some 'gude wife,' in Cheshire, or the snuff-box from the hand of some poor mechanic, who hailed him as the defender of the Church."

Of attending public worship, he said, "I think it is every man's bounden duty." He added, "It was too much the custom to neglect it when I was a young man."

Mr. Wilberforce says of him, "As I went up to Romilly, old Eldon saw me, and beckoned to me with as much cheerfulness and gaiety as possible. When I was alone with Romilly, I asked him how he was; he said, "I am worn to death; here have we been, sitting on in the vacation, from nine till four; and when we leave this place, I have to read through all my papers, to be ready for the morning; but the most extraordinary part of all is, that Lord Eldon, who has not only mine, but all the other business to go through is just as cheerful and as untired as ever.'"

Lord Brougham said of him, "that in the amiability of his habits, and in his courteous manner in all public business, Lord Eldon far surpassed every other judge, from the highest to the lowest, that he had ever seen."

An extract from a letter of his applies too well to our own state of things. "I see leaders of all parties sacrificing principle to expediency. THEY CREATE THE EXPEDIENCY, AND THEN SACRIFICE ALL PRINCIPLE TO IT."

THE ATHANASIAN CREED.

(From the Parochial Sermons of the Lord Bishop of London.)

If it be said, that what cannot be explained, cannot be understood, we reply, that certainly no man, who has ever considered the subject and end of a divine revelation, will hold that to be an insuperable, or even an important objection. We cannot pretend to assert, that all truths are intelligible to us; nor to deny that some truths *may* have been propounded to us as objects of belief, which it is not intended that we should comprehend, as to their essence; which probably it would not be possible for us to comprehend, in this imperfect state of being, where nothing is known, but in part. Such truths, if we find them asserted in the Word of God, it would be as absurd and unreasonable to deny, because we cannot understand *how* they can be, as it would be to deny those phenomena of the natural world, of the reality of which our senses assure us, but the cause and the mode of which our reason is altogether unable to conjecture. But when doctrines so contained in Scripture, and embraced, with a comfortable persuasion of their certainty, by the meek and teachable mind, are by others disputed and derided, it may become necessary to define and enforce them, with as much accuracy and precision, as human language, applied to such subjects, will admit of.

On this principle was composed what is commonly called the Creed of Athanasius; not the production of that celebrated father, but probably, called by his name, as exhibiting a compendium of the doctrines which he so strenuously maintained. It is, in fact, neither more nor less than an explicit and minute contradiction of several erroneous opinions, which had been propagated in the Christian world. It is the doctrine of the Nicene Creed spread over a wider surface, and asserted in a greater variety of definitions, because the subtlety of false teachers had multiplied contradictory opinions respecting the divine nature.—It does not assert that the union of three persons, or subsistences, in the Godhead, is a doctrine relating to a comprehensible truth; but a *true* doctrine because it is a Scripture doctrine. God is represented in his Word, as subsisting in three persons; as having made a three-fold manifestation of himself, as the Father, the Son, and the Holy Spirit; yet that these three, as to the essence of the Deity, are one; and that therefore the incommunicable attributes of divinity equally belong to all, for the Godhead of the three is all one: all uncreate, and incomprehensible, that is, not to be comprehended or limited by space; all eternal and almighty; all spoken of in Scripture as God and Lord; and yet not three Gods, nor three Lords, but one God and one Lord. What then, is the difference between them?

Our blessed Saviour described himself as the only-begotten Son. The Holy Ghost is spoken of in Scripture as the Spirit of God and the Spirit of Christ; as being sent from the Father and the Son. The Creed therefore asserts, that the Son is not created, but begotten, in such sense as Jesus Christ himself intended, when he used the term; and that the Holy Ghost proceeds from the Father and the Son; that they are equal and co-eternal, none being before or after other, in point of time, nor greater or less than another: this being essential to the unity of the Godhead. To express this threefold subsistence of the Deity, the word *Trinity* has been adopted; and the objection, which some ignorant persons have made that because the word Trinity does not occur in Scripture, the doctrine of the Trinity cannot be a Scripture doctrine, is as reasonable as it would be to argue, that because the word *omnipresent* is not found in the Bible, the doctrine of God's omnipresence is false; a doctrine of which we are perfectly assured, although the mode of it utterly surpasses our comprehension.

