

# 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.

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## Poetry.

### WHAT IS TIME

I asked an aged man, a man of cares,  
Wrinkled, and cured, and white with beard:  
"Time is the warp of life," he said—"O tell  
The young, the fair, the gay, to weave it well!"

I asked the ancient, venerable dead,  
Sages who wrote, and warriors who bled:  
From the cold grave a hollow murmur flow'd,  
"Time sow'd, the seeds we reap in this abode!"

I ask'd a dying sinner, ere the stroke  
Of righteous death life's "golden bowl" had  
"I ask'd him, 'What is time?' "Time," he replied,  
"I've lost it, ah, the treasure!" and he died!

I ask'd the golden sun and silver spheres,  
Those bright chronometers of days and years:  
They answered, "Time is but a meteor's glare,  
And bade me for Eternity prepare."

I ask'd the seasons, in their annual round,  
Which beautify, or desolate the ground:  
And they replied (no oracle more wise),  
"Tis Lolly's blank, and wisdom's highest price."

I ask'd the spirit lost, but O, the shriek  
That pierced my soul! I shudder while I speak!  
It cried, "A particle! a speck! a white  
Of endless years, duration infinite!"

Of things inanimate, my dial I  
Consulted, and it made me thus reply,  
"Time is the season fair of living well,  
The path to Glory, or the path to Hell!"

I ask'd my Bible, and methinks it said,  
"Time is the present hour, the past is fled;  
Live! live to day! to-morrow never yet,  
On any human being, rose or set!"

I ask'd old father Time at last:  
But in a moment he flew swiftly past;  
His chariot was a cloud, the viewless wind  
His noiseless steeds, that left no trace behind.

I ask'd the mighty Angel, who shall stand  
One foot on sea, and one on solid land;  
By heav'n's great King, I swear the mystery's  
O'er!"

Time was," he cried—"but time shall be no  
more!"

MARSDEN.

### THE RAINBOW.

By the late lamented Lady Flora Hastings.

Soft flowing in uncertain birth,  
'Tis twixt nature's smiles and tears;  
The bow, O Lord! which thou hast bent  
Bright in the cloud appears;  
The portal of thy dwelling place;  
That pure arch seems to be;  
And as I bless thy mystic light,  
My spirit turns to thee.

Thus gleaming o'er a guilty world,  
We hail the ray of love;  
Thou dawns upon the contrite soul  
Thy mercy from above;  
And as thy faithful promise speaks  
Repentant sin forgiven;  
In humble hope we bless the beam  
That points the way to heaven.

From the Church Review.

## American Ecclesiastical History.

### MARYLAND TOLERATION.

OR SKETCHES OF THE EARLY HISTORY OF MARYLAND, TO THE YEAR 1650.

BY THE REV. EDWARD ALLEN, PROCTOR OF THE P. R. COLLEGE, BALTIMORE CO.

More than two years ago, the present writer drew up the following sketches, at the request of some of his younger brethren in the Ministry, who wished to have the facts of our early history before them. And at the request of brethren whom he does not feel at liberty to refuse, he now sends them forth in this form. In putting forth these sketches of the early history of Maryland, it is right he should state, that he has nothing to present, but what is already known to those who are familiar with its beginning and its subsequent progress. And his purpose now simply is, to set forth chronologically, such facts within his reach, as have come down to us, and exhibit and illustrate directly or indirectly its religious character and condition. He has endeavored to avoid putting down mere probabilities, aiming to let the facts, as much as possible, speak for themselves.

A. D. 1605.

### The first exploration of Chesapeake Bay and adjacent services.

The first permanent colony which settled in Virginia, as is well known, was a church of England colony; and settled there in 1607. In June and July of the following year, the celebrated Capt. Smith, Governor of Virginia, undertook to explore the Chesapeake Bay. In his history of the Virginia colony, we learn that he left Jamestown, the second day of June, in an open barge of near three tons burthen, having in his company a physician, six gentlemen and seven soldiers. He returned in nine days. This voyage does not seem to have been satisfactory to him, for on the 24th of July, he set out again, in order to complete the discoveries which he had before commenced. He took now with him a physician, five gentlemen and six soldiers. He appears at this time, (1608) to have examined the bay and its shores to the Squelannah pretty thoroughly; excepting that part of the eastern shore, from Swann's point in Kent county, to the lower part of what is now Dorchester county. This he passed without examination.

