

The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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PILGRIM'S SONG.
Ah! happy land above,
Where pain can find no place;
Where all is love, and joy, and peace,
And bliss supreme that never shall cease,
Bestow'd by sovereign grace:
I fain would soar
To thy bliss'd shore;
I fain would dwell, where care and sin are known no more.

My weary soul can find
No rest in aught below;
The fairest prospect fades away,
And darkness ends the brightest day,
And rapture turns to woe:
Who then but sighs
For yonder skies?
Though, through the vale of death, the passage to it lies!

The weary traveller braves
The beating of the storm;
Cheer'd by the thought, that home and friends
Will soothe him when his journey ends;
And each beloved form,
So dear before,
Is valuer more
Because his path was rough, and stormy winds did roar.

So would I too press on,
Though storms and tempests rise;
So may each cross I meet with here,
And all the woes of life, endure
My mansion in the skies;
And urge my flight
To worlds of light,
To that unclouded day, which knows no shades of night.

Friendly Visitor.

THE SUBSTANCE OF A SERMON

BY THE REVEREND R. V. ROGERS, M. A.,
Preached in St. James' Church, Kingston, on
Sunday Morning, July 12th, 1846.

2 TIMOTHY II. 25-26.

"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

This injunction was in the first place given to Timothy as an ordained minister, showing the spirit and temper in which he should exercise his ministry. A like command being given to the "brethren," those "who are spiritual," taught of the Holy Spirit as the truth is, in its practice as well as theory, and that it was so thought by the early Christians, their practice plainly teaches, who "went every where preaching the word;" for though the names of Apollon, Aquila, and Priscilla are mentioned, we must not suppose that they alone were exceptions to the rule—that they, who are called to the ministry, should wait on their ministry. Then, "every man as he had received the gift, ministered the same;" one to another as good stewards of the manifold grace of God. (1 Pet. iv. 10.)

And how lovely is the example of their teaching! Their deep persuasion of "the truth," did not beget impatience at the slowness of their learners to receive it in love, nor harsh severity against those who withstood them; nor any desire of retaliation by using railing words; nor any intention of quickly giving up their task, in consequence of the stubbornness of opponents;—on the contrary, convinced that whatever themselves had, they had received as a free gift, they dared not boast as if they had not received it—conscious whose power had removed the veil from their hearts, what teaching had instructed them, whose light had given them "the light of the knowledge of the glory of God in the face of Jesus Christ," with that "meekness of wisdom" which humility produces, they "reproved, rebuked, exhorted with all long suffering." (2 Cor. iv. 6.)

The sincere inquirer after truth "they took and expounded unto him the way of God more perfectly." (Acts xviii. 26.) "In meekness they instructed those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." And when the enemy blasphemed as well as opposed, they departed thence, and in the same "meek and lowly" temper, offered the terms of life and salvation to others.

Let it be remembered, that "the unruly and vain talkers and deceivers" of that day, were "specially they of the circumcision." They were Jews, who, compared with the Heathen, knew God as he had revealed himself in his word; no plea of ignorance, therefore, could palliate their conduct. "The oracles of God were committed to them"—they searched the Scriptures, and yet "wrested" them from their plain meaning. It should be considered too, that "many subverted whole houses, teaching things which they ought not, for filthy lucre's sake; gain was their godliness!" (Tit. i. 6-12) not honest ignorance, but blindness willful, for the sake of gain, made them opponents to the Gospel!

With that tendency to the being quickly angry, which deep feeling occasions in defending truth—defending, too, not against ignorance alone, but willful, stubborn blindness closing its eyes lest it should see;—nor this only, but ignorance begotten of lust, dreading the breaking in of light, which would lay open "the chamber of imagery;" and this from him, who, when they knew God, refused to glorify Him as God—yet, after the example of Christ, they "bore the infirmities of the weak" and "endured the contradictions of the wilful," "in meekness instructing those that oppose themselves."

Having been requested by several members of my congregation, members of the Loyal Orange Society, to address them on this the Anniversary of the landing of William of Orange who, as an instrument in the hand of the God of our fathers, wrought a mighty deliverance for Great Britain, I know no better way, my brethren, than lending your minds to a prayerful consideration of the following proposition.

