

The Breeze.

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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OCTOBER.

The little bird, yet to salute the morn,
Upon the naked branches sets her foot;
The leaves now lying on the mossy roop;
And there a silly chirruping doth keep,
As though she faint would sing, yet faint would weep;
Praising fair summer, that so soon is gone,
Or mourning winter, too fast coming on.

MICHAEL DRAYTON.

FAITH, NOT ADVERSE TO HOLINESS.

From a Sermon on Rom. X. 2, 3, 4, preached before the Kingston Protestant Institute, by the Rev. W. B. Mackenzie, M. A., Minister of St. James's, Holloway.

What are the effects of faith upon our own character? Faith, as the hand which receives Christ, and through him justifies us before God, is the subject-matter of the first six chapters of St. Paul's Epistle to the Romans. To exhibit the faith of God's elect as the living principle of their holy lives, their ardent gratitude, and self-denying labours and obedience before men, is the argument of St. James. Both Apostles are dwelling upon justifying faith. St. Paul, as it makes us justifies before God, through Christ's suffering and obedience imputed; St. James, as it renders us holy before men through the sanctifying Spirit imparted.

Justifying faith makes the soul the temple of the Holy Ghost. Led by the Spirit, the believer casts himself, and what things were vain to him—his works, his faith, his humility, his knowledge,—at the foot of the Redeemer's cross, glorying only in it, desiring in life, and death, and judgment, to be "found in Him" that suffered upon it, and in him to find every thing—wisdom, righteousness, sanctification, and redemption. The kindred doctrine of sanctification is a mine of pure gold, into which it is not my province to enter; but this I must say, to indicate the blessed truth of justification by faith from any suspicion of an unholiness tendency, that the grand basis of Christian morality, and the most constraining motives to holiness of life which the Scriptures furnish, are found in the doctrine and the sufferings of the Son of God, who "loved us, and gave himself for us."

It is clear that the principle which the Gospel aims to engrave in the hearts of men as the bond of holy living, is absorbing love and gratitude to Christ: "that we love him, because he first loved us." Mark this in the apostle Paul. What could induce him, whose spirit once burned with the lust of earthly glory, to forego all the proud distinctions of his high, and to range himself among the followers of Him whom he once despised as Jesus of Nazareth? Why did he encounter peril after peril, with the heroic intrepidity of a martyr, patiently sustaining toil, privation, and sufferings, not merely enduring, but even "taking pleasure in infirmities, in reproaches, in persecutions, in distresses?" 2 Cor. xii. 1.—why all this? He tells you that he was "ready to be bound, and to die for the sake of the Lord Jesus." What was it which bore him up in the midst of his unexampled labours, sustained him in storms of sorrow, trials, conflicts, which the heart quails even to contemplate, and would limit him at length to end his self-denying labours in the martyr's block? The secret of all this unparalleled devotedness was, that he was "ready to spend, and be spent, for the sake of Christ." The spirit which fed his unflinching soul with living energy for all this, was "the love of Christ constraining him;" 2 Cor. v. 14; and this love to Christ, this intense gratitude to him for countless blessings, this diligent desire to please him in all things—this is the Gospel principle of holy obedience. By this, believers, ye are led "to walk worthy of the vocation wherewith ye are called;" Eph. iv. 1. This prompts you, that "you who live should not henceforth live unto yourselves, but to him who died for you and rose again;" 2 Cor. v. 15. The slander has been always raised, that justification by the mere grace of God, through faith, without any merits, works, or sufferings of our own, tends to abolish our awful impression of the evil of sin, and leads to licentious living; but when I learn, that, in order to reconcile the most high God to sinners, satisfaction to Divine justice must be made, and that for that atonement no other victim would suffice than the sacrifice of the Son of God Himself,—"God over all, blessed for ever;" that even He should take our nature, and submit himself to the unutterable agonies of Gethsemane and Calvary; that that cup could not pass from Him, except he drank it;—what demonstration can be more forcibly convincing than this; how infinite an evil is sin in the sight of a Holy God? God has stamped the mark of his righteous displeasure against sin in other forms—the expulsion of rebellious angels from their bright abode above, the banishment of man from Paradise, the deluged world, the burning cities of the plain, the annihilation of ungodly nations, the unparalleled slaughters of the Jews, the eternal sufferings of the impenitent in the world to come—these are terrific tokens of the Divine wrath, which tell, in the sight of all worlds, the exceeding sinfulness of sin. But when I turn to Calvary—to that amazing scene where the Creator of all worlds gives himself up to death to make reconciliation for iniquity—there it is I gain the deepest apprehensions of its infinite malignity, and how fearfully true it is, that in the government of a Holy God, sin must not will, nor go unpunished: "Do we then make void the law through faith? Nay we establish the law;" Rom. iii. 31.

