

use stronger language, for these gentlemen have solemnly declared their approval of the Services, and promised to use them.

“Your preacher has been *present*,” says Dr. Boswell, ‘when the minister, having baptized the children, omitted the remainder of the *Baptismal Service*, because the *thanksgiving prayer* affirmed that children baptized have been regenerated by the *Holy Spirit*; which doctrine, although confessedly thus declared by the Church, this Minister of the Church, in his own wisdom, did not choose to believe or teach. And were the Service Books in some of our churches looked into, the word *regenerate*, wherever occurring, would be found marked, as though intended to be left out.’”

In another place he speaks of “the errors of dissent, no matter whether Popish or Protestant, both being equally sinful, because both are equally schismatical.”

One other extract, of a more wholesome character, and we have done with this precious sermon.

“We in this diocese have however, thank God,—*having been freed from the trammels of the State power*,—power in ourselves to correct ourselves. And let us pray most earnestly, that such may soon be the case with the Church at Home; that her Archbishops and Bishops may soon break the golden chain that holds them bound to the State, and that they may have wisdom given them to yield their title of *Spiritual Peers*, and to be content with the more exalted title of *Bishop*; the first, the badge of their present slavery to the State; the second, the badge of their subjection only to God and his Son Jesus Christ. May God of His great mercy hasten it in His own time!”

To this, even a “schismatic” may be allowed to respond, “Amen, and Amen!”

WHAT IS WRONG WITH OUR MINISTER?

As we intended having a donation party, I thought I might be requested to say something at the meeting, and after a little reflection, the following ideas occurred to my mind as being as likely to be useful as any others:—

When church-members lose their first love and grow weary in well doing, they discover *something wrong*; but the wrong is *not in themselves*. Oh no! they cannot see so well as formerly, no, nor hear as well. “What (say they) ails our minister? He looks so depressed and downcast. He is not as cheerful as formerly. His sermons are less powerful and edifying than they used to be. I do not profit from them as hitherto. Moreover he is not so attentive to his pastoral duties as in bygone days. He seldom calls on me, and I feel that there is something *wrong*.”

I have no doubt but that it is *all true* that our brother has just uttered, but there are more ways than one to account for it.

1st. Will not a *dull, sleepy, and inattentive* congregation deeply affect the minister, making his heart sad and his courage less firm? Yes, and yet the very party who has helped to produce this state of mind is the first to complain of it.

2nd. Disappointment and sadness seize the minister as he, unfolding the holy book, and glancing over the congregation, finds the parties absent for whose special benefit the sermon was prepared. If persons make some special provision for their friends when they have good reason to expect them, and yet are slighted or neglected by them, they are grieved; and so is the faithful minister; and you are the last one who ought to complain until you are more regular in all your duties.