che Church,

[WHOLE NUMBER, CCCCVI.

VOLUME VIII.-No. 42.]

Their spirits heaven-ward set, Obedient to his word,

Thenceforward men to catch,

It's safety to ensure.

The Jewish Fishers left their net-Apostles of the Lord ;

Soon through the Roman World,

Before their Master's name :

Throughout the sinful Earth, Those virtues sprang on every side,

On Woman, erst his slave, His eye with pure affection beamed ;

Co-heir beyond the grave. More stringent, social ties, Love's tissues firmer wove;

Where Bacchanals obscene

So strange as to extort the cries-

With clamour rent the air,

The Arena's shouts are hushed,

It runs in streams no more.

Their wicker pagods raised— Gigantic pyres of flesh and blood Where human victims blazed—

Where Druids in the wood

Arose the Christian Fanes,

Fell on the listener's ear.

And now this distant strand, To Roman, Jew, and Pict unknown, Like blessings can command :

The gracious Faith has sped, And Nova Scotia's daughters

Return an hundred fold the bread

Once cast on Syrian waters.

A Temple soon shall rise, At once a landmark from the deep,

And heralds through the circling years The Saviour's grace shall tell.

And thither may repair, When storm-clouds lower and rack,

Wives, children, and in ardent prayer

It grows upon their gaze! they wend Them homeward joyfully.

God speed your work! good dames;

Along these rugged shores The Fishermen will bless your names

When resting from their oars.

IN AMERICA.

(From the British Magazine.)

[Continued from "The Church," of March 28.]

NEW ENGLAND.

Restore those bounties free, Dispensed by them who left their net-Fishers of Galilee!

High on the wave-worn steep

A beacon to the skies;

There for worn mariners Shall sound the Sabbath bell;

Implore the absent back:

Haply, ere they descend Far off a speck they spy-

Ye partly pay that debt,

March 24th, 1845.

Ages since then have flown,

Mute is the Lion's roar;

"See how these Christians love !"

The midnight torch no more is seen-No sound heard, save of prayer :

Where gladiatorial blood long gushed

Whence, peaceful, sweet and clear,

The voice of praise in hallowed strains

Man's heart with kindness streamed-

Where'er they wandered wide,

Predicted at his birth.

Where their high message came, The idols from the shrines were hurled

poetry.

(From the Halifax Times.)

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COBOURG, CANADA, FRIDAY, APRIL 25, 1845.

PROFESSION AND PRACTICE.

We are baptized in our infancy, that is, as I con-THE PRIVILEGES AND THE DUTIES OF ceive, dedicated and devoted to God's service, by our parents and the Church, as young Samuel was by his mother Hannah; and there we take a solemn vow,

and glory of the world, with all the covetous desires The assemblage within these walls to-day assures us of it; to forsake also all the carnal desires of the fleshe "an ingenious and studious person," he was convinced of the obligation to conform to the church, and was sent to England with strong recommendations as canof our birth;-the land of our fathers' graves, and what they have vowed, when they are become men, REV. AND DEAR SIE:-As you are setting out for perchance of our kindred's hopes,-ean never be for- almost as little as they did being children! Consider among them. I have taken some pains with this pre-America, and I for a more distant country, I think it gotten; that amidst the devastations of time, the the lives and public actions of most men of all condi-In his first report, six months afterwards, he says, sumptuous man and his hearers, but to little purpose, needful to leave with you some account of myself and canker and rust of earthliness, the withering power of tions, in court, city, and country, and then deny it, if "I have now forty-four communicants, and their num- for they have renounced reason as carnal, and pretend my companions through life. At eight years old, in calamity and reverse, that is a fresh spot of greenness you can, that those three things which we have re-1715, I was sent by my father, Rector of Epworth, to in the soul's affections which the despoiler cannot nounced in our baptism, the profits, honours, and What follows will show practically how the jealousies "I have baptized this half-year fifty-eight, of whom Westminster school, and placed under the care of my touch; that its verdure will bloom when all around is pleasures of the world, are the very gods which divide this affection, linked to the past and bound to the we are baptized : deny, if you can, the daily and confuture; one with honouted generations who have long stant employment of all men to be either a violent next, I betook myself to study. Diligence led me into unborn ;---one, in sympathy and faith, with those who or of the power, riches, and contemptible profits of it, long have left us, and with thousands, as we believe, or of the momentary or unsatisfying pleasures of the yet to come; one with the departed of our fathers in flesh, or else of the more diabolical humours of pride, love of country, in attachment to the throne, in devo- malice, revenge, and such like; and yet with this tion to the altar; and one, too, with coming genera- empty form we please and satisfy ourselves, as well as tions, to cherish, as we hope, every national, every if we were lively born again by the Spirit of God, not to our assistance. We then proceeded regularly in religious institution to which ourselves are bound. knowing or not regarding what St. Peter hath taught And much cause have you, brethren,-the represen- us, that the baptism which must save us is, "not the our studies, and in doing what good we could to the tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but the answer tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but tatives of the diversified portions of our father-land, putting away of the filth of the flesh, but tatives of the diversity of

