

The Church.

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Poetry.

WILD FLOWERS.

Beautiful children of the woods and fields!
That bloom by mountain streamlets 'mid the heather,
Or into clusters, 'neath the hazels, gather—
Or where by hony rocks you make your beds,
And sweetly flourish on through summer weather—
I love ye all!

Beautiful flowers! to me ye fresher seem
From the Almighty hand that fashioned all,
Than those that flourish by a garden wall;
And I can image you, in a dream,
Fair, modest maidens, nursed in hamlets small—
I love ye all!

Beautiful gems! that on the brow of earth
Are fixed, as in a queenly diadem;
Thought lovely ye, and most without a name,
Young hearts rejoice to see your buds come forth,
As light erebelle into the world came—
I love ye all!

Beautiful things ye are, where'er ye grow!
The wild red rose—the speedwell's peeping eyes—
Our own blue bell—the daisy, that doth rise
Wherever sunbeams fall or winds do blow;
And thousands more, of blessed forms and dyes—
I love ye all!

Beautiful nurslings of the early dew!
Fanned in your loveliness by every breeze,
And shaded o'er by green and arching trees;
I often wish that I were one of you,
Dwelling still upon the grassy leas—
I love ye all!

Beautiful watchers of the night ye wake!
The evening star grows dim and fades away,
And morning comes and goes, and then the day
Within the arms of night its rest doth take;
But ye are watchful where'er ye stray—
I love ye all!

Beautiful objects of the wild-bee's love!
The wild-bird joys your opening bloom to see,
And in your native woods and wilds to be,
All hearts, to nature true, ye strangely move;
Ye are so passing fair—so passing free—
I love ye all!

Beautiful children of the glen and dell—
The dingle deep—the moorland stretching wide,
And of the mossy fountain's edgy side;
Ye o'er my heart have thrown a loving spell;
And through the worlding, sorrowing, may desire—
I love ye all!

THE EARLY COLONIAL CHURCH.

(From the British Magazine.—Continued from "The Church" of April 4.)

As the mode of their first settlement serves in a great degree to account for the comparatively slight hold which the church has retained on the American States, it may be as well briefly to refer to the origin of two other plantations.

Maryland—so called in honour of Henrietta Maria, consort of King Charles I., was first colonized by Lord Baltimore, a Roman Catholic, who, anxious to escape from the popular odium which attached to his communion, obtained from the King a grant of land on the two sides of Chesapeake Bay; and accompanied by about 200 persons, mostly of good families, formed there a new settlement. An act of their assembly gave "free and unlimited toleration for all who professed the Christian Religion," and, in consequence, the colony, which was at first wholly Romanist, soon lost its exclusive character. Mr. Burke, speaking of the Church of England, in Maryland, says, "here the clergy are provided for in a much more liberal manner, [than in Virginia,] and they are the most decent and the best of the clergy in North America."

Pennsylvania—originally colonized by the Dutch and the Swedes, was granted by a charter to William Penn, in 1680, and became the new home of a sect which arose in the early part of the seventeenth century. Quakers. This body, following the doctrine of their founder, George Fox, would admit neither of civil rank nor spiritual function. Their simple apparel was the "inward light." They were thorough-going democrats, both in politics and religion. Proclaiming a universal toleration and the equality of all men, they attracted to their settlement persons of the most different and incompatible creeds, as well from Germany as from England.

Thus, then, of four important and extensive provinces peopled from our shores during the seventeenth century, three were settled by colonists hostile to the church of England; Massachusetts by Puritans; Maryland by Romanists; and Pennsylvania by Quakers. No wonder, therefore, that America exhibits such a fearful preponderance of non-conformity. The fruit which has ripened is the natural produce of the seed which was sown. And while new societies were forming themselves on the other side of the Atlantic; what was the condition of our communion in those countries? Not a single church existed in the whole of the New England settlements till the year 1678, when, upon an address from several of the inhabitants of Boston, the Lord Bishop of London (Dr. Henry Compton) prevailed upon King Charles II. to give orders for the erection of one in that town, and King William III. was afterwards pleased to settle an annual bounty of 100*l.* for the endowment of it.

