

# The Breeze

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

VOLUME V.—No. 23.]

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## THE LIMIT OF MAN'S POWER.

There must be an aerial slope before a luscious peach.  
An egg before an eagle, a thought before a thing.  
A spark struck into tinder to light the lamp of knowledge.  
A slight suggestive nod to guide the watching mind.  
A half-seen hand upon the wall, pointing to the miracle.—Creation;  
Here is the limit of thy power,—here let thy pride be stayed;  
The soil may be rich, and the mind may be active, but neither yield uson;  
The light cannot make light, nor the mind make spirit;  
Therefore it is wise in man to name all novelty invention;  
For it is to find out things that are, not to create the unexisting;  
It is to climb, to contiguate, to be keen in catching likeness;  
And with energetic elasticity to leap the gulfs of contrast;  
The globe knoweth not increase, either of matter or spirit;  
Atoms and thoughts are used again, mixing in varied combinations;  
And though, by moulding them anew, thou makest them thine own,  
Yet have they served thousands, and all their merit is of God.  
*Hooker's Proverbial Philosophy.*

## THE RIGHT OF PRIVATE JUDGMENT.

Continuation of the Lecture from which the article "Personal Responsibility," in the last number, is taken.  
But here again, as before, every man among us must have the power or opportunity of using this light also; otherwise, as was shown, there could not be the personal responsibility alleged in respect of it. It remains, as we saw, therefore, to examine what the power which each individual possesses of using the light of Scripture necessarily involves.

Two things at least are evident—that each man has the right of making himself acquainted with the contents of the Scriptures; and that he has the means of attaining to their true sense—that is, so far as it affects his own responsibility. It is clear that if a man have no right to acquaint himself with the contents of the Bible, he has morally no power of using this communication of truth: there is a seal set up on it, which he cannot lawfully break.

It may be said, perhaps, that it is enough for every purpose for a certain class of men thoroughly to acquaint themselves with the Scriptures, and then to communicate unto the rest their general sense, which it may cost some pains to arrive at; and that it would not be necessary, under such circumstances, for each man to acquire a knowledge of the Scriptures himself, inasmuch as the general sense would be all that was required for his direction. The answer to this objection rightly belongs to the next point for consideration, namely, the means of attaining to the true sense of Revelation. But it may be asked at once, does not the very light of conscience inform every man, that if the Father of his spirit, from whose immediate operation, therefore, that spirit has imbibed the measure of truth which it possesses, has graciously given to man another revelation of truth in His written word; that if this be the case, it must be his bounden duty to draw nigh, and study that His own word itself, and not to be satisfied with a mere report of its contents from the lips of others? Has He drawn so nigh to us individually in His first communication of divine wisdom, and shall we keep at any unnecessary distance from Him in his second? Moreover, do we not feel that He must speak as never man can speak, and that his instruction, if clothed in language of merely human selection, must lose some of its influence and original energy?

But we have, then, further to observe, that the ability to use the Scriptures involves also this; that every man has the means of attaining to the true sense of revelation; that is, so far as it affects his own responsibility. In vain would a man acquaint himself with the Bible if there were no means by which he could gain a right understanding of its contents; his eyes must remain closed to its light, and he could in no wise be answerable for the regulation of his character and conduct in accordance with it. Now, when men have the Bible in their own language, and may each read, or hear it read, for themselves, the first impression on the mind is that, if they understand their own language, they have in this understanding sufficient means for attaining to the sense of what they read. And perhaps all persons will acknowledge that of that nature, this easy to be discovered, "for the most part are things absolutely unto all men's salvation necessary, either to be held or denied, either to be done or to be avoided. For which cause St. Augustine acknowledged that they are not only set down, but also plainly set down, in Scripture; so that he which heareth, or readeth may without any great difficulty understand."\* And this seems to be the testimony of St. Paul himself as to the manner in which he and his brother apostles delivered the truth of God, "We use great plainness of speech."†