That Divine Truth will ever be opposed;—that its defence must be in the spirit of Truth;—that not victory, but the good of the vanquished must be the object sought after.

FIRST PART.—That Divine Truth will ever be opposed, is certain from the fact—that man does not

love truth. "The carnal mind is enmity against God." (Rom. viii. 7.) It cannot be otherwise! none can know the things which are freely given to man of God, except he receive the spirit which is of God. "The natural man receiveth not the things of the Spirit of God." (1 Cor. ii. 14.)

Such a mind, not "discerning," not "seeing" as to "perceive" the excellency of truth, cannot discover why it should be at peace with God through our Lord Jesus Christ; much less can it "receive" the truth in the love of it. "They who do not love the truth, suffer it not to abide in them (John v. 38.) and not liking to retain this knowledge of the one true God, in Jesus Christ sent into the world, to seek and save the lost, God gives them up to a reprobate mind, so void of judgment as to believe a lie, so "strong" is their "delusion," who are not kept and directed by the God of all wisdom (2 Thes. ii. 11.) With them, the lie becomes truth; is loved as such; and contended for as such! Probably they asked, but they asked like Pilate of old, "What is truth?"

They had not the answer, because they asked amiss, that they might consume its gains on their lust; and now with all the malice of wounded pride, they "resist the truth;" "men of corrupt minds, reprobate concerning the faith." (2 Tim. iii. 8.) How plain the lesson! Are you inquirers after truth? would you know what it is, you must be sincere as to the use which you intend to make of it. This "gift of God" is not to be had for any other purpose than a holy practice. "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself (John vii. 17.)"

In proportion to the clearness with which it is stated, and the faithfulness with which it is enforced, will be the attempts to darken its light; or turn the edge of that which is the "sword of the Spirit." If to put out the light of God's word be beyond the power of the enemy, then he places beside it the words which men's wisdom teacheth, as a rival to "that which the Holy Ghost teacheth"—raises human assertion to a level with "that which the Lord" lights up the glimmering taper of reason, to find out the heaven-discovered truths of revelation or, darkening the counsel of God by words without knowledge, (Job xxxviii. 2.) forbids you to read the record of God's love, except through the glasses which man's wisdom supplies.

Before passing on to the consideration of the next part of our proposition, I would ask you to consider that "The Church of the living God" is to be "the pillar and ground of the truth."

It is to be "the ground" where the truth of God is ever to be, as the tree in its natural soil, striking its roots downwards and bearing fruit upwards.

It is to be "the pillar," whose column, lofty enough to enable all men to see what is "the light of the knowledge of the glory of God"—has its base amidst "the congregation of faithful men" (Art. xix)—men, who have bought the truth, and are not willing to sell it; who have obtained their freedom at a great price, and are resolved not again to be brought under bondage of any man; "before whose eyes, Jesus Christ hath been evidently set forth, crucified;" and who are not to be bewitched by "cunning craftiness," lying in wait to deceive, whether by the language of sophistry, or the pronouncement of the eye, "the wisdom;" or the pronouncement, both "coming from beneath" (see James iii. 15. 1 John ii. 16-17.) Hence it is, that the Church of Christ has ever been, and must ever be militant here on earth. It is the image and glory of the God-man Christ Jesus, and will ever be the object of Satan's ceaseless and most deadly attacks. Enmity must ever be between the seed of the woman and the seed of the serpent—the bruising and the wounding will continue till Satan be cast into the lake of the second death. (Rev. xx. 10.) As it answers the end of its being, so will it call forth this enmity—steadfastness in holding forth the lamp of life—prayerfulness supplying that lamp with the needful—diligent watching to keep it trimmed—must ever provoke the deadliest hatred of the God of darkness and of his—even the children of this world "who love darkness rather than light."

I ask you, Brethren, why was Christianity, the religion of love—speaking "peace on earth and good will towards men;" withstood by all the reasoning of philosophy; all the powers of art; and when these failed to silence, by all that "bonds and imprisonments and deaths could do to alarm? Because, like creation itself, "it was very good," as to its nature; and for its power, during its infancy, with the fabled hero of heathen story, whilst in its cradle, it was more than a match for the old serpent seeking to destroy it!