The same Bishop, finding by inquiry that there were not at that time more than four Episcopal clergymen in the whole continent of America, made proposals to the several colonies to furnish them with chaplains, and receiving from them encouragement, induced King Charles to allow to each clergyman or schoolmaster that should go over the sum of 20*l.* for his passage. He procured also from his Majesty the gift of a Bible, Prayer-book, the Articles, Homilies, and Canons for each parish, to the value of 1200*l.*—Soon after the erection of a church at Boston, one was built by the people at Rhode Island, and "Colonel Fletcher, the Governor of New York, induced the Assembly to set out six churches, with allowances from forty to sixty pounds a-year for the maintenance of ministers."

In the years 1691 and 1692 the Governor and Assembly of Maryland divided the province into parishes, established a legal maintenance for the respective ministers, and memorialized the Bishop of London to send them over some experienced clergyman as ecclesiastical commissary. The person selected for this honourable office was Dr. Bray, a man highly to be honoured and had in remembrance for his zealous and self-denying exertions in behalf of the church, both at home and abroad. Dr. Bray at once set about the duties of his office, and directed his first attention to two important objects—the selection of well-qualified Missionaries, and the means of supplying them with theological libraries.

Among other Missionaries sent at this time, Dr. Bray procured and sent two men as pious and happy in their conduct as could have been found: one Mr. Clayton, sent to Philadelphia; the other Mr. Marshall sent to Charles Town. Neither found at their entrance above fifty of our communion to make their congregation; and yet within two years the congregation at Philadelphia, the metropolis of the Quakers, was increased to 700, and that at Charles Town to near as many. A church, too, was built in both places. Both of these excellent missionaries died about two years after their arrival, of diseases caught in visiting the sick.

So disinterested was Dr. Bray in the acceptance of the office of Commissary that he was actually compelled to sell his effects, and raise money on credit, to pay the expense of his voyage to America. He

sailed in December, 1699, and reached Maryland in the following March; thus taking three months for a voyage which is now accomplished in less than a fortnight. While there he promoted in various ways the interests of the Church, and was ultimately induced to return in order to gain the royal assent to a bill for its orderly constitution—an object in which, by his perseverance and address, he was fortunately successful. On his return he renewed his proposals for a protestant congregation, or Society for the Propagation of Christian Knowledge, which he laid before the Bishop of London in the year 1697. On this plan, a society was constituted; and though at the time a charter could not be procured, yet they subsisted and acted as a voluntary society. But their number and benefactors increasing, a different constitution and more extensive powers appeared necessary for the success of the undertaking; a petition therefore was presented by Dr. Bray to King William III. for his Royal charter, and being supported by all the weight and influence of Archbishop Tenison and Bishop Compton, was graciously received by his Majesty. Letters patent under the great seal of England were granted for creating a corporation by the name of the Society for the Propagation of the Gospel in Foreign Parts. The charter bears date June 16th, 1701.

Thus a great step in the progress of the Church of England was taken. She now commenced an organized system for the maintenance of religion among her own emigrant children, and for the propagation of the gospel among the surrounding heathen. The preamble recites the twofold object for which the Charter of incorporation was granted—viz., first, to provide a maintenance for an orthodox clergy in the plantations, colonies, and factories of Great Britain beyond the seas; for the instruction of the King's loving subjects in the Christian religion; and, secondly, to make such other provision as was necessary for the propagation of the gospel in those parts.

There can be no doubt, that the main object was the scriptural care and superintendence of our own emigrant settlers. They obviously, as being countrymen, and of the household of faith, had the strongest claim, but the comprehensive charity of such men as Archbishop Tenison, Bishop Compton, and Dr. Bray, looked out of this narrow circle to the world beyond it, and gladly seized the opportunity of sending the gospel to the heathen, through the medium of our own people who had gone to dwell among them.—This interpretation of the words of the charter is confirmed by the expressed cotemporary opinions of the most distinguished members of the Society. The Dean of Lincoln, (Dr. Willis), who was selected to preach the first anniversary sermon, February 20, 1702, thus briefly explained the objects of the society:—"The design is, in the first place, to settle the state of religion, as well as may be, among our own people there, which, by all accounts we have, very much wants their pious care; and then to proceed, in the best methods they can, toward the conversion of the natives." And among the demands on the society's funds, he mentions the expense of "the breeding up of persons to understand the great variety of language of those countries, in order to be able to converse with the natives, and preach the gospel to them." Further on he adds: "Especially this may be a great charity to the souls of many of those poor natives, who may by this be converted from that state of barbarism and idolatry in which they now live, and be brought into the sheep-fold of our blessed Saviour."

