

### THE RELEASE.

There is a burst of joy in heaven amid the angel band,  
And the heavenly harps are ringing, through all that  
happy land,  
Fling wide the radiant portals, another soul is come—  
Another weary wanderer is anchored safe at home—  
Where is the languid footsteps—the pallid cheek and  
brow—  
The marks of pain and sorrow traced on his path below?  
The glorious light of heaven is flashing o'er his face—  
And his parted lips are moving in a song of love and  
praise—  
His earthly cares are over—his earthly labours done—  
And a crown of joy immortal—the crown of life is won.  
*From an Obituary in the Southern Churchman.*

### MINISTERIAL ZEAL.

[The Sermon of which the following extract forms the greater half, considers the text Gal. iv. 18, under the four heads of 1. The nature of ministerial zeal, 2. the sphere of its exercise, 3. its duration, and 4. its benefits. The extract treats of the first two of these divisions.]

It is an established principle in arts and arms, that whatever profession a man chooses, he can expect little success, if he enters it with the feelings of indifference and unconcern. "The soldier, the painter, the sculptor, the orator, may be pushed on to a certain point by interest or accident; but if he is to move in any regular course of eminence and reputation, he must be impelled by an ardour not dependent on extraneous support. The main spring must be within."

And if this be true of the inferior concerns of life, how much more forcibly does it apply to the higher and more difficult matters of our salvation! It is not a trifling or an easy undertaking for us, as individuals, to make our calling and election sure. The uniform tenor of the Scriptures is calculated to convince us, that the whole soul must be put into the work; and that it must be the paramount object of our industry and affection, or we shall never succeed. We must strive, as if with an unremitting and anxious agony, to enter in at the strait gate. We must run, with the ardour and determination of the racer in the Olympic games. We must fight the good fight of faith. We must endure the spiritual crucifixion of the flesh; and for the high and blessed object of winning Christ and being found in him, we must be willing to suffer the loss of all things, and to count all things but dross for the excellency of the knowledge of Christ Jesus our Lord. And in fact, whether we look at the sacred testimony respecting faith or practice, we see at once the difficulty with which the righteous are saved; and that none can hope to gain the prize, but those who run with an unbending and determined energy.

Zeal is to religion, what the soul is to the body; and as the body without the spirit is dead, so religion without zeal is dead also.

But what must be our feelings, my Reverend Brethren, when to the matter of our personal salvation, is superadded a responsibility for the souls of our fellow-men? If, in the instance of individuals, the most correct sentiments and the most consistent creed will be unavailing, without the surrender of the affections and the active devotedness of the whole man, how much more in this! To say nothing of our prospects in the judgment day, we shall fail in the purpose of the Christian ministry without zeal.

The people entrusted to our care must see that we are in earnest, or we shall never gain their confidence. If we would convince them of sin, and be the instruments of working in their souls that repentance which is unto life, we must appear before them in the pulpit, as those who know indeed the plague of their own hearts, and are alive to the dreadful consequences of transgression. If we would bring them to the saving knowledge of Christ, we must make it evident that we feel his preciousness, and duly estimate his value. If we would effectually recommend to them the paths of holy obedience, we must speak as persons who are indeed finding the ways of wisdom to be ways of pleasantness and peace.

The dry, heartless statement even of the most consistent orthodoxy will not suffice. It might, if we had only to aim at the credible delivery of a public address; but when we have immortal souls to save; when we have to break the charm of pleasurable transgression; to speak to the dead in trespasses and sins; to contend with the prince of darkness, in the invasion of his territories, and the rescuing of his captives, we need, not only the sympathy of the Christian, but the bravery and zeal of the warrior. In fact, the whole of our ministrations must be seen to be conducted, not so much on the principle of constraint and duty, as of interest and anxiety. And love for the Saviour who is waiting to see of the travail of his soul in the enlargement of his Church; sympathy for fellow creatures, who have the interests of a long eternity at stake; and a regard for our own welfare at the appearing of Christ, are surely enough to make us zealously affected in our undertaking.