Nevertheless it has come to pass, whatever may be the reason of it, that when we look abroad into the Christian world we behold divisions and disputations on every side as to what is truth—what is the real mind of the Spirit; and this, too, on points that very nearly concern salvation. There is more or less of this difference even among those who are appointed to teach; even among those who are reputed for their learning—perhaps also for their rectitude of conduct and piety towards God; and the same unhappy condition meets us in every division of the visible Church. This, then, is the case, that neither the teachers nor the taught are to be found in any place "perfectly joined together in the same mind and in the same judgment;" neither in Rome with its pretended but most deceitful unity, nor in dissent with its almost boasted diversity. And this circumstance, as the reader will at once perceive, supplies the true answer to the objection noticed in a preceding page. What, therefore, must be implied in the fact, that each man has the means of attaining to the true sense of Scripture, that is, as far as it affects his own responsibility, or else cease to be personally responsible? What but this, that he has the power of discerning the good from the evil among these differences, and the right to read and judge for himself between them? For if he had not the power of this discernment, his ever arriving at the true sense must be entirely accidental; and if he have not individually the right to judge, he is still morally deprived of the use of this power, even if he be allowed to possess it. But if his arriving at the true sense of Scripture be thus entirely accidental, and altogether out of his own immediate control, how can he be justly called to account personally for the use which he has made of Scripture in the attainment of moral rectitude?

Now "the first mean whereby nature teacheth man to judge good from evil, as well in laws as in other things, is the force of his own discretion. Hereunto, therefore, St. Paul referreth oftentimes in his own speech, to be considered of by them that heard him: 'I speak as to them that have understanding, judge ye what I say.' The exercise of this kind of judgment our Saviour required of the Jews: 'Yea, and why even of yourselves judge ye not what is right?' Thus we find the Scripture itself distinctly teaches that man has in himself a power of discerning good from evil generally, and therefore among the different senses that are put upon holy Scripture, and among the different doctrines that are professedly derived from thence. But, if he have this power in himself, then each man individually possesses the means of arriving at the true sense, that is, as far as it affects his own responsibility; which is the truth that we have already found to be involved in the fact that man is personally responsible before God. So here it has happened again, as already in the course of our argument, that where we have been led to infer the existence of any power from the fact of our personal responsibility, we have not long to search for it; for the Scripture itself becomes our guide, and directs our attention to that which we seek.

Again, we have said that though a man have the power, yet, except he have the right to use it, it is the same as though he had it not. The right, therefore, of exercising this discretion as to the true sense of Scripture is deducible from the fact of his personal responsibility. This inference, too, is plainly confirmed by the word of God; for we are expressly commanded, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me;" and again, "To the law and to the testimony; if they speak not according to this word it is because there is no light in them;"‡ which commands to test by the Scriptures the claims of those who profess to make known the will of God, distinctly intimate the right as well as power to judge of the true sense of those Scriptures; for every command of God confers a right which no one can take away.

But, now, this right to exercise his own discretion in arriving at the true sense of Scripture, what is it in other words but the right of private judgment? What is it but the right of each man privately, separately, individually, to judge and determine by his own discretion what is the real meaning and intention of the Spirit of God in His holy Word?

But a few words must be added in conclusion to guard ourselves against misapprehension. Though each has a right to judge individually, he has equally no right to judge independently. Like any other judge he is bound to hear evidence, and listen to the arguments of counsel; he is bound to use all the means in his power to procure such information as may direct his judgement, and save him from errors into which too partial an attention to one sort of evidence might lead him. And of this use is the Church to him, in her creeds, articles, and formularies; for "her authority is not that of a dictator to rule the will, but of an instructor to influence the judgement; not of a lawyer, to command our assent, but of a witness to testify those facts which shall conduce towards winning that assent. The Church is of counsel for the cause of Christ."§ But still, after all, the individual man must decide at last upon his own responsibility, according to his own appreciation of the evidence laid before him.†

And now is any reader startled at the conclusion to which we have attempted to lead him? Does it invest his personal responsibility with yet more seriousness than it before appeared to possess, seeing that it makes the exercise of private judgment an imperative duty, which he dare not and cannot escape? Does he so much distrust his own discretion, the force of his reason, or the light of his conscience, that he longs to yield himself in blind but easy confidence to the guidance of others? But let him remember, that while he may "call no man master upon earth," he has nevertheless a most gracious "Master in heaven." "He knoweth our frame," and will never lay upon us more than we can bear. Have we not the tender assurance, that "Good and upright is the Lord; therefore will He teach sinners in the way; the meek will He guide in judgement, and the meek will He teach his way?"\* And is not the promise of our Lord most explicit on this very point? If any man will do the will of God, he shall know of the doctrine whether it be of God.† Let this suffice, and "if any of you lack wisdom, let him ask of God, that giveth unto all men liberally, and upbraideth not, and it shall be given him: but let him ask in faith, nothing wavering."‡