Bishop Burnet, who preached the following year, 1703, lays it down as the natural order of proceeding, "in the instructing and reforming our own people."

But the early acts of the society are a still better proof of the interpretation which it put upon the charter. The following are extracts from the very first report, drawn up in the year 1704—

1. That they might answer the main end of their Incorporation, they have actually commissioned two Missionaries at a very great expense, and are soliciting maintenance from the crown for four more, who are at least wanting, for the conversion of the Praying Indians of Canada, whose souls we must be accountable for, if we neglect now to instruct them in the faith of our blessed Redeemer, when God has so wonderfully opened their eyes, their hearts, and their very tongues, so as to call to us, as those of Macedonia did to the Apostle of the Gentiles, "Come over and help us."

2. Nor has the Society turned their thoughts only on the Indians in the northern parts of the English dominions, but have sent also one Missionary for the service of the *Yocconians* Indians to the south of Carolina, who having been lately engaged in a war with the Spaniards, and every day in danger of an invasion from them, were not in a condition to receive instruction, nor was it thought fit by the Governors to trust him yet amongst them, but as soon as 'tis practicable to treat with them, there are assurances he shall leave the neighbourhood, where he is instructing many souls as much neglected as the former, the Negroes of Goosereek.

3. They have made suitable provision also for some of the Islands, those too much neglected parts of Her Majesty's territories, by a supply of two Ministers, without any charge to the people, and have otherwise supported eight more in the Islands and on the continent, in such manner as has been requested.

No sooner was the charter obtained, than the Society entered upon its duties. The first meeting was held on Friday, June 27, 1701, in the library of Archbishop Tenison, the President, and in the list of those who attended we find the Bishop of London, (Compton), the Bishop of Bangor, (Evans), Chichester, (Williams), and Gloucester, (Fowler); Dr. White Kennet, (afterwards Bishop of Peterborough), Dr. Stanhope, Dr. Bray, Sir John Chardin, Sir Richard Blackmore, Sir George Wheeler, and Sergeant Hook. Mr. Melmout, author of a well-known tract, called "The Great Importance of a Religious Life," and Mr. Hodges, were appointed treasurers, and Mr. John Chamberlayne, secretary. A common seal was ordered, and a committee named to draw up the necessary standing orders and bye-laws. The next meeting was held on the 8th of July, at the Cock-pit, to receive the report on the standing orders, the first of which related to the prayer to be used by the Society before the entering upon business; and the second, to the anniversary sermon. Other preliminary business was transacted at ensuing meetings. The members entered their names on a subscription roll specially prepared, copies of which, with a formal "authority or deputation," were given to several persons of "figure and interest," in their respective countries, to collect subscriptions in aid of the society's objects; and particular application was directed to be made to the "eminent bankers of the city of London, and especially to such of them as traded in the plantations."

Many excellent and distinguished men were almost every month elected into the corporation, which, on the 21st November, had the high honour of adding the names of Francis Nicholson, governor of Virginia, and Robert Nelson, author of the "Fasts and Festivals," to its list.

The first matter of importance bearing immediately upon its missionary character, which the Society took in hand, was an enquiry into the state of religion in the North American settlements; and painful as were the allegations of the absence of all public worship, even the abandonment of the people to "idolatry and atheism," recited in the preamble of the charter, they were fully supported by official reports from the colonies. At a meeting of the society, on the 19th September, 1701, a memorial was read from Colonel

Morris,* in which he speaks of the several townships of East Jersey as distracted by almost every variety of dissent, but with little appearance of real religion among them. The Dutch settlers of Bergen, indeed, he describes as about equally divided between Lutheran and Calvinist, and "a sober people, with one pretty little church;" but Piscataway was called the "Anabaptist Town;" from "about twenty that agree in that persuasion, the rest of the people being of all or of no religion."

Freehold consisted partly of Scotch Presbyterians, "a sober people," partly of settlers from New England and New York, who were, "generally speaking, of no religion."

