

# 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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## Poetry.

### CORN-FIELDS.

In the young merry time of spring,  
When clover 'gins to burst;  
When blue-bells nod within the wood,  
And sweet May whitens first;  
When meads and mavis sing their fill,  
Green is the young corn on the hill.

But when the merry spring is past,  
And summer growth bold,  
And in the garden and the field  
A thousand flowers unfold;  
Before a green leaf yet is ere,  
The young corn shoots into the ear.

But then as day and night succeed,  
And summer weareth on,  
And in the flowery garden-bed  
The red-rose growth wan,  
And holly-hock and sunflowers tall  
O'er top the mossy garden-wall.

When on the breath of autumn breeze,  
From pastures dry and brown,  
Goes floating, like an idle thought,  
The fair, white thistle-down;  
O! then what joy to walk at will,  
Upon the golden harvest-hill!

What joy in dreamy ease to lie  
Amid a field new-shorn,  
And see all round on sun-lit slopes,  
The piled-up shocks of corn,  
And send the fancy wandering o'er  
All pleasant harvest-fields of yore.

I feel the day; I see the field;  
The quivering of the leaves;  
And good old Jacob and his house  
Binding the yellow sheaves;  
And at this very hour I seem  
To be with Joseph in his dream.

I see the fields of Bethlehem,  
And reapers many a one,  
Bending under their sickles' stroke,  
And Boaz looking on;  
And Ruth, the Moabitess fair,  
Amid the gleaners stooping there.

Again, I see a little child,  
His mother's sole delight,  
God's living gift of love unto  
The kind, good Shunammite;  
To mortal pang I see him yield,  
And the lad bears him from the field.

The sun-bathed quiet of the hills;  
The fields of Galilee,  
That eighteen hundred years ago  
Were fall of corn, I see;  
And the dear Saviour take his way,  
'Mid t'rice ears on the Sabbath-day.

O, golden fields of bending corn,  
How beautiful they seem!  
The reaper folk, the piled-up sheaves,  
To me are like a dream;  
The sunshine and the very air  
Seem of old time, and take me there!

Mary Howitt, 1839.

## CONSEQUENCES OF A SEPARATION BETWEEN CHURCH AND STATE.\*

This divorce of religion from government will proceed upon the principle that men of all religions, or none, are alike to be considered competent for the duties of citizenship. If, however, a man is competent for public, is he not also competent for private duties? If without religion we can learn and discharge our duties to our country and our laws and authorities, can we not also without religion learn our duties to our parents, brethren, families, friends, where we are aided, by natural instincts, and where the return, in the shape of enjoyment, is more certain, immediate, and abundant, as well as the corresponding penalty of failure to perform them? In this view the argument, which is good to prove that religious differences have no bearing upon the discharge of political duties, is equally good to prove, that they have no bearing on private life, and, consequently, asserts the possibility and propriety of a social system founded on atheism, in its real and substantial sense of the denial of a providential government of the world. Is not this assertion, conveyed through the most authentic organs which are at human command, an issue awful to contemplate? Let him who is tempted to acquiesce in the doctrine which thus disconnects belief and conduct, remember the precept of St. Paul, "Speak every man truth with his neighbour, for we are members one of another." He could scarcely think that relative duties were independent of the religious creed, who thus expressly grounded them on the high Christian doctrine of union in the body of the Redeemer.