The Creed then declares it to be necessary to everlasting salvation, that we believe rightly the incarnation of our Lord Jesus Christ; that he is God and man; God, of the substance of the Father, begotten before all worlds; man, of the substance of his mother, born *in* the world: not, as some early heretics taught, a phantom; but of reasonable soul and human flesh subsisting: not two persons, as another sect pretended, but one Christ; not by changing the divine nature into the human, but by taking the nature of man upon him. And this we must believe rightly. *Whosoever*, says St. John, *confesseth not that Jesus Christ is come in the flesh*, (an expression which necessarily implies his existence before he came in the flesh,) *is a deceiver and an antichrist.* 2 John vii.

Thus, then, as to doctrine, the Athanasian Creed asserts nothing but what is implied in the Apostle's Creed: but because the general expressions of the latter had been perverted and evaded, this more explicit formulary was adopted by the Church as a distinct unequivocal profession of that, which was held to be the true Catholic faith: nor does it contain, as far as its doctrine is concerned, a single assertion, which can be objected to as erroneous, by any believer in the divinity of the Father, the Son, and the Holy Spirit.—The most serious objection to this Creed is its apparent uncharitableness, in excluding from Salvation those who do not believe what it affirms. Now, with regard to Christian belief in general, we may assert, without fear of contradiction, that whatsoever God proposes for our belief in his Word, must be believed; for otherwise his veracity is impeached, and our faith is imperfect. He has imparted to us a revelation of his will and counsels, and requires our attention to it, as the only rule of our faith and practice. Whatsoever he therein requires and enjoins, we must do, with a ready and cheerful obedience; and whatsoever he declares, we must believe with humility and meekness. And if it be once ascertained, that any doctrine concerning himself is contained and asserted in his Word, who will presume to say that the belief of that doctrine is not necessary to salvation?

If men are accountable to God for their faith, as well as their practice, it is a necessary consequence that a man must believe rightly in order to salvation. This is the general proposition, which we may lay down broadly. It is limited and qualified by him who searcheth the hearts, and can alone judge of every man's opportunities and means of believing and doing what he requires. The exercise of this prerogative of God's omniscience and goodness is taken for granted through all the formularies of a protestant Church, whose language is, This is what we believe to be the true Christian faith; which, if it be so, must be embraced by all who desire to be saved. Nevertheless we believe it, only because we think that we so read in the Word of God; for "that which is not read therein, nor may be proved thereby, is not a necessary article of faith.* Furthermore we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture;† and although the Church be a witness and keeper of Holy Writ, yet, as it ought not to decree any thing *against* the same, so *besides* the same ought it not to enforce any thing to be believed for necessity of salvatation."‡ This is the language which our Church holds in her Articles; and I consider it to be evident, that a Church, which holds such language, can never intend to pronounce unqualified sentence of condemnation (or rather to declare that sentence will be given) upon those, who do not implicitly receive these minuter explanations and illustrations of a doctrine, which she herself has laid down as fully and particularly as is necessary in her first five Articles.