And why, in after ages, did the God of this world take it into favour, raise it to power, placing it in the vacant thrones of hitherto the abodes of his power? History tells—"The love of many waxed cold;"—iniquity abounded—"men became lovers of their own selves;"—"lovers of pleasure more than lovers of God;"—little remained but the name of Christianity; and with its name to live, but dead to all its former power and demonstration of the Holy Spirit in the lives of its professors, it offered to the wisdom and power of the prince of this world a machinery alone capable of acting out, on a scale unequalled, his hellish malice, and craftiest policy. Hence Satan is permitted to place on the throne of Cæsar a professedly Christian Priest—Rome, the persecutor of the great apostle of the gentiles, embraces his self-styled successor; and from that imperial throne, whence heathenism had derived its chief support, goes forth a law, Christian in name, heathen in deed—a sovereignty more powerful, because more useful to the support of his tottering throne in the hearts of men—the masterpiece of Satan—Popery! The dark system of Heathenism is covered over with the brightness of Christianity. The things of the ancient superstition remain; names only are changed. The idol images are surnamed "Saints." The days, dedicated to the worship of gentile gods, remain equally desecrated to the adoration of the images of some, who departed in the true faith and fear of God's holy name; but of many, who were nothing in the world, equally with the fictions of heathen dreamers; and to crown the whole, the Pontifex Maximus becomes the Pope; henceforward "with all deceivableness of unrighteousness" to reign in the hearts of those who know not the truth, but choose to believe a lie!

But, to come to later days and our own dear native land. Why was the attempt made to put out the light of the Reformation, with the blood of Cranmer and Ridley and Latimer and that long list of worthies? Why, in the days of the 2nd James, to root out the tree which they planted—why? Because God, by their hands, was again taking the candle from under the Romish bushel and placing it in the candlestick of a purer ministry; that it might give light to all that were in the house!

And, in this day what grand object has the Church of Rome "that great confederacy against the civil liberties of men and the glory of God?"—in putting forth its utmost power throughout Protestant lands? Let it be known what those efforts are. Take a single item of its expenditure in its endeavour to proselytize Great Britain: in 1823 nothing was spent; in 1825, £60; in 1834, £980; and in 1844, £49,860. Listen to a statement made by Dr. Wiseman, not long since: The Roman Catholics had 700 priests busy at work in England and Scotland alone—upwards of 600 chapels for Roman Catholic worship—during the last seven years 50 Roman Catholic churches had been built, some of them larger than the largest parochial edifices during the last six years, 20 new Roman Catholic convents had been opened in addition to the establishment of large bodies of Sisters of mercy and nuns—50 Clergymen of the Church of England had joined the Church of Rome.

In this part of the dominions and in our own immediate neighbourhood, look at the mighty preparations of Rome again to bring us into bondage, and ask yourselves why? The answer is—God has revived his work in these our days, and Satan comes forth in his own place as an adversary!

2ND PART.—That its defence must be in the spirit of truth.

That the truth of God must be contended for, none will question who value the truth! Alas, for the consistency of some! A markish sensitiveness prevails, sickening to the hearts of those who know what "the pearl of great price" is; which holds its peace when the enemy is seeking to remove the ancient landmark between truth and error. Brethren! it is the spirit of unbelief deceiving the hearts of the unwary! It is but another "lie" of "him who was a liar from the beginning"! For if the positive light of Christianity and the comparative darkness of Judaism were equally valuable, why did Christ bear witness to the truth as it is in Jesus, even to the death; why lay down his life, as "the way, the truth, and the life"?

If, to preserve truth in its primal purity, were a matter of indifference, why has the Holy Ghost recorded, "that other foundation can no man lay than that is laid"—"if any man preach any other gospel unto you than that which we have preached"—"though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed"—"if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed"—and why has He closed the book of God's Revelation with so fearful a declaration, as—"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life?" (Rev. xxii. 19.)