Let us beware, in this part of the subject, of being seduced from the truth, by observing in the midst of society certain persons, it may be, who do not believe the catholic faith, or who disavow the name of Christianity, perhaps even any of the forms of Theism, and yet whose discharge of public and domestic duties is equal or superior to that of the average of persons who are members of the church. Nothing can be more false than a supposition that their present conduct is a measure of the natural effects of their creed. To estimate those effects aright, and to compare them with the moral working of the church, we must take the mass of the professors in each. But, further, we must consider whether these be educated persons, aware of the value of good opinion and of the enjoyments of society, and of the consequent necessity of keeping on good terms with society by conforming to many of its approved practices. And yet again, we must consider how all individuals are naturally affected by an extensive system into the midst of which they are cast, which surrounds them like an atmosphere, and from which they cannot help inhaling and assimilating some, at least, of its properties. And we must not infer that, because society can bear a few of any class or character in its composition, it could therefore bear to be composed of such throughout. The law can dispense with the oaths of Quakers and other small communities while they are small; but would the general administration of justice remain secure, if the whole nation were to pass into Quakerism? But the character of the system, in each case respectively, is to be tried by considering what results it must produce if it were dominant and universal. From certain truths, stolen out of Christianity, has been compiled a structure, under the name of natural religion, which nature did not discover, but which, sometimes receive and appreciate. So it was that the heathen writers of the Roman empire reached a higher tone of morals than their predecessors, from the insensible

but real diffusion of the balmy influences of Christianity. And just so it is that there are now some individuals whose characters are beneficially modified by the Gospel, but who yield it not their acknowledgments, and cite its benefits against itself, denying the channel through which they came.

But some may be inclined to say, public opinion will not endure these excesses and extremes. Doubtless in its present state it would not do so. Public opinion is generally above common practice, but seldom very greatly above it, and in the long run sure to be sympathetically affected by it, and deteriorated by its deterioration. The prevailing opinion of the nation now exercises a beneficial influence. The individual is affected by it. The sectarian body is affected by it, and is thus unconsciously but powerfully modified by the very institution from which it has departed, and which commands, in a great degree, the formation of public opinion. But let no man conceive that, amid the general fluxion of human affairs, public opinion is stable and unmoved. It is a cause; but it is also an effect. America, I believe, is influenced by the public opinion of Europe; but when the religious institutions of Europe are assimilated to those of America, the waters will have found their level, and the current must cease. Where religious ministrations are crippled and contracted, individual character will suffer in a proportionate degree, and the materials for forming a sound public opinion will no longer exist, but will be replaced by others, representing a different set of principles and sympathies.

In the separation, then, of religion from government, we see a change which seems to indicate the progressive ripening of those harvests which are in preparation, the one for the love, and the other for the vengeance, of the Lord. Firstly, because it asserts practical atheism, that is a human agency, knowingly, deliberately, and permanently divested of regard to God. Secondly, because it asserts that atheism in the most authentic form, namely, by casting out its antagonist, religion, from what are most permanent and most authoritative among men, their public politics. Thirdly, because the assertion is not made by individuals alone but by masses, invested with political power, and, under the most wretched infatuation, claiming it as a right of freedom thus to banish themselves from the divine protection and regard.

Surely it must touch the heart, when, after having looked upon these awful prospects, which appear palpably to lie at least before some nations of the world, we turn to the blessed Scriptures and observe the strong yearnings of affection wherewith the world's great King wrought for our deliverance, and the exultation with which His prophets and His saints foretold a friendship between earthly thrones and His spiritual body, and a consecration of earthly powers to His glory, which has appeared already, so far as to identify the description, but of which it seems as though the obscurity of human madness would yet struggle to intercept the glorious fulfillment. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea all kings shall fall down before him: all nations shall serve Him. His name shall endure for ever: His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed." "And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet." "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it."

Let us also consider shortly what would be the civil consequences of the great change we have been discussing. One of the effects of attaching religious sanctions to an office is, to render more glaring and offensive any irregular conduct in it, but upon the whole also to render that conduct rarer. The removal of those sanctions will give a lower tone to governors, in common with society at large. Even the high and delicate feeling of honour which is now entertained by many men regardless of God, is, in its main and better parts, the growth of Christianity; of Christianity, not as cherished here and there in the secrecy of individual breasts, but as recognised and established in public institutions. As her light recedes into sequestered places, the selfishness of men will become colder, and ruder, and harder, and the false refinement which, without religion, may for a while present a varnished surface, will soon crack and disappear.