Middleton, he says, was settled from New York and New England; "it is a large township; there is no such thing as church or religion amongst them; they are, perhaps, the most ignorant and wicked people in the world; their meeting on Sundays is at the public-house, where they get their fill of rum, and go to fighting and running of races, which are practices much in use that day all the province over."

At Shrewsbury there were about thirty Quakers, who had a meeting-house; "the rest of the people are generally of no religion. The youth of the whole province are very debauched, and very ignorant, and the Sabbath day seems there to be set apart for rioting and drunkenness." An attempt to settle "a maintenance for ministers," was defeated by one Richard Harshorne, a Quaker, and Andrew Browne, an Anabaptist.

The colonel describes the settlers of West Jersey in the same general terms—consisting, besides the Quakers, who were "the men of the best rank and estates," as "a hotch-potch of all religions," and the youth as being "very debauched and ignorant."

He gives the same account of Pennsylvania, and then proceeds to suggest measures to remedy this grievous state of irreligion and division. Among others, "that none but a firm churchman be sent as a governor to any of the plantations, and that no clergyman be admitted to any considerable benefice in England, before he has preached 'three years gratis in America.'"

At the same meeting of the Society, an account of the state of religion in the English plantations of North America, by Colonel Dudley, governor of New England, was presented and read.

This document, relating to the early condition of States which have, during the last century and a half, so wonderfully increased, both in numbers and wealth, will be read with interest.

An account of the state of religion in the English Plantations in North America, by Colonel Dudley, Governor of New England.

The plantations on the shore of America, as they lie from south to north, may be thus accounted:—South Carolina contains seven thousand souls, will admit and support three ministers.

North Carolina, five thousand souls. Alike, three ministers, and both stand in need of schools.

Virginia, forty thousand souls, by the Lord Culpeper, divided into about forty parishes, with an established maintenance by act of assembly, but are not sufficiently supplied; and the maintenance hurt by disuse; but will be always encouraged by Colonel Nicholson, the present governor.

Maryland, twenty-five thousand souls, in twenty-six parishes. I suppose well supplied by the care of Dr. Bray.

Pennsylvania, and the lower counties annex, fifteen thousand souls, will well support four ministers; one at Philadelphia, and one in each county, with dependent schools.

East Jersey, six thousand souls, in about seven towns and parishes. May at present support two ministers, the rest being dissenters.

New York, twenty-five thousand souls, in twenty-five towns; about ten of them Dutch, the rest English, may have about five ministers; the rest Dutch Presbyterians and English Dissenters.

Connecticut, thirty thousand souls, about thirty-three towns, all dissenters, supplied with ministers and schools of their own persuasion.

Narraganset or King's Province, three thousand souls, without any ministry, or public form of religion, may have two ministers, and might well support them.

Rhode Island and Providence Plantations, five thousand souls in seven towns, at present under a Quaker government, but might have two ministers and schoolmasters, at first subsisted from home, at least one of them.

Massachusetts, or New England, seventy thousand souls in seventy towns, all dissenters, that have ministers and schools of their own persuasions, except one congregation of the Church of England at Boston, where there are two ministers.

New Hampshire, three thousand souls in six towns, all dissenters that have ministers and schools of their own persuasion.

Province of Maine, two thousand souls in six towns, (the rest of that great province being in ten years past wasted and driven off by the Indians,) are all dissenters, and have ministers and schools of their own.

In the three last colonies and Connecticut, by an early law providing for ministers and schoolmasters, I am of opinion there are no children to be found of ten years old who do not read well, nor men of twenty that do not write tolerably.

The ministers to be sent from England to any of the above-said colonies must be men of good learning, sound morals, and should not be very young; and where there is not the view of a good support from their hearers, must be supplied from home, that they be not in contempt, but may be well provided for in those parts where the governments are immediately dependent upon the crown or government of England."

KNOWLEDGE WITHOUT RELIGION.

(From the Church Record.)