GLEANINGS FROM WM. WILBERFORCE.

Circumstances which led to the formation of his religious views.

It would indicate a strange insensibility to the ways of a gracious Providence, if I were to suffer the circumstance of my having Dr. Milner for my fellow-traveller to pass without observation. Wishing for an intelligent and agreeable companion, I requested my friend, Dr. Burgh of York, to accompany me, a man of whom it is difficult for me to speak with moderation, full as my memory must ever be of marks of a kindness that could scarcely be exceeded, and of a disposition always to forget himself, and to be ready to conform to his friend's wishes. A fund of knowledge of various kinds, great cheerfulness of temper, and liveliness of fancy, rendered him a delightful companion. But he had qualities also of a higher order—an entire conviction of the truth of revelation; a considerable acquaint-

ance with classical history; just principles of religion; and as affectionate a heart as ever warmed a human bosom; with a continual propinquity to engage in every office of benevolence; but the habit of associating with companions, and living for the most part in society which, whatever might be the opinion assented to by the understanding, exhibited no traces of spirituality in its ordinary conversation, has induced a habit of abstaining from all religious topics in his common intercourse, and even an appearance of levity which would have prevented his being known, except by those who were extremely intimate with him, or rather by those who being themselves also religious were likely to draw forth his secret thoughts and feelings, to have any more reflection than that average measure for which we are to give people credit, whose only visible attention to religion consists in their going to church on a Sunday. A gracious Providence prepared him, I doubt not, by a long illness for that change which he was to experience much sooner than could have been anticipated from the uncommon strength of his constitution, and the temperance of his habits; but had he been my fellow-traveller I should never have benefited by him in the most important of all concerns; he had been persuaded to see a friend of his who had been touched on the subject of religion except in the most superficial and cursory way.

To my surprise Dr. Burgh declined accepting my proposal, and I next invited Dr. Milner to accompany me, chiefly prompted by his acknowledged talents and acquisitions, and by my experience of his cheerfulness, good nature, and powers of social entertainment. It was the more important to me to see one such a fellow-traveller, because we were to have a tedious ride in my carriage; the ladies of my party travelled with their maids in a coach. It is somewhat curious that, as I learned accidentally long afterwards, my grandfather had declared in after-life that I should go abroad with Isaac Milner as my tutor. I am bound to confess that I was not influenced to select Dr. Milner by any idea of his having religion more at heart than the bulk of our Cambridge society; and in fact, though his religious opinions were the same as his father's, yet they were then far from having that influence over his heart and manners which they subsequently possessed; though it is due to him to declare that his conduct was always what is called correct and free from every taint of vice, and he had a warmth of benevolence which rendered him always ready to every good work. I need go further; had I known at first what his opinions were, it would have decided me against making him the sufferer; so true is it that a gracious heart leads us in ways that we know not, and blesses us not only without, but even against our own plans and intentions.

The recollections which I had of what I had heard and seen when I lived under my uncle's roof, had left in my mind a prejudice against their kind of religion as enthusiastic and carrying matters to excess; and it was with no small surprise I found on conversing with my friend on the subject of religion, that his principles and views were the same with those of the clergyman who were called Methodist; this led to renewed discussions, and Milner (never backward in avowing his opinions) entering into religious conversation justified his principles by referring to the word of God. This led to our reading the Scriptures together, and by degrees I finished his sentiments; though I must confess with shame, that they long remained merely as opinions assented to by my understanding, but not influencing my heart. At length, however, I began to be impressed with a sense of the weighty truths, which were more or less the continual subjects of our conversation. I began to think what fully it was, nay, what madness, to continue month after month, nay, day after day, in a state in which a sudden call out of the world, which I was conscious might happen at any moment, would consign me to never-ending misery, while at the same time I was firmly convinced, from assenting to the great truths taught us in the New Testament, that the offers of the gospel were universal and free, in that that happiness, eternal happiness, was at my option.

