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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LINES BY THE REV. JOHN MARRIOTT | exclaim: ON BEING CALLED A SAINT. | things?" A Saint! Oh, scorner give some sign, Some seal to prove the title mine, And warmer thanks shalt thou command, Than bringing kingdoms in thine hand. O! for an interest in that name, When hell shall ope its jaws of flame, And scorners to their doom be hurled, While scorned Saints shall judge the world How shall the name of Saint be prized Though now rejected and despised; When truth shall witness to the word That none but Saints shall see the Lord!

## CHRISTIAN EDUCATION. PROV. XXII. 6. Concluded.

Before I conclude, I have a few words to say to parents, children, and teachers.

1. Parents ! remember your responsibility. The duty of bringing up your children in the nurture and admonition of the Lord devolves, after all, on you. You are the natural guardians of your offspring, and from you will God require an account of the manner in which you have taught and trained them. Parents! here are your instruction or the teaching of your little ones. You will find them in the sixth chapter of Deuteronomy: "These words, which I command thee this day shall be in thine heart : and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, And thou shalt write them upon the posts of thy house, and on thy gates." Observe, first, the words are to be n your own hearts and then you are to teach them diligently unto your children. For, how shall we teach others a lesson which we have not ourselves learnt? And observe again, all our teaching is to be exemplified by our practice : so that not only should piety mark our morning and our evening prayer, but savour our converse, and be seen in our domestic occupations, and go along with us in our daily walks, -- in our going out and our coming in, -- and influence the purposes which we have in view, and the enterprises which we take in hand, being entwined, so to speak, in the thread of our ordinary life, and so entering into our pursuits, our pleasures, and our plans, that our children, and all who are about us, may see that in whatsoever we do in word or deed, we do all to the glory of God. This is to teach by example; and this is the best, the most impressive, and the most effectual of all teaching. Brothen, take heed how you live before your children,—take care what you say and what you do. It is in vain that you instruct them in that which is good by your words, if you show them the way to that which is evil by your works. Oh "do not point out to them the way to heaven by your good counsel, and lead them in the way to hell by your bad example.? As well might you offer them food with one hand, while you give them poison with the other. However excellent may be your teaching, if your lives are evil, they will certainly copy what you do, and despise what you say. is at home that a child is in fact educated, and not at school ! It is what he hears and sees under his parent's roof that forms his character, much more than all the instruction and discipline of the very best school. In vain we teach them "line upon line, and precept upon precept," in our schools and our churches, if they unlearn all that they have been taught as soon as they are within the

Brethren, suffer your little children to come unto Christ, and forbid them not. Begin with them betimes. Bring them from their carliest years to Jesus, that he may bless them, and embrace them with the arms of his mercy, before the world has taken hold of them, and habit has added to the strength of their corrupt nature, and clothed them with evil dispositions like as with a garment, and bound them round with sin as with a girdle wherewith they are continually girded. Yes, make haste to bring them to Christ before they are snatched from you perhaps by an untimely death, or before you are taken from them, and go hence and be no more seen, and be no more able to teach them. or to do them good, or to pray for them. Oh! how bitter to part with our children before we have brought them to Jesus! How heartrending to leave them on their way to destruction! How unspeakable will be that parent's agony, whose last parting look towards his neglected child will be to behold him buffeting with the waves of that flood which is fast bearing him on to shipwreck! and whose last dying thought of him will be this: "It was I who, by my neglect, or by my foolish indulgence, or by my wicked example,—it was I who launched forth my child upon those perilous waters! Oh! that I might have lived to stretch forth my hand to save him from perishing beneath them !? Brethren, beloved ! if you would be spared

influence of your character and example.

this agony, bring up your little ones in the nurture and admonition of the Lord, I implore you; and again I repeat it, you cannot begin your work too soon, for, begin when you may, an evil nature will have begun before you. If you leave them alone, under the idea that they are too young for restraint and discipline, "the world, the flesh and the devil," will not leave them alone.

things?" Brethren, PRAY; and prayer will prove your strength and comfort. Let the things ?" Brethren, PRAY; and prayer will prove your strength and comfort. Let the woman of Canaan be an example to you of what faithful, humble, patient, persevering prayer can do. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But, take heed what we ask. Seek not riches, or honour, or what ye ask. Seek not riches, or honour, or worldly advancement for your offspring: in asking for these things, ye know not what ye ask. Oh! seek for better things than these,—treasures in heaven,—an inheritance among them that are sanctified,—a crown of glory that fadeth not away. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." And if, at any time, you are at a loss for words, where can you find more suitable expressions than those which may be gathered from the Baptismal Service of the Church? What prayers and supplications can you find more simple, more fervent, more comprehensive, than those which you poured forth for your little ones at the font? and what could you desire for them better during the whole of their voyage over life's stormy ocean, than what you entreated for them when they were first launched upon its bosom?