my days at Oxford; but my brother, who always had tility, the thickly-strewed mementos of ancient great- many, which is lamentable to consider, ate so little the ascendant over me, persuaded me to accompany ness and renown, which characterize the "Emerald regarded by themselves or others, that they continue him and Mr. Oglethrope, to Georgia. I dreaded ex- Isle" must win to its smiling land, and there enchain little better than pagans in a commonwealth of Christ barbarians, that their sachem or chief said that if 1 mit. Beach recurs with satisfaction to the prospect of ceedingly entering into holy orders; but he over-ruled some help being sent. "Nothing," he says, "caused the heart's affections of its generous sons. The bold tians, and know little more of God or of Christ, than came among them, he would shoot a bunet through my heart; these things several of the Indians have so much rejoicing among our church people as a report, the here also, and I was ordained Deacon by the Bi-mountain and the fertile valley, the moor and the the moor and the bold if they had been bred in the Indias. A lamentable told me since. However, I, not knowing the danger, which has lately obtained here, of a bishop being appointed to visit this country." point to many a scene of ancient struggle, must be count, which might have amended it, and did not. Our only design was to do all the good we could, deep amongst the cherished remembrances of Scot- But many, I confess, are taught to act over this play resolved not to hear me, and I feared that if I had and with no one to whom he could look up for guipersisted in my discourse of religion, they would have dance and support. Yet he laboured on in faith, and brother still acknowledged her the best national Church the affections from the hills and valleys where the feet Almighty"; but where are the men that live so, as if of childhood strayed; where even yet perchance the they did believe in earnest that God is their Almighty high esteem of the church, and are now greatly rejoiced that they have an opportunity of worshipping gregations, both at Newtown and Reading, do con- My brother took charge of Savannah, and I of Fred-God in that way, and have begun to build two small tinually grow in the number of hearers and communichurches, the one at Newtown and the other at cants, there being, in good weather, between 200 and dians. I was, in the mean time, secretary to Mr. addressed to those who marshall themselves beneath do to an almighty Father; who, if he be our Father, 300 hearers, and 90 and 100 communicants in each Oglethrope, and also, secretary of Indian Affairs. the red-cross banner of St. George?-If there be one and we be indeed his children, will do for us all the church." The few negroes that were in the service The hardships of lying upon the ground, &c., soon spot of earth more favoured than another, -a corner good he can; and if he be almighty, can do for us all of church families, had been all baptized. Mr. Beach concludes his letter in these touching words—"If I in half a year to return to England. My brother reat the period of Whitfield's visit, he says, "Both my concludes his letter in these touching words—"If I in half a year to return to England. My orother re-pleased to shower down his pectural of sh congregations are in a flourishing condition, having mote the eternal good of souls, but all I can now do, serve God and the Church of England. The lost sy or awakening envy, that that spot is ENGLAND. serve him with half that diligence! And then for the is to minister to these two congregations, of which I sheep of the fold were our principal care; not exclu- Not that such a conviction should beget any senti- Lord's Prayer, the plain truth is, we lie unto God for prevails exceedingly among the Independents in these parts but tan families from among them have professed Christians. And as they can give a very good reason were willing to add the power of godliness to their purely in the bosom, the glow of thankfulness to Him siring indeed what in word we pray for, tell him to his to whose blessing it is owing all. If England, "merry face as many false tales as we make petitions. For adorn their profession by a good life. I continue to Our elder brother, Samuel, was alarmed at our goperform Divine service, and preach twice every Sun-ing on, and strongly expressed his fears of its ending ty, it is the blessing of the Almighty which hath made that God's name should be hallowed, that is, holily same subject, and shows, moreover, the disadvantage under which the church was labouring for want of a under which the church was labouring for want of a under much bodily weakness and pain, and am in conbishop to "ordain elders in every city." It is dated April 20th 1743 ble life, which event will, I hope, be very welcome stantly avowed, both in public and in private, by word stantly avowed, both in public and in private, by word billing in the plain, and emblematic of its own duraand preaching and writing; exhorting all our hearers bility. And nought else but long years of peace and much as he should do, the forgiveness of it? Navy prosperity, which the Almighty only has given, could who doth not revenge upon all occasions the affronts. fear to be offensive unto God! How few desire in

