

ests of their own particular persuasions. In some cases, ministers have announced from the pulpit, the existence of such a paper, and after a few remarks explanatory of its objects, &c., have requested those who wished to become subscribers, to put down their names on the spot.—By these and similar measures, the number of subscribers to these papers is very great, even among denominations, whose adherents, however much they may surpass in zeal, certainly do not exceed (in the possession of the means necessary to support a paper) the members of our own Church. Now upon the principle of "Fas est ab hoste doceri," why should not the Clergymen of our own Communion, make use of similar means and be equally engaged in obtaining Subscribers to the only religious periodical in the country which advocates the cause of the Anglo-Canadian Church?

In most cases such exertions would, I am persuaded, be attended with a degree of success, in proportion to the means and temporal circumstances of the Church in general; the Clergyman is by his exertions in this respect putting into the hands of his people a publication fraught with useful information, elucidating many of the distinctive principles of the Church of which he is a minister, and thus materially assisting him in enlightening his congregation on these subjects; it may well excite surprize, that any Clergyman should be indifferent to the success of such a publication.

But, Sir, although it may appear to be more particularly incumbent upon the Ministers of the Church, to exert themselves in such a cause, and when they fail in so doing, they may seem to be peculiarly culpable, yet I certainly conceive, that there is also much blame to be attached to our people in this respect. Many of them seem to consider that no exertion is necessary or even to be expected on their parts, in advancing the prosperity of the Church of which they profess themselves members.—These exertions they leave to their ministers, and are themselves apparently as indifferent as if they were not at all interested, in the successful advancement of the Church to which they belong. There are indeed many honorable exceptions to these remarks, and I can myself bear testimony to the active piety, and unwearied zeal, of more than one layman, in promoting the good of the common cause. But speaking of them in a body, I am in conscience compelled to say, that the lay members of our communion display less zeal and anxiety, and effect far less, in advancing the cause to which they profess themselves attached, than do the members of some other denominations. What the true reason of this apparent indifference in our laity may be, I cannot say. It does not I should hope spring from total indifference on the subject, however much, their seeming apathy might warrant such a conclusion. And in the case of supporting a religious paper, it cannot, I am confident, arise from the niggardly or covetous desire, to withhold the individual mite requisite for such a purpose. A want of liberality is certainly not the general character of our people. Episcopalians have been frequently appealed to, in behalf of charitable institutions, and for aid in erecting Churches, and other public buildings, &c. and their liberality on such occasions, abundantly testifies that these appeals are not made in vain.

Perhaps the following quotation from Whately, which appeared in No. 48, vol. iv. of that very useful and popular paper, the Auburn Gospel Messenger, may serve in some degree to elucidate the subject. I therefore beg leave to call the particular attention of all your lay readers, to

"A THOUGHT FOR LAYMEN."

"Laymen are too apt to consider themselves as little more than bystanders in the dispute between the Church and her opponents;—they give her the preference indeed, but rather as a matter of taste, than of conscience; or at least rather as umpires between two contending parties, than as making the cause their own; and many a one may be found who would allow and even expect in the Clergy some zeal in that cause, yet would seem to regard it as altogether their concern; not as one in which he himself has common interest. These sentiments often arise, not so much from weakness or perversity, as from thoughtlessness and want of due attention to the subject. For every sincere and candid Christian, if he can be brought to reflect attentively, on the solemnity with which the Church was instituted, as a society, not of ministers merely, but of Christians at large, and on the earnestness with which

its divine founder and his Apostles inculcated the duty of preserving its unity and promoting its welfare, will hardly fail to be convinced, that if he would claim a share in the benefits of Christ's redemption, he cannot be indifferent to his institutions, and that therefore as he is not only permitted, but bound to withdraw from our Church—if he finds her doctrines or institutions essentially at variance with the word of God;—so if he finds her to be in faith, and practice, scriptural, he is no less bound, not only not to withdraw from her communion, but also to use his best endeavours in her cause."

Here let every individual pause—and ask—how far he is conscious to himself, that he has been guilty of this "thoughtlessness and want of due attention to the subject;" and if his conscience accuse him of negligence in this case, let him seriously determine to be in future more conscientious and vigilant in the discharge of his duties, as a member of Christ's Church. Let every Episcopalian act as if the success of the whole cause depended upon his own individual exertions.

To apply these remarks to the subject of supporting the Christian Sentinel, why should not every individual lay Subscriber endeavor to procure one or more other Subscribers, and report their names to the Clergyman of the Parish to be by him transmitted to you? Who can tell how many might be added to your list in the course of a few weeks, if every individual would thus exert himself? And where one individual in the lower classes of life, could not afford to subscribe for it alone, why could not two or more unite in taking a single copy, and either read it in turns, or meet alternately at each others houses, and by perusing it spend very profitably a long winter's evening, in improving their minds and adding to their store of intellectual and spiritual knowledge?

In the humble hope, that these remarks may be the means of rousing some, both Clergy and Laity, to exert themselves in warding off the reproach, which must necessarily attach to them should your paper be discontinued from the cause assigned,

I am,

Rev. and dear Sir,

Sincerely yours,

A MISSIONARY.

REV. DEOCAR SCHMID'S METHOD OF EXAMINING SCHOLARS ON THE SERMONS HEARD BY THEM.

(Continued from p. 179.)

Mention some instances of persons whose souls have been redeemed by the Good Shepherd.

David, Solomon, Peter.

1 David, Solomon, Peter: the latter was converted by a look from Jesus.

2 David although he had committed a very grievous offence, yet God would not suffer him to perish. Solomon in his old age was seduced to commit idolatry by his wicked wives; but we have great reason to believe that he was converted, from the Book of Ecclesiastics, which was written by him in his old age, where he sorely laments having falling off from God, and said, All things are vanity and vexation of spirit. Peter said he never would deny his Lord and Master; but when he was tried, he soon denied him; and he even cursed and swore, and he said he did not know the man (meaning Christ): but He converted him with a look.

Does any man deserve Christ's taking so much care of him?

No; Christ does it only for His Name's sake.

1 No: for we are all by nature the servants of Satan, and do not deserve the least of all His mercies.

2 No: for a man can never by his own righteousness deserve Christ's taking so much care of him; for all our righteousnesses are as filthy rags.

What is the last enemy which Christians have to overcome?

Death.

1 Death.

2 Death.