The brightest era in the history of the French mind, commenced with the reign of Louis XVI. A race of philosophers then arose, who, for industry, energy and talent, will not fall below a similar class of any age. They had proposed to themselves an object too, of sufficient magnitude and grandeur, to call forth all their talent and skill, and to prompt to the most unbounded zeal. It was no less than the political and social regeneration of France, Europe, and the world. The instrument with which they proposed to accomplish it, was Knowledge. This, in their philosophy, was the moral lever that was to raise men from the dust, and exalt them to their dignity. This, like the "tree of knowledge," in Eden, was to be the tempter's bait; by it they were to be enlightened, and exalted to be "gods;"

—O fruits divine,
For gods, yet able to make gods of men:
Taste this, and be beneficent from the gods,
Thyself a goddess. Par. Lost, b. v. 70-5.

And the encyclopedists of France, and the illuminati of the continent, laid under tribute all the vast resources within their reach, for the accomplishment of their purpose. They subsidized the press, and through every channel of public address they poured the healing light of knowledge; they invented modes of access to all classes, so that the tract read by the king on his throne, found also its way to the fireside of the humblest subject in his dominions.

All France was converted into one great forum for the discussion of the great principles of liberty and human advancement; the boarding-schools of misses, and the play-grounds of boys, were converted into arenas for the exhibition of champions in the cause of human freedom and mental disengagement. Thus they laboured to "enlighten" the people. But alas! it was found that the element of true light was not in their lamps. They exhibited brilliant coruscations of human genius and wit; but instead of a safe beacon-light, which was needed in the storm they had created, they were only "ignes fatui"—false fires, that "led to bewilder, and dazzled to blind."

And as the
Owllet Atheism,
Sailing on obscure wings athwart the noon;
Drops his blue-fringed lids and holds them close,
And looting at the glorious sun in heaven,
Cries out, "Where is it?"

So they, shutting their eyes against the light of heaven, denied its existence, and "compassed themselves about with sparks of their own kindling," as the all-sufficient means of man's illumination. It is stated, on good authority, that a little before the revolution, a numerous assembly of the French *literati* being asked in turn, at one of their meetings, by the president, "Whether there was any such thing as moral obligation," answered in every instance, that *there was not*. A professor was named by Chaumette, to instruct the children of the state in the mysteries of Atheism. De la Metherie, the author of a philosophical journal, when discussing the doctrine of crystallization, asserted, "that the highest and most perfect form of crystallization is that which is vulgarly called God." The national convention decreed "that all the churches should be shut up, and that any one who required them to be opened, should be arrested as a suspected person." The carved work of all religious belief and moral practice was cut down, and the inscription "Death is an eternal sleep," was displayed in all the public burying-grounds.

The consequence of the assertion of such principles, such as might have been expected. It is written in characters of blood, and in crimes almost unparalleled in the history of the world. "The Kingdom appeared to be changed into one great prison; the inhabitants converted into felons; and the common bond of man commuted for the violence of the sword and the bayonet, and the stroke of the Guillotine." "Not less than three millions of human beings, in the short space of ten years, are supposed to have perished, chiefly through the influence of immoral principles, and the seductions of a false philosophy." And during the period when these atrocities were perpetrated, science was enlarging its boundaries, and knowledge more actively and widely disseminated than ever—

Nay more; all the zeal that animated these ruffians in the work of pollution and death, was ascribed by them to the illumination of philosophy, and the ardor that quickened them in the attempts to enfranchise society from the slavery of ignorance and social degradation. And here we have written out in broad, legible characters—distinct as if in sun-beams upon the margin sky, to be read and known of all nations, the result of mental illumination untempered by the moral influences of Christianity. The philosophers of France, who attempted this great social and political regeneration of Europe, started with the same principle that now pervades our whole system of popular education; all that was deemed necessary to correct the evils of man's social condition, was just to enlighten the intellect by the free dissemination of knowledge. The prayer of Ajax embraced all that was desired:—

"The fruit of the tree of knowledge was to be the healing of the nations. Those who ate of this, should find themselves 'exalted to be gods.' Thus they promised, and thus they plucked and ate. But instead of finding it the

"Wise, and wisdom giving plant,
—That in the day
Ye eat thereof, your eyes that seem so clear,
Yet are but dim, shall perfectly be then
Open'd and clear'd, and ye shall be as gods;"
Par. Lost, b. ix. 706.

they found it like that which mocked the "crowd of ugly serpents," when

"greedily they pluck'd
The fruitage fair to sight, like that which grew
Near that bituminous lake where Sodom flamd;
—they findly thinking to allay
Their appetite with gust, instead of fruit
Chew'd bitter ashes." Par. Lost, b. x. 560.