But if such be the result upon the general tone of manners, how will it be found to operate in regulating the most serious and trying circumstances of life? Yet the part of the case which refers to individual character, is too palpable even to need a statement. What, then, will be the social consequences? How will occasions of discontent be borne? How will visitations of God be undergone? The lower classes are the great object of solicitude with the patrons of the system in question. How will their case be considered? Will the streams of charity flow more largely in communities where the name of Christ shall not claim or receive honour from the mass, and where it shall be deemed a thing indifferent in common society whether a man profess himself a believer in revealed religion, or the contrary? We must recollect this great fact, that we owe to Christianity alone the institutions which afford systematic relief to the sick, the wounded, the widow, the orphan, the lunatic, and which acknowledge and meet the claim of the poor to be supported from the land. This has been shown with great force during the present year by an eminently learned minister of our church. He seems induced to consider it a solitary exception to his general statement, that the infirm citizens of Athens were entitled to support. But the citizens of Athens were, in fact, an oligarchy; and the healthy as well as the infirm were fed by the contributions of subject isles and cities. Communities of men then had no bowels of compassion for their fellow-men before Christianity pervaded them. And should society be thrown back into unbelief, do we flatter ourselves that the old and holy influences would very long survive? No, rather the latter state would be worse than the first; the case would be that of truth rejected, as well as of falsehood received.

### DR. SANDFORD, BISHOP OF EDINBURGH.

Daniel, the subject of this memoir, was the second son of the Rev. Dr. Sandford, of Sandford Hall, Shropshire, and was born at Delville, near Dublin, in 1766. He was entered at Christ Church, Oxford, in 1784, and was appointed, through the influence of the Duchess of Portland,

a student of that society. He here endeared himself to many by his amiability and gentlemanly manners; he distinguished himself in college by his excellent conduct no less than by his scholarship; and he seems to the last hour of his life to have had a most affectionate recollection of the days spent at the university, and to have regarded them as among the happiest he had passed. He had many opportunities of mixing in the highest circles while very young; and the influence of this was perceptible through life. Having been ordained deacon by the Bishop of Chester, he married, in 1790, Miss Douglas, of the family of Douglas, of Kelhead, in Dumfriesshire, (who died early in the present year), and was, in 1791, ordained priest by Dr. Porteus, bishop of London. In the interesting memoir of his life, edited by his son, it is recorded, that he was so affected during the celebration of the service that he fainted. The kind bishop took him home in his carriage; and a friendship arose between them, which remained unimpaired until the Bishop of London's death. Mr. Sandford at this time served the curacy of Hanworth.

Mr. Sandford removed to Edinburgh, in 1792—a step to which many of his friends were opposed. It was thought that it would materially hinder his preferment, of which there was a fair prospect. Whether or no he ever received the offer of any important preferment in the south, he never left Edinburgh. The Episcopal Church in Scotland at that period was divided into two sections, —the members of the old Episcopal communion, the staunch adherents, or their descendants, of the house of Stuart; and those members of the Church of England, who, while they deprecated the political views of the other party, were yet strongly attached to Episcopacy, and to the formularies of the Church.

At the period of the Revolution, though the Presbyterian form of discipline was established, many retained a strict adherence to the Episcopal Church; and it was not until the events of 1745 that the Episcopal cause began to decline. Heavy penalties were attached to the performance of divine service by the nonjuring clergy; and it was owing chiefly to this circumstance that chapels were erected in which ordained ministers of the Church of England and Ireland officiated. Mr. Sandford's congregation, which was at first very small, afterwards assembled in Charlotte chapel, in 1797. It was, as may be supposed, not connected with the old Episcopal Church, and was therefore under no Episcopal jurisdiction—an anomalous state of things; for though the ministers of such chapels might have been episcopally ordained, there was no one to whom they were required to render canonical obedience. In process of time the penal statutes were removed; the political principles of the old nonjurers rendered them no longer objects of suspicion; and there was a growing desire that the two sections of Episcopalians should be united. While some of the English ordained clergy, and the congregations in which they ministered, strongly opposed the measure, Dr. Sandford, (for he had now taken his D. D. degree) decidedly favored it, and was in a great measure instrumental in bringing about the union. He drew up an address to his own congregation on the subject in November 1804, in which he fully enters into the imperfect and anomalous situation of the English chapels, as they were termed; and thus concludes it: "I have studied this important subject for a considerable length of time with the utmost attention. I shall be happy to converse with any of my congregation who may wish to know, in greater detail, the reasons upon which I have formed my judgment on a question no less interesting to them than to myself. But it is my serious and settled conviction, that it is only by my submission to the primus of the Episcopal college, the bishop of Aberdeen (who during the present vacancy of the diocese of Edinburgh, is my diocesan), that I can satisfy my own conscience; that I can act agreeably to the awful responsibility which I bear, as a minister of the Gospel, to our blessed Lord and Saviour; or discharge my duty towards those for whose spiritual welfare I am bound by the strongest obligations to be solicitous."