But he records—and it forms a beautiful introduction to our religious history—that during the voyage of exploration, "our order was daily to have prayer with a psalm." Thus early, as we are here shown, two hundred and forty-six years ago, when the shores of the Chesapeake were occupied by wild Indians—and they pagans—and its waters for the first time wafted on their

surface the bark of the white man—did prayers and hymns in praise ascend in the name of Jesus to the living God. It was then, for the first time, that the shores and waters of our noble bay resounded with the teachings of God's holy word, the bible, and with the services of his worship. These men, the then Governor of Virginia, and those with him, were not unmindful in the wilderness and on the deep, of the God who has all things in His hands. They were christians, church of England christians, who had the book of common prayer. They were men who prayed to God daily, and daily offered to Him praise. Thus, with the very first sail of our Anglo-Saxon race, that ever caught the breeze upon the waters of the Chesapeake—came the bible and the book of common prayer—and men of stout christian hearts to use them. "Our order was daily to have prayer and a psalm—at which solemnity the poor savages much wondered." It was indeed under the circumstances, a solemnity. It was no light thing, nor was it done in a corner. The Indian himself saw—and seeing it he wondered.

### The extent of the territory of Virginia.

In 1612, March the 12th, there was granted to the London or South Virginia Company, the charter known as the third and last Virginia Charter. It is mentioned here, because it shows us the extent of territory given at the time to that company. It states that it extended "from the point of land called Cape or Point Comfort, all along the sea coast northward two hundred miles; and from the said Point or Cape Comfort, all the sea coast southward two hundred miles. And all that space and circuit of land, lying from the sea coast of the precinct aforesaid, up into the land throughout, from sea to sea west and north-west," etc. North thus of Point Comfort, the Virginia territory included all that is now Maryland and Delaware, and one-third at least of New Jersey and Pennsylvania. Maryland, therefore, that now is, was then a part of Virginia; it was all in Virginia territory and known as Virginia.

### The Virginians a Church of England Colony.

Now with respect to Religion—in the articles, orders and instructions, etc., set down for Virginia Nov. 20, 1606, seven months after the first Virginia Charter was issued, is found the following: "We do specially ordain, charge and require the presidents and Councils of the two Virginia Colonies respectively, within their several limits and precincts, that they with all care, diligence and respect, do provide that the true Word and Service of God and Christian Faith, be preached, and planted, and used," etc. "according to the doctrine, rites and religion, now professed and established within our realm of England." In the second charter, that of May 23, 1609, it is said, "we should be loath, that any person should be permitted to pass, that we suspected to affect the superstitions of the Church of Rome. We do hereby declare, that it is our will and pleasure, that no one be permitted to pass in any voyage, from time to time into the said country, but such as shall have first taken the Oath of Supremacy," &c. And the third Charter empowers certain officers there specified, to administer the oath of Supremacy, which was also the oath of allegiance, to "all and every person, who shall at any time or times hereafter, go or pass to the said colony of Virginia." This oath thus prevented any one from becoming a resident of Virginia, who could not, or would not acknowledge the King as the temporal head of the Church; and required the officers specified, to see it administered. The colony was thus consequently made a Church of England colony.

And while upon this point, it may be well to add, that in 1619, the Church of England was established in the colony. And up to this time, there had been neither papists nor puritans in it. "There is, reason however to believe," says Dr. Hawks, "that about this time, a small number of puritans sought refuge in the colony, but it was too inconsiderable to introduce any change in the religious opinions of the people, and public worship continued to be conducted as it always had been, in conformity with the Ritual of the Church of England." It is recorded that there was a uniformity throughout the colony, both in substance and circumstance, to the canons and constitution of the Church of England as near as may be; and that every person yield ready obedience to them, upon penalty of pains and forfeiture in that case appointed. So late as 1639, twenty years after the establishment of the Church in the colony, several laws were then made against the puritans; and so rigorous were these laws, that not one but conformists in the strict and most absolute sense were permitted to reside in the colony. These however were made by way of anticipation, for says Burk, "as yet there were none amongst them. They were made to prevent the infection from reaching the country."

In this year, by the judgment of the court of King's bench, upon a quo warranto, the charter of Virginia was annulled, and on the 20th of August, the King appointed and authorized for ordering, managing and governing the affairs of the colony, persons residing in the parts of Virginia. Of the twelve thus appointed, three were subsequently governors of the colony, and among the others was William Claiborne. He came out first in 1621, "to survey the planters' lands, and make a map of the country." We mention his name here, because it plays so conspicuous a part in

after years. In this commission the king says, "We did resolve, by altering the charters of said colony, as to the part of government, wherein the same might be found defective, to settle such a course, as might best secure the safety of the people there, and yet with the preservation of the interests of every planter or adventurer, so far forth, as their present interests shall not therein prejudice the public plantations."