This effort, then, of social regeneration by mental illumination—by the diffusion of knowledge—has had most perfect trial of its virtue, on a sufficiently stupendous scale, within the memory of those now living.—Such men as Voltaire, Mirabeau, Diderot, Helvetius, d'Alembert, Condorcet, and Rousseau, entered into the grand scheme of mental disengagement, with all the ardor of Frenchmen, united with great learning, genius, and wit. The press was subsidized, and speedily the whole literature of the nation was steeped in the philosophy that was to prove a panacea for all their social and political disorders. The schools, the books, the weekly gazettes, and heavier vehicles—all are laid under tribute, and converted into organs of truth and light for heralding the dawn of this new millennium. It came. But not like

"Another morn,
Risen on mid-morn"—

but "cloud instead, and everlasting night" came on them. It rose, a little cloud at first, the gathered exhalations of a few noxious hearts; but it spread, and possessed an attractive power, that drew up those dark materials to its bosom, which it broke, was, as if an avenging Deity, in one awful cataract of awe, had poured upon them all the vials of the Apocalypse. The living God they had voted out of existence; his written code they had burned in sacrifice to the Gods of their own creation; his temples they had converted into scenic exhibitions of licentious entertainment, and prostitution personified became the "god of their idolatry." They had written upon their grave-stones that "death was an eternal sleep;"—which was at once the record of their blasphemy and the epitaph of their wisdom. Thus they "cur'd all human and insulted all divine," until righteous Heaven, wearied out with their impiety, drew the avenging sword, and the Divine Nemesis, thundering the maledictions of an incensed God, swept them to the grave they had mocked, and to the retributions they had defied. "The miseries," says president Dwight, "which were suffered by that single nation, in the course of a few years, have changed all the histories of the preceding sufferings of mankind into idle tales. They were enhanced and multiplied with an unprecedented, and without end. It seemed for a season, as if the funeral knell of the nation were tolled, and the world summoned to its execution and burial."

Now, it will not do to say, that these results were the fruits of Atheism and blind infidelity, and had no connection with the means employed to diffuse intelligence, and enlighten the people; for, be it remembered, that KNOWLEDGE, in the calculations of those who commenced this great social reform, as they called it, was deemed the all-sufficient element for the cure of their social and political disorders. It was to elevate and ennoble man, and to advance him to that state of perfection of which they deemed him susceptible. And moreover, allowing that these dreadful results flowed, directly, from the teachings of Atheism, was not Atheism itself the result, the consequence of the denial of religious instruction as a necessary element in the regeneration of mankind? And even if Atheism is supposed to have had no such connection, why did not this effort of human wisdom, this diffusion of knowledge and philosophy, produce those effects which are so confidently attributed to it? Why did it not neutralize the mortal poison of error, and save them, as it is supposed it will save us?*

THE SECT SPIRIT.

(From the True Catholic.)

There is a temper often discoverable among Christian professors of every name, which has, with great propriety, been called "The Sect Spirit." This spirit, an able divine of modern times tells us, "is a vile, accursed, devilish spirit, which labours to set up individual whims, opinions, and judgments, in each of us, and in each, trifle with that which is most awful and sacred in the minds of their brethren. The men to whom this spirit belongs, form parties, when they mean to proclaim principles, which would make parties impossible; they set up theories and systems based upon private judgment and individual conceits, when they are professing, by some way or other, to lead us on to permanent truths, which belong to all, and are necessary for all; they create new divisions, by the very efforts which they make to promote unity; they invent lines and landmarks of their own, but the great and everlasting distinctions, which God has established escape them altogether."

It is to this sect spirit, that "other denominations," in a great measure, owe their manifold divisions and contentions; it has appeared here and there in our own country among the Romanists; and even in our own Church, although there is generally so strong a disposition with most persons among us to live in peace and harmony, it is too often to be found. It claims a right to meddle with everything; would introduce into our Ecclesiastical conventions every subject; would, if it had the majority, give us an "index of books prohibited," and other things borrowed from Rome;—would require the Church to take part in every thing, and express an opinion upon every subject in which individual members may choose to feel an interest;—settle for the churchmen all the questions which disturb other bodies claiming to be ecclesiastical, such as the temperance and the abolition question. In short, it would legislate "by resolution or otherwise," upon all matters and things. It is, most of course, a spirit of opposition to those to whom obedience is due, and of the most unfeeling tyranny towards those who will submit to its dictation.