Nevertheless, it is certain, that whatever the true faith is, it is necessary to salvation, as far as *we* can determine. If this be denied, a Christian's belief becomes a matter of no importance. If therefore the Christian faith be rightly set forth in the Athanasian Creed, the Church is justified in saying, that the belief of the doctrines therein contained is necessary to salvation; provided that this be said with those implied limitations, with which all such declarations must be fenced and qualified. Suppose that after a recital of the two great commandments, or a collection of evangelical precepts, the Church were to declare, "This is the true Christian practice, which except a man perform faithfully, he cannot be saved;" who would be offended at the declaration? Yet even there, it could not be intended to exclude, but rather to take for granted, the merciful allowances which God will make for natural weakness and inability, and necessity of repantance and faith.§ We have reason to believe that some wilful errors in belief, as well as wilful defects of practice, may exclude a man from salvation: but we do not presume to limit the goodness of God; nor to pronounce, of any unintentional error, or any sin of infirmity, that it is beyond the reach of his mercy. At the same time, if we know how to estimate the preciousness of that hope, which has been solely and exclusively purchased for us by the death of the incarnate Son; if we value, as they deserve, the sanctifying influences of that Holy Spirit, who proceedeth from the Father and the Son; we cannot hesitate to declare our belief, (and we shall do so, not from an uncharitable conceit, but under a sorrowful conviction) that he, who *hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified, an unholy thing*, (Heb. x. 29,) is in great danger of perishing everlastingly. With its condemning clauses, as they are called, thus modestly expounded, the Athanasian Creed was declared by the scrupulous and pious Baxter, to be the best explication of the doctrine of the Trinity;‖ that is to say, an explanation, not of the nature of the Trinity itself, but of the doctrine contained in holy Scripture.

In this age of what is called a freedom of opinion, how many Christians are there, who, when they have once departed from the primitive rule of faith preserved in the formularies of our Church, shift continually from one set of opinions to another, and are carried about by every wind of doctrine; till some make shipwreck of their faith upon the quicksands of deism, while others lose themselves in the gulph of antinomian wickedness. This is not an age, in which we can hastily consent to relinquish, or remove, any of those standards and boundary marks of the faith, by which the scriptural character of our Church is defined and ascertained; and which, when carefully and candidly examined, are found not to be inconsistent with the moderation and charity by which an evangelical Church will always be distinguished.

* Art. VI. † Art. XVII. ‡ Art. XX.
§ See Waterland on the Athan. Creed, Vol. IV. p. 299.
‖ See Waterland, p. 307, note.

DIFFICULTIES IN RELIGION.

(From Sermons on Practical Subjects by Bishop Jebb.)

"Know ye not," says the Apostle, "that so many of us as were baptized into Jesus Christ, were baptized into his death?" This engagement, it must not be concealed, requires many things which in this world, are habitually disregarded, if not systematically opposed; crucifixion of the body, mortification of the flesh, discipline of the mind, subjugation of inordinate affections, extinction of vain desires, calm forbearance under provocation, patient endurance of contradiction, and a constant watchfulness against excess, even in the most innocent propensities of our nature. These are truly difficulties. But it is not by shrinking from difficulties, that we shall become proficients in any valuable attainment; and least of all in the attainment, beyond exception or competition, the most valuable and important, that service of God which is perfect freedom. Never, in any one of his most gracious and attractive words, did our blessed Lord extenuate or evade the first impediments of a Christian life and conversation. Poverty of spirit, penitential sorrow, spiritual hunger and thirst, a strait gate, a narrow way, a yoke, a burthen, a cross, a warfare, the amputation of a right hand, the excision of a right eye, these he continually enjoined upon his disciples, as indispensable prerequisites to purity of heart, to peacefulness of spirit, to the safe enjoyment of this present world, and to the final blessedness of that inheritance, incorruptible, undefiled, which fadeth not away; now indeed reserved in heaven, but gloriously to be revealed in the last time.