"O merciful God! grant that the old Adam in my children may be so buried, that the new man may be raised up in them. Amen-"Grant that all carnal affections may die n them, and that all things belonging to the

Spirit may live and grow in them. Amen. "Grant that they may have power and strength to have victory, and to triumph against the devil, the world and the flesh. Amen."

2. And you, my dear children, what can I say to you, which is more suited to your age than these words, which you have often heard, and often learnt: (Oh! that the Lord would write them on your hearts!) "Remember now thy Creator in the days of thy youth." "Children, obey your parents." youth." "Children, obey your parents." of doing it to-morrow;—to-morrow is not, only the first commandment with promise." Disobedience to parents is disloyally toward. bedience to parents is disloyalty towards God. Rebellion is as the sin of witchcraft, and the child who begins by casting off the yoke of parental authority, will end by trampling under foot the laws of God. Beware, beware of disobedience! it is the beginning of that

downward road which has led every los sinner to destruction.

May yours be the happiness, my dear children, of young Samuel, who ministered hefore the Lord, being a child: of young Josiah, whose heart was tender, and who, at eight years old, did that which was right in the the Lord from his youth; of Timothy, who from a child, knew the Holy Scriptures. which made him wise unto salvation. And is it not the greatest happiness to serve the Lord while you are young? Have any ever repented of it who have done so? What would Samuel, and Josiah, and Timothy tell you, if you could see them now, of the blessings, the peace and joy of youthful religion and early piety? Would not all who have been gathered out of the world at an early age, who chose Christ for their Master while they were young, and who are now serving him, day and night, in his heavenly temple tell you, with one consent, that "Godliness with contentment is great gain, and is profitable unto all things, having promise of the life that now is, and of that which is to come :" that " Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared anto her.--Iler ways are ways of pleasantness, and all her paths are peace."

Hearken to the conclusion of the whole matter. It is God who speaks to you : "My son, if sinners entice thee, consent thou not." "My son, give me thine heart." "I love them that love me, and those that seck me early shall find me." These are blessed words for you, ye children. May it be your happy lot, by God's Holy Spirit, to hear, and keep, and do them: thus shall you be able to say: "I have hid thy word in my heart, that I might not sin against thee." "By the words of thy lips I have kept me from the paths of the destroyer."

3. One word of encouragement to teachers -Who can tell how great a harvest may be produced from the good seed sown in the course of Christian education. The duty of sowing the seed is ours, the results are with God The increase is in the hands of Him who has said, "My word shall not return unto me void." Only let us do our part, and be diligent in sowing. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "In due time we shall reap, if we faint not." Doubtless there are discouragements and difficulties to be expected; what great work can be carried on without them?

You must not expect to reap as soon as you have sown: "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." You may never fully know, in this world, all the blessing which has attended But, above all, pray for your children, on prayerful, humble, and persevering teach when you consider the difficulties of their ing. Many of those whom you instruct may after a, while, he scattered here and there, and exposed in the midst of a crooked and sinful removed far away from your notice; and you removed far away from your notice; and you generation, the minust of a crowded and similar removed far away from your generation, the minust of a crowded and similar removed far away from your generation, the minust of a crowded and similar removed far away from your generation, the minust of a crowded and similar removed far away from your generation, the minust of a crowded and similar removed far away from your generation, the minust of them no more, professor.

Baptism, by which we renounce the pomps been sent; a young and active priest was appointed in his place; another was brought to and who will then call you blessed, for having ful lusts of the flesh, and which had been like the first away from your generation.

Baptism, by which we renounce the pomps been sent; a young and active priest was appointed in his place; another was brought to like the flesh, and which had been like the first away from your generation.