But every grace has its counterfeit; and we must not forget the necessity of a serious and constant examination into the genuineness of our principles. The Galatians were zealously affected, but not well. They laboured diligently to inculcate their views of religion; but their zeal was not according to knowledge. And notwithstanding all the advantages they possessed and the progress they had made in evangelization, the Apostle was constrained to address them in these touching terms: "Oh! foolish Galatians, who hath bewitched you, that ye should not obey the truth; before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

As there is a faith which is dead, and a hope which shall perish, and a peace which is no peace; so there is a zeal which degenerates into bigotry, passion, or fanaticism. The Church of Christ has in all ages been exposed to, and endangered by, these spurious productions. Witness the bloody and licentious march of Mahomet; the cruel and intolerant spirit of the Church of Rome; the "wandering stars" in Protestant Communions, which having left their proper orbit, have got into the "blackness of darkness"; and cease, not only to feel the genial influences of the Sun of righteousness them-

selves, but to reflect its rays for the benefit of others.

We must therefore "try the spirits;" and this leads me to consider in the second place,

*The sphere of Ministerial Zeal.* "It is good to be zealously affected always," says the Apostle, "in a good thing."

This part of our subject is far too extensive, to allow of more than a cursory glance at it on the present occasion. There are only two particulars, which I would beg to suggest to you:—*the importance of regulating our zeal by proper principles; and our advantages for its exercise, as the Clergy of the established Church.*

We shall not greatly err, if we regulate our zeal by a principle of love, and by a principle of conformity to our Saviour's example. Our zeal must undoubtedly be grounded in knowledge; and our knowledge must be obtained from the Scriptures; but this will not of itself suffice; since we see every day, that all religionists, however wild and extravagant their proceedings may be, profess to appeal to the inspired volume as their authority. There must be a divine and gracious influence upon the heart; an influence of love: of love to our God and Saviour; and not only to Him, but our fellow-men; for without the latter, we may fancy that we are doing God service, even when we are guilty of the greatest cruelty and injustice to our neighbour. And moreover, there must be a daily study of the Saviour's example. With a zeal that even consumed him, he was meek and lowly in heart. With an abhorrence of error, such as the Deity alone can feel, he had the sympathies of a brother towards a fallen and an offending world, and he wept over their perverseness. He came not to judge mankind; not to destroy men's lives, but to save them.

We hesitate not then to say, that regulated by these principles, our zeal will be kept within its proper sphere. Had the disciples been thus influenced, they could not have imprecated fire upon the Samaritan villagers; nor could Peter have cut off the right ear of the High Priest's servant. They would rather have partaken of Abraham's spirit, and interceded for mercy on behalf of the offenders. It thus influenced, neither the Papal nor the Mahometan power could see it to be their duty to pursue a system of terror and destruction, which may seem indeed to advance a party by swelling its numbers; but which, as it neither convinces the judgment, nor sanctifies the heart, is as devoid of glory to God, as it is of benefit to man. If thus influenced, all the controversies which distract the Christian community, would be divested of that temper, which tells the spirituousness of the zeal which pervades them; and appear in the only legitimate garb—that of *love*. So much then for the principles of zeal. And if they have indeed taken root in our hearts, we shall naturally inquire how we are situated for its exercise; and here suffer me to point out our advantages, as the Clergy of the established Church. Let me not be understood to draw any insidious comparisons between our own communion and others. I am sure that he is not a worthy member of it, who feels not for it a paramount regard and affection; but the interests of our Church will be best subserved, by our individually aiming at a hearty participation of its spirit and a uniform discharge of its duties; and not by a bigoted and unmeasured outcry against the errors of other denominations.

But the more we consider our situation as the Clergy of the Church of England, the more we must be convinced, not only of our advantages for the exercise of our zeal, but of the unfaithfulness of neglecting it. For are we called upon to be zealous in our preaching? Let us turn to the Homilies as our models; and see the energy and life which pervade them. They exhibit no cold and uninteresting statements of truth; but uniformly direct themselves to the heart and conscience. How bold and energetic is their statement of the misery and condemnation of man; of the salvation of mankind by only Christ our Saviour; of the nature of Christian faith, and the necessity of good works! It is impossible that the liveliest zeal should wish to surpass their language.