As soon as I reflected seriously upon these subjects, the deep guilt and black ingratitude of my past life forced itself upon me in the strongest collision. I condemned myself for having wasted my precious time, and opportunities, and talents; and for several months I continued to feel the deepest conviction of my own sinfulness, rendered only the more intense by the unsearchable mercies of our God and Saviour declared to us in the offers and promises of the gospel. These however by degrees produced in me something of a settled peace of conscience. I devoted myself, for whatever might be the term of my future life, to the service of my God and Saviour, and, with many infirmities and dependencies, through His help I continue until this day.

Conscious of my having sadly wasted my time and neglected my opportunities of improvement, I began to consider how I might best redeem whatever of life might remain to me. Parliamentary business both of a public and private nature (for wherever any landed, commercial, or manufacturing interest was in question, the county of York was interestedly found me full employment for my time during the sitting of the House. I therefore considered how to employ my recess to the most advantage. Accordingly, so soon as parliament was prorogued, I commonly settled myself, except for occasional residences at Buxton or Bath when my health required it, in the house of some intimate friend, chiefly at Mr. Gishorne's and Mr. Babington's, who kindly also received my mother and sister, where I was allowed entire command of my own time, and very little incommoded by country hospitalities. I breakfasted in my own room, dined with the family, and resumed my studies in the evening, joining the family party when I took my little supper half an hour or an hour before bed time.

This may be a proper time for mentioning the uncommon kindness and liberality which I experienced from my constituents. In former times the country members displayed their equipages annually at the races, and constituted a part of the grand jury at the summer assizes; the latter indeed I should have been glad to attend but for the unseemly festivities which commonly take place at that period; I was not however wanted; the number of gentlemen of large fortune in the county was far more than sufficient to constitute a most respectable grand jury both at the spring and summer assizes. I could not consistently with my principles frequent the theatre

and ball room, and I knew that I should give offence by staying away were I actually at York; but no discontent was expressed at my not presenting myself to the county on these occasions. My friends appeared ready to admit my claim in the command of my own time during the recess, satisfied with my attending to their and the public interest during the session of parliament. In fact no man I believe was ever more punctual in his attendance on the House of Commons than myself. I was always in my place on the first day of the session, and I do not remember having been ever absent on the last, excepting once when I was drawn into the county a day or two before the prorogation by the illness of some of my family; occasionally also I was present at the county meetings, and when these I always took an active part in their proceedings.

That gracious Providence which all my life long has directed my course with mercy and goodness, and which in so many instances known only to myself has called forth my wonder and gratitude, was signally manifested in the last formation of my parliamentary connection with the county of York, and in its uninterrupted and long continuance. Had the change in my religious principles taken place a year sooner, humbly speaking I never could have become a member of Yorkshire. The means I took and the exertions I made, in pursuing that object, were such as I could not have used after my religious change; I should not have thought it right to carve for myself so freely, if I may use the phrase, to show my course for myself so confidently; nor should I have adopted the methods by which I gratified myself in the good-will of some of my chief supporters; neither after my having adopted the principles I now hold, could I have conformed to the practices by which alone any man would be elected for any of the places in which I had any natural influence or connection.

My having been member for Hull gave me the opportunity of making myself known as a public man; it led to my formation of political connections, and to my cultivation of the art of public speaking—all of which were among the means that prepared the way for my representing the county.