Jay of Bath, in his admirable preface to the lectures on "The Christian Contemplated," has much to say in censure of the men of this spirit. Among other matters he justly remarks of them, "they are, in spiritual things, what some discontented zealots are in political, and as the latter render the cause of rational liberty suspicious and despicable, so the former disgrace the cause of evangelical religion. They are Gospel radicals.—They are not always even moral; they are never amiable. They neither pursue nor think upon things that are lovely and of good report."

Dr. Orton, in speaking of what is called conversion, in such men, remarks, "I have seen many instances of their coming to nothing, or that such converts have only been converted from the sins of men, to the sins of devils, from uncleanness and debauchery, to spiritual pride, bitterness, and uncharitableness."

prone to raise schisms in the Church."
The present Bishop of Calcutta, while in England, spoke of this spirit, as a disease of those, whom he supposed to be the evangelical party. Scott, Cecil, Richardson, and others, lament its prevalence, in their day, among those of whose religion they had the best opportunities of judging; and leave us no room to doubt, that those are sadly deluded, who talk of the great revival of religion in England, early in the present century, and in particular portions of the Church. Men and women who are cursed with this spirit, though they may have renounced the theatre and the ball-room, have yet to renounce the world, "and all the sinful lusts of the flesh," and are strangers to the meaning of the words self-denial and self-discipline.

In the days of Hooker, it is evident, from his great work, that this devilish spirit prevailed in the Church of England to a most alarming extent. It ultimately led to the overthrow, by those who professed to be their friends, of Episcopacy and the Prayer Book. Such, indeed, has been, and will be at all times, its inevitable tendency; although many who indulge the spirit may be unconscious whether it tends. Such men, it has been truly said, might be in the Church, but not of it.

It cannot be said of this sect spirit in our Church that it is confined to men, all of them professing the same opinions. Some of them are disposed to sympathize with the distinctive views, and mix in the religious enterprises of Presbyterians, Methodists, and others; while some profess in these matters to be of the school Hobart. There will be found to be of this spirit, Calvinists, and anti-Calvinists. It prevails among them who, in times gone by, were some of them called high-churchmen, and some of them low-churchmen; among men who were wont to boast of their orthodoxy, and others who claimed to be evangelical. Some of these men are for the rubrics, and others by no means friendly to them. In short, they present a singular mixture of men of various views, agreeing only in this, that the Church *understood them*, and in the appointments to office, whether for the Church, or in its schools and seminaries, *crucially overlook their merits*. Many of them, indeed, would be of essential service, if they could be prevailed upon to obey the injunction to "lead a quiet and peaceable life."

But herein is the error; they are more anxious to detect faults which are not in others, than to bewail and correct their own. They are busy-bodies, but their business and their delight is to do the work of others, while their own work is neglected. They cannot believe it to be possible that the Church will prosper if each man, in his own place, is left to attend to the work assigned to him. But they must manage every thing and every body. No wonder, then, that there is among us sometimes so much eabbling and evil-speaking, and that there are among us men, and even women, who are guilty of all the offences from which our catechism tells us the tongue should be kept. "They of course extol each other, and can discover no merit in any one, who will not 'sympathize and co-operate with them.' They know not what spirit they are of, nor by what spirit they are led."

Of such men, who it seems existed in his day, Lord Bacon gives us a particular account. He calls them, "a company of men who love the salutation of rabbi, or master, and that not in ceremony or compliment, but in an inward authority which they seek over men's minds, in drawing them to depend upon their opinions, and to look for knowledge only at their lips—they will be lords over men's faith, and coerce them into a belief of all that they preach,—none may dissent from their assertions, unless they be content to bear the brand of an unbeliever. It is all one to forsake the Gospel, and to forsake their opinions. You leave Christ if you leave them; and the faith 'which was once delivered

* I am aware that a great variety of political causes combined to produce this stupendous convulsion, but the argument is, that the explosion of religion from the means taken to enlighten and elevate the nation caused these horrible excesses.

to the saints,' is solely in their keeping." This author seems to suppose that they were the successors of Diotrephes, (3 John, 9), and we of this age must agree, that the race is not quite extinct or confined to Rome.