Are we called upon to be zealous throughout the whole of the Christian Ministry? Let us turn to the Ordination Service; and there, not only see what our Church requires of us; but (Oh solemn thought!) be reminded of our vows! We are there directed to have in remembrance, to how "weighty an office and charge we are called: that is to say, to be Messengers, Watchmen and Stewards of the Lord; to teach, and to admonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world; that they may be saved through Christ for ever." We are there directed "to see, that we never cease our labour, our care and diligence, until we have done all that lieth in us, according to our bounden duty, to bring all such as are, or shall be, committed to our charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us, either for error in religion, or for viciousness in life." And we have there pledged ourselves, to "be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole;" and "to be diligent in prayers and in reading of the Holy Scriptures;" and moreover, "to be diligent to frame and fashion our own lives and our families according to the doctrine of Christ." Now amidst such requirements as these on the part of our Church, is it possible that any, even the most contracted spheres of labour, can be free from the obligation of an unceasing and zealous abounding in the work of the Lord?

Nor is this all. That charity which begins its operations at home, is expected in these eventful days, I had almost said, by the common consent of all professing Christians, to extend itself into foreign lands; and who that is alive to the glory of the Redeemer and the value of salvation, will not feel an anxious interest in Missionary undertakings? The founders of our Church were not so circumspect as to be able to engage extensively in this hallowed work; but while they teach us in our admirable Liturgy to pray, that God would "make known his saving health unto all nations," and

"have mercy upon all men," upon "all Jews, Turks, Infidels, and heretics;" and while they expect the Clergy to "seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world;" we see at once that they were actuated by a spirit of Missionary zeal, and that that zeal must operate in us according to our opportunities. The founders of our Church could not foresee the necessities of after ages, and prescribe minutely the channels through which Christian charity should flow: a latitude therefore must be granted for that diversity of judgment and sentiment, which are inseparable from our present state of imperfection: only let us take care, that while we engage in nothing to the injury of that Church which we are pledged to uphold, we possess her spirit of benevolent solicitude for the wants of a perishing world. And blessed be God! these are days in which the Church of England is not the last in the recognition of Missionary obligations. And if Christ is only preached, let us heartily rejoice therein; and may the time soon come, when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."—*From a Sermon preached in 1825, at the primary visitation of the Lord Bishop of Chester (Right Rev. C. J. Bonfield, D.D.) by the Rev. W. Carus Wilson, Rector of Whittington; published at the request of the Bishop and Clergy.*

### THE MISSION IN THE GREEK ISLAND OF SYRIA.

*Journal of the Rev. F. A. Hillner, Missionary of the Church Missionary Society.*  
THE SCHOOLS.  
*Their General Condition.*

Jan. 14, 1845.—The condition of our School Establishment continues to be, on the whole, satisfactory, and gives much cause for thankfulness to God; especially as Mr. Sanderski and the Teachers, as well as myself, are still permitted freely to teach the pure truths of His Gospel to the children. Most of them understand the word spoken, and are generally, especially the female scholars, attentive to it.

July 5.—Our Schools are in a prosperous condition. Mr. Sanderski and I give Christian instruction to the children nearly every day in the week; beside which the children read the Scriptures in different classes, and commit portions of them to memory. We give away, and sell, the Holy Scriptures, and books from our presses, without meeting the least obstruction in any part of our work.

*Celebration of their Fifteenth Anniversary.*  
May 3.—We solemnized privately, but with sincere gratitude to God, and much in our usual manner, the Fifteenth Anniversary of our School Establishment. I went first, with Mr. Sanderski, to the department of girls, all of whom were assembled in the large room of the Middle School, and with whom we sang a hymn of praise; after this, the first Mistress read aloud the 34th Psalm, and I then closed with a suitable prayer, and the singing of a Doxology. Proceeding next to the Boys' School, all was conducted nearly in the same simple manner. I, at the same time, silently raised my heart, in humble gratitude to the Lord, asking Him for His farther protection and blessing.

*The Annual Examinations.*  
July 21.—To-day the boys of our Hellenic Schools were publicly examined; the Governor, the Demarch, and the Ephori, being present. All the scholars were individually examined in Ancient Greek, the History and Geography of Greece, Arithmetic, and Sacred History.