But the beauties of nature and the skill of art are earnest to avoid temptation ! Nay, who almost is

THE FISHERMAN'S CHURCH.

Lord's vineyard. A Church is about to be built on the shore, near York Redoubt, by Lady FALKLAND and certain Ladies of Halifax.] "FEED MY SHEEP."-St. John xxi. 17. From ruin to allure ; And o'er the infant Church to watch,

arrived in September, 1732. ber increases every time I administer the communion." to inspiration. miles from Newtown, and I had hopes that some good | and virtue." might be wrought upon them, but many of the English The mission of Reading, in which Mr. Beach was jealousy, if they received me as their minister, I would sixty miles distance. These calls, however, he was land by the English, (the English having got most of me, hastens old age, and makes travelling burdensome." went to visit them; but they looked very surlily upon appointed to visit this country." me, and showed a great uneasiness when I mentioned But he was doomed to disappointment, and comdone me a mischief. The people here have a as he planted and watered, God vouchsafed to give an in the world. Reading.' From time to time he reported favourably of his

mission; in 1736, his communicants were 105, and, lost nothing by the spirit of enthusiasm which of late parts, but ten families from among them have professed themselves of the Church of England, and have joined with us."

A letter written in the following year refers to the April 20th, 1743.

" My people are not at all shaken, but rather con- when it shall please God to order it." firmed in their principles by the spirit of enthusiasm The next year, on the death of the Rev. James to follow our example. better opinion of our church than they formerly had, "that a worn out man was imposed upon them." conformed, and several churches are now building,

feeling of the obligation which the Church of England pendents, are become a sort of extravagant enthusiasts, themselves, so they stedfastly adhere to the doctrine their influence and importance; they will turn aside to owes to them, that we proceed to notice some of the which as yet want a name. For their minister, they and worship of the Church of England, while our vain janglings; they will settle again upon their lees, (From the Sermons of the Rev. Wm. Chillingworth, M.A.) labourers who were first sent into this portion of the have an ignorant mechanic not able to give a tolerable Independent neighbours are in no small confusion, and and like other sects of dissenters, come to nothing. account of the first principles of natural and revealed | crumbling into more parties."