This year, on the 27th of March, King James died, and was succeeded by Charles I. On the fourth of that month, previous to James's death, a commission was issued appointing Sir George Yeardley, one of the before named council, governor, leaving out two others, but containing William Claiborne, and adds, "Forasmuch as the affairs of state in said colony and plantation may necessarily require some person of quality and trust to be employed as secretary, for the writing and answering such letters, as shall be from time to time directed to, or sent from the said governor and council of the colony aforesaid, our will and pleasure is, and we do by these presents nominate and assign you, the said William Claiborne, to be our Secretary of State, of and for the colony and plantation of Virginia." In using the word quality in this commission, we are shown something of the position in society of Claiborne, for it was "a word in use in those times, signifying men of the first rank in society under the degree of nobility, and synonymous to gentry."

In the proclamation of Charles I. for the settling the plantation of Virginia, dated May 13, 1625, it is said, that the repeal of the charter "was not intended to take away or impeach the particular interest of any private planter, the government of the colony of Virginia, shall immediately depend on itself—[before, it had depended on the London or South Virginia Company]—and not be committed to any company or corporation to whom it may be proper to trust matters of trade and commerce, but cannot be fit or safe to communicate the ordering of affairs of state," etc. The officers in the colony therefore now appointed were to be responsible to the king—and not to the company, as before. These commissions have been referred to here for future use in this sketch.

Gov. Yeardley was now dead; and on the 20th of March, 1627, John Harvey was appointed Governor. The same commission appointing him, continued Claiborne one of the council, and also in his office of secretary of state. Thus under the three successive governors, he was a member of the council, and under two, secretary of state. These commissions, says McMahon, "abundantly evidence the high estimation in which he was held." "During the years 1626, 7, 8, the governor gave authority to William Claiborne, the Secretary of State of this kingdom, as that most ancient dominion was then called, to discover the source of the Chesapeake Bay, or any part of that government from the thirty-fourth to the forty-first degree of north latitude. This was, as a learned annalist (Chalmers) alleges, "in pursuance of particular instructions from Charles I. to the governors of Virginia, to procure exact information of the rivers and country." McMahon says, "that he received these licenses from the English government—licenses to trade under which he was authorized to discover, &c."

While acting under these licenses, as Claiborne himself states in a petition to the king, in 1638, "he discovered, and did then plant upon an island in the great bay of Chesapeake, in Virginia, by them named the Isle of Kent, which they bought of the kings of the country, and built houses thereon, to their very great costs and charges." He does not indeed state the year in which this was done. But in a Breviat of the proceedings of the Lord Baltimore; it is stated that the island called Kent was seated and peopled under the Virginia government, three or four years before the king's grant to him; that is, Lord Baltimore. As that grant was made in 1632, three or four years previous, would be 1629 or 9. In a pamphlet of 1655, called Virginia and Maryland; it is stated, that the Isle of Kent was planted almost three years, before the name of Maryland was ever heard of. This too would fix that event to 1629. For the name Maryland was given to the territory which still bears the name, 1632. Such were the statements of men high in office, to those high in office in England, who all well know the fact.

Claiborne thus discovered the island; purchased it of the Indians, and then took up the lands on it according to the custom of the colony at that time. The settlement was at that time recognized as one of the settlements of the Virginia colony, and sent burgesses, who sat in the Assembly of Virginia.

Kent Island is on the eastern side of the Chesapeake Bay, at the mouth of the Chester River, opposite the city of Annapolis; precisely in that part of the bay which we have seen was not examined by Captain Smith in 1605; and was, as Claiborne says, discovered by himself. It is stated in Scott's Geography of Maryland, to be fourteen miles long, by six and one-half miles broad, and contains thirty-nine thousand acres.

Thus so early as 1629, Kent Island, then in Virginia, was occupied, settled, and cultivated by Virginians, under the government of Virginia. And the preceding documents show not only that it was in Virginia, and

a part of Virginia, but also that its settlers, of whom there were more than one hundred, were of the Church of England, just as was its proprietor himself. Nor was its proprietor inattentive to its religious interests; for among the occupants there, was the Rev. Richard James, a clergyman of the church of England; if not from the beginning of the settlement, yet within a very short time afterwards. It was the prior settlement to that of St. Mary's, by five years; and was the nucleus, from which subsequent settlements spread over the main land, in the counties now known as Kent, Queen Anne, and Talbot. And so true have been those counties to their early church, that to this day, only three Romanist chapels, are found in their borders, and but one resident priest. And so did the church of that island spread, that in 1692, when the church of England was established in the colony, six parishes were erected within its limits, one of which is known to have had four church edifices—St. Paul's, Queen Anne county.

In October, 1629, Sir George Calvert, the first Lord Baltimore, a Romanist nobleman, visited Jamestown, in the Virginia colony. Immediately on his arrival, the Virginia Assembly, then in session, as required by the instructions before mentioned, caused the oath of allegiance and supremacy to be tendered to him. The oath of supremacy, obliged him who took it, to acknowledge the king as the temporal head of the church of England; and the oath of allegiance, required submission and obedience to the king, as an independent sovereign. These oaths, Lord Baltimore must have taken before in England; but now he declined them, and the Assembly contented itself by referring the matter to the king and council. Leaving Jamestown therefore, he sailed on the bay to examine it; but he could not have been long so engaged, for in the following January he was at home in England.