July 25.—This morning the Examination of the Female High School took place before the same Authorities. This School is divided into three classes: all the scholars were examined in Ancient Greek, and were, with the exception of a few who had been negligent, praised by the Governor and the Ephori, for their progress. The third class, the highest, then exhibited their progress in the French language. Some of the girls answered the questions of the Teachers with the greatest readiness. Specimens of needlework and embroidery— which, on account of the great diligence and ability of the Teacher, were this time of a distinguished character—were next exhibited, and then the writing of the girls, and copies of drawings, were inspected, and found to be praiseworthy.

July 26.—The Examination of the girls, two members of the School Commission being present, was continued in the remaining branches: as, Sacred History, Geography, History, and Arithmetic. The results of these Examinations were pronounced to be highly satisfactory, and caused me much joy and encouragement.

Aug. 7, 1845.—The Governor and the Demarch, as usual at the close of the Half-yearly Examinations, expressed their high satisfaction and thanks for the benefits derived from our Schools.  
*Facilities for the Distribution of the Scriptures and other Books.*

Jan. 28.—I meet with many opportunities for the disposal of the Holy Scriptures and other good books, especially among the rising generation.

March 29.—I forwarded to the Public Boys' School in the Ipsariot quarter 15 New Testaments, of the new edition printed at Athens. This was done at the request of the Teacher, who intends to use the Testament as a Class Book in his School. The Greeks generally prefer editions of the Scriptures printed in Greece to those printed in London or America. I also disposed of a number of other Christian Books to different individuals in Syria. Scarcely a day passes wherein I have not opportunity to dispose of some good books or Scriptures, either in the Schools or elsewhere.

April 22.—I forwarded 70 copies of the Holy Scriptures and other good books to some Schools in Crete. This Island now depends, as the Rev. G. Benton has left it, almost entirely on Syria for its supply of Christian Books and School Books in general.

July 9.—I to-day received notice that seven large cases, containing 1000 Ancient-Greek Testaments, are on their way to Syria. I am rejoiced to think that these Holy Scriptures, before destined to be used as waste paper, have been rescued from their ill fate, and will now come to Greece, where they can be widely distributed, and, as I hope, beneficially used. It is my sincere desire, and shall be my hearty endeavour, to dispose of them in the most proper manner. May the Lord grant His blessing to this undertaking!

Oct. 23.—Scarcely a day passes without my having manifold opportunities for the disposal of School Books and Scriptures, either to the children of our establishment, or to other Schools and persons.

*German and English Services—Grant from H. H. Government toward a British Chapel.*

Feb. 13.—Our Protestant circle has lately increased; and with pleasure I record that, for some months past, our Public Services on the Lord's-day have had a regular and full attendance. It is my heart's desire and endeavour that our small number of Evangelical Christians here may become increasingly a *saecula vita* to the Greeks, who observe our walk, and to whom we are called to become helpers to their eternal welfare.

March 23.—I held the Services, at both of which there was a good attendance. In the morning the number was 29; there being, among the hearers, one of our Greek Female Teachers, with her mother, and two other Greeks, beside the Masters of the four English vessels now in the harbour. At the Evening Service there was another Greek present. To have 41 hearers at the two Services is a rare and cheering occurrence. In the evening, Messrs. Sanderski and Henning came, with their wives and some other friends, when we sang some hymns, and had useful and religious conversation.

March 30.—I preached to my English Congregation from Luke xvi. 31. There were several sailors present from one vessel, and a captain, with his wife, from another. In the afternoon Service I addressed my German hearers from John xx. 29. Comparing the present attendance at Divine Worship with that of former years, I must consider it to have been encouraging during the last six months.

Oct. 16.—After having finished my Biblical Lessons with the girls, I went to R. Wilkinson, Esq., the British Consul, by whom I was informed that he had just received an answer from the Earl of Aberdeen, to the effect that the British Government had granted £500. in aid of the erection of a British Chapel at Syria.