Difficulties, therefore, in religion, and especially in the commencement of religion, we must unreservedly acknowledge. Christ himself has announced them, has enjoined them. And who shall presume to contravene his declarations, to abrogate his laws? It is however, an important truth, that the difficulties which men experience are, for the most part, and in their least surmountable height, difficulties of human manufacture. Nature is rarely left to her own process.—How frequently are the movements of Providence counteracted, and the Spirit of God resisted, by the conventional usages, the unexamined maxims, and the unsuspected pleasures of a thoughtless and contaminating world? I speak not of the notoriously profligate and openly profane. But how commonly, in families neither devoted to extravagance nor dissipation, are the first affecting inquiries of children silenced, and their earliest feelings of devotion chilled, by the cold, repulsive, intimidating answers of parents, who abstain from all appearance of enthusiasm, with far more trembling solicitude, than they abstain from all appearance of evil! And by the grave and prudent of this world, how carefully in after life are all graces, all accomplishments, all attainments of knowledge, all mysteries of wisdom, instilled, infused, inculcated, with the sole exception of the one supreme, imperishable grace and accomplishment and knowledge and wisdom of an immortal and accountable being? Thus it is that, with respect to the greatest of all concerns, the ductile season of childhood, and the impressible period of youth, are suffered to pass away unemployed and unimproved. For merely human purposes, indeed, inferior faculties are cultivated and cherished. But the greatest faculty of all is utterly neglected and abandoned; that faculty, to which all the rest should be instrumental and subservient; that faculty, which stamps immortality upon our nature; the faculty of loving and imitating our Saviour and our God. In such a world, so trained and so disciplined, it would be miraculous if prejudices, if principles, if propensities, if tastes, if habits, unfriendly to seriousness, and uncongenial to religion, were not interwoven with the very fibres of society. And thus interwoven, who does not feel that, compared with their disentanglement and eradication, the intrinsic hardships of a Christian course, are light and insignificant? Let not, therefore, the crimes and follies of mankind be visited upon the holy cause of Christianity. Let not the diseases of the patient be assumed as an argument against obedience to the physician. Let not the wanderings of the sheep be alleged to prove the cruelty of the great Shepherd, who by all means would restore them to his pasture and his fold.

The difficulty in religion must be traced to something in ourselves. It must, especially, be traced to the neglect, or the mismanagement of early religious institution. If the divine grace of baptism were duly cherished and protected, on the part of Christian parents, then assuredly Christ's yoke would be easy, and his burthen light, to many of the rising generation. Self-denial, self-discipline, self-conquest, would then be habitually cherished, and cheerfully embraced, as the means, not only of future blessedness, but of present peace. And in keeping the very hardest of Christ's sayings, there would then be reaped a rich reward; the reward of an approving conscience, of homefelt serenity, of a free and filial access unto God. If our children were formed by mild parental discipline, and nurtured by religious education, and invigorated by the influence of steady, consistent, undeviating good example; if our domestic circles were made, what God and nature intended them to be, domestic sanctuaries, consecrated by cheerful unaffected piety, by solid and substantial goodness, by generous and manly sentiment, by peace and harmony and mutual good-will; if, in the natural and easy flow of conversation, the deep truths of Christianity were familiarized and endeared; not magisterially imposed as a task, not controversially debated as a system, but introduced with unstudied gracefulness, and recommended at once to the taste, the judgment, and the affections, by a happy temperament of elegance, good sense, and cordiality; if youth were thus early and imperceptibly instituted in the principles of happiness and virtue, drawn rather by example than by precept, rather by experience than reflection, to regard our holy religion not as a theory but as a sentiment, not as the austere and gloomy prohibitress of pleasure, but as a silent well-spring of the most diversified, the most refined, the most intellectual, the most inexhaustible enjoyment; then, truly, many hardships would be mitigated, many obstacles surmounted, many impediments removed. Then, to crucify the flesh with its affections and desires; to be dead to all the vanities of this wicked world; to imitate the self-denying, suffering Son of God, would be accounted, not a wearisome burthen, but an inestimable privilege. Then would our children preserve the grace of baptism pure and undefiled, increasing in wisdom as in stature, and in favour with God and man. Then would our sons grow up as the young plants; our daughters as the polished corners of the temple. Then, in the deepest and most spiritual sense of the word, there would be no decay, no leading into captivity, and no complaining in our streets. Happy are the people who are in such a case! Yea! blessed are the people who have the Lord for their God!

THE WRITINGS OF ARCHBISHOP LEIGHTON.

(By the Rev. G. W. Lewis, M.A.)

