

who pretended to justify their mode of life by the example of Christ and his Apostles, Wickliff effectually silenced in a few able treatises, in which he manifested not only the falseness of their pretensions, but exposed and reprobated their unprofitable and vicious course of life.

A circumstance soon after occurred to embroil him still more with the adherents of the Papacy. Having been presented by Archbishop Islip with the Wardenship of Canterbury-Hall in Oxford, he was ejected by the successor of that primate through the malicious interference of his enemies the Monks. This arbitrary step producing a great excitement, Wickliff was prevailed on to appeal to the Pope; but the Pontiff, discerning some difficulty in the case artfully temporised, and justice was protracted. An event, however, took place which quietly effected a decision against him. The payment of the tribute which King John had pledged to the Papal See, and which his successors had continued to pay, had been for some time resisted by the present monarch, the high spirited Edward III. and notwithstanding the menaces of the Pontiff both the King and Parliament were firm in their opposition to this extortion. The clergy naturally espoused the cause of the Pope; and the artful reasoning of a certain intelligent Monk was producing a great distraction of sentiment, when Wickliff took up the other side of the question and so effectually baffled the arguments of his opponents as to confirm the government in their refusal of the tribute. This circumstance, although it naturally caused him the loss of his suit at Rome, so strengthened his interest with the government that this, with the support of the University of Oxford, counteracted all the future hostility of his enemies. For his unjust deprivation of Canterbury-Hall, he was soon compensated by the University, by a Professor's Chair; and subsequently through the interest of the Duke of Lancaster, son of the reigning monarch, he was presented to the living of Lutterworth in Leicestershire.

(a) Religious liberty consists, not in following private fancy uncontrolled, but in a strict adherence to primitive truth and order. Hence we ought to be cautious in the use of language where it may be easily misapplied and perverted to evil. It is the misfortune of these times to call unrestrained licence religious liberty, and any attempt to bring mankind together into one body, tyranny and usurpation. God has, in giving mankind the Church, set certain bounds to the human will, which bounds embrace all that can appertain to "perfect freedom," and every thing beyond which is actual rebellion. There is a constant tendency on the part of the human mind to set aside the authority of God, and in its place substitute its own arbitrary elections. This tendency should be, by the Christian Ministry, as constantly met and counteracted by a stated reference to things as they were in primitive times. We presbyters of the Episcopal Church, cannot believe that we possess any authority independently of the Bishop, because we firmly are persuaded that the Apostles gave their own ecclesiastical authority undiminished into the hands of Bishops as their ecclesiastical successors; and therefore we regard Episcopacy as one of the essentials of the Christian Church. Still we claim not that it cannot be abused, or has not been. But it becomes us, when speaking of religious liberty, to be cautious of the bounds within which God has circumscribed it.—Editor.

(To be continued.)

RELIGIOUS INSTRUCTION OF SEAMEN.

In No. 20 of the *Sentinel* was introduced from the *Quebec Mercury* a short account of the MARINER'S CHAPEL about to be permanently established at the PORT OF QUEBEC, for the spiritual advantage of that useful and much exposed class of men, by whose labor and skill the commerce of our country is carried on. It must be cheering to the heart of every pious person to learn, that this hitherto too much neglected portion of our fellow-creatures are in a fair way of being properly attended to in the British empire at large; and for us in particular, that a BETHEL FLAG is about to be seen flying in the capital of British America. Who does not derive many personal comforts from the labours of the weather-beaten sons of the ocean? Yet how many of us, while enjoying the benefits of an extended commerce, seriously reflect on the rational human instruments through whom we enjoy them?

And how many again take into the estimate, their moral condition,—and the moral dangers to which they are perhaps as much exposed as any class of people in the world? If they minister so much to our comfort—nay, to our knowledge, to our religious privileges, it is just—it is imperative on us, that we make them a return in that which is far better than riches and honors in the world—that which will make them wise unto salvation through faith that is in Christ Jesus.

The *Sentinel* has been furnished with several documents of interest respecting the attention paid to seamen at home in providing for their religious instruction; and as the perusal of them may both gratify his readers, and incite them to cast in their mite in furtherance of the benevolent object at Quebec, he will lay before them the most interesting parts of the papers alluded to, and begin by giving a speech of the Bishop of Coester before the Liverpool Mariners' Church Society, on Friday Jan. 4, 1825, to be followed by that of the Rev. Mr. Buddicom, who spoke for him, together with some other articles.

The report having been read the Lord Bishop rose and spoke as follows: Perhaps I am not the fittest person to move for the reception of the report which had just been read, seeing that honorable mention is made in it of the humble services which I have rendered to what I call this holy undertaking. At the risk, however, of incurring the charge of a certain degree of presumption, I stand forward on this occasion, being anxious not to delay for a single moment the expression of my opinion as to the objects and claims of the Mariners' Church Society. The report which has just been read and which, in my judgment, is drawn up with equal piety and discretion, furnishes ample matter for religious thankfulness and satisfaction to every one who is desirous of setting forward the glory of God and the best interests of his fellow-creatures. The simple statement that, within this last year, an opportunity of worshipping God in his sanctuary, and of hearing his word faithfully preached, has been afforded every Lord's day to more than 600 persons who were before debarred from that privilege, is of itself sufficient to excite our thankfulness; that thankfulness is greatly heightened by the reflection, that the persons of that class to whom the restraints and the consolations of the Gospel are of peculiar importance, (if, indeed, there can be any comparison of importance in that which is unspeakably important to us all,) and at the same time, the most difficult of access; and lastly our satisfaction receives its fulness and completion when we reflect that it is our own venerable and scriptural Church which has wrought this good work, and wrought it, let us be permitted under the influence and guidance of that eternal Spirit, who in proportion as he sanctifies the believer's heart fills him with a warmer concern for the salvation of his brethren. The two points which I am desirous of calling the attention of the meeting to, establishing the claims of this Society upon public countenance and support, are these: first, seamen stand peculiarly in need of the ministrations of religion; and, secondly that they have heretofore been peculiarly destitute of them, I say the ministrations of religion; for that they stand in need of its motives, its comforts, its hopes, is an assertion which needs no proof, which would need no mention, even were it not that some persons have been bold to say (incredible as it might appear, that such a sentiment should have been uttered in a Christian country,) that seamen are better without religion: that he, to whom as a Christian, the knowledge and practice of religion are indispensable to salvation, as a seaman is better without them. To such an assertion the only answer I would vouchsafe to give, is this; that to prove of any profession or occupation whatever, that its duties are best discharged by those who have the least religion is, at once, to prove a unchristian and unlawful, incompatible with the supreme and paramount authority of that Gospel, whose obligations upon the souls of mankind are as universal as the blessings it is intended to diffuse. A severer censure, a more unwarrantable calumny, could not be uttered against the character and calling of a seaman, than to say, that its perfection is inconsistent with genuine piety. But I cannot but take it for granted, in the hearing of a Christian audience, that with the seaman, as with every created being whom his Maker has endowed with reason, and blessed with opportunities of coming to the knowledge of him, religion is the one thing