All circumstances considered, my mercantile origin, my want of connection or acquaintance with any of the nobility or gentry of Yorkshire, my being elected for that great county appears to me upon the retrospect to have been so entirely improbable that I cannot but wonder—and in truth ascribe it to a providential interposition—that the idea of my obtaining that high honour suggested itself to my imagination, and in fact fixed itself within my mind. I mentioned it as a possible event to one or two private friends, but not to Mr. Pitt or any of my political connections; yet entertaining this idea I carefully prepared myself for the public debate that was soon to follow in the face of the whole county, and both at the public meeting and in the subsequent discussions which took place in the miscellaneous body of Mr. Pitt's supporters, it was this idea which regulated the line as well as animated the spirit of my exertions.

HIS VIEWS ON DISPENSING CHURCH PATRONAGE.

To Sir Christ. Supers, Bart., Sledmere, Yorkshire. Broomfield near London, June 16th, 1798.

My dear Sir Christopher,

Amidst the various feelings which your last letter excited, there were none, I can truly assure you, which were not of a friendly quality, and I was highly gratified by the frankness and candour with which you opened your mind to me. I did not receive it till late the day before yesterday, on my arrival in town for the House, and yesterday I was so much occupied as to be absolutely prevented from writing to you. This morning, (though my having had several inmates and visitors at our new residence, near Clapham Common, has swallowed up my time) I prefer scribbling you a hasty reply to suffering you to wait for my answer till I have a little leisure.

The subject on which I shall have to give you my sentiments is one on which, whatever I write, though put down on paper in a hurry, will be the result of deliberate reflection. I can have no objection, my dear Sir Christopher, to treat you with the same frankness you have used towards me, and to state to you the principles on which I think it right to regulate my conduct in the case of all ecclesiastical preferments. What you say of the minister and chancellor being, in their capacity of patrons, trustees for the public, is a very just remark, and shows that you have thought over the subject so as to have fixed principles on it. But there is another consideration to which, though I am sure it must have been in your mind, you have not so much adverted in your letter, and this therefore I will state as briefly as I am able.

As the influence any man possesses, and his opportunities of usefulness, are all so many trusts for the employment of which he will hereafter have to give account, so there are no opportunities of usefulness which are trusts from their very nature more weighty and important than the power of recommending to any ecclesiastical preferment which has the care of souls. To speak seriously, and otherwise I can scarcely do justice to the argument, the number of the individuals who may be rescued from eternal misery and brought to the enjoyment of eternal happiness, and the degree of the eternal happiness even of the happy, must, humanly speaking, depend on the minister set over the parish to which they belong. Therefore, I am bound to remember, in the disposal of any living, (whether by my own presenting to it directly, or by using my influence with the patron, that the interest the parishioners have in the nomination is that of as many persons as the parish consists of, and is of an everlasting, infinite value; that which the clergyman to be presented to it has in it is the temporal interest of one individual. It follows of course, that I must attend to the two following principles in my recommendations to church preferment. 1st, That of naming the man whom in my conscience I believe, on the whole, likely to do most good in the station to be filled; and 2ndly, That of endeavouring to employ my influence, so as that any given measure of it may be productive of the utmost possible benefit. This will require me, in looking out for pieces of preferment about which to interest myself, to advert to the size of the parish and its circumstances, to the number and situation of the flock, rather than to the value of the pasture; thus endeavouring to place the most useful man

can find in the most extensive sphere of usefulness.

But I must be still more particular in order to give you any adequate notion of my sentiments. It is my fixed opinion, formed on much reading, consideration, and experience, that there has been for many years among the majority of our clergy a fatal and melancholy departure from the true principles of Christianity, and of the Church of England, from those principles which prevail throughout her Articles, her Liturgy, the writings of her venerable martyrs, and of many of her brightest ornaments. I am not speaking of speculative matter; this declaration, or, if I would give it its true name, this heresy, is important, because its practical effects are in the highest degree mischievous. I have stated this in my late publication as clearly and as strongly as I could. The inference from it is obvious. In selecting a minister for any living it is not enough to know that he is diligent and exemplary in his conduct, nor yet that his talents, knowledge, and manner of officiating are every thing that one could wish, but I must ask, what are his doctrines?