The truth once delivered to the saints must be earnestly contended for; and yet, contention, in any other spirit than the spirit which the truth teaches, would be, equally with a surrender, proof that we are not Christ's disciples. That invaluable treasure must be kept sacred from the meddling touch of men or evil spirits. But as a gift of the Holy Spirit it can be kept no otherwise than by the power of that Spirit! Now, as of old, the ark of God must be attended by "a holy priesthood" only. (1 Pet. 2. 5; Comp. 1 Sam. vi. 19 and 2 Sam. vi. 6, 7.) What the temper of mind is, we are told—"in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." It is the spirit of an instructor—giving line upon line of the simplest elements of knowledge to an ignorant pupil, as his limited capacity can receive it—may more; it is the patient nurse with a wayward infant—it is the gentle mother seeking to overcome an obstinate child refusing instruction.

And if you seek examples of that spirit, you have them in the meek Moses dealing with stiff-necked Israel;—the tender David descending from his throne and inviting his subjects—"Come, ye children, hearken unto me, I will teach you the fear of the Lord;" (Ps. xxxiv.) the Prophets speaking by the spirit of Christ which was in them;—but, above all, in the meek and lowly Jesus who, notwithstanding the contradiction of sinners against themselves, could yet bid—"come unto me;"—"learn of me."

Then—the example left for us to copy, in our struggles for truth, is not that of a conqueror dictating terms at the sword's point,—not that of a master compelling by the authority of rewards and punishment. It might have been all this; As Lord of all creation—King of kings—such might have been God's way of enforcing those lessons, which men refused to receive. Had it been so, however, it would not have been the spirit of Christ, which has ever been the spirit of love.

The spirit and temper of mind, in which God's truth should be contended for is plain from considering the objects to be gained.

3RD PART.—Not victory, but the good of the vanquished must be the object sought after.

The salvation of the soul is the highest possible good; and this was the end of all the Saviour's conversation with men. Christ thus states his object: "The Son of man is come to save that which was lost." (Mat. xviii. 11.) again: "The Son of man is not come to destroy men's lives, but to save them; (Luke ix. 56.) and to secure this, he becomes the Shepherd and Bishop of souls, and seeks them that are out of the way, to bring them back from the error of their ways; and what is the language of the Saviour's tears over Jerusalem, but that of one mourning her obstinacy, and telling his willingness to recover her from the snare and condemnation of the devil: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Mat. xxiii. 37.) And so of St. Paul; did he magnify his office as the commissioned apostle to the

Gentiles?—if by any means he might provoke to emulation them which were his flesh, and might save some of them, (Rom. xi. 14.) he became all things to all men, that he might gain the more. (1 Cor. ix.)

Indeed, it is "by the foolishness of preaching that God pleased to save them that believe" (1 Cor. i. 21.) and therefore Timothy is cautioned—"take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. iv. 16.) and Jude, addressing the several Churches, bids them—"of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." (Jude 3.)

LASTLY.—Consider that strength, which should be ever present to the contender for "the faith once delivered to the saints"—God only can give success to man's labours. "If God, peradventure, will give them repentance to the acknowledging of the truth." A victory in which the opponent is silenced by the force of argument, or even where the judgment is convinced, does not meet the object of the contenders for "the truth once delivered to the Saints." On the contrary, "obedience to the truth," such an acknowledgment of its power, holiness, and beauty as brings the enemy to the feet of the God of all truth, a broken-hearted penitent—an humble suitor for the mercy which the truth, as it is in Jesus, offers to all who will accept it—(this is that which the friends of truth have in view in their teaching those who oppose it.) This ought to be the desire of every Protestant in his intercourse with Romanists "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, (2 Cor. vi. 6.) to "convince the gainsayers"—"in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

HENRY MARTYN'S INTERCOURSE WITH ARMENIAN ECCLESIASTICS.