Less expressly or entirely didactic than Baxter, in the array of pastoral responsibilities, he, as with an Ithuriel's spear, touches the soul by a sentence more effectually than does Baxter in whole massive tomes, and brings the servant of the Lord to his knees and piercing self-scrutiny. Without rivalling in metaphysics, or rather without having cultivated them to the same extent as Butler, Howe or Edwards, he surpasses them all in rivetting the attention of the strongest understandings to his luminous and profound disquisitions. With the same store of rich and beautiful figures as Bishops Hall and Jeremy Taylor, he entrances the affections of his readers more than the former, while beyond the latter he approaches Christ, and lays bare the *arcana* of the spiritual life and mind. Unequal to Barrow in severity and closeness of argument and in logical power generally, he throws the mathematician into the shade, when side by side he urges home on the sinner's conscience some precept, doctrine or vital truth. Inferior to Bishops Bull and Beveridge in a ready and discursive range throughout ecclesiastical antiquity, he turns his acquaintance with the fathers to practical account in the comfort and edification of the Church more completely than the former, and more easily than the latter. Not approaching Owen in the masterly and copious skill with which he unfolds the great theological acquirements of a long and studious and lettered life, he exceeds him in the judicious application of his talents and attainments to the peculiar snares and tempers of Christians in the schools of learning and the halls of science. Falling short of Hooker in ability to condense and methodise the best reasoning in the finest language, to wield with vigour the weapons of a perfect master in rhetoric, and to detail with equal power and gracefulness his proofs of the polity, unity, and catholicity of the Church, he distances Hooker while displaying, in all their "beauty of holiness," that Church's love and privileges and claims as the spouse of Christ. And, neither so full nor so clear at times in pourtraying the joys or sorrows of believers, their treasured expectations of a future state, and their solid consolation under trials here, as Rutherford and Traill and Sibbs, and some others of the Scottish and puritan divines, he exceeds them all in tenderness and fervour, when extolling the Saviour's glory, availing intercession and wondrous pity for our ruined world.

PERILS AND PROSPECTS OF WAR WITH AMERICA.

(From Bell's Weekly Messenger.)

In treating a subject of this kind, we are satisfied that our readers will render us the justice to acknowledge that we have always carefully borne in mind both our own duties as private individuals and members of a Christian community, and also the great public interest concerned in all subjects of national war. Hence we have always most anxiously and carefully confined our observations within two limits:—first, that of not needlessly exciting any unfounded popular panic; and secondly, that of not inflaming and exasperating the angry parties on either side, but exerting all our efforts to secure the greatest of all human interests—that of the maintenance of the general peace. In our recent treatment of the two cases of Otaheite and Morocco, we reaped the pleasure of having given general satisfaction by our strict and conscientious adherence to these principles. Amidst the clamour of all the other papers our journal alone stopped the public panic, and put an end to those losses in the Stock Exchange, and those derangements in the general market, which had been produced by the exaggerated statements in all the other papers, both daily and weekly, without any exception. We trust that we shall now be enabled to render the same service. In brief, our own opinion is, that there will be no war; or in plain words, that the sound judgment and mature sobriety of the American Senate will effectually restrain the rashness and intemperance of the President, and the democratic vehemence of the popular mind.

In order to arrive at a clear understanding of the question, and of the comparative chances of its amicable settlement or hostile appeal, the first main point is to consider what is the subject and interest immediately in dispute; what are the respective rights of the two contending parties; what the value of them; and how far do they admit of an amicable settlement under that main consideration which weighs equally with nations as with individuals—the common and mutual interest of both parties.

As to the subject and point in dispute, the two heads are the territory and extent of it concerned; the second, the present *status quo*, or relative occupation and admitted rights of the American and British Governments and settlers.

Now, the disputed territory is as follows:—The present Atlantic sea line of the United States, which is admitted by express treaty between Great Britain and America, extends from the 42d degree of north latitude southerly to the 49th. The provinces of the United States are all situated upon this line, and extend backwards, without any dispute, to the furthest western limits of the States now belonging to the Union. Now, the present American claim extends further to the whole country—backwards from these western limits of their present Westerly States, to the line and shores of the Pacific Ocean.—"There exists no dispute," said Mr. Garretin, "in a former declaration to the British Government, as to our full and exclusive right of territory from the 42d degree of north latitude to the 49th degree east of the Stony Mountains. We claim the same line within the same parallels of latitude on the Pacific Ocean. The British Government will therefore consider that such is our *ultimatum*." Now, in this interval, or rather in that portion of it which lies between the western boundary of the present States of America, are situated the Oregon and Columbian districts—a space of country very nearly equal to the present extent of Europe. Such is the state of the question as to the territory and the extent of it concerned; in shorter words, all that vast district of country which lies backwards between the present boundary of the United States and the Pacific Ocean.