On the retirement of Bishop Abernethy Drummond, Dr. Sandford was consecrated a bishop at Dundee, on the 9th of February, 1806. The appointment to this office, though it brought not much emolument, was a proof of the estimation in which he was held by his brethren in the diocese of Edinburgh, by whose election, subject to the approval of the Episcopal college, the appointment was made. The bishop continued to officiate in Charlotte chapel until the congregation removed to St. John's Princes Street, which was consecrated by him; and which, as a building, reflects the highest credit on the taste of the architect whose design it was, and on the liberality of those by whose contributions it was erected. Here the bishop continued to officiate—generally, however, with the aid of an assistant minister—until early in the month of January, 1830, when he resigned his spirit into his Saviour's hands.

There are many points in the character of this excellent man which deserve our consideration. I speak not now of his scholarship, though he was a sound scholar.—The first point which strikes the writer, not only from the perusal of his memoirs, but from personal acquaintance, was his conduct as a parent. No man could be more attached to his children, and none was ever more anxious for their best interests. His three sons—Erskine D. Sandford, advocate, Edinburgh; Sir Daniel, professor of Greek in the University of Glasgow, and D. C. L. of Christ Church, Oxford; and the Rev. John, of Balliol College, Oxford, and vicar of Dunchurch, in Warwickshire—were much blessed in having such a father. His published letters to them are delightful; and when he spoke of their progress in life, his countenance was peculiarly animated. His feelings when told that Sir Daniel was in the first class of classical honours were quite overwhelming.

The bishop also presented a rare example of patience under bodily suffering. Perhaps no man ever for such a space of time experienced more bodily anguish; and yet a murmur did not escape his lips. It is needless to enter into particulars on this point; but the writer can bear testimony to the bishop officiating under circumstances in which most men would have been incapable of attending to the ordinary business of life. There are some of his expressions of resignation recorded in the Diary, which are really most affecting. How true is the declaration made to all God's servants, "As thy day is, so shall thy strength be!" Thus, in the Diary, 22d May, 1828, we have the following remark: "Let us have no wishes, but commit ourselves entirely to the disposal of Him who so well knoweth how to order all things right." These were the words of a dying Christian. May God give me grace to make them the rule of my heart! After a night of much pain, I rise to a day of anticipated suffering. May I be strengthened to endure it! May the

love of God be evermore kindled in my heart; for in the midst of judgment there is mercy. I pray to be enabled humbly to wait the appointment of Divine Providence. This is, at present, hard to my feebleness; but God will strengthen me. Save me, O Lord!" Again: Dec. 1.—"I am ill in body and in mind; I have but one resource and that is in the confession of the penitent people of Israel. May He who knows my distress be pleased, in His infinite goodness, to cause that, in this severe chastisement, I may find the means of spiritual improvement, and may hereafter meet with the peaceable fruit that His word promises to those who are exercised thereby."—Again: "My sorrows are enlarged indeed. The severity of my sufferings is most overpowering. May I have patience and submission to the will of God! What a comfort it is to have a ruler, a will to which we must submit." "My health is more uncertain and distressing than can be told. I beseech, most humbly beseech, the Almighty, through our blessed Lord, to give to me a spirit of true pious submission to His holy will. In the midst of my various sufferings and trials, O may faith in Him, and in Jesus Christ whom he has sent, support and guide me, and render my unworthy meditations and prayers acceptable in His sight!" "I passed a night of tremendous suffering. But I humbly commit myself unto thee, O God, to dispose of me as thou thinkest fitting, and make me resigned to all thy dispensations for Christ's sake!"