I have said enough to put you in possession of my principles, and I hope I can add that I have acted on them uniformly and without deviation for many years. In the case of those who have been nearest and dearest to me, I have adhered to them. I will only appeal in this view to the instance of Dr. Clarke, whose very laborious living produced him but about £250 per annum. This place was highly unpleasant (comparatively speaking) to him, and still more to my sister. But being convinced that he was on many accounts better fitted to do good at Hull than most other men would be, or than he would be in almost any other place, I made no effort for fixing him in any situation more eligible as to temporals; though I will frankly tell you that I had the decency of York in view for him in case he had lived, as being that for which he was eminently qualified.

The account I have received of your son from a friend to whom he is pretty well known, is in many particulars highly creditable to him, and such as to allow me not to give up the hope (a hope which I contemplate with real satisfaction) of some time or other being instrumental in his preferment. I shall be very glad to become acquainted with him. I need scarcely say that it was a painful effort to me to write to you the answer I did, and I am sure I should commence my acquaintance with him with a bias in his favour, both from his general character and my good will towards you and your family.

There is much more in my mind, but I have not time to put it on paper, and what is more material is already said.

It was only upon general grounds that he now asked any such favours at the hands of government. "When I was a young man," he told a friend who had requested his good offices in favour of a client, "I was often sanguine in my hopes of obtaining situations under government for persons, whom, for their own sakes or that of their connections, I wished to serve. But a longer acquaintance with life, damped these expectations; and taught me, though slowly, that a man who would act on my principles and go on my plan, must not expect to be successful in this competition. Such things are only to be got by an earnestness and importunity very unbecoming my situation."

CONVERSION OF A YOUTH OF THE HOUSE OF ISRAEL.

Translated from the 16th report of the Friends of Israel at Basle, in Switzerland.

Our third case is that of a youth whose name we may publish, for he is passed into eternity. He was called Lewis Dreifusz, and of the course of his life he himself drew up the following statement in December 1845: "I was born in the year 1827, of Jewish parents at Montbelliard in France. My parents removed to Hagenthal, when I was only twelve months old. I attended the Jewish school at the age of five. They taught me some reading, and writing, and a little ciphering; of the Bible I was told little or nothing. My mother went begging, and my father did not come home more than twice in a year. When I had attained the age of twelve, my mother died. I received some further instruction when I was thirteen years old, and at that age I had to read in the synagogue out of the Torah [the law] but I did not know the meaning of it. I continued with my father for some time, after that, and went about with him, selling tape. But at last I left him, and became head-boy to a rich peasant, where I slept upon straw in the horse-stable. From that place I removed to look for service in a Catholic family. They told me to turn Catholic. I went to their priest, and he told me to go begging for the present, but to return to him some other day, and that he was willing to baptize me. But I did not go to him any more, for I came to spend the night at a tavern where the people were Protestants, and when I told them what I was about, they advised me, not to go to the priest again, but to call upon the minister of Glay (Rev. Mr. Jaquet). That advice I followed that very same evening, and so I slept at the minister's, where a woman also spent the night whose residence was some fifteen miles from Basle. I went with her on the following day, and arrived in this city."

This brings the boy's history to the year 1843, when the Lord committed him to the care of our Association of Friends of Israel. By us he was placed for education in a Christian seminary in the Canton of Argovia. While there, a work of grace commenced in him, and God sent a painful disease as the instrument for drawing his heart towards himself. It seemed for some time, as if he was already near passing into eternity, and our Association began to think of recommending him for baptism. On the 27th of January 1846, this dear youth, having learnt that this was in contemplation, wrote to our agents as follows: "I cannot sufficiently thank my Saviour who has brought me into so good an establishment, where He is made known as the only true God. Ah, my dear reverend Sir, I should not know how to exist without the Saviour, now since He is become dearer to me than all things. Had I not Him for consolation, pain and misery would have consumed me. May that dear Saviour make my approaching baptism a blessing to me, according to His great mercy and goodness."

Through His great love towards men I have, and came down to this wretched redeemed fallen and sinful man from the Satan by the holy death which He endures on the cross of Golgotha, for all the sins of Adam's fall in paradise was to have been through the Saviour's death, and it is no that the gate of heaven is opened; a believer in the Sun, can enter with joyness, because his sins are forgiven. I dear Saviour, for having pardoned my enabling me to enter into eternal life, which shall be ended; indeed I know that He led my sins."