The Rev. John Beach was educated at the Dis- religion, as I have found by conversing with him .-senting College of New Haven under the Rev. Dr. His praying and preaching (as they call it) is performed Johnson, and afterwards placed as a dissenting teacher at Newtown, mainly with a view of anticipating, and here we take a solemn vow, he may be heard at above a mile's distance. He adso thwarting a scheme then on foot for establishing a ministers the Lord's Supper (as he says) to persons church mission there. After a time, however, being who profess to be unbaptized, and to small children; didate for holy orders. He was accordingly ordained, howling among his communicants, that one would be and appointed to the mission of Newtown, where he tempted to suspect that the devil was come visibly

of professing Christians impede the extension of the five are adult. Some few of them were Indian chilchurch among the heathen: --- "When first arrived dren. My congregations are in a peaceable and grow- me up in his own principles. In 1727, I was elected while cloud and gloom are upon the prospect elsehere, I intended to visit the Indians who live three ing condition, and, I think, do increase in knowledge student of Christ Church [Oxford.]-My brother John where. We feel ourselves, in the maintenance of than the Father, Son, and Holy Ghost, in whose name

here that are bitter enemies to the church, antidoted now labouring, was twenty miles in length and twelve them against the church, or any instructions they might in breadth; while in default of any nearer missionary, have received from me, by insinuating them with a he was not unfrequently invited to visit families at in time get their land from them, and they must be prevented from answering as he would fain have done, scribed by the statutes of the University. This gave obliged to pay me a salary. This put them in a great by bodily indisposition. "I have been afflicted," he rage, for these Indians are a very jealous people, and says, "with a colic for thirty years past, so as not to be particularly suspicious of being cheated out of their free from pain one day, which of late increases upon it from them already). These English dissenters Surely missionaries so situated—left alone amidst a bodies and souls of men. likewise railed at all the churchmen in general, telling widely scattered flock-and with strength which they them they were rogues, &c., and advised them, if I feel to be daily diminishing, while their burden grows came among them to instruct them, to whip me. In daily greater, are of all men most entitled to our effeca word, they raised such a ferment among these rude tual sympathy. After lamenting his own insufficiency, batbarians, that their sachem or chief said that if I Mr. Beach recurs with satisfaction to the prospect of

why they adhere to the Church of England, so they own particular form.

ergy at their convention at Newhaven, and his ser-

[TO BE CONTINUED.]

ENGLAND.

was then Fellow of Lincoln.

serious thinking. I went to the weekly sacrament, and persuaded two or three young scholars to accompany me; and likewise to observe the method of study preme the harmless nickname of methodist. In half a

I took my degrees, and only thought of spending all of your hearts. The soft beauty, the rich fer- When we are come to years capable of instruction;

the name of God, so that I plainly saw that they were pelled for many ensuing years to labour single-handed, as ministers of the Church of England to which we are land's sons. Neither ocean nor forest between can of religion, and learning to say, "Our Father, which

And many of the dissenters, observing how stedfast the missionary at Newport, Rhode Island, Mr. Beach which was, constantly to attend the church prayers and cern, the effects of human industry and skill; could the matter curse himself, as often as he says, "Forgive LABOURS OF THE EARLY MISSIONARIES And many of the dissenters, observing now steelast, which was, constantly to attend the church prayers and our people are in their faith and practice, while those more back which was constantly to attend the church prayers and have made a garden of the land, —dotted its rural against us"? How few decend mon God only for of their own denomination are easily carried away with valuable than his own, and in what he calls the "gar-preach in the churches, we preached, (but never in scenery with sweet and trelliced cottages, the abodes their daily been every wind of doctrine, and are now sunk into the ut-watuable than his own, and in what he cans the "gar-den of New England," he felt bound to decline, in church hours) in houses, or fields, and sent from thence, of peace and plenty,—filled its towns and cities with their daily bread, viz. the good things of this life, as been there before. Our society in most places, made covered the ocean with its ships, conveying to every keep any of them, by any means, which they know or and a considerable number in this colony have lately conformed, and several churches are now building, conformed, and several churches are now building.

ENGLISHMEN.

London, April 27th, 1785.

-to cherish this feeling in the inmost treasure-house of a good conscience unto God:" (1 Pet. iii. 21.)