*Celebration of Good Friday by the Greeks.*

April 25.—Good Friday of the Greeks. Our Schools are closed for a few days on account of the Greek Easter. I this evening went to the Greek Church. Even the outer courts, which are spacious enough, were crowded to excess. At the close of the Service, a likeness of the crucified Saviour was carried round the Church with great pomp and ceremony, followed by the Bishop and all his Clergy. To this likeness, during its progress, the deepest veneration was paid by the greater part of the multitude. I thought it was merely a picture of Christ; but a Greek standing by helped me out of my ignorance by telling me that it was a massive figure formed of wax. I do not understand how the Greeks, who allow only pictures in their worship— unlike the Roman Church, which allows graven images also—could consider this to be in unison with the doctrines of their Church. I was surprised by a Greek, who had been present, asking me whether I had seen the idol!—*Church Missionary Record.*

### INFANT SCHOOLS.

*Testimony by Joseph Fletcher, Esq., Her Majesty's Inspector of Schools.*

In the twenty schools under teachers trained at the Home and Colonial Society's Normal Seminary, the ideas of organization, method, and instruction, are such as have already been described in outline, and are carried out to an extent varying with the capacities, education, aptitude, and amount of training possessed by each teacher, and with the amount of aid afforded to each, whether by an older child, or by a paid assistant. In nearly all, the classification is practically carried to the extent of placing under a separate course of management and instruction, 1. The "babies" under three years of age; 2. The infant children from three to six or seven; and 3. The "juveniles," from seven to nine or ten, where there is such a class. At the Darlington, Craggesshall, and Wycliffe Chapel Schools the "babies" have a separate room, as at New Malton; and at all the schools, they enjoy more frequent access to the play-ground than the rest of the children. In some, where there is no separate room for them, they have nevertheless their own little gallery, commonly curtained off from the rest of the room, except during the time of the singing, and physical exercises; and the amount of cheerful order which can, without effort, be made to prevail among them (infants as they truly are), by their little minds constantly occupied, under a kindly sense of obedience and duty, is very remarkable.

The good effects of an infant school training are readily perceived in schools for older children, to which which those who have been subject to its best influences have been transferred. Well combed hair with wits as orderly, open countenances with gentleness of demeanour, show forth the praises of their former teachers, amidst the general roar of many a British School, collected from the kitchens of the dames, and from the disorder of the streets or even the home. That their appearance should challenge notice is a fair indication of the comparatively limited progress that has yet been made in the infant education of the poor. More teachers and more means are wanting in every direction; for the success of the existing schools, under all their imperfections and disadvantages, shows that the mass of the population has declared in their favour. It must not be supposed, however, that all who leave them are possessed of even the little arts of scholarship exhibited in their highest classes. To read an easy little narrative lesson, have the first notions of numbers, and be able to write on a slate, is a high standard of accomplishments for the greater number on leaving. And so far from the children who enter British and National Schools being generally possessed of this amount of instruction, it is bare justice to the teachers in them to assume that the children put under their charge have, as a whole, been totally neglected, until the time of their entering within the walls of these institutions.

### CONFESSION AND ABSOLUTION IN THE CHURCH OF ENGLAND.

Hartlebury Castle, Nov. 17, 1846.

Rev. Sir,—Before I reply to your letter of the 12th inst., which I understand you propose, with my consent, to make public, I must supply an omission in it, which I think necessary for my own

justification as well as yours. You should have noticed the false report published in the newspapers, that in consequence of the statements made to me, I had suspended you from the exercise of your ministerial duties in Leamington. Such a suspension, founded upon *ex parte* statements, without allowing you the opportunity of contradicting or explaining them, would have been an act, not only illegal, but tyrannical; and I am glad to have the opportunity of stating, in the most explicit terms, that it never took place. Ever since I received the statements in question, we have been engaged in a correspondence with reference to the charges against you contained in them; and you very properly and voluntarily pledged yourself to me, that, during the progress of such investigation, you would abstain from the discharge of any ministerial functions within the diocese.