It has been already seen, that in the year 1626, 7, 8, William Claiborne was licensed, or commissioned according to instructions from the king, by the governor of Virginia, to trade and make discoveries in the Chesapeake Bay, and that while so doing, he discovered and purchased of the Indians, Kent Island, and made a settlement there. This, as he states in his letter to the king in 1638, Lord Baltimore took notice of. And whether in the year 1630, he had heard of Lord Baltimore's application for a grant, which would include Kent Island, and desired to make his own title to it still more secure or not, he now himself made application to the king, and obtained from him a license, which he seems to have supposed would secure to him his island beyond question. This license bears date May 16, 1631, and reads thus: "These are to license and authorize you, the said William Claiborne, one of the council and the Secretary of State, for our colony of Virginia, his associates and company freely and without interruption, from time to time, to trade for corn, luns, &c., with their ship, boats, men and merchandise, in all seas, coasts, harbors, lands, or territories in, or near those parts of America, for which there is not already a patent granted to others, for sole trade."

And by these presents granting unto the said William Claiborne, full power to direct and govern, correct and punish such of our subjects, as shall be under his command in his voyages and discoveries, &c. Now, when had patents for sole trade been granted? In the year 1629, a commission had indeed been granted to Captain Bass, by the Governor of Virginia, to trade between the forty-first and thirty-fourth degrees of north latitude—or to enter New England, or the West Indies; but there was not one word in it about sole trade. From the mere wording of the king's license to Claiborne, it may not appear at first sight to have had any reference to Kent Island. But in his petition to the king, and the council's decision thereon, in 1639, we are shown that it was so understood. And it was supposed by Claiborne, and the king also, to give him, that is Claiborne, the authority to govern the discoverer he might make. The title to territory according to usage was to be derived from the colonial authorities, but here was given him the power to exercise government.

In this year, 1631, was a second settlement made within the territory, subsequently embraced in Lord Baltimore's charter—that of the Swedes; near what is now Wilmington, Delaware. In 1627, a number of Swedes and Finns came over to America, and purchased of some Indians, the land from Cape Henlopen, on both sides of the Delaware Bay; and erected a fort on the west side of the bay, near the cape, not far from what is now Lewistown, Delaware. This was for the purpose of defense against the Indians in carrying on trade. But in 1631, the Swedes erected a fort further up the bay, on the same side, on Christiana Creek, near what is now Wilmington; and there they laid out a town, and made a settlement. That settlement was soon cut off by the Indians, but the Swedes nevertheless continued to hold possession there. The settlers of course were members of the Swedish Church. The beginning of which Church there, was thus made.

We now come to the time when Lord Baltimore obtained his charter, or grant of Maryland. On the 25th of April of this year, Sir George Calvert, the first Lord Baltimore, died; and was succeeded by his eldest son, Cecil Calvert, as heir to his title and estates. On the 16th of the June following, a charter was granted to this second Lord Baltimore from Charles I.

giving him that part of the territory of Virginia, extending from Watkins' Point on the eastern shore of the Chesapeake, northward to the fortieth degree of north latitude; and from the ocean to the Potomac river, containing more than eight millions of acres. This grant, Lord Baltimore considered, as including the whole peninsula, between the Delaware and Chesapeake, up to the fortieth degree of latitude, which crosses the Delaware; a little above the city of Philadelphia; embracing thus, all of Delaware and Pennsylvania, up to that point. And this is doubtless a true and fair construction of the boundaries given him.

This territory, the king named Maryland, the land of Maria, that being the name of the Queen, and was given, as a "country hitherto uncultivated, in the parts of America, and partly occupied by savages"—in partibus Americæ hæcenus inculta et barbaris. This, however, was not true. The Swedes, as we have seen, had planted a colony on the western shore of the Delaware, near half a degree, or thirty miles south of the fortieth degree of latitude. But it may be admitted that Lord Baltimore either did not know of this recent settlement, or that his northern boundary would include it. But not so of Kent Island. That had been settled three years previous, by church of England Virginians; and Lord George Calvert, who it is claimed drew up the charter, and was there two years before this, knew it. Claiborne says, in his petition to the king, 1638, "that Lord Baltimore took notice of it when there. A pamphlet of 1655 says, "that Lord Baltimore pretended, though not truly, that the country was unoccupied, and that his suggestions to the king that those parts were uncultivated and unoccupied unless by a barbarous people, not having knowledge of God, was a misinformation." It certainly was not the fact.

