

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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Original Poetry.

For the Church.

ON CROSSING THE ATLANTIC IN 1829.

Hail Ocean wild! hail Ocean free!
Indomitable main!
Though Britain boasts she ruleth thee,
Where has she fixed her chain?

And is there none, to whom thy waves
Obedient rise or fall?
Yes; He who from their coral graves
Thy drowned hosts shall call.

When thou shalt cease to be a dread,
Or object of desire,
Licked from thy deep and vasty bed,
And quenched by conquering fire.

Oh, what a fearful banner then
Shall thy red foe display
When, gored with spoils of cindered men,
He covets thee for prey.

A hissing horror thou shalt shew—
While he, with sharpened zest,
Shall kindle to a fiercer glow
As fiercer curls thy crest.

In vain against his flaming front
Thy floods successive pour,
There comes, till now unmet, a want
Of moisture at thy core.

Then what shall rest of thee but seem—
A void thy wanted space—
Nor less in all thy hollows dumb
Than man in all his race.

Who, who shall stand against the wrath
Revealed in that dread day?
He, who hath held his steady path
In God's appointed way.

Him not the globe involved in fees
Nor molten heaven can move—
Secure, though all things else expire,
Still lives a Saviour's love.

C. M.

ON THE MANAGEMENT OF INCOME.

An Address to Churchmen.

By THE REV. W. GRESLEY, M.A.

At the end of the old year, or soon after the beginning of the new, most persons bestow some thought on their worldly affairs. The tradesman computes his receipts and outgoings, with a view to ascertain whether his business prospers or declines; the professional man reckons up the gains of his profession, the landowner the produce of his estate: in short, every prudent man compares his income and expenditure with a view that he may live honourably and respectably in the station in which God has placed him.

Now I wish, my friends, to suggest one item in your calculation which perhaps some might not consider, unless they were reminded of it. I wish you to ascertain how your accounts stand with God, not the account of your souls, that would be a more fit subject for the pulpit, but of your money. I wish you to ask yourselves whether you have so employed the "unrighteous mammon"—whether you have made such good use of your worldly wealth, be it great or small, that you have advanced your interest in the everlasting mansions—whether you can look back with satisfaction on the year that is past and say that you have spent your income to the glory of God and the advantage of your own and your fellow-sinners' souls.

It is scarcely too much to say, that to many persons in these present days, the mode in which they spend their income is perhaps one of the principal trials to which they are subject. The management of our income is connected with so large a portion of our moral conduct, that if a man be blameless of any great offence on this score, it is a strong presumption that he has not offended God seriously in other respects. Worldly wealth and competence are indeed great temptations. Whatever force we attach to the strong figurative language of our Saviour, when he says that, "it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven," the least we can say of it is, that it warns us of the very great circumspection which is needful, in order that we be not found amongst those whose worldly riches have contributed to their ruin.

Of the different modes of spending our income, I shall not say much with regard to those which are obviously and positively sinful. Those persons who spend their substance in riotous living and pandering to their sensual appetites, need not be reminded that they are employing it in the purchase of everlasting misery. Those who squander their substance in sinful extravagance, to the impoverishment of their children, require not to be told that God will bring them to account for their misuse of the talents which he has committed to them.

But I wish rather, that persons who are not guilty of any such excesses, but live respectably, decently, and soberly, would be led to consider within themselves whether they are so using the good gifts of their Almighty Father as to secure to themselves his favour.

Of course, my friends, this must be a subject of self-examination, an affair of individual conscience; and it is one which ought not to be lightly thought of.—When we find on the one hand, such strong language as the Scriptures contain concerning the danger of riches, and when we read, on the other hand, as in the parable of the unjust steward, that worldly wealth may be so employed as to further, rather than impede our spiritual welfare, it is clearly our duty to take heed so to act that our worldly possessions may be a blessing and not a curse.