SEPT. 12, 1811.—The horses not being ready for me according to my order, I rode alone, and found my way to Ech-Miazin (or Three Churches), two and a half parasangs distant. Directing my course to the largest Church, I found it enclosed by some other buildings and a wall. Within the entrance, I found a large court with monks, cowed and gowned, moving about. On seeing my Armenian letters, they brought me to the patriarch's lodge, where I found two bishops, one of whom was Nestus, at breakfast on pilaws, kubeks, wine, arrack, &c., and Serafino with them. As he spoke English, French, and Italian, I had no difficulty in communicating with my hosts. After breakfast, Serafino showed me the room appointed, and sat down and told me his story. His proper name, in Armenian, is Seropé; he was born at Erzerum, of Armenian Roman Catholic parents. His father dying when he was young, his mother entrusted him to the care of the missionaries, to be carried to Rome to be educated. There he studied eight years, and became perfectly Europeanized. At eighteen or twenty he left Rome, and repaired to Mount Libanus, where he was ordained, and there his eyes were opened to the falsehood of the Pope's pretensions. After this he served the Armenian church at Erzerum, and then at Cars, after which he went to Bagdad. Receiving at this time an invitation from the patriarch at Ech-Miazin to join their body, he consented, on condition that he should not be considered as a common monk; and accordingly he is regarded with that deference which his talents and superior information demand. He is exerting himself to extend his influence in the monastery, for the purpose of executing some plans he has formed for the improvement of the Armenians. The monastery and consequently the whole of the Armenians, are under the direction of Nestus, one of the bishops; for the patriarch Ephraim is a mere cypher, and passes most of his time in bed. About three years ago, Nestus succeeded in forming a synod for the management of the business of the church, consisting of eight bishops, in which, of course, he is all-powerful. The patriarch is elected by twelve bishops. One member alone of the Synod is a man of any ability, and he sometimes ventures to differ from Nestus. The object which Seropé has at heart is a college, to teach the Armenian youth logic, rhetoric, and the other sciences. The expediency of this is acknowledged, but they cannot agree about the place where the college should be. Seropé, considering the danger to which the cathedral-seat is exposed, from its situation between Russia, Persia, and Turkey, is for building it at Teflis. Nestus, on the contrary, considering that Ech-Miazin is the spot appointed by heaven, according to a vision of Gregory, for the cathedral-seat, and so sanctified, is for having it there. The errors and superstitions of his people were the subject of Seropé's conversation the whole morning, and seemed to be the occasion of real grief to him. He intended, he said, after a few more months' trial of what he could do here, to retire to India, and there write and print some works in Armenian, tending to enlighten the people with regard to religion, in order to introduce a reform. I said all I could to encourage him in such a blessed work: promising him every aid from the English, and proving to him, from the example of Luther and the other European reformers, that, however arduous the task might seem, God would surely be with him to help him. I mentioned the awful neglect of the Armenian clergy, in never preaching; as thereby the glad tidings of a Saviour were never proclaimed. He made no reply to this, but that "it was to be lamented, as the people were never called away from vice." When the bell rang for vespers, we went together to the great church. The ecclesiastics, consisting of ten bishops and other monks, with the chorists, were drawn up in a semicircle fronting the altar, for a view of which the church-door was left open. Seropé fell into his place, and went through a few of the ceremonies; he then took me into the church, never ceasing to remark upon the ignorance and superstition of the people. Some of his Catholic prejudices against Luther seemed to remain. The monks dine together in the hall at eleven; at night each sups in his own room. Seropé, Nestus, and two or three others, form a party of themselves, and seldom dine

in the hall; where coarseness, both of meals and manners, too much prevails.

SEPT. 13.—I asked Seropé about the 16th Psalm in the Armenian version; he translated it into correct Latin. In the afternoon I waited on the Patriarch; it was a visit of great ceremony. He was reclining on a sort of throne, placed in the middle of the room. All stood, except the two senior bishops; a chair was set for me on the other side, close to the Patriarch; and to my right hand stood Seropé, to interpret. The patriarch had a dignified, rather than a venerable appearance. His conversation consisted in protestations of sincere attachment, in expressions of his hope of deliverance from the Mahometan yoke, and inquiries about my translations of the Scriptures; and he begged me to consider myself as at home in the monastery. Indeed, their attention and kindness are unbounded: Nestus and Seropé anticipate my every wish. I told the patriarch, that I was so happy in being here, that did duty permit, I could almost be willing to become a monk with them. He smiled, and fearing, perhaps, that I was in earnest, said, that they had quite enough. Their number is a hundred, I think. The church was immensely rich till about ten years ago, when, by quarrels between two contending patriarchs, one of whom is still in the monastery in disgrace, most of their money was expended in referring their disputes to the Mahometans as arbitrators. There is no difficulty, however, in replenishing their coffers: their merchants in India are entirely at their command.