Now, bearing in mind, that this charter was given by a Protestant king, of a thoroughly Protestant kingdom, to a Romanist nobleman of that kingdom, let us inquire what it says connected with, and bearing upon religious matters.

In the first place, then, it says, section 2d., of Lord Baltimore, that "being animated with a laudible and pious zeal for extending the Christian religion," &c. It may indeed have been the animating zeal of the first Lord Baltimore, to extend the Christian religion as he received it, that is Romanism; but we have very little proof that it was of the second Lord Baltimore to whom the charter was actually given. Besides, it was a customary formula in charters before granted, whether given to church of England men, puritans, or Romans. Bosman says, "this cant pervades all the charters of North America, both French and English." And we are not surprised that he should call it cant, when he advocates "a total prohibition, enacted by law, against missionaries being permitted to go among the Indians," and calls "planting christianity among a [heathen] people that knew not God, nor had heard of Christ, a false and unbounded sentiment!"

The words Protestant, or Roman Catholic, or their synonyms, are not found in the charter. All that is granted in it, therefore, is independent of any such expressed distinction.

In the 4th section, however, "the patronages and advowsons of all churches, with the increasing worship and religion of Christ, within the said region . . . aforesaid, hereafter shall happen to be built, together with the license and faculty of erecting and founding churches, chapels, and places of worship, in convenient and suitable places within the premises, and of causing the same to be dedicated or consecrated according to the ecclesiastical laws of our kingdom of England," along with other rights and privileges, were granted to Lord Baltimore.

This, it will be perceived, confined the erecting and founding of churches and chapels, and all places of worship, to his license and faculty. None consequently could be built but such as he should permit and authorize. It placed thus the erecting of Protestant churches, and Roman Catholic ones also, at his will and pleasure; so that if he saw fit he could forbid and prevent any of either name from being built.

Again, it gave him alone, the right and power of presenting such ministers to the churches built, as he should choose; thus keeping it out of the hands of the bishops, or others, in the Roman Church on the one hand, and of Protestant patrons, or the people on the other. This was not indeed worse in the charter than in some cases in England. For the right of advowson, or the presenting of Protestant ministers in England, was a privilege enjoyed by some Roman Catholic noblemen there, as late as in the reign of William and Mary. The conferring these powers thus, placed the Church, whether Romanist or Protestant, in his hands; it could not move a step, in the matters mentioned, only as he should see good. And it took it out of the hands of the pope and priests, as well as out of the hands of protestants.

But there was this restriction. Every church edifice must be consecrated, if consecrated at all, according to the Ecclesiastical laws of the kingdom of England. Now, according to these laws, no one could consecrate a church or chapel, but a bishop of the Church of England. And Gibson in his ecclesiastical law, and Burns from him, say, that "after a new church is erected, it may not be consecrated without a complete endowment." And both the canon and civil law enjoin, that the endowment be actually made before the building is begun. There was indeed at this time, no form of consecration provided by law. One was however in general use, drawn

up by Bishop Andrews. Thus, no church in the colony could be consecrated, whether Church of England, Roman Catholic, or Presbyterian, but by a bishop of the English Church; and not by him even, until a competent endowment for the support of a minister and church was actually provided and secured. Thus far the Romanist churches were subjected to the Protestant Episcopacy; and it was not to be avoided, but by not having them consecrated at all.

In the next place, the 10th section of the charter guarantees to all the colonists, without any distinction of church names, all the privileges, franchises and liberties of the kingdom of England. That section, so far, as immediately concerns this point, reads thus—"We will also, and of our more abundant grace, for us, our heirs and successors, do firmly charge, constitute, ordain and command, that the said province be of our allegiance; and that all and singular, the subjects and liege-men of us, our heirs and successors, transplanted or to be transplanted into the province aforesaid, and the children of them, &c., be and shall be natives and liege-men of us, our heirs and successors, of our kingdom of England and Ireland, and in all things shall be held reputed and esteemed, as the faithful liege-men of us, &c., also lands, tenements, revenues, services and other hereditaments whatsoever, within the kingdom of England, and other our dominions, to inherit or otherwise purchase, receive, take, have, hold, buy, possess, and the same to use and enjoy, and the same to give, sell, alien and bequeath; and likewise all privileges, franchises and liberties of this our kingdom of England, freely, quietly and peacefully to have and possess, and the same may use and enjoy, in the same manner as our liege-men of England, without impediment, molestation, vexation, impeachment or grievance of us, or any of our heirs or successors; any statute, act, ordinance or provision, to the contrary thereof notwithstanding."