It is very pleasant to one who was no stranger to Bishop Sandford to be able to bear his testimony to that Divine power by which the good old man was strengthened in many a lingering hour. It is very pleasant for him to record that, as far as he believes, the bishop departed this life a decided advocate for the preaching, in all their freeness and fullness, of the doctrines of grace.—These doctrines cheered and supported the dying bishop; the outward man was perishing, but the inner man was strengthening day by day. It is his heartfelt prayer, as a strong and warm friend of Scottish Episcopacy, that the preaching of a flimsy morality, however eloquent, and of a clouded Gospel, however specious, may for ever be excluded from the pulpits of that Church. Let her ministers preach, in all its purity, the everlasting Gospel; and "peace, then, shall be within her walls, and prosperity within her palaces." Nothing short of this will prepare her members for God's everlasting kingdom. New congregations of Episcopalians are forming in Scotland; the boundaries of that apostolical Church are enlarging; let her ministers be faithful to their trust; let their preaching be "Christ Jesus the Lord, the same yesterday, and to-day, and for ever;" then shall she be the instrument of bringing perishing sinners to the cross of Calvary; and then will it be the privilege of her ministers to present many before the throne perfect in Christ Jesus. —Church of England Magazine.

### HOME LITURGICE.

NO. XIX.

#### THE COLLECT FOR GRACE.

In the operations of the Spirit of God, conjoined as they immediately are with the gracious dealings of the Father and the Son in the work of our redemption, we cannot but discern a remarkable consistency in the whole process of that stupendous plan; giving, as it were, the finishing hand, the touch of completion, to that which the Father devised and the Son in his own person performed. While God the Son "gave himself for us that he might redeem us from all iniquity," and God the Father was pleased to accept of that meritorious sacrifice, it is God the Holy Ghost who, by his influence upon the heart of man, fulfils this purpose, of that gracious plan,—that we may become "a peculiar people, zealous of good works."

If Christians are a peculiar people in their hopes and privileges, it is right that they should be so also in the temper of their minds and the practice of their lives. But to implant these principles and to promote their growth, to be "renewed in the spirit of our mind," and to become "new creatures in Christ," we shall confess at once the need of some holy and heavenly influence to counteract the native depravity of our hearts, and oppose a barrier to the fatal enticements of the devil and the world. If by nature we too truly verify the picture which the great Head of the Church has drawn, of being "wretched and miserable, and poor and blind and naked," it is not the strength of man which can correct these deficiencies or supply these wants. When therefore the flesh entices, and the world allures, and Satan spreads his snares, there is graciously vouchsafed in the Spirit of God a strength which will enable us successfully to resist them all, and render us more than conquerors through him that loved us.

The Liturgy of the Church of England is very pointed in the recognition of these important truths,—the native depravity of man, and the necessity of his renewal by divine grace; and although, throughout the service at large, these doctrines constantly inculcated and placed, as it were, in the foreground, we have amongst our stated prayers a special collect for the Grace of God. Here, too, the Church, as upon all other occasions, manifests her reverence for the usages of earlier and purer days,—this Collect being borrowed from an ancient form in the Eastern division of the Church. And while we cannot fail to observe in the prayers in general, the peculiar suitability of the divine Attributes which are introduced to the petitions that are offered up, this characteristic will be particularly discernible in the Collect before us.