## BEHAVIOUR AT PUBLIC WORSHIP.

From the Rev. Richard Baxter (Nonconformist's) Christian Directory. The spelling as it is found in an edition printed in 1678.  
Direct. 1. Let your preparations in secret and in your family, on the beginning of the Lord's day, be such as conduce to fit you for the publick Worship. Run not to Church as ungodly people do, with a carnal heart that never sought God before you went, nor considered what you go about; as if all your Religion were, to make up the number of the auditors; and you thought God must not be worshipped and obeyed, at home, but only in the Church. God may in mercy meet with an unprepared heart, and open his eyes and heart, and save him; but he hath made no promise of it to any such. He that goeth to Worship that God at Church, whom he forgetteth and despiseth in his heart and house, may expect to be despised by him. O consider what it is for a sinner that must shortly dye, to go with the servants of God to worship him? to pray for his salvation, and to hear what God hath to say to him by his Minister, for the life of his immortal soul!

Direct. 2. Enter not into the holy Assembly either superstitiously or unreverently. Not as if the bending of the knee, and mumbling over a few words with a careless ignorant mind, and spending an hour there as carelessly, would save your souls; Nor yet as if the Relation which the worship, the worshippers and the dedicated Place have unto God, deserved not a special honour and regard. Though God be ever with us, every where; yet every Time, and Place, and person, and business is not equally related to God. And Holiness is no unfit attribution, for that Company or that Place, which is Related to God, though but by the lawful separation and dedication of man. To be uncovered in those Countries where uncovering signifieth Reverence, is very well becoming a reverent soul; except when the danger of cold forbids it. It is an unhappy effect of our Contentions, that many that seem most reverent and holy, in their high regard of holy things, do yet carry themselves with more unreverent deportment, than those that themselves account profane. God is the God of Soul and Body, and must be worshipped by both: And while they are united, the actions of one are helpful to the other, as well as due and decent.

Direct. 3. If you can, come at the beginning, that you may shew your attendance upon God, and your esteem of all his worship. Especially in our Assemblies, where so great a part of the duty, (as Confession, Praises, Reading the Scriptures,) are all at the beginning. And it is meet that you thereby show that you prefer publick worship before private, and that needless business keep you not away.

Direct. 4. If you are free, and can do it lawfully, choose the most able holy Teacher that you can have, and be not indifferent whom you hear: For O how great is the difference, and how bad are our hearts? and how great our necessity of the clearest doctrine, and the liveliest helps? Nor be you indifferent what manner of people you join with, nor what manner of worship is there performed; But in all choose the Best when you are free. But where you are not free, or can have no better, refuse not to make use of weaker Teachers, or to communicate with faulty Congregations in a defective faulty manner of worship, so be it, you are not compelled to sin. And think not that all the faults of the Prayers, or Communicants are imputed to all that join with them in that worship. For then we should join with none in all the World.

Direct. 5. When the Minister is weak, be the more watchful against prejudice and sluggishness of heart, lest you lose all. Mark that Word of God which he readeth to you, and reverence and love, and lay up that. It was the Law Read and meditated on, which David said the Godly do delight in. The sacred Scriptures are not so obscure and useless as the Papists do pretend, and convert the soul, and are able to make us wise unto salvation. Christ went ordinarily to the Synagogues where even bad men did read Moses and the Prophets every Sabbath day. There are thousands that cannot read themselves, who must come to the Assembly to hear that word read, which they cannot read or hear at home. Every sentence of Scripture hath a divine excellency, and

therefore had we nothing but the Reading of it, and that by a bad man, a holy soul may profit by it.

Direct. 6. Mind not so much the case of others present as your selves: And think not so much how bad such a one is, and unworthy to be there, as how bad you are your selves, and unworthy of communion with the people of the Lord, and what a mercy it is that you have admittance, and are not cast out from those holy opportunities.