That these privileges, franchises and liberties, include ecclesiastical as well as civil, is clear from the use of the word all, which excludes none, particularly none, and is restricted to no one class. This is also distinctly shown, by the acts of the Assembly themselves. Thus, at the session of the General Assembly, there was an act passed in 1640, entitled "An Act for church liberties." This act itself, we have not; but in 1676, it was enacted as a perpetual law. And Bacon\* tells us, it enacted "that holy church within this province, shall have and enjoy all her rights, liberties and franchises, wholly and without blemish." This, it is presumed, is sufficient to show, that these terms were intended to include ecclesiastical, as well as civil franchises, &c.

Such thus was the guarantee to all those who under the charter, became colonists in Maryland, whether Protestant or Romanist; it secured to them the benefits of the rights and laws of England.

Finally, in the 22d and last section, it is provided, that no interpretation of the charter be made, by which the holy rites, or service of God and the true christian religion, may in any wise suffer change, prejudice, or diminution or, as the original reads, *quod nullum fiat interpretatio, per quam sacrosanctio Dei, et veri christiana religio, immutatio, prejudicio vel dampno patiatur. Sacrosanctio, by the very use of the term, applies to things external, consecrated or set apart to God, things not inherently holy. The term is to be interpreted according to the theological usage of the day, and not according to the classical usage. This the authorities show abundantly.*

The holy service of God, and the true christian religion, could honestly and fairly mean, only that which was then established by law in England. Otherwise it would make a Protestant king and government say, that the Roman worship and religion, were the holy worship and service of God and the true christian religion, the very thing which the law and government of England protested against, and utterly repudiated. By law, the Romanist was forbidden to use the rites and ceremonies of his own church, and required to attend the service of the Protestant church under a penalty of £20 per month if absent. Every priest subjected himself to two hundred marks penalty, for each time he said mass; and every person hearing it to one hundred, and both to a year's imprisonment. Subsequently to this law, every priest was banished from England, and could not return under pain of death; and all persons receiving or assisting such priests were made guilty of a capital felony. Every person confessing the Romanist religion, and convicted of absence from the Established Church, might be imprisoned without bail, until he conformed; or if he refused after three months, was banished the realm. Later still, those Romanists refusing to conform, were forbidden under penalties, to appear at court, or dwell within ten miles of London; or go on any occasion more than five miles from home; were made incapable of practicing physic, surgery, in the common or civil law; of being judges, clerks, &c. of presenting by a protestant minister, each party forfeited the property, otherwise received from the other party; unless their children were baptised by a protestant minister, they were subjected to a fine of £100 in each case; and if not buried in a Protestant cemetery, the executor was liable to pay £20 for each corpse. Every child sent out of the kingdom to be educated, forfeited all property by descent, or gift; and the house of every Romanist might be searched, and his books and furniture relating to religion, might be burnt, and his horses and arms

taken from him. Later still, the Romanist was required, by a new oath of allegiance, to renounce the pope's temporal power, on pain of perpetual imprisonment and confiscation of his property. Such were the existing laws; and laws, too, which the king, six years previous to the granting of the Maryland charter, and now at this time also had made an appearance of executing, and Romanists were only relieved, by praying the king to dispense with these penal laws.

\* Laws of Maryland, 1640, chap. 1.

These things are mentioned, not as in the least justifying them; but as showing that a Protestant King, checked by a Parliament more protestant than himself, and they by a people more protestant still, could not have secured to Romanists what was secured by the charter, to the exclusion of protestants. In truth, it was not so attempted; but what was secured to one, was secured to both; if indeed, any favor was secured to either, it was to Protestants as shown by the restrictions imposed upon Lord Baltimore. And any act or decision on his part, which would interfere with, or prevent the exercise of that religion, which the protestant government of Great Britain held, as God's holy worship and the true christian religion, would violate the charter and render it at any time liable to be revoked.

It was not however toleration, as now understood, that it was intended the charter should secure. It was protection simply. Toleration, in its present sense, had not then been dreamed of, and was not aimed at by any one. But that it actually did provide for the protection of the liberties, privileges, rights, &c., of the members of the Church of England as such, who might come to Maryland, is beyond all question. Now, whether this feature of the charter was the original conception of Lord Baltimore, is not material, and cannot now be shown. But what gave it its authority was the king's signature and seal, before the giving of which, as is well known, it was most thoroughly examined by himself and by the Privy Council also, by whom it certainly did undergo some changes. And that these changes did not relate to this very point, is quite improbable. The authority, then, which gave Protestants protection in the colony, was the king's own authority, and he a Protestant. From the same source, came the authority to protect the Romanist, in the same colony, in the enjoyment of the same rights, privileges, franchises, &c., as were guaranteed to protestants; with slight exceptions in favor of the protestants, though placing both and all under the restricted government of a Roman Catholic, Lord Baltimore.

(To be continued.)