His health improved after this, and he was deferred, because the reason for his had ceased. During the autumn of 1846 he was admitted into our asylum for proselytes he received further instruction in the sa of our holy religion, and was baptized in the Church of St. Louis, near this place, on the 22nd of February. On Palm Sunday the Lord's supper for the first and, as it the last time.

We had apprehended him to a trade in and he was placed with a pious master bodily infirmities required his being in public hospital where, after a stay of he fell asleep, we trust, in Jesus. His years and 9 months, and that was the first Israel's harvest-field, that our Association favoured to deliver into the heavenly ga

A CHURCH WITHOUT ANY DI

From an article by the Rev. George "Evangelical Christendom."

No doubt can exist as to the general character of the fundamental doctrines of Swedish Church rests. Each member of the Alliance, not of that Church, must find matters there to object to, and a S therean would, because of such difference here, but all could, with perfect cordiality basis of the Alliance as representing substantial oneness. If baptismal reg held strongly by the Swedish Church, th of that dogma is in some measure con the prominence given to the essential justification by faith; if the inscrutable opinion, called consubstantiation, exists constant urging on all communicants of t of penitence and faith in order to a eception of the Lord's supper forms a cor a world, the creed of the Swedish Ch found to embrace the living and life-giv of the glorious gospel of the blessed t carefully and rigidly has purity of do watched over by the authorities of that deed, it must be admitted, on a close stud ish ecclesiastical history, that much has been shown to preserve orthodox Luther to make the truth of God plain and pow minds and consciences of the people.

Atal errors of Popery, and the views Calvinist theology, have been, with. often leading to severity, guarded against IX. was thought to favour Calvinism, g alarm of the Lutherans, and an endeavor him to place the adherents of the Refor on an equal footing with Lutherans in 5 nally failed. Some time afterwards, t Charles refused certain French artiza enter Sweden lest the Lutheran Chr residence there, should receive doctrinal is, however, a pleasing circumstance tha in Sweden have been preserved from the neology of other lands. Whatever may the deficiencies in the public ministrat pared with the Apostle's determination r anything save Jesus Christ and him cr his vocation ever to preach the unsearc of Christ, yet nothing directly hostile trines of the cross has been tolerated or he suffered in the pulpits of the Swed Painful evidence could be adduced that gymen there occupy the unenviable pos ing the bread of a Church the doctrine they do not believe, and would overturn pulpit if they could; but the public co are spared hearing the truths in which been trained openly contradicted.

A liturgy, brief and evangelical, is us hymns, plentifully sung during divine s truly excellent; many of them compos Swedenberg, (the father of the visionary S who being dead yet speaketh, and Sa Sabbath, by his spiritual songs, hears a t all the churches in favour of evan and against the vagaries of his son. A defect is found as regards the worship o tuary in the fact that the Holy Scriptu publicly read. "Nothing beyond the epistle for the day—no psalms, no lesson the more to be regretted as no objection circulation of the Bible exists, and sir Distribution has been effected by Bible Soc the clerical house of the Diet of 1841 rec in a circular the more general readi of God in the parishes; but assuredly i minence ought to be given to that wor solemnly read as a part of the regular se Lord's house.

The Swedish Church is episcopal, e with his consistory conducting the a diocese; the archbishop has no juridic the Diocese of Upsala, but is ex-offici the clerical house, and in all gener the clergy *primus inter pares*. The C the closest possible union with the state. Adolphus wished the government of the be vested in a general consistory, com spiritual and six temporal members, who come such in virtue of the offices held by matters ecclesiastical, educational, lit benevolent, requiring interference, wer ferred to this council for final decisio. This proposal was not carried into effect state of things is, that all such questio noticed, come before the king in counil bureau of the Minister for Ecclesiasti where also all appointments to episcopat nearly all to pastoral charges, are made. proclaims annually four rogation days and publishes the texts which, on those, supersede the usual gospels and epistles.