In commenting upon the matters contained in your letter, I am quite willing to receive, as sincere, your assurance that "you have not any thought, purpose, or intention, in your heart, of leaving the Church of England for the Church of Rome, or of beguiling any soul away from our own fold to the Church of Rome, or any other communion"; but, while I acquit you of any such intended apostasy from the faith in which you were baptized, and of any such unfaithfulness in the discharge of your duties as a minister of that faith, I cannot acquit you of considerable indiscretion in the discharge of those duties. That you never intended to beguile others from our own fold to the Church of Rome I cannot for a moment doubt, after the solemn assurance to this effect which you have given me,—but I allow me to remind you, that it is very possible for a clergyman to keep his teaching within the strict letter of our Articles and Canons, and yet, by insisting chiefly upon those points in which we may be supposed to approach towards Rome, and leaving entirely out of sight those in which we differ from her, to dispose the minds of his people, insensibly, to consider the differences between the two Churches as immaterial, from whence it is an easy, and almost necessary inference, that separation from the Church, with whose doctrines we thus agree in all essential points, must partake of the nature of schism. I have always thought that certain ambiguous phrases were retained in our Liturgy for the purpose of conciliating the Roman Catholic converts at the time of the Reformation; but when these ambiguous phrases are compared with the whole tenor and spirit of our excellent Liturgy, it is impossible to doubt that our Reformers were, in the strongest possible degree, opposed to the errors and abuses of the Roman Catholic religion. It becomes, then, an act of indiscretion in any minister of the Established Church to dwell almost exclusively, and perhaps without qualification or explanation, upon these slight traces of our by-gone opinions which may certainly be found in our Prayer-book, and to leave unnoticed the great Protestant doctrines of justification by faith, (as modified and explained in the Articles of our Church,) the sufficiency of the Holy Scriptures for salvation, and the spiritual sense in which the terms, "This is my body," and "This is my blood," are to be understood in the Sacrament of the Lord's Supper.

So with regard to confession: our Church, in the invitation to communion, certainly recommends those "whose consciences are burthened, to open themselves to some discreet and learned minister," but it is equally certain that it discourages the practice of private confessions, except in such cases of burthened consciences. This appears, as I before stated to you, from the omission in the second prayer-book of Edward the Sixth (which only is our guide at the present day) of those words which originally stood as part of the Rubric immediately antecedent to the form of absolution, directed to be used in the service for the Visitation of the Sick. "And the same form of absolution shall be used in all private confessions," which words occur in the first Prayer-book of Edward the Sixth, but were *designedly omitted* in the second. But, besides, no one can be acquainted with the history of the Reformation, without being aware that the abuses of private confession were among the principal causes of it; and it cannot, therefore, be supposed that our Reformers intended to sanction a practice which, in their estimation, had been so fruitful of baneful consequences as to justify such a division in the Church. When, therefore, a clergyman, on the strength of a passage in the invitation to communion to which I have referred, holds a sort of private-confessional in his own house, and admits thereto young females, however careful he may himself have been distinctly to avoid any allusion that could be a cause of offence, yet he thereby opens a door to a practice, in which indiscreet or ill disposed persons might teach others evil hitherto unknown to them, by questioning them upon those points which have justly given such umbrage in the practice of the Roman Catholic Church; and, in so doing, he must surely be considered guilty of indiscretion.

So in regard to the *exalta questio* of transubstantiation; if a clergyman, founding his teaching upon the passage in the Catechism, that the "body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," instructs his people, without qualification or explanation, that when they eat the bread and drink the wine, they actually eat the body and drink the blood of their Saviour, he conveys an impression which, perhaps, he may not have intended; but the result of which is the persuasion, on the part of his hearers, that our doctrine upon this point is so nearly akin to that of Rome, that he who admits the one may, without inconsistency, admit the other. You say that you receive this doctrine as explained by Bishop Ridley, and, if you always preached it with the qualification and explanation which he uses in the passage to which you refer, you would have nothing to approach yourself with in this respect; but if you have been wont (as I know is the custom of some clergymen) to preach the doctrine of the body and blood of Christ being in the Sacrament of the Lord's Supper simply and without explanation, you have conveyed a false impression to your hearers of the doctrine on this head entertained by our Church, and have been guilty of the indiscretion of thereby rendering perversion to Rome, on the part of those among them who might be weak and unstable, more easy to them.