SEPT. 16.—I conversed again with Seropé on his projected reformation. As he was invited to Ech-Miazin for the purpose of educating the Armenian youth for the ministry, he has a right to dictate in all that concerns that matter. His objection to Ech-Miazin is, that from midnight to sun-rise all the members of the monastery must attend prayers; this requires all to be in bed immediately after sunset. The monks are chiefly from the neighbourhood of Erivan, and were originally singing-boys; into such hands is this rich and powerful foundation fallen. They have no vows upon them but those of celibacy. Upon the whole I hardly know what hopes to entertain from the projects of Seropé. He is bold, authoritative, and very able; still only thirty-one years of age, but then he is not spiritual: perhaps this was the state of Luther himself at first. It is an interesting time in the world; all things proclaim the approach of the kingdom of God, and Armenia is not forgotten. There is a monastery of Armenian Catholics at Venice, which they employ merely in printing the Psalter, book of prayers, &c. Seropé intends addressing his first work to them, as they are the most able divines of the Armenians, to argue them back from the Roman Catholic communion, in which case he thinks they would co-operate with him cordially, being as much concerned as himself at the gross ignorance of their countrymen. The archbishop of Astrachan has a press, also, an agent at Madras, and one at Constantinople, printing the Scriptures and books of prayers; there is none at Ech-Miazin. At Constantinople there are three or four fellow-colleagues of Seropé, educated as well as he by the Propaganda, who used to entertain the same sentiments as he; and would, he thinks, declare them if he would begin.—Memoirs.

THE PAROCHIAL SYSTEM, FORMERLY, IN MASSACHUSETTS.

Once, the clergymen of Massachusetts were settled over territorial parishes,—just as a governor or a proconsul was ruler over a province. All persons, within certain geographical boundaries, belonged to the parochial jurisdiction of the one, as all within the limits of the province came within the civil jurisdiction of the other. Then, the minister spoke of his parish as a man speaks of his farm. Every child born within the parochial limits was supposed to owe a sort of allegiance to the settled clergyman, whoever he might be, or whatever he might be; in the same way as, according to the English law, every one born within the four seas, becomes irredeemably, by that event, a subject of the British crown. The priest said "my people," and the people said "my priest."

We need not stop to contemplate the half-Papal authority which sometimes grew out of this relation when skilfully used; but we, though claiming no wisdom or honour on account of our advanced age, are still old enough to have seen and heard a clergyman, at the church door on the Sabbath, stop, and order a company of full grown men into the meeting-house, just as a schoolmaster, at the present day, orders a group of loitering boys into the school-room.

But the right of parochial expatriation, at first yielded with reluctance and exercised with many embarrassments and disabilities, soon became common; and, at last, a revolution in public sentiment, which is not likely ever to go backward, swept every barrier which obstructed egress; and now, a child that is born, or a man who establishes his residence, under the eaves of a church, is no more bound, and feels himself no more bound, to the fellowship or the faith of those who worship in it,—his own fathers though they may be,—than the swallow, that builds her nest in the belfry for one year, feels bound to return to it the next, though she might find elsewhere a sunnier spot and a balmy atmosphere.

Now, can any substitute or equivalent, on the part of the clergyman, be found for this lost advantage? A child, at the present day, instead of being necessarily born inside of a parish, as all children were of old, is necessarily born outside of it; instead of having civil relations with a religious body in spite of himself, he has no such relations in spite of himself, and must continue to have none, until he himself shall create them by his own voluntary act. How, then, is he to become acquainted with the shepherds of the folds around him, or they with him? An occasional passing by each other in the streets will never establish such an acquaintance. A chance introduction, should that happen, will never do it. Hearing parents speak of the members and pastors of all religious societies except their own, as wolves in sheep's clothing, is a most untoward way to open an avenue to affection and brotherhood. Even the Sunday school will do it, but to a very limited degree. But clergymen have this resource left,—they can become acquainted with children, they can make children acquainted with them, in the schools. A love for the young; a deep