### PROGRESS OF SUPERSTITION.

The Paris correspondent of the Guardian thus describes this growing superstition gradually but steadily developed out of the false doctrines of Transubstantiation:—

The ceremony of the "adoration perpetuelle" of the Holy Eucharist has now for some time, as you are no doubt aware, been established in the Diocese of Paris, and in most other Dioceses in France.— This rite of the Roman Catholic Church is now so arranged as to progress in a regular cycle throughout the various Churches of the metropolis and the Faubourgs in the course of the year; three days' exposition of the elements being generally allotted to each religious edifice in turn, and the localities made known to the faithful by weekly announcements in all the religious journals. The institution itself of the "adoration perpetuelle" is a thing of comparatively recent date, and its establishment is one of the more advanced ultramontane party loves especially to distinguish itself. Short, however, as is the date of its origin, or at all events, of its restoration, it has already made a step in advance, and given rise to a "development" beyond its former proportions.— The Bishop of Rennes announces the establishment in his Diocese of an "Association for the perpetual adoration of the Blessed Sacrament" or, of a Society whose business it shall be to carry on without intermission the ceremony of the adoration. The exposition has been thus far perpetual, but not so, it appears, the worship. The Bishop has observed that the Churches and the altars where the Sacrament was exposed, remained, during certain hours, without worshippers. To remedy this intermission, the Prelate desires, in the language of the *Unigeniti*, to form a sort of "escort of honor," which shall "mount guard" at all hours of the day before the sacred elements. Each member of the association is to take upon himself to give an hour a week to this duty, so that there shall be always eighty-four worshippers, corresponding to the eighty-four hours of the weekly adoration. Small, isolated rural parishes, he recommends to unite themselves together in common love, to be able to furnish these eighty-four persons, and "send always an ambassador to represent them." The Prelate seems to consider it necessary to combat the objections raised by some persons, that this rite of the "adoration perpetuelle" is a "new thing" by showing that it is an "ancient" in France, especially in Brittany, where, he says it existed at Rennes in the year 1742, as also at St. Malo in 1777, and "very probably" also in the Diocese of Dole. So great is the zeal displayed for this ceremony, the Bishop also tells us, that several parishes have already expressed their desire not to confine themselves to an association for daily adoration only, but to extend the ceremony in the night also, between the hours of six in the evening and six in the morning, at the rate of one hour per month for each member; and which hour of "adoration nocturna" may be performed either in the Church or at home, according to circumstances or convenience.— *Gospel Messenger*.











TEXTS AND THOUGHTS FOR EVERY DAY.

FEBRUARY 18.—QUINQUAGESIMA. SUNDAY.

1. This is the token of the covenant which have established between me and all flesh that is upon the earth. Gen. ix. 12.
When God renewed the earth after the flood, it pleased him to promise that he would not again destroy it by water; and he gave a pledge (the rainbow) which would frequently present itself to the eyes of the inhabitants of the earth, and give them confidence in the fulfilment of his promise. This covenant is made, not only with man, but with all living creatures; thus teaching us that the meanness which thwarts us is not beneath His notice. Let us live the same care for the inferior creatures. Let me never exercise cruelty towards them, but take care that in and through me they may glorify God.

2. In thee shall all the families of the earth be blessed. Gen. xii. 3.

This was the promise made to Adam renewed to Abraham, limiting at the same time the line in which the seed of the woman should appear to the posterity of Abraham. This distinction was granted to him for his faith in quitting his home at God's command, and becoming a pilgrim and stranger upon earth. God did not reveal to him at this time the manner of the blessing; but it was a great reward to know that the world should be blessed in him. And in our degree we may help in carrying on the blessing, if we be children of Abraham by a faith like his. Grant me, O Lord, an unfeigned faith, that its light may appear and be a blessing to others.

FEBRUARY 19.

1. Though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing. 1 Cor. xiii. 3.
Charity implies a desire for the good of others, both in this world and in the next, and a kindly affection towards them. The latter must not be wanting; for no exertion or sacrifice for their benefit, no self-denial or endurance of suffering in the cause of God, can make amends for its absence, where that is wanting. This is that affection which animates our heavenly Father towards us; and he would have us to be animated by the same feeling. Lord, grant me this charity; and that I may love others, grant me to love thee above all.

2. Charity beareth all things, believeth all things, hopeth all things, endureth all things. 1 Cor. xiii. 7.
There is no injury or provocation too great for it to submit to from others, so long as it may do them good. It willingly excuses others, attributes to them the best motives, accepts their defenses and excuses, if not manifestly inconsistent with truth. When present appearances are unfavourable, it hopes for future amendment. It counts no time too long to hear, believe and hope. Is this my temper? Lord, grant this spirit in me more and more.

FEBRUARY 20.—SHROVE TUESDAY.