When men thus think of themselves, it might be thought that others would eschew, rather than cling to them. This is the truth of very many; but Bacon tells us "they *wrap* upon others;" "upon such natures as readily receive that which is confidently spoken, and stilly maintain that which they have embraced." Such men never become leaders, unless they can make tools of others. How they contrive this, the author tells us, when he says that they are made up of men "of younger years and superficial understandings, that are carried away with partial respect of persons, or with the enticing appearance of godly names and pretences. Nay, most do side themselves with their masters, before they know their right hand from their left; and they skip from mere ignorance to a violent prejudice, from knowing nothing, to an opinion that they know all things or, at least, that they are not mistaken in what they know."

None can doubt that much evil is the consequence of this sect spirit, in any parish. Its tendency is to make quarrelsome neighbours, bad citizens, unfaithful and disobedient children; to encourage "evil speaking, lying and slandering." The subject is one which ought to be studied in all its bearings. The writer can do no more than hint at its importance, and so bespeak the earnest attention of his fellow-Christians. No layman is ever found to be cursed with this spirit, who "believes with the heart;" all that the Church Catechism teaches him. No Clergyman would be of the "sect party," if he would remember, as he ought, the vows which he made at the time of his ordination. Those who do not, and practice accordingly, prove a curse, instead of a blessing, to the people of whom they take charge. At such a time as this, especially, it is the duty of Churchmen to *wake up*, and keep awake and see to it, that those who profess to take the Prayer Book for their guide, maintain its doctrines and follow its directions, and that none be made dupes and fools of pretenders.

THE PAPAL POWER IN ENGLAND.

(From Fuller's Church History.)

Papal power extinguished in England; it is worth our inquiry where the same for the future was fixed; which we find not entirely settled in any one, but according to justice and equity, divided amongst many sharers therein.

And, first, "give unto God the things which are God's." What the Pharisees said was true in the doctrine, though false in the use thereof, as applied to our Saviour, whom they mistook for a mere man; (Mark ii. 7), "Who can forgive sins but God alone?" This paramount power, no less blasphemously than arrogantly usurped by the Pope, claiming an absolute and authoritative pardoning of sins, was humbly and justly restored to the high God of Heaven.

Restitution was made to the Second Person in the Trinity, of that universal jurisdiction over the whole Church, as belonging to Christ alone, who is the Shepherd and Bishop of our souls, (1 Peter ii. 25); and a badge of archbishop for the pope proudly to assume the same.

To the Holy Ghost was restored that infallibility which in him doth properly pertain, as being "the Spirit of truth," which neither will deceive, nor can be deceived, and which hath promised to *lead* his ever.

And, now, "give unto Caesar the things that are Caesar's." The king comes to claim his own right; what the kings of Judah, his predecessors in sovereignty, had by the word of God, and Christian emperors, by the practice of primitive times, did possess.—In order whereunto, the parliament did notify and declare, that ecclesiastical power to be in the king which the pope had formerly unjustly invaded: Yet so, that they reserved to themselves, beside other privileges which we leave to the learned in the law; the confirming power of all canons ecclesiastical; so that the power or property of refusers should not be subjected to temporal penalty without the consent of parliament.

Of this power thus declared in the king,—part thereof he kept in himself;—as to call and dissolve convocations at his pleasure, to grant of deny them commission to debate of religion, to command archbishops and bishops to be chosen in vacant sees, to take order for the due administration of the word and sacraments.

The other part of power ecclesiastical the king passed over to the Archbishop of Canterbury, as his substitute: First, To grant faculties in cases not repugnant to the law of God, necessary for honour and security of the king, formerly writ to be remedied in the case of Rome. Secondly, To determine causes ecclesiastical in his court, whence lay an appeal to the court of delegates, &c.

The representative clergy had power, by the king's leave, to make canons and constitutions; whilst each bishop in his respective diocese, priest in his parish, were free than formerly in execution of their office, acquitted from papal dependence.