As to the *status quo*, or relative occupation and rights hitherto admitted of the American and British Governments and settlers, these are briefly as follows:—From the immediate contact and contiguity of the present western boundary of the American States with this vast district, settlements have necessarily been made, from time to time, in all parts of it, by American citizens, and particularly on the banks of the two great rivers. Again, as the Columbia river opens into the Pacific Ocean, and is navigable to a great extent inwards, so the same Oregon, and Columbian districts have also been settled in common by British subjects. This British settlement was admitted by an express treaty and convention made in the year 1790 between the United States and Great Britain. Under that convention it was expressly stipulated that British subjects should posses the right of navigating in the waters of all rivers opening into the Pacific, of settling in and over any part of their districts, and of trading with the inhabitants and occupiers of the same.—Under this convention have arisen all the present British settlements in the Oregon and Columbian districts. The obvious case therefore is that a common occupancy and joint tenancy has thus arisen between the settlers of the two respective governments, and that under the express terms of the convention of 1790, all the British settlers possess this full right of joint occupancy, and of common navigation and of common trade. Such, therefore, is the right now claimed by Great Britain. In 1826, when the question was last moved between the two governments of Great Britain and America, Mr. Huskisson, proceeding upon the principle here stated, thus briefly and clearly expressed the claim on the part of Great Britain. His official note is at once so brief and important that we here subjoin it:—

"Great Britain claims no exclusive sovereignty over any portion of the territory on the Pacific between the 42d and the 49th parallels of latitude; her present claim, not in respect to any part, but to the whole, is limited to a right of joint occupancy in common with other states, leaving the right of exclusive dominion *in abeyance*, and her pretensions tend to the mere maintenance of her own rights in resistance to the exclusive character of the pretensions of the United States.

"The rights of Great Britain are recorded and defined in the convention of 1790; they embrace the right to navigate the waters of those countries, to settle in and over any part of them, and to trade with the inhabitants and occupiers of the same. These rights have been peacably exercised ever since the date of that convention; that is, for a period of nearly 40 years. Under that convention valuable British interests have grown up in those countries. It is admitted that the United States possess the same rights.

"In the interior of the territory in question the subjects of Great Britain have had for many years numerous settlements of trading posts; several of these posts are on the tributary streams of the Columbia; several upon the Columbia itself; some to the northward, and others to the southward of that river. And they navigate the Columbia as the sole channel for the conveyance of their produce to the British stations nearest the sea, and for the shipment of it thence to Great Britain; it is also by the Columbia and its tributary streams that these posts and settlements receive their annual supplies from Great Britain.

"To the interests and establishments which British industry and enterprise have created Great Britain owes protection; that protection will be given, both as regards settlement and freedom of trade and navigation, with every attention not to infringe the co-ordinate rights of the United States; it being the desire of the British government, *so long as the joint occupancy continues*, to regulate its own obligation by the same rules, which govern the obligations of every other occupying party."

Such, therefore, is the point in question as regards the *status quo*, or the actual condition of present joint occupation; and of the matter now in dispute, namely, the American claim of a future exclusive sovereignty, and property, whilst our own government insists only on the further continuance of the present state, namely, the continued joint and common occupation of the settlers of the two respective governments, and the continued right of all British subjects to navigate, trade, and settle in these limits.

Now, as to the third point, how far this state of things and the respective claim of the two governments admit of an amicable settlement, it is obvious from what has been above stated, that all that our government seems disposed to require, or indeed can in reason do, is first, the continuing admission of this right of common settlement and trading in British subjects; secondly, in order to preclude if possible any future dissension, some recognition, by express convention, of these rights, and of the security of