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Baptism, by which we renounce the pomps been sent; a young and active priest was appointed in his place; another was brought to like the flesh, and which had been like the flesh and the flesh are the flesh and the flesh are the flesh and a faith unfeigned, he abjures and a faith unfeigned and a faith unfeigned, he abjures and a faith unfeigned, he abjures and a faith unfeigned,

"Who is sufficient for these first directed them to Christ, and taught them | customarily celebrated in private, directly in | since, the fire has been unceasingly kept up to learn that Word which, when engrafted by ren, be ye steadfast, unmoveable, always pious sponsors, instead of thoughtless and abounding in the work of the Lord, foras- irreligious ones. Candidates for confirmation, to sow now with many tears, and in the midst of many circumstances which dishearten and distress you; nevertheless, remember that it is written: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

And then, however humble may be your efforts, however limited your services, and however small your ability, you will in no wise lose either your labour or your reward." It is Jesus himself who assures you: " Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Lastly, to all of us, what a motive there is in the uncertainty of life, and the shortness of time, to do what we have to do for the glory of God, the welfare of our fellow creatures, and the salvation of our own souls, speedly. "Work while it is day; the night cometh when no man can work." The good which we have each of us to do, in our several stations, must be done now; for those whom we have to instruct, or warn, or be-nefit, are fast approaching the confines of eternity, and will soon be out of our reach, and we too, on whom it devolves to do them good, are quickly passing off the stage of life and usefulness, and soon it will not be in the power of our hand to do it. If we neglect our duty to-day, we may have no opportunity knowest not what a day may bring forth." Therefore, whatsoever thy hand findeth to do, in this and every other good work, do it speedily,—do it with thy might,—do it now; For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou "--Rev. Win. Brock, M. A., Rector of Bishop's Waltham, Hants.

## PROTESTANT EPISCOPAL CHURCH, IN VIRGINIA.

(Rishon Meade's Address, Sontinued from last Thus graciously hathGod dealt with us. But does it not, out of gratitude to God, and that we may continue to enjoy his smiles, become us to enquire by what means this hath been done; how our Jacob arose, when he was not only so small, but crushed to the earth, trodden under foot of man after having been betrayed by friends, and dishonoured by the very ministers of God who were appointed to defend him? In the character, habits, views

and history of the man whom God sent to us from a distance, to be our head and leader in this work, and in the views of those, whether from our own State or elsewhere, who entered into the service, may be seen the religious principles and methods of action, by which, under God, the change has been enected it need not be said, how entirely different they were from those by which the disgrace and downfall of the Church had been wrought. Of the efficacy of these means, we are the more convinced, from the peculiar and very great difficulties to be surmounted, which have nevertheless in a great measure been surmounted. We are persuaded that, in no part of our own land, were such strong prejudices, and such violent oppositions to be overcome as in Virginia, in consequence of the former character of the Episcopal Clergy, and the long and bitter strife which had existed between the Church and those who had left its pale, which latter were never satisfied until the downfall of the former

was accomplished.

Let me briefly allude to the means used. Bishop Moore in his private correspondence and his first sermon and address, declared his determination to preach as he had ever done when God so greatly blessed his ministry, the glorious doctrines of grace, instead of a mere morality, such as many of the English Clergy had once preached, and such as had been but too common in Virginia. The young clergy, who engaged in the revival of the Church of Virginia, took the same resolve, and made the great theme of their preaching Jesus Christ and him crucified, on the ground of a total apostacy from God on the part of man, which required such a sacrifice, as well as the renewing of the Holy Ghost, in order to meetness for the joys of Heaven. But they did not turn this grace of God into licentious-ness, and think that either priest or people might indulge in sin. Among the first acts of the earlier Conventions, it will be seen that it was at once set forth before the world, that the revival of the Church was to be under-taken on principles entirely different from those which had hitherto prevailed, and under the influence of which religion had been so dishonoured. It was plainly declared that there was need of discipline both for clergy and laity; and canons were provided for the exercise of the same. Not merely were grosser vices stigmatized, but what by some were considered the innocent amusements of the world. and which the Clergy themselves had advocated and practised were condemned as inconsistent with the character of a Christian