In the first place, it will be well for us to consider that our wealth is not our own, but God's; it is lent to us on God's usury. We are but stewards of the manifold gifts of God. We ought to spend and be spent in God's service. Whatever we do should be for his glory. "Charge them who are rich in this world (says St. Paul to Timothy) that they be ready to give and glad to distribute; laying up in store for themselves a good foundation against the time to come that they may have eternal life." From these and many other passages which abound in holy Scripture, it is not to be inferred that we are to give our money away even in God's service with a lavish and reckless profusion, but with a discreet and prudent liberality. God has placed us in the midst of many social and domestic duties. St. Paul expressly bids us "owe no man anything." Of course, in the present state of mercenary transactions, it will often happen that a man may owe another considerable sums while others may owe him considerably more. It were a too punctilious and narrow view of Scriptural precept to suppose that the injunction of the Apostle applies to such a case as this. Still the precept "owe no man anything" is a valuable

rule, and teaches us plainly, that when, upon the calculation of our yearly expenditure, we find our debts exceeding our means, it is our first duty, as honest men, to take active measures to pay them, so that our creditors may not be losers.

Again, the Scripture expressly says, that it is the duty of every man "to provide for his own." Parents especially are bound to provide for their children, to give them an education suitable to their station; and, in the present state of society, to endeavour to furnish them with the means of entering upon life creditably and respectably.

These are duties recognized by the Word of God; but as they are duties, so also they are trials; for many persons in their desire to provide for their children, and to pay their just debts, and to live honestly and respectably, forget that God has claims on them as well as their neighbours and their family. And when the year has arrived at its close and they have the satisfaction of balancing their accounts and find that they can honestly meet every claim, may perhaps that a considerable sum is funded for their children, they are startled by the question, "Whether they have paid their debts to God? Whether they have devoted to his service that portion of their income which might reasonably be expected from them? They are offended, perhaps, if they are reminded that their income has all been spent upon themselves or their families, which is the same thing; that though they may have satisfied every claim which is due to their neighbours, God has an outstanding debt against them which they have taken no steps to pay, perhaps have left entirely out of their calculation." And therefore, though it may be that they are richer in worldly wealth than they were the year before, yet, alas! they may have made no progress in his favour, no advance to the everlasting mansions. "There is," says Solomon, "that maketh himself rich yet hath nothing; there is that maketh himself poor, yet hath great riches." Some may suppose that this subject does not apply to them, because they are not rich; but do they not remember that the poor widow cast in her mite to the treasury, and obtained the approbation of the Lord, more than those who cast in of their abundance? Others perhaps may think themselves excused, because, on balancing their accounts they find that so far from being able to lay by for their children, they are not able to pay their just debts. But such persons I would remind, that possibly the derangement of their affairs may be a judgment upon them, because they have devoted no part of their income to God. They have neglected to put forth their money to interest where it was sure of a profitable return: for we know that what is lent to the Lord will be repaid abundantly. Let them, another year, give God his due, and perhaps they will find themselves richer rather than poorer, from having made him their friend.

That the neglect to devote a due portion of our worldly substance to the glory of God is a very general sin, may, I think, be proved incontestably by the following consideration:—If there is any religious duty, of this class, more obviously incumbent on us than another—if there is any deed of piety and benevolence, which, performed in faith, would most surely meet with God's approval, and so pave our way, through Christ's all-sufficient merits to the kingdom of glory—it is surely the furnishing the means of salvation to perishing souls—the enabling our poorer brethren to obtain religious instruction and enjoy the ordinances of the Church. And yet, shameful to say, in this land, which is the wealthiest of all lands under heaven, and especially in our great metropolis, it is notorious that there are thousands and millions of poor men who have no Church in which to worship God—no minister to induce them to go thither. Now here is a great national sin, evident and undeniable, which we have to share amongst us. It is a very serious and alarming thought. The national ungodliness cries aloud to heaven, so that one is tempted to wonder whether God so long endures it; and we are but just beginning to attempt to remedy the evil.