Direct. 7. Take heed of a peevish quarrelsome humour, that disposeth you to carp at all that's said and done, and to find fault with every mode and circumstance, and to effect a causeless singularity, as thinking that your own wayes and words and orders, are far more excellent than other mens: Think ill of nothing out of a quarrelsome disposition, but only as evidence constraineth you to dissent. And then remember that we are all imperfect, and faulty men must needs perform a faulty worship, if any. For it cannot be better than the agent.

Direct. 8. When you meet with a word in a Sermon or Prayer, which you do not like, let it not stop you, and hinder your fervent and peaceable proceeding in the rest; as if you must not joy in that which is good, if there be any faulty mixture in it. But go on in that which you approve, and thank God that pardoneth the infirmities of others as well as your own.

Direct. 9. Conform your selves to all the Lawful gestures and customs of the Church with which you joy. You come not thither to shew the Congregation, that you are wiser in the circumstances of worship than they, nor needlessly to differ from them, much less to harden men into a scorn of strictness, by seeing you place Religion in singularities in lawful and indifferent things. But you come to exercise Love, peace and Concord, and with one mind and mouth to glorify God. Stand when the Church standeth; sit when the Church sitteth; kneel when the Church kneeleth, in cases where God doth not forbid it.

Direct. 10. Take heed of a customary, formal senseless heart, that tolerateth it self from day to day, to do holy things in a common manner, and with the common dull, and careless mind: For that it is to profane them. Call in your Thoughts when they attempt to wander; stir up your hearts when you feel them dull. Remember, what you are about, and with whom it is that you have to do, and that you tread on the dust of them who had such opportunities before you, which are now all gone, and so will yours. You hear and pray more than your lives; Therefore do it not as in a jest or as asleep.

Direct. 11. Do all in faith and hope: Believe what you may get of God in prayer, and by an obedient hearing of his word. Would you not go cheerfully to the King, if he had promised you to grant whatever you ask? Hath not God promised you more, than Kings can give you? Oh it is an unbelieving and despairing heart, that turneth all into dead formality. Did you but hope that God would do all that for you, which he hath told you he will do, and that you might get more by prayer than by your trades, or projects, or all your friends, you would go to God with more earnestness and more delight!

To be continued.

## RELIGIOUS SOCIETIES.

From the Southern Churchman.

Under this head the CHRISTIAN WITNESS makes the following observations, which it is well to copy as an indication of Public sentiment in the Church. A quotation which appears in it, is part of an article already published in our paper, but it is not long and is worth repeating. The remark that we have already enough of Societies in the Church, seems to indicate what we have always supposed, that the editor has judged too much of the wants of the Church at large, by the state of things in Massachusetts, and other Northern Dioceses, where provision has been made to some extent, for the publication and circulation of Sunday School and other books suitable for Episcopal Schools and families. Judging from the views now expressed, we suppose our brethren in Massachusetts, would find a new Society needed, if they had only that alternative, or to send their orders to No 20 John-street, New York.

The Christian Witness says:—  
"Our attention has been called to this subject, by a paragraph in the last number of the Protestant Churchman, giving an account of the doings of one of these 'voluntary associations.' The General Episcopal Sunday School Union is not responsible, so far as we know, to any Convention of the Church. They print and they publish just such books as they please. It has hitherto professed to be a general institution, on the ground that churchmen, who entertained different views, were members of it, and were represented on the Executive Committee, so that the publications should be preserved from having the hue of a party character. It appears that at a late meeting of the members of this Society, they struck from the list of the Executive Committee the name of the Rev. Dr. Whitehouse and Rev. Messrs. Jones, Jackson, and Lewis. This was, no doubt, the 'free voluntary act and deed' of men who do not sympathize with these very respectable Presbyters of the Church. This is the exercise of the voluntary principle with a vengeance. We have been opposed to the increase of societies in our communion, because we

were of the opinion that we had enough already; but it is the way they are to be managed, we shall begin to think that we have quite too many. If these brethren have done anything to show that they are incompetent or unworthy, let it be known. But if they are thus expelled from office, without any such cause, verily it is like the exercise of episcopal power, in administering discipline upon Presbyters, whose characters are above reproach, for fear that they will do wrong if left alone.