opposition to the rubric, and often amidst ungodly festivities, was now sought to be performed only in the house of God, and with instead of being presented because they had reached a certain age, and could repeat the catechism, were told what a solemn vow, promise and profession they were about to make, and that it was none other than an immediate introduction with full qualification to the Lord's Supper. Of course very different views of the Lord's Supper, and the conduct of communicants were inculcated, and the And in whatsoever ye do, for the good of others, do it, "as unto the Lord," from love converse with each one, before admitting him to Christ, and love to those for whom he died. for the first time to the Lord's Supper. Thus for the first time to the Lord's Supper. Thus were the whole tone and standard of religion changed, to the dissatisfaction and complaint, it is true, of some of the old members of the Church, and not without condemnation of some from abroad.

In due time, the important measure of re-quiring that all who enter our Convention to legislate for Christians and Christian Ministers, should themselves be Christian professors was adopted, though there were those at home who feared the attempt, and there were those abroad, who prophesied evil in such a manner as to encourage disaffection at home. But God was with us, and has granted most entire success.

As to the manner of exciting zeal in Christians, and awakening interest in those who were not, it was thought that no better example could be followed, than that of the Apostles, who preached not only in the temple and synagogues, but in some places, from house to house, as occasion required, and opportunity offered. As to the manner of preaching, written sermons were generally preferred in the pulpit; extemporaneous exhortations were often resorted to in smaller assemblies; and, without slighting the excellent prayers of our Liturgy, there were many occasions, both in private families, and in social meetings, when extemporaneous petitions seemed edifying both to the pastor and his flock. As to the great benevolent and religious institutions of the age, our Ministers felt that they were doing well to encourage their people to a lively participation in them. The Missionary and Bible Societies, the Colonization and Temperance Societies especially, received their most cordial support and they considered it a subject of devout thankfulness to God, if their congregations

thankfulness to God, it the same took a deep interest in the same.

To provoke each other and their congregation, and especially tions to zealin carcless to a sense of their lost occasionally, and, for several successive days make full trial of prayer and God's word, expecting the blessing promised to two or three who come together and ask somewhat of

To these I will only add a few words as to the spirit cherished, and the course pursued towards our Christian brethren who walk not with us in all things of Church order and

We have seen how long and bitter the strife that subsisted between them and our fathers, how violent the prejudices that raged against us; and it would have been easy to enler on the work of revival in the spirit of retaliation and fierce opposition. But would it have been right, and as our Master would have had llad not our forefathers done religion and them some wrong? Had not God made much use of them for good to religion? Were they not most sincere in their fear of us, and opposition to us? Did it not become us rather to win them over by love, and secure their esteem by living and preaching differently from our predecessors

Such was the conciliatory course pursued y our deceased father in God, and followed those who perceived the good effects of is example; and most happy was the effect of the same.

## THE DINGLE COLONY.

We have had to speak of persecution, from time to time, in former years; but the present is more than ordinary, it is, indeed, extraor dinary. Tis a terrible fire; a day of trial may the Lord bring us safe and triumphant through it!

This state of things was commenced shortly after the conversion of the Rev. Dennis Leyne Brashie. He was sent to this district for the express purpose of extinguishing the Reforma-tion. The following copy of a letter, addressed to him by the Roman Catholic Bishop of Kerry, will show both the object of his mission, and the means recommended to be used.

" May 30, 1814.

"REVEREND DEAR SIR, -As the sea air may be good for you, I will write by this night's post to the Rev. Mr. Walsh, to take your place at Boherbee, and you will be with Mr. Casey for the Sunday after next. I shall expect that you will exert yourself in that locality, where zeal and activity are required, to check the current of proselytism. Indeed. I may say, it is now pretty well checked in that parish; still, the fire must be kept up. Mr. Casey is comfortably lodged, and both his curates live in the house with him. -Believe me to be, Reverend Dear Sir, &c., &c. CORNELIUS EGAN."

Mr. Brasbie, shortly after coming to this district, conformed to the established faith, and read his recantation in the parish church of

Dingle.

Other active measures were soon adopted by the Romish bishop; an old priest was superan-

throughout the district.

The following copy of a memorial, to His Excellency the Lord Lieutenant, will best explain the state of things in this place.