Whence has arisen this strange and undeniable neglect of God's glory? Is it that we are so poor that we cannot afford to build churches for our people, or procure for them the ordinances of religion? No, surely. We have abundant means at hand for every other national object, but for this alone the means are not forthcoming. How different from the conduct of the wise Solomon, who would not build his own palace, nor fit out his navy, until he had completed God's holy temple at Jerusalem.

But do not let us look at this subject in a mere general and national point of view, and so shift the responsibility to our rulers; although I must avow my conviction that they are highly blameable in not attending to this matter; but let us consider what we ourselves ought to be doing—let us ask ourselves why the diocese or neighbourhood in which each of us resides, has not Churches and resident ministers, and schools of religious learning proportionate to the wants of the people? Why is it that these undertakings proceed so slowly? Why is it, in London, for instance, that where two hundred Churches at least are wanting, the Bishop has not been able to obtain funds for thirty? Why is it that of those Churches which have been built, in many parts of the country, many are so inferior to the structures of former days? Why is it that the endowment of almost all of them is insufficient for the maintenance of a resident Pastor? Is it because we cannot afford more for God's glory, or that we will not? There can be no question, that it is because we choose rather to lay out our money in other ways. The rich man will lay out £10,000, or a great deal more perhaps, in his own costly mansion, and, if he subscribe two or three hundred pounds to build Churches, shall be deemed liberal. And so he is in comparison with others; but oh, what a libel on a Christian country that it should be so. The same preference of our own luxuries and comforts and vanities to God's glory, descends through every rank of life. Is it not a certain and undeniable fact, that the only reason why we have not money for God's service, is because we deliberately choose to lay it out in equipages and furniture, and costly entertainments, and fine clothes, and other indulgences, of which if we would but deny ourselves, we should have abundant reasons for every purpose of charity and religion. And these observations apply to persons in every rank of life, except to the parish pauper. We all might do much to promote the glory of God if we would but exercise a little self-denial.

Do I mean to say that it is sinful to have our comforts and refinements—that we shall be called in judgment for using the good gifts of Heaven according to our respective stations? No, I only assert that we ought not to spend our whole income on them, but reserve a reasonable and considerable portion for our Maker's service.

And so when it is said we ought to be "just before we are generous?" we ought to pay our just debts before we give our money away; I allow at once the duty of doing so. But then I ask, why do we contract debts which shall absorb all our means and leave none for God. The sin is in contracting the debt, not in paying it. And so again, when it is argued, that we ought to lay by a provision for our children, I admit the duty most fully; but do not admit that we ought on that account to defraud God of his due. If a man, for instance, had £500 a-year, and resolved to lay by one hundred of it each year for his children, I should say he did well. But then, out of the remaining income, he ought to set apart a portion for God's service, and not employ it all in his own living. This would not be to rob his children, but to exercise a wholesome self-denial over himself.

This is what we want, my friends, a wholesome self-denial and a greater zeal for the honour of God. So that we shall be content to see our neighbours perhaps with a better house than our own or a somewhat larger establishment, or a smarter equipage, or finer clothing, or even allow them to stand a little above us in the scale of society. Yea, rather than we should rejoice in these things, if we know that the money so saved is devoted to God's glory; and that we are employing the "mammon of unrighteousness" that may aid us in our way to the eternal mansions.

In making these observations respecting the management of our income, I am bound to say, that they might have been brought forward more strongly some years ago than they can at present. There is a zeal for God and a liberality springing up in many quarters which it is joyful to behold. Still, I trust, there are but the beginning of a course of holy exertion in God's cause. Much remains to be done in the way of affording Christian instruction and religious education to our brethren. And I sincerely trust, my Christian friends, that we shall be ready to advance onward with the current of holy zeal which is setting in, and which we may trust, through God's mercy, will yet rescue our nation from the consequence of past indifference. If God should prosper the good cause, we may yet look forward to the time, and that not far distant, when sound religion shall again pervade our social system; when the Church shall again be, what it has long been only in name, a National Church, and Christianized England shall spread to every region of the world the knowledge of the Saviour's name.