It may here be observed that the persons who address the admirable words of this prayer to God, are supposed to be real believers; that this, in short, is the judgment of charity by which the Church is directed in all her valuable formularies. We are, upon this supposition, instructed to address Almighty God as the LORD, OUR HEAVENLY FATHER; for none but a child of his can address him in this strain of filial confidence; only they who through the influence of the Spirit can cry, "Abba, Father," may, without presumption, look up to the mercy-seat and regard him that is enthroned upon it as a Parent. Yet to distinguish him from "fathers of the flesh,"—to increase our reverence for his majesty and our confidence in his might,—we are reminded that his abode is in heaven; yes more, this same gracious Parent, so willing to hear and to grant the desires of his penitent and believing children, we are instructed to call upon as the ALMIGHTY AND EVERLASTING GOD. In the contemplation of his omnipotence, we feel, while we are offering up our petitions, that nothing is impossible with him; and regarding his eternity, we cannot doubt the immutability of his promises, that he is "the same yesterday, to-day, and for ever."

In the confession which follows, how appropriate a subject have we for the Christian's daily acknowledgments to the throne of grace,—WHO HAST SAFELY BROUGHT US TO THE BEGINNING OF THIS DAY. "The senseless doctrine of chance," observes a late pious writer, "occupies no place in the creed of a true member of the Church of England. Are the hairs of our head all numbered? Is it true that an insignificant sparrow does

not fall to the ground without our heavenly Father's observation and permission? Surely then his children may infer the universality of his superintendence over them and their concerns." At the return of every morning, says Dean Comber, "it will be a pleasant and profitable prospect to look back on the great deep, the darkness of the night which we have passed; and now to remember that though we were folded in the arms of sleep, the brother of death, and were insensible of danger, and incapable of resistance; yet have we gone safe through those dismal shades, which are the image of hell, the emblem of death, the opportunity of mischief." Well, then, may the language of the Christian be, "I have laid me down and slept in peace, for it was thou, Lord, only, who madest me to dwell in safety." And as we have before us all the perils of the day,—and who can tell what a day may bring forth,—how well does it become us also to pray that He would DEFEND US IN THE SAME BY HIS MIGHTY POWER!

It is right that our petitions should be directed to those bodily wants and personal dangers which, in the course of a day, may occur, that we may be defended from all the adversities which may overtake this mortal tabernacle; but more especially does it become us to supplicate our heavenly Guardian and Protector, that therein we MAY FALL INTO NO SIN. This is the danger which, as affecting his immortal part, will ever engage the Christian's chief anxiety: his deliverance from it, from its sting and its penalty, will constitute with him "the one thing needful"; like the jailer, whose prison-walls the earthquake shook, he will cry out in the tone of heartfelt alarm, "What must I do to be saved?" Sin is that, too, which does "most easily beset us"; its snares are spread in all our daily paths; and the preventing grace of God is necessary to "direct our steps and uphold us that we may live."

And who, animated by a due conviction of God's providential care, and by a sense of his own weakness, will withhold this daily prayer,—THAT ALL OUR DOINGS MAY BE ORDERED BY HIS GOVERNANCE TO DO ALWAYS THAT IS RIGHT IN HIS SIGHT? Following our own ways, we shall fall into error and at last into ruin; but directed by his guiding Spirit, we shall be followers of Him as dear children in this world, and in the world to come be partakers of his glory. "Commit thy way unto the Lord," says the Psalmist; "trust also in him; and he shall bring it to pass."

Too many, in the ranks even of professing Christians, are self-pleasers,—content to appear righteous before men,—and satisfied with the applause of the world; but the aim and the prayer of the true believer on the Lord Jesus is, that all his doings may be righteous in the sight of God. Not that we are sufficient of ourselves to manifest this holiness and obedience; but we look to the efficacy of faith in him "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." For any worthiness of our own we could not hope to be heard; but when we present our petitions, as the Church never neglects to instruct us, THROUGH JESUS CHRIST OUR LORD, we can look for the fulfilment of this promise of the Saviour himself, "Whoever ye shall ask the Father in my name, he will give it you."