Dr. Cutler was content to devote his energies, dution for science and learning. On this point, it may tetrospect of the Eighteenth Century." He says, In Connecticut, at this time, literature and science were, on the whole, gaining ground. The appointege, was an auspicious event to that institution. He was a man of profound and general learning in the vatious branches of knowledge cultivated in his day, Particularly in oriential literatute, and presided over the seminary he was called to superintend with dignity, usefulness, and general approbation." In a note we are furnished with the following additional particulars :---

"The Rev. Dr. Timothy Cutler received his education at Harvard College, where he graduated in 1701. God for the plous care and that so many hundreds "In 1710, he was ordained and installed minister of a church in Stratford, according to the constitution of the churches in Connecticut. In 1719, he was chosen President of Yale College, and entered on the uties of the office the same year. In 1722, he requished the congregational communion, and soon afterwards went to England and received orders in episcopal church. He received the degree of doctor in divinity from both the universities of Oxford and Cambridge. He became rector of Christ Church Boston in the year 1723, where he died in 1765. is represented to have been a man of strong natural powers, and of extensive learning. He was well acdainted with classic literature, and was one of the oriental scholars ever educated in America."-The Rev. Dr. Stiles says, "he had more knowledge of the Arabic than any man in New England before him, excent in the first ept President Chauncey and his disciple the first Mr. Thatcher."

Dr. Cutler was also well skilled in logic, metaphysics, moral philosophy, theology, and ecclesiastical his-

There is not a little difficulty in conveying to the reader a correct general view of the missions of the church in New England during the middle period of the last century. The history is one of details; and here is danger, on the one hand, of becoming tedious too copious a citation of minute facts, or of being usidered vague and general if they are passed by with only an occasional reference. Nothing, of course, of a striking or romantic character is to be expected. The interest of the narrative is that which belongs to its subject-matter, and these brief notices, while they serve serve to shew the good that was effected by the So-"elety with its very limited means, may tend also to expose the short sighted policy of the nation in allowag its colonies to grow up without any adequate provision for the education and religious nurture of the people. At the period to which we are referring, and own to the commencement of the American war, there were, on the average, thirty clergymen mainained by the Society in the New England States .--Each was placed in the centre of an extensive district, with instructions to supply, as far as possible, the spiritual wants of the people within his reach. Not rerely, therefore, was he called on to minister to the people of his own town and its neighbourhood, but to preach the word and administer the sacraments to many distant settlements. Such duties, arduous under y circumstances, must have been more than ordina-

ting a long life, to the discharge of the humble and where they have no minister. Indeed, there is scarcely aborious duties of a missionary. This devotion of the faith, was afterwards published with a law in which there is not a considerable number and our society against it. I frequently told them all his powers to the service of the church was the professing themselves of the Church of England, and more exemplary, as he enjoyed a considerable reputa- very desirous to have it settled among them, but God only knows when and how they can be provided for. sufficient to cite the opinion of Dr. Miller in his order to whom young men might apply for ordination, of their congregations. without the expense and danger of a voyage to England, many of our towns might be supplied which now ment of the Rev. Dr. Cutler as President of Yale Col- must remain destitute. To express this wish to the venerable Society (I am sensible) may be esteemed impertinent; but I am moved to it by hearing so frequently numbers of serious people of our church amenting their unhappiness, that they can rarely enjoy that worship which they hunger and thirst after, there being so small a number of clergymen in this country, when Presbyterians, Independents, and all God for the pious care and charity of the venerable

> would not have been at this day so much as one congregation in this colony worshipping God according to the Church of England."

having a minister settled amongst them .- "But the separation of the colonies from the mother country :-cuted and fined them for their meeting to worship God the least inclination to sedition and rebellion against according to the Common Prayer; and the same the mother country on account of the stamp duty.' punishment they are like to suffer for every offence in Though preserved, however, for the time from the this kind, although it is the common approved prac- turbulence of political faction, neither he nor any of tice of the same Independents to meet for worship in his brethren were ever long free from the intrusion of their own way when they have no minister. The case of these people is very hard. If on the an account of the first appearance in New England of punished; if they meet to worship God according to one distinguished name at least of the present day. the Church of England in the best manner they can, the mulct is still greater; and if they go the Independent meeting in the town where they live, they must endure the mortification of hearing the doctrines and is a very great loss to the church in Lichfield county, worship of the church vilified, and the important truths where, the short time it pleased God to continue him, and antinomian dreams."