But this great work must be brought about by individual and united exertion, and especially by the exercise of self-denial, and the devotion of our means to the service of God. And to this end we should all of us fore-cast before hand, so that a certain portion of our income every year may be set apart for him. Then, instead of murmuring at each new scheme of charity and piety which is devised, we should rather bless God that he has put it into the hearts of his servants to devise them. Instead of calculating how little we can give so as to save our credit, we shall be anxious rather to afford as much as we are able; yea, if need be, even beyond our power. Our chief care shall be to determine—what are really sound and useful institutions—what have received the sanction of the best and soundest Christians, especially our Spiritual Pastors the Bishops, whom God hath set over his Church, and to these we shall cordially and liberally contribute.

By such a management of our incomes, I think it might be confidently expected that at the end of each returning year, we shall find ourselves richer rather than poorer, because God's blessing will be with us. We shall have escaped those rivalries of worldly vanity and expense which are often productive of so much heart burning and vexation. We shall have laid up for our children an inheritance far better than silver and gold, or lands or houses, even God's blessing which is promised to the children of the righteous. We shall see God's kingdom prospering around us, and shall have a good hope of admission, through our Saviour's merits, to those everlasting mansions which our Heavenly Father hath prepared for them that love him.

OF MINISTERS' MAINTENANCE.

From the works of Fuller.

Maintenance of ministers ought to be plentiful, certain, and in some degree proportionate to their deserts.—It should be plentiful, because their education was very chargeable to them for their profession, both at school and the University: their books very dear; and those which they bought in folio, shrink quickly into quartos in respect of the price their exertions can get for them. Say not that scholars draw needless expenses on themselves by their own lavishness, and that they should rather lead a fashion of thrift, than one of riot; for let any man tax the bill of their necessary charges, and it amounts to a great sum, yea, though they be never so good husbands. Besides, the prices of all commodities daily rise higher; all persons and professions are raised in their manner of living; scholars, therefore, even against their wills, must otherwise be involved in the general expensiveness of the times; it being impossible that one spoke should stand still, when all the wheel turns about.

Objection.—But many needlessly charge themselves in living too long in the University, sucking so long of their mother, they are never a whit the wiser for it; whilst others not staying there so long, nor going through the porch of human arts, but entering into divinity at the postern, have made good preachers, providing their people wholesome meat, though not so finely dressed.

Answer.—Much good may it do their very hearts that feed on it. But how necessary a competent knowledge of those sciences is for a perfect divine, is known to every wise man.—Let not men's suffering be counted their fault, nor those accused to stand idle in the market, whom no man hath hired.—Many would leave the University sooner, if called into the country on tolerable conditions.

Because ministers are to subsist in a free, liberal, and comfortable way.—Balaam the false prophet rode with his two men; God's Levites had one man.—Oh, let not the ministers of the Gospel be slaves to others and servants to themselves! They are not to pry into gain through every small chink. It becomes them rather to be acquainted with the natures of things, than with the prices, and to know them rather as they are in the world, than in the market: otherwise, if his means be small, and living poor, necessity will bolt him out of his own study, and send him to the barn, when he should be at his book, or make him study his Easter Book more than all other writers. Hereupon some wanting what they should have at home, have done what they should not, abroad.

Because hospitality is expected at their hands.—The poor come to their houses, as if they had interest in them, and the ministers can neither receive nor refuse them. Not to relieve them were not Christianity, and to relieve them, were worse than infidelity, because therein they wrong their providing for their own family. Thus sometimes are they forced to be Nababs against their own will; yet it grieveth them to send away their people empty.—But what shall they do, seeing they cannot multiply their loves and

fishes? Besides, clergymen are deeply rated to all payments.—Oh, but that their profession were as highly prized, as their estate is valued!

Because they are to provide for their posterity, that after the death of their parents, they may live, though not in an high, yet in an honest fashion, neither leaving them to the wide world, nor to a narrow cottage.