"The truth is, that the men who talk most against voluntary societies, will have them, and use them, when it suits their purpose, with quite as much freedom and zest as those who are more consistent.  
"Church Union Societies' have been recently formed in England. The English Churchman, which represents the extreme Purseite party of England, and whose sentiments are so zealously re-echoed in this country, comes heartily into the measure of these 'voluntary associations,' and earnestly recommends them in the following language:—  
"Although, as our readers know, we have never been advocates for societies which interfere with or obscure the functions of the Church, yet seeing that societies and associations, of all kinds, are a 'great fact'—a most practical one—in the present day, we feel inclined to hail the societies in question as a promising sign, and we anticipate much benefit from their establishment. A society formed of clergy and laity, for the defence of the Church, is exactly in accordance with the present development of the Church's spirit, and it has this one unspeakable advantage; it gathers or at least it affords facilities for gathering to the Church's aid, the zeal, talent, energy, and enterprise of its most faithful sons. It combines, besides, independence of action with unity of purpose. It brings out individual exertion, and deepens the sense of individual duty and responsibility, without exposing persons to the most painful depression, arising from a sense of isolation, and want of sympathy. It supplies direction, guidance, facilities, stimulus, while it inspires a resolute, hopeful temper and energy, and gives force and activity to our convictions of duty."  
"We hope we shall hear no more whining cant about the heresy and schism of 'voluntary associations.'"

"THE REFUGEE SCHOOLS IN GERMANY.  
From an article in 'Evangelical Christendom.'  
Candidate Wichern is the Superintendent of the 'Horn Rauhen-haus' near Hamburg.  
The following is the account given of the day's division, by Candidate Wichern, in his report for 1836, in which, after twelve years' experience, he has not seen necessary to make any essential alteration.  
"In summer the great bell is rung at half-past four, and all rise up at its first stroke, dress, and after a short prayer, offered up by each teacher with the children, the work of the day begins. Each makes his own bed; after which the boys proceed to the pond, to wash, or bathe and swim. Next comes the sweeping out of the rooms, the carrying of water, tending of cattle, and other household works, to which a certain number are in rotation appointed weekly, and the time in which they are so employed is spent by the others in recreation. From six to seven is occupied by a lesson in reading and writing on alternate days. At seven, breakfast is served, consisting on week-days of porridge and milk, which is on Sundays exchanged for bread and milk, in order to spare the cook on the Sunday morning. After breakfast, for which half an hour is allowed, the bell rings for family worship, when each family (the Rauhen-haus already contained four families of twelve each), Bible in hand, and under the leadership of its teacher, proceeds to the prayer-hall, (Betsaal,) where every member of the household assembles. The reading of the scriptures, with a simple exposition and application, prayer and singing, generally lasts, but never exceeds, an hour. 'Jesus Christ, the same yesterday, to-day, and for ever,' who is made of God into us wisdom, righteousness, and complete redemption, is the foundation pillar, on which rests the whole building of our domestic devotion, whatever form it may take, in order to meet the peculiar spiritual necessities of our young inmates. After a short interval, a lesson in Bible history is given either by me, or one of the assistants, if I am engaged with those who are preparing for confirmation, which lasts till half past nine. Each pupil then receives a slice of home-made bread, and at the signal given by the ringing of the great bell, all repair to the field, the garden or the work-shops, and set themselves to learn or to prosecute, under the eye and direction of the different assistants, whatever labour or handicraft has been determined on for them. Field and garden work, of course, do not admit of choice, but trades are always determined by the boys' own predilections. At one o'clock, the great bell warns the busy hands to stop work, and prepare for dinner. Table laying is quickly accomplished by those whose week it is, and at another toll of the bell, two table waiters, out of each family, proceed to the kitchen to receive the smoking portions, for their common family

"The dinner is varied on the different days, but generally consists of soup, vegetables, and boiled fruits with meat twice a week, besides festival days; besides which, an average allowance of one pound and a half of rye bread is made for each, per day. Supper consists of some preparation of milk, or a farinaceous mess to which milk or treacle is superadded. Water, except when otherwise appointed by the medical attendant, is the only beverage known in the household, nor is any distinction of fare made in respect of teachers and pupils.