I have, after proper instruction, baptized, and some of so I hope, after some years, it will not need so much to grow and flourish to many generations."

The next letter furnishes painful evidence of the the ordinary means of grace.

" 9th April, 1750.

such extremities of heat and cold, yet they appear, and cheerful devotion. And it is therefore with a

mon, which was a vindication of the fundamental preface by Dr. Johnson, recommending it as well cal- "I am your servant as long as you remain members of culated to correct the latitudinarian spirit of the times. the Church of England, but no longer. Should you

His congregation had been continually increasing, against a separation." As often as it appeared, we till he was enabled, in 1762, to report that it consi- beat down the Schismatical Spirit. If any one did derably exceeded the whole number of dissenters; and leave the Church, at the same time he left our society. that-whereas, on his first arrival, there were not more For fifty years we kept the sheep in our fold, and than twenty communicants, there were now 300 com- having fulfilled the number of our days, only waited to municants out of a population of 1000 church people. depart in peace. After our having continued friends "Were it not," he says, "for the venerable Society's for above seventy years, and fellow-labourers for above charity, I know not what would become of many fifty, can any thing but death part us? I can scarcely thousands in these parts, who have so great a love and yet believe, that in his eighty-second year, my brother, esteem of our church, and so great an aversion to the my old, intimate, friend and companion, should have sects are here perfect in their kind. But although we Independent methods, that if they were deprived of assumed the Episcopal character, ordained Elders, have not the utmost that we could wish for, yet I bless that which they admire, they never would join with consecrated a Bishop, and sent him to ordain the Laythe other. Nay, the venerable Society's charity to us preachers in America. I was then in Bristol at his has proved no small advantage to the Independents, elbow; yet he never gave me the least hint of his inof souls are provided for in this government, and had for they who live near to the Church of England tention. How was he surprised into so rash an action? it not been for that, we have reason to think there acquire juster notions of religion, and become more He certainly persuaded himself that it was right.* Lord Mansfield told me last year that ordination regular in their worship."

About this time allusions begin to occur in the was separation, This, my brother does not, nor will Society's correspondence to those political troubles not see; or that he hath renounced the principles and In October of the same year he informs the Society which, after a long struggle, issued in the temporary practices of his whole life; that he has acted contrary that his people were building a church in the hope of overthrow of the church in America, and the final to all his declarations, protestations and writings; robbed his friends of their boasting; realized the Nag's Independents, to suppress this design in its infancy, Mr. Beach writes with pleasure, October 2, 1765, Head ordination; and left an indelible blot upon his having the authority in their hands, have lately prose- "that he cannot discover in any of the church people name, as long as it shall be remembered. Thus our partnership here is dissolved; but not

till death doth us part; or rather, unite us in love who have to see this evil day; but I shall very soon religious fanatics. The letter which follows, contains be taken from it, in steadfast faith, that the Lord will always, even to the end of the world."

"October 6, 1766.

your faithful and obedient servant and brother, "The death of my nearest neighbour, Mr. Davies. and am now preparing two whole families for baptism faith; and to have the least solicitude about any thing England. wish for. Many of the Independents in these parts, ----

grow up in ignorance and vice.

triumph, than the fairest of beautiful scenery, or the power thereof." most gorgeous exhibitions of human wealth, taste and And this were ill enough, were it in private; but CHARLES WESLEY.