Because the Levites in the Old Testament had plentiful provision.—Oh, 'tis good to be God's pensioner, for he giveth large allowance. They had cities and suburbs, (houses and glebe lands,) tithes, free-will offerings, and their parts in first-fruits and sacrifices. Do the ministers of the Gospel deserve worse wages for bringing better tidings? Besides the Levites' places were hereditary, and the son sure of his father's house and land without a faculty ad succedendum patri.

Because the Papists in time of Popery gave their priests plentiful means.—Whose benefactors so bountiful to them, may serve to condemn the covetousness of our age towards God's ministers, in such who have more knowledge, and should have more religion.

Objection.—But in the pure primitive time the means were least, and ministers the best; and now-a-days, does not wealth make them lazy, and poverty keep them painful? Like hawks, they fly best when sharp. The best way to keep the stream of the glory sweet and clear, is to fence out the tide of wealth from coming unto them.

Answer.—Is this our thankfulness to the God of Heaven, for turning persecution into peace, in pinching his poor ministers? When the commonwealth now makes a feast, shall neither Zadok the priest, nor Nathan the prophet, be invited to it? that so the footsteps of primitive persecution may still remain in these peaceable times, amongst the Papists, in their needless burning of candles; and amongst the Protestants, in the poor means of their ministers.—And what if some of the sparks unto virtue, into the straits of pride, grow idle and insolent? let them soundly suffer for it, themselves, on God's blessing; but let not the bees be starved, that the dross may be punished.

Ministers' maintenance should be certain; lest some of them meet with Labans for their patrons and parishioners; changing their wages ten times; and at last, if the fear of God doth not fright them, send them away empty.

It is unequal that there should be an equality betwixt all ministers' maintenance—except that first there were made an equality betwixt all their parts, pains and piety. Parity in means will quickly bring a level and flat in learning; and few will strive to be such spiritual musicians, to whom David directeth many Psalms, "To him that 'excelleth,' but will even content themselves with a canonical sufficiency, and desiring no more than what the law requires; more learning would be of more pains, and the same profit, seeing the mediocriter goeth abreast with optime.

Objection.—But neither the best nor the most painful and learned get the best preferment.—Sometimes men of the least, get livings of the best; yea, such as are not worthy to be the curates to their curates, and crassa ingenia go away with optima sacerdotia.

Answer.—Thus it ever was and will be. But is this dust only to be found in churches and not in civil courts? Is merit every where else made the exact square of preferment? or did ever any urge, that all officers should be made champion for their profits, none higher than other? Such corruptions will ever be in the church, except there were a law, (ridiculous to be made, and impossible to be kept,) that men should be no men, but that all patrons, in their elections or presentations of ministers, should wholly divest themselves of by-respects of kindred, friendship, profit, affection, and merely chuse for desert; and then should we have all things so well ordered, such pastors and such people, the church in a manner would be triumphant whilst militant.—Till then, though the best livings light not always on the ablest men, yet, as long as there be such preferments in the church, there are still encouragements for men to endeavour to excel, all hoping for, and some happening on, advancement.

Objection.—But ministers ought to serve God merely for love of himself; and pity but his eyes were out, that squints at his own ends, in doing God's work.

Answer.—Then should God's best saints be blind; for Moses himself had an eye to the recompense of reward.—Yes, ministers may look not only on their eternal, but on their temporal reward, as motives to quicken their endeavours. And though it be true, that grave and pious men do study for learning's sake, and embrace virtue for itself, yet it is as true that youth (which is the season when learning is gotten) is not without ambition, nor will ever take pains to excel in any thing, when there is not some hope of excelling others in reward and dignity.—And what reason is it that whilst Law and Physic bring great portions to such as marry them, Divinity, their elder sister, should only be put off with her own beauty? In after ages men will rather bind their sons to one gainful, than to seven liberal sciences; only the lowest of the people would be made ministers, which cannot otherwise subsist; and it will be sad, when God's church is made a sanctuary only for men of desperate estates to take refuge in it.