"This product of the Baltic, which is preferred all over the north of Germany, to the straw palliases, in the houses of the rich, forms a most comfortable couch, and is prescribed by the faculty for the young and the delicate of all conditions.

table. Thus the pervading principle of the institution, the domestic association, not of one large but of several small families, is carried out even in their meals, and the presiding father of each family is enabled to note, and if needful reprove, the appearance of disorderly behaviour in the small circle; while the familiarity, ease, and freedom of a well-regulated family is not only permitted, but encouraged. Dinner over, some domestic offices, such as washing up and setting aside plates, dishes and drinking-mugs, sweeping and arranging the eating room, &c., are performed by those who act the part of servants for that week, during which time the rest play. At two, the bell again summons to work until half-past four when the vesper bread is distributed. From five to seven is, in harvest time, spent in field or garden; at other seasons, or in bad weather, alternately in the school-room or work-shops. From seven till half-past eight is play time, which in winter is very often occupied by the reading aloud of some interesting book, or by familiar and instructive conversation of the teachers with their respective families. A quarter of an hour is devoted to evening worship. Then follows supper; and before nine all the young (the mere children earlier) are in bed. No conversation whatever is permitted after entering the sleeping apartments, which are large, airy, and generally furnished with cross lights, for the more rapid and effectual purifying of the air by admitting a current. Each sleeping-room contains thirteen beds, arranged thus:

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that of the teacher occupying the centre. The beds are furnished with mattresses and bolsters of sea grass, linen sheets, and one or more woollen coverlets, as the season demands. They are uncurtained, placed about two feet apart, and a night lamp is always burning, to enable the teacher to discover at once, the occasion and occasioner of any noise which may occur in the night."

"The nature of the mental instruction varies, of course, with the previous attainments and capacities of the pupils. It embraces, however, reading, writing, arithmetic, geography, sacred and profane history, a popular course of natural history, and when any talent is shown for them, drawing and instrumental music. Singing forms, on principle, a constant and not unimportant engine of educational improvement. On this subject, Candidate Wichern expresses himself thus strongly, in his twelfth annual report:

"One branch of instruction remains yet to be noticed, viz., singing, which, though the last named, is not the least effective aid to our correctional efforts. Seldom does a child enter our house without bringing with it a store of those impure popular songs, which, to the destruction of our youth, are hawked so cheaply and so lavishly through the streets of our large cities, and which, though bearing the title of 'new,' are as old as the sins they always foster and often teach, and hence they find a ready echo in the depraved human heart. The purifying and renewing of the latter will be facilitated by substituting new, pure songs, expressive of those innocent and holy reflections which reign in heaven, and may flourish even on earth. The human heart naturally longs for musical expression to both its joys and sorrows, and it ought to be furnished with legitimate modes of gratifying this desire. Hence they greatly err who lament (sometimes in mockery, sometimes from misinformation,) over the eternal psalm-singing of the Rauhen-haus in Horn. It is true, that sacred music is not only practised in our morning, evening, and Sunday devotions, but that considerable pains are bestowed to perfect the taste for, and execution of, this highest style of music, by teaching the young people to sing in parts. But we are so far from either advocating or acting on the principle that other music is sinful, that we have actually collected and published a book of songs, of which not only our own inmates, but others may innocently avail themselves, whether at work or at play. The beauties of nature, the stirring love of country, the tender affections of home, even the mournful just, may be versified, so as innocently to give vent to the exuberance of youthful spirits, and will fill the place of the impure, the low, and the corrupting to which they have been habituated." In another report, Candidate Wichern says: "I must again refer to the effect of music, especially vocal music, on the young inhabitants of this asylum. It has repeatedly occurred, particularly on their first entrance, that several of the bigger boys (once the very youngest among them) burst out into uncontrollable weeping during the singing at morning worship; and the deep impression will long be remembered which was made by our being forced to relinquish the singing altogether, on account of the general emotion it created. The melody (for they can scarcely be supposed acquainted with the words of spiritual songs) seems to touch some hidden chord in their hearts, and soften the induration produced by sin. Singing lightens their work, singing elevates their play; and the pure thoughts and holier images conveyed to their minds by the words they here learn, not only displace evil thoughts and words for the moment, but supply a harmless stimulant and vent for that

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therefore had we nothing but the Reading of it, and that by a bad man, a holy soul may profit by it.

Direct. 16. Mind not so much the case of others present as your selves: And think not so much how bad such a one is, and unworthy to be there, as how bad you are your selves, and unworthy of communion with the people of the Lord, and what a mercy it is that you have admittance, and are not cast out from those holy opportunities.