I never lost my dread of a separation, or ceased to amongst the least of the attractions which that fa- there that takes not the devil's office out of his hand, in her moral magnificence and religious strength. ers? Lastly, who almost is there that desires hear-Her institutions of charity, and associations of piety tily, and above all things, so much as the thing de-The missionaries also testified their approval of it in ever forsake her, you renounce me." Some of our laywriting, and recommended it to the attentive perusal preachers very early discovered an inclination to separate, which induced my brother to publish "Reasons vided for the aged, the destitute and the sick, -in certain; he that employs not requisite industry to obthe receptacle for the infirm and the decayed who tain what he pretends to desire, does not desire indeed, have none but the national charity to befriend them, but only pretends to do so: he that desires not what -in the homes provided for the orphan and the he prays for, prays with tongue only, and not with his foundling,-in the sound scriptural education fur- heart; indeed does not pray to God, but play and nished to millions of children who would otherwise dally with him. And yet this is all which men generally do, and therefore herein also accomplish this pro-

This is more to awaken the purest glow of national phecy, "having a form of godliness, but denying the

Yet another institution is there, brethren, in we abuse God Almighty also with our public and which is entwined the fortunes, the hopes, the peace solemn formalities; we make the Church a stage and prosperity of your father-land,-to which no whereon to act our parts, and play our pageantry a Englishman can revert without a higher exultation there we make a profession every day of "confessing and a deeper thankfulness ; and that is, his NATIONAL our sins with humble, lowly, and obedient hearts," and CHURCH. To that does Figland owe her best and yet, when we have talked after this manner twenty, richest blessings; that is the cement of her stength, thirty, forty years together, our hearts for the most -the bond of her peace,-the secret of her pros- part continue as proud, as impenitent, as disobedients, perity. Religion diffused through every department as they were in the beginning. We make great proof the State, from the crowning of the Sovereign to testations, "when we assemble and meet together to the prayer at the peasant's grave,-religion made render thanks to God Almighty for the benefits reaccessible to every grade, and brought to every home, ceived at his hands;" and if this were to be performed -religion recognized by Queen and noble, by Par- with words, with hosannas and hallelujahs and gloria liament and people,-religion a part and parcel of the patris, and psalms and hymns, and such like outward State, entwined with every fibre of our glorious con- matters, peradventure we should do it very sufficiently stitution,-ennobling and sanctifying the public liber- but in the mean time, with our lives and actions we ty, and guarding the majesty of the laws,-religion, provoke the Almighty, and that to his face, with all our friendship. I have taken him for better, for worse, the National Religion, blessing our parent country variety of grievous and bitter provocations; we do with richest blessings, and transmitting its priceless daily and hourly such things as we know, and he hath inseparable. I have lived on earth a little too long, treasures, in no stinted abundance, to her most distant assured us, to be as odious unto him, and contrary to dependencies ; -- this is the peculiar glory, brethren, his nature, as anything in the world is to the nature of of your native land. And, thanks to God, the spoil- any man in the world; and all this upon poor, triffing, maintain his own cause, and carry on his work, and er's rash and reckless hand avails not yet to overturn trivial, no temptations. If a man whom you have Lord's day they continue at home, they must be the head of a new sect, which still exists, and boasts fulfil his promise to this Church, "Lo, I am with you your country's altars, and hush the voice of those dealt well with should deal so with you, -- one whom ambassadors commissioned to stand and minister you have redeemed from the Turkish slavery, and in-Permit me to subscribe myself, Rev. and Dear Sir, before them. And thanks to God, we add too, the stated in some indifferent good inheritance, should lawless march of insubordination avails not either to make you fine speeches, entertain you with panegyrius, wrest the sceptre from the Monarch's hand and tram- and have your praises always in his mouth; but P. S .