However let every minister take up this resolution: "To preach the word, to be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine."—If thou hast competent means comfortably to subsist upon, be the more thankful to God the fountain, to man the channel, painful in thy place, pitiful to the poor, cheerful in spending some, careful in keeping the rest.—If not, yet tire not for want of a spur; do something for love, and not all for money; for love of God, of goodness, of the godly, of a good conscience.—Know, 'tis better to want means, than to detain them the one only suffers, the other deeply sins; and it is as dangerous a persecution to religion to draw the fuel from it, as to cast water on it.—Comfort thyself that another world will pay this world's debts, "and great is thy reward with God in heaven."—A reward, in respect of his promise; a gift, in respect of thy worthiness; and yet, the less thou lookest at it, the surer thou shalt find it, if labouring with thyself to serve God for himself, in respect of whom, even heaven itself is but a sinister end.

APPARENT CONTRADICTIONS IN SCRIPTURE.

The simplicity of the language of Scripture, the absence of that systematic precision, and of that guardedness of expression, to which other writers resort from fear of misapprehension or cavil, is one characteristic of its divine original. He who speaks as never man spake is above those little artifices, by which men are anxious to preserve an appearance of studied consistency in their statements, and therefore propounds every sentiment in its naked force, without regard to apparent contradictions which sophistry might fasten upon it, but by which honesty of purpose can never be misled, and which reverence for the word of inspiration will easily explain. This remark may serve to illustrate the strength of some of those statements which are made in Scripture, concerning the doctrines of grace on the one hand, and human responsibility on the other—statements in which verbal criticism or a short-sighted philosophy may fancy a disagreement, but which simple piety will perceive to be both essentially true, even when it finds them hard to reconcile. The same variety will be found in some passages which prescribe a moral duty, where a verbal discrepancy may sometimes strike a casual reader, but which will present no

serious difficulty to a humble disciple. When, for instance, our Lord commands us to take no thought for the morrow, and forbids us to lay up treasures upon the earth, while yet his apostle hesitates not to pronounce a neglect to provide for them of our own house a denial of the faith, it is obvious, that although providence and forethought are synonymous, and consequently the language of our Saviour and of St. Paul, if strictly interpreted, would seem to be at variance; yet the thing prohibited is anxiety, and the thing commanded prudence; qualities not so closely connected, that a command of the one would be necessarily inconsistent with a prohibition of the other. Another illustration of this truth is afforded when St. Jude exhorts his readers to contend earnestly for the faith which was once delivered to the saints; yet St. Paul in the text declares, that the servant of the Lord must not strive. Here we must needs suppose, that St. Jude prescribes the duty, and St. Paul the manner in which it should be performed, and then all is consistent and intelligible. It is the duty of every Christian, but most especially of the ministers of the Gospel, to contend earnestly for the faith which was once delivered to the saints; but yet, though we are to contend earnestly, we are not to contend angrily, not to strive for victory rather than truth, or to exhibit any of those tempers which ordinarily agitate the scenes of earthly contention. In this sense the servant of the Lord must not strive.—Sermon preached at the Visitation of the Lord Bishop of Lincoln, 1837, by the Rev. E. G. Marsh, M.A., Rector of Waltham.

PRAYER.

Is the use of old forms, continually repeated without variety, consistent with spiritual and acceptable prayer? Why not? If they simply and fully express the desires and feelings of your hearts, and you go along with them, and assent to them as they are read, there is prayer; and the prayer is as much your own as if it had been then newly conceived, or prayer is the outpouring of the heart, and you have poured out yours before God. And so, on the other hand, however readily you may pour out the words of prayer yourselves, or how much soever you may be pleased by listening to the gift and fluency of another, you must needs confess that, unless your spirit be engaged in the work, and the words express the actual desires and affections of your heart, and you follow with the understanding also, as far, at least, as you are concerned, there is no prayer, but a mere lifeless and unprofitable form. It is true, a moving strain of prayer, that is new, may raise a momentary flash of devotion, or draw tears into the eyes of many; but to what profit? To what other purpose than the deluding of their souls, by leading them to mistake natural excitement for spiritual influence, and to rest in such impressions, when unconvinced and unhumiliated by sin, and knowing nothing of God as their reconciled Father in Jesus Christ? Do not mistake it. The chief work of the Spirit in prayer is, not to give a readiness of utterance at every season of public worship to one or two in a congregation, but to excite the hearts of all by so quickening their affections towards God, and raising their desires after spiritual blessings, that they may all with one mind and one mouth glorify God. And so, blessed be God, many are the living witnesses who can declare to his praise, that the use of a form, simple, pure, and comprehensive as ours of the Church of England is, not only does not restrain the exercise of grace, but rather helps it; and who know and are sure that their Lord and Master owns and comforts them in the use of it.—Rev. J. F. Todd.