Direct. 17. Take heed of a peevish quarrelsome humour, that disposeth you to carp at all that's said and done, and to find fault with every mode and circumstance, and to effect a causeless singularity, as thinking that your own wayes and words and orders, are far more excellent than other mens: Think ill of nothing out of a quarrelsome disposition, but only as evidence constraineth you to dissent. And then remember that we are all imperfect, and faulty men must needs perform a faulty worship, if any. For it cannot be better than the agent.

Direct. 18. When you meet with a word in a Sermon or Prayer, which you do not like, let it not stop you, and hinder your fervent and peaceable proceeding in the rest; as if you must not joy in that which is good, if there be any faulty mixture in it. But go on in that which you approve, and thank God that pardoneth the infirmities of others as well as your own.

Direct. 19. Conform your selves to all the Lawful gestures and customs of the Church with which you joy. You come not thither to shew the Congregation, that you are wiser in the circumstances of worship than they, nor needlessly to differ from them, much less to harden men into a scorn of strictness, by seeing you place Religion in singularities in lawful and indifferent things. But you come to exercise Love, peace and Concord, and with one mind and mouth to glorify God. Stand when the Church standeth; sit when the Church sitteth; kneel when the Church kneeleth, in cases where God doth not forbid it.

Direct. 20. Take heed of a customary, formal senseless heart, that tolerateth it self from day to day, to do holy things in a common manner, and with the common dull, and careless mind: For that it is to profane them. Call in your Thoughts when they attempt to wander; stir up your hearts when you feel them dull. Remember, what you are about, and with whom it is that you have to do, and that you tread on the dust of them who had such opportunities before you, which are now all gone, and so will yours. You hear and pray more than your lives; Therefore do it not as in a jest or as asleep.

Direct. 21. Do all in faith and hope: Believe what you may get of God in prayer, and by an obedient hearing of his word. Would you not go cheerfully to the King, if he had promised you to grant whatever you ask? Hath not God promised you more, than Kings can give you? Oh it is an unbelieving and despairing heart, that turneth all into dead formality. Did you but hope that God would do all that for you, which he hath told you he will do, and that you might get more by prayer than by your trades, or projects, or all your friends, you would go to God with more earnestness and more delight!

To be continued.

## RELIGIOUS SOCIETIES.

From the Southern Churchman.

Under this head the CHRISTIAN WITNESS makes the following observations, which it is well to copy as an indication of Public sentiment in the Church. A quotation which appears in it, is part of an article already published in our paper, but it is not long and is worth repeating. The remark that we have already enough of Societies in the Church, seems to indicate what we have always supposed, that the editor has judged too much of the wants of the Church at large, by the state of things in Massachusetts, and other Northern Dioceses, where provision has been made to some extent, for the publication and circulation of Sunday School and other books suitable for Episcopal Schools and families. Judging from the views now expressed, we suppose our brethren in Massachusetts, would find a new Society needed, if they had only that alternative, or to send their orders to No 20 John-street, New York.

The Christian Witness says:—  
"Our attention has been called to this subject, by a paragraph in the last number of the Protestant Churchman, giving an account of the doings of one of these 'voluntary associations.' The General Episcopal Sunday School Union is not responsible, so far as we know, to any Convention of the Church. They print and they publish just such books as they please. It has hitherto professed to be a general institution, on the ground that churchmen, who entertained different views, were members of it, and were represented on the Executive Committee, so that the publications should be preserved from having the hue of a party character. It appears that at a late meeting of the members of this Society, they struck from the list of the Executive Committee the name of the Rev. Dr. Whitehouse and Rev. Messrs. Jones, Jackson, and Lewis. This was, no doubt, the 'free voluntary act and deed' of men who do not sympathize with these very respectable Presbyters of the Church. This is the exercise of the voluntary principle with a vengeance. We have been opposed to the increase of societies in our communion, because we

were of the opinion that we had enough already; but it is the way they are to be managed, we shall begin to think that we have quite too many. If these brethren have done anything to show that they are incompetent or unworthy, let it be known. But if they are thus expelled from office, without any such cause, verily it is like the exercise of episcopal power, in administering discipline upon Presbyters, whose characters are above reproach, for fear that they will do wrong if left alone.