"To His Excellency THE LORD LIEUTE-NANT. May it please your Excellency,— The Memorial of the undersigned inhabitants of the parishes of Dingle, Kildrum, Ventry, Donquin, Dunerlin, and Keelmelchider, in behalf of themselves and their families;

"Humbly Sheweth,—
"That Memorialists, with their families, were formerly in the communion of the Roman Catholic Church: That Memorialists, from what they believe and profess to be conscientious motives, have withdrawn from the com-munion of the Roman Catholic Church, and joined that of the Protestant Established Church: That Memorialists have suffered reproach and persecution, more or less, from time to time; but that for the last four months, particularly, Memorialists have been, and still, suffering grievous persecution and loss, as converts from the Church of Rome: That when Memorialists pass through the town of Dingle, and the surrounding district, they are insulted and provoked to a breach of the peace, by many persons shouting at them, using opprobrious and threatening language, and some-times throwing stones: That Memorialists have often had convictions before the magistrates, and assistant barrister, against persons for waylaying, assaulting, and threatening, in cases where they knew or could discover the parties so offending: That Memorialists themselves have not been charged with any such crime, before the magistrates or assistant barrister: That Memorialists cannot purchase the necessaries of life in the markets and shops, the people refusing to sell to them, or have any dealings with them, as converts from the Roman Catholic Church: That Memorialists have reason to know and believe, that this state of things is entirely owing to the preaching of the priests of the Roman Catholic Church, from their altars: That Memorialists are constantly exhorted by their respective ministers; in public and in private, to peace and good will towards all men, even their persecu-tors and slanderers: That Memorialists desire to testify, that their Roman Catholic neighbours are well disposed towards them, and that they are in peace and good will with each other when Roman Catholic priests do not excite them against Memorialists: That Memorialists do not feel themselves, and their families, in the enjoyment of that safety and liberty which is the right of every subject of Her Gracious Majesty: That sad consequences are apprehended, if such a state of things be alprepared to prove these statements, own and other most respectable testimony: That Memorialists, under these circumstances, appeal to a humane Government, in behalf of themselves and their families, who altogether amount to over 800 souls. And Memorialists will ever pray."

This Memorial was signed by 150 heads of families; and the following is a copy of a letter, in reply, from the Lord Lieutenant's

"DUBLIN CASTLE, 14th January, 1845.

"Sin,—I am directed by the Lord Lieutenant to acknowledge the receipt of your letter of the 9th instant, enclosing a Memorial from certain converts from the Roman Catholic Church, and to acquaint you, that while His Excellency must deeply regret, that any person should be exposed to personal inconvenience, obloquy, or insult, on the score of religion, they can scarcely fail to be aware, that it is not in his power to afford any remedy for the inconveniences they describe themselves as suffering, and that the ordinary course of law can alone be resorted to by them for relief .- I have the honour to be, Sir, your obedient humble Servant,

"E. Lucas."

" To REV. CHARLES GAYER, " Dingle-"

The police force has since been increased in Dingle, and the Government, we believe, is anxious to supply a certain degree of protec-tion of that kind; but no existing law, or measures of Government, can be brought to bear upon the conduct of the Roman Catholic priests and their deluded followers, who are still labouring to put down the work.—From Report, printed 1845.

## THE ASTRONOMER GALILEO, AND THE INQUISITION.

Having duly weighed the confessions and excuses of their prisoner, and considered the general merits of the case, the Inquisition came to an agreement upon the sentence which they were to pronounce, and appointed the 22d of June (1633) as the day on which it was to be delivered. Two days previous to this, Galileo was summoned to appear at the holy office; and on the morning of the 21st, he obeyed the summons. On the 22d of June he was clothed in a penitential dress, and conducted to the convent of Minerva, where the Inquisition was assembled to give judgment. A long and claborate sentence was pronounced, detailing the former proceedings of the Inqui-sition, (1616) and specifying the offences which he had committed in teaching heretical doctrines, in violating his former pledges, and in obtaining by improper means a license, for the printing of his Dialogues. After an invocation of the name of our Saviour, and of the Holy Virgin, Galileo is declared to have brought himself under strong suspicions of heresy, and to have incurred all the censures and penalties which are enjoined against delinquents of this kind; but from all these consequences lie is to he held absolved, provided that with a sincera