- What will become of these poor sheep in ple her diadem in the dust. Not yet in our father- all this while do nothing that pleases you, but of Christianity obscured and enervated by enthusiastic he gave uncommon satisfaction, being very pious and the wilderness, the American Methodists? How land are the high interests of Church and State upon all occasions put all affronts and indignations prudent, zealous and laborious in the ministry; he was have they been betrayed into a separation from the become the speculation of the restless, -tossed hither upon you; would you say this were a thankful map? He makes the following satisfactory report of the greatly beloved, and is now much lamented. Here is Church of England, which their preachers and they and thither as caprice and selfishness may move; but Nay, would you not make heaven and earth ring of his one Mr. Sandeman, come from Scotland, who (as I no more intended than the Methodist? Had they fixed, and, as we pray and hope, fixed immovably upon unthaukfulness, and detest him almost as much for his mission of Reading in 1749:—"I have about 400 one *har. Sandeman*, come from *Scotland*, who (as 1 fear) designs to propagate infidelity, liberalism, or no had patience a little longer, they would have seen a a rock of strength which angels guard, and which the fair speeches as his foul actions? Beloved, such is constant hearers, all of whom, excepting a very few, religion, under the mask of free grace; for, as I have real primitive Bishop† in America, duly consecrated by Almighty in his mercy will preserve to us, unless, by our unthankfulness to our God and Creator, to our adorn their profession by a sober, righteous, and godly heard him preaching in the Independent's meetinglife. Almost two-thirds of the inhabitants of this house in this town, I find that the sum and purport of the English Bishops, and are acknowledged by them selves forfeit and fling them away. And firmly and aloud Hosanna, Hosanna; but the louder voice of our parish are Independents, who have two ministers of his new doctrine is, 'that Christ has done all and as the same as themselves. There is, therefore, not faithfully do we believe, that so long as our beloved lives and actions is, "crucify him, crucify him, "We their own persuasion. I baptize about sixty or seventy every thing for our salvation which God requires of us, the least difference between the members of Bishop father-land maintains the pure Christian creed which court God Almighty, and compliment with him, and children commonly in one year, and some few adults, and the mere belief or assent to this report is saving Scabury's Church, and the members of the Church of was first taught there by Apostolic Missionaries, and profess to esteem his service "perfect freedom ;" but for many ages after was preserved in the simplicity if anything be to be done, much more if anything be who were bred Independents. My parishioners are which we have to do to obtain salvation, is the dann-You know I had the happiness to converse with of truth, -a creed overclouded and defiled for a time, to be suffered for him, here we leave him. We bow poor, and have but few negro slaves, but all they have ing sin of unbelief, in which all the Christian world, is the damin-that truly Apostolic man, who is esteemed by all who excepting his sect, are involved.' Where these mon- knew him as much as by you and me. He told me clouds and cleansed from those defilements; so long a crown upon his head, and cry, "Hail, King of the them are communicants. . . . As our church here, strous tenets are once received, there will remain no that he looked upon the Methodists in America, as as she retains, as first taught and still preserved, her Jews!" but then with our customary sins, we give like the house of David, waxes stronger and stronger, temptation to wicked men to turn infidels, in order to sound members of the Church, and was ready to orget free from the uneasy restraints which the strict dain any of their preachers, whom he should find duly to her monarchical institutions, and her pure and spear in his side, nail him to the cross, and crucify to assistance from the good and venerable Society as at laws of Christianity lay upon men's lusts; but they qualified. His ordinations would be indeed genuine, Apostolic Church, there will be a guarantee for the ourselves the Lord of glory. This is not the office of present; and yet the seed they now sow will continue may maintain the character of stanch believers, keep valid and Episcopal. But what are you poor Methoconscience quiet, and flatter themselves with the hope dists now? Only a new sect of Presbyterians, and strength. But should it ever come to pass that her tions; "sed quæ voluerit meminisse, quæ mandaverit of eternal happiness, while they indulge their appetites after my poor brother's death, which is now so very wayward children should trample upon the monarch's exequi," to remember what he desires, and execute danger of leaving men without spiritual guidance, and and passions as fully as any libertine or infidel can near, what will be their end? They will lose all crown, or overturn their country's altars, then will her what he commands. So said a dying Roman to his ____ glory have departed : her children may still sing the friend, and so say I to you. To be thankful to God, both ministers and people, appear to be strongly cap- * He perhaps did, but his "persuasion" did not make it songs of their Zion, but it will be a melancholy strain is not to say, God be praised, or, God be thanked, "As I take care of three small congregations pro-thy severe in a newly occupied country, subject to extremitize of three small congregations pro-tivated with this new-fashioned Antinomianism. But whole Christian world, to be overthrown by the "persuasion" of an old man of eighty-two?