"The truth is, that the men who talk most against voluntary societies, will have them, and use them, when it suits their purpose, with quite as much freedom and zest as those who are more consistent.  
"Church Union Societies' have been recently formed in England. The English Churchman, which represents the extreme Purseite party of England, and whose sentiments are so zealously re-echoed in this country, comes heartily into the measure of these 'voluntary associations,' and earnestly recommends them in the following language:—  
"Although, as our readers know, we have never been advocates for societies which interfere with or obscure the functions of the Church, yet seeing that societies and associations, of all kinds, are a 'great fact'—a most practical one—in the present day, we feel inclined to hail the societies in question as a promising sign, and we anticipate much benefit from their establishment. A society formed of clergy and laity, for the defence of the Church, is exactly in accordance with the present development of the Church's spirit, and it has this one unspeakable advantage; it gathers or at least it affords facilities for gathering to the Church's aid, the zeal, talent, energy, and enterprise of its most faithful sons. It combines, besides, independence of action with unity of purpose. It brings out individual exertion, and deepens the sense of individual duty and responsibility, without exposing persons to the most painful depression, arising from a sense of isolation, and want of sympathy. It supplies direction, guidance, facilities, stimulus, while it inspires a resolute, hopeful temper and energy, and gives force and activity to our convictions of duty."  
"We hope we shall hear no more whining cant about the heresy and schism of 'voluntary associations.'"

"THE REFUGEE SCHOOLS IN GERMANY.  
From an article in 'Evangelical Christendom.'  
Candidate Wichern is the Superintendent of the 'Horn Rauhen-haus' near Hamburg.  
The following is the account given of the day's division, by Candidate Wichern, in his report for 1836, in which, after twelve years' experience, he has not seen necessary to make any essential alteration.  
"In summer the great bell is rung at half-past four, and all rise up at its first stroke, dress, and after a short prayer, offered up by each teacher with the children, the work of the day begins. Each makes his own bed; after which the boys proceed to the pond, to wash, or bathe and swim. Next comes the sweeping out of the rooms, the carrying of water, tending of cattle, and other household works, to which a certain number are in rotation appointed weekly, and the time in which they are so employed is spent by the others in recreation. From six to seven is occupied by a lesson in reading and writing on alternate days. At seven, breakfast is served, consisting on week-days of porridge and milk, which is on Sundays exchanged for bread and milk, in order to spare the cook on the Sunday morning. After breakfast, for which half an hour is allowed, the bell rings for family worship, when each family (the Rauhen-haus already contained four families of twelve each), Bible in hand, and under the leadership of its teacher, proceeds to the prayer-hall, (Betsaal,) where every member of the household assembles. The reading of the scriptures, with a simple exposition and application, prayer and singing, generally lasts, but never exceeds, an hour. 'Jesus Christ, the same yesterday, to-day, and for ever,' who is made of God into us wisdom, righteousness, and complete redemption, is the foundation pillar, on which rests the whole building of our domestic devotion, whatever form it may take, in order to meet the peculiar spiritual necessities of our young inmates. After a short interval, a lesson in Bible history is given either by me, or one of the assistants, if I am engaged with those who are preparing for confirmation, which lasts till half past nine. Each pupil then receives a slice of home-made bread, and at the signal given by the ringing of the great bell, all repair to the field, the garden or the work-shops, and set themselves to learn or to prosecute, under the eye and direction of the different assistants, whatever labour or handicraft has been determined on for them. Field and garden work, of course, do not admit of choice, but trades are always determined by the boys' own predilections. At one o'clock, the great bell warns the busy hands to stop work, and prepare for dinner. Table laying is quickly accomplished by those whose week it is, and at another toll of the bell, two table waiters, out of each family, proceed to the kitchen to receive the smoking portions, for their common family

"The dinner is varied on the different days, but generally consists of soup, vegetables, and boiled fruits with meat twice a week, besides festival days; besides which, an average allowance of one pound and a half of rye bread is made for each, per day. Supper consists of some preparation of milk, or a farinaceous mess to which milk or treacle is superadded. Water, except when otherwise appointed by the medical attendant, is the only beverage known in the household, nor is any distinction of fare made in respect of teachers and pupils.

"This product of the Baltic, which is preferred all over the north of Germany, to the straw palliases, in the houses of the rich, forms a most comfortable couch, and is prescribed by the faculty for the young and the delicate of all conditions.