The third Collect appointed for the Evening Service corresponds in substance to the Prayer we have been considering; with this difference, that as in the Morning, we implore the heavenly guidance and protection against the evils and dangers of the day, so in the Evening we pray to be defended from the perils of the night, which might assault us under the cover of darkness, and when we lie unconscious of, what is passing around us. We commit ourselves to repose, and trust to the watchful care of that eye, to which darkness and light are both alike, and which never slumbereth nor sleeps. The shades of night which are to close around, the helpless state in which we are to be laid, (were it not for our unwearied Protector) naturally suggest to us the spiritual darkness, which surrounds those from whom the light of the Spirit is withdrawn, and the deadly and powerless sleep, in which they are left at the mercy of their spiritual enemy. What then can be more natural, than for the devout soul, wishing to feel confidence in God, amid the darkness and slumbers of the night, to say, "Lighten our darkness, we beseech thee, O Lord; Lighten us with knowledge, and faith, and hope, and love; then we fear no dangers."

Conscious of "the perils and dangers" which pertain to this season,—when no witness nor accuser can spy us, and our souls are open to all dangerous temptations,—when accident, disease, or death may overtake us without warning,—how should we fly to our heavenly Father, that his grace may defend our souls, and his ministering angels guard our bodies! And well may we ask with a pious writer, "How dare you suffer your eyes to sleep in the midst of such armies of perils, before you have besought Him that 'never slumbers nor sleeps' to save you from them? If any be confident without prayer, it is not courage, but desperate stupidity and inconsiderateness that makes him so daring."

And, to borrow the sentiment from the writer just quoted, as the Molesian king was by law obliged to grant any petition offered by one that brought his son with him, so the king of heaven cannot deny us, when we truly and humbly disclaim our own merits, and prefer our petitions in the name and "FOR THE LOVE OF HIS ONLY SON OUR SAVIOUR, JESUS CHRIST. C. R.

\* Penny Sunday Reader.  
† Dean Comber.

### THE EAST.

The Christian, when he thinks of the East, remembers "the Man of sorrows, who was acquainted with grief"—follows him in his wanderings in the Holy Land—gazes on that bright star of Bethlehem, which led the Eastern sages and the Eastern shepherds to a stable and an infant—listens to the sayings of him "who spake as never man spake," on the Sea of Galilee, on the Lake of Gennesaret on the Mount of Olives, and in the Temple of Jerusalem—weeps at the Cross of Calvary, and in the Garden of Gethsemane, and trends with hallowed awe those plains, or ascends with sacred rapture those mountains, which were once gazed on by that eye which ever beamed love and mercy, and which was itself moistened with tears, when He wept at the grave of Lazarus, or over the then future fate of the Holy City. The pious Jew, when he thinks of the East, remembers that there the first man was created—that there dwelt the first long-lived patriarchs, and the descendants of Noah till long after the Deluge—and that there the great monarchies of Assyria, Babylon, and Persia, were founded and flourished. He remembers the land of Judea or Palestine, Egypt, Asia Minor, Mesopotamia, Chaldaea, Assyria, Arabia, and Syria. Palestine is pre-eminently dear to him. There the kingdoms of Israel and Judah flourished—there the temple of God was erected by King Solomon—there most of the inspired Scriptures were written—and there, in after ages, One arose who accomplished the all-important work of human redemption, and the Apostles of the Saviour were supernaturally qualified to go forth among all nations to preach the gospel of eternal salvation to a lost and ruined world. In the East, also, lay the land of Canaan, the land of promise to Abraham and his family, the land of Palestine, named after the Philistines, and that land of Judea, from the tribe of Judah possessing its most fertile division, now more commonly called the Holy Land, as there the ministry of Christ was exercised, and there the obedience, and death, and resurrection, and ascension of our Redeemer took place for our eternal salvation.

What Christian can hear of SYRIA, and think of Antioch, now Antachis, without remembering that it was there that the Christians were first so called after their Divine Master?

There were the mighty Babylon, the humble Bethany, the cele-

\* From The State in its relations with the Church, by W. E. Gladstone Esq. M. P.

\* Ps. lxxii. 8, 10, 11, 17. † Is. xlix. 23. ‡ Rev. xxi. 24.  
§ Spital Sermon by the Rev. Christopher Wordsworth—1838.

\* Rev. T. T. Biddulph.