THE KING'S SUPREMACY.

The very system of religion which the king is bound by the word of God to establish and maintain, debars him from the assumption of any sacerdotal function. If we find from that word, which confers upon him all his authority, and is to be the rule of his conduct, that the exercise of functions purely spiritual has been conferred by Divine authority upon an order of men set apart by a special commission from Christ himself, then it follows that this is one principle of that religion which the civil magistrate is authorised to establish. His very authority, therefore, becomes at the same time his restraint. As the commission issued by the great Founder and Sovereign of the Church not only conferred those powers on the first heralds of his word, but secured their transmission by a legitimate succession throughout all ages to a regularly authorised ministry, so the civil ruler is bound to establish and support this Divine institution, but not to change it. He has, therefore, no power either to execute, or to qualify any to execute, functions which are purely spiritual; but is bound to maintain in its integrity that which is obviously the ordinance of God.—Fulloon's Apostolic Church.

THE HOUSE OF LORDS.

We all remember the outcry raised in 1835, against our house, of whose conduct upon the Irish, and also upon the English corporation bills, neither you nor I ever can speak, without deep regret and marked disapproval. A kind of crusade against the Peers was then undertaken by the supporters of the ministry—I verily believe to the great annoyance of their patrons—no portion of the country was left unvisited; no part of the Billingsgate vocabulary remained unexhausted; no vows of vengeance, no threats of measures, no notices of direct motions, were spared. Public meetings, which signally failed, however, in England, and only succeeded through curiosity in Scotland, were loudly appealed to against the Lords. The press, especially the ministerial portion of the press, maintained a daring fire into the Lords. The Crown was urged to escape revolution, by 'swamping' the Lords. The Government was called upon to make their election between their own destruction and that of the Lords. The man was marked for vengeance—was proscribed for life—his opinions ever so liberal, who dared to utter a word in behalf of the Lords. As the reaction had been, so was the session that succeeded this clamorous holiday tide. I was then living in this distant retreat; and really, if I had been disposed to trust the newspaper accounts, published under the patronage of the government, and had not received private intimations from time to time, I should have been led to believe that the days of the Upper House were numbered. Such meetings! Such unprecedented throngs of people to record their hatred! Such 'tremendous shouts,' resembling those, no doubt, which were, with a degree of falsehood, to my certain knowledge, unprecedented, alleged by the government prints to have since attended certain other public exhibitions! Such 'mighty masses' of people congregated to express their resolution against the aristocracy! Really, but for a slight tincture of truth which now and then found its way into the mixture, and at once clarified the whole, such as the unprecedented 'crowd' of a Middlesex county meeting in a riding-school, and the 'unheard-of numbers flocking to a Westminster meeting,' holden in a room at a coffee-house, one should have supposed that the country was raised as in May, 1832, and that secession or annihilation were the only alternatives for our 'Order.' Then came the parliamentary clamour, certainly not discouraged by the government. On the contrary, the language held, even in the Upper House, and not by the most violent of our friends, was that of an appeal from the Lords to the country. As for the Commons, there were notices of motion given for a very early day, and the most firm determination was repeatedly expressed to persevere in bringing forward the question of a peerage reform, as those very sage and reflecting persons were pleased glibly to phrase it, affecting to have some clear idea on a subject upon