1. Now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. xiii. 13.
These three are the abiding things, because they are employed about things eternal; faith resting on God, hope looking forward to the eternal inheritance, charity drawing from the fountain of God's eternal love, and going forth in acts which will know no end. Yet faith will be lost in sight and hope in complete possession and enjoyment; but the offices of charity will never cease. Lord, give me more to have them all abiding in me, that charity may abide with me for ever.

2. They shall scourge him and put him to death. Luke xvii. 33.

In the midst of his successes and triumph, our Lord greases his sufferings and looked forward to them. And he desired his followers to think of them likewise, that they might learn that his kingdom is not of this world, and thus be reached through suffering; that thus he might draw off their minds from earthly hopes and fix them on heavenly. May I in the midst of enjoyment always keep a chastened mind, prepared to change to suffering. May I ever remember that, if I hope to be with Jesus in his glory, I must be ready to drink of his cup of suffering.

FEBRUARY 21.—ASH WEDNESDAY.

1. Turn ye even to me, saith the Lord, with all your heart, and with fasting and with weeping and with mourning. Joel ii. 12.
When man has departed from God, it requires that he should humble himself, if he desires to be reconciled; not that God is proud, but that no returning of man can be effectual without humiliation. This must be done, so far as possible, with our whole heart; and that it may be done effectually, the body must be made to accompany and help the mind. Therefore there must be weeping for the eyes, fasting for the appetite and other bodily desires, and mourning for the tongue. Give me, O Lord, the grace of a thorough penitence; and let me not grudge the outward signs of it.

2. Rend your heart. Joel ii. 13.

It is right that what has sinned should suffer. With the heart we have wickedly departed from God; and from the heart proceed evil thoughts and all wickedness, which defiles the man and makes him displeasing in the sight of God; for the heart is the seat of corruption and the source of all action, whether of the soul or of the body. The heart therefore should suffer. It should be rent with bitter sorrow for all the evil that has proceeded out of it; and without this rending of the heart all outward signs of sorrow are vain. Lord, help me thus to rend my heart.

FEBRUARY 22.

1. When ye fast, be not as the hypocrites. Matt. vi. 16.
The fast of the hypocrite is a mere outward fast. His only desire is to obtain the honour of man, or to quiet his conscience. Therefore he practices no self-denial which is not necessary for these purposes; and he makes up by indulgence for every self-denial he may practice. Our fasting must be a real abstinence, whether we practice it much or little. It must not be alone, but accompanied by inward self-denial; and it must be sanctified by prayer and contrition of heart. Lord, give me grace to pass this holy season in this spirit.

2. That thou appear not unto men to fast, but to thy Father which seeth in secret. Matt. vi. 18.

This does not require that we should conceal our abstinence to public appointed fasts, but only that we should not make a show of it. To conceal such, would be to appear to disobey the church or other authority which requires them. It would be as though we should abstain from public worship, in order to conceal our prayers. This thing to be avoided is the desire that others should observe our fasting, and that they may honour us for our self-denial. O heavenly Father, grant me, when I fast, to look for thy approbation alone.

FEBRUARY 23.

1. Thy Father, who seeth in secret, shall reward thee openly. Matt. vi. 18.
Either he shall cause the effect of thy fasting to be a habitual spirit of self-denial, disinterestedness and love, which shall obtain thee honour amongst men without thy seeking it; or in some other way he shall testify before the world that he approves thee. But remember that this object must not be the open reward, but to do what He who seeth in secret approves. Look, give me to approve myself to thine all-seeing eye, and then reward me when and in what manner it pleaseth thee.

2. Lay not up for yourselves treasures upon earth. Matt. vi. 19.

This does not forbid us to lay up treasures on earth for the church or the poor, or those dear to us; but only for ourselves. We must not make it an object to provide for ourselves either security against earthly evil, or the enjoyment of earthly good; but learn to depend for those wholly on the Lord; although we may provide that we may not be burdensome to others. May I have grace to forget self, to wear myself from earthly enjoyment, and to provide treasures only with a view to others.

FEBRUARY 24.—ST. MATTHIAS.

1. And they prayed and said, Thou Lord, who knowest the hearts of all men, select whether of these two thou wilt choose. Acts. 1. 21.
They knew that Jesus had left them with the same power of filling up the office of Judas, which he himself held; but they had not this power for themselves, but to carry out the designs of his God and theirs. Therefore, when they had selected those whom they judged best qualified for the work, they applied to God still to direct them to the fittest person. Let me ever unite heartily in the prayers which thy church offers for thy guidance in the appointment of its ministers. Let me, when I have planned for the best in my own concerns, desire still thy direction.

2. All things are delivered unto me of my Father: neither knoweth any man the Son, and I know not the Father, save the Son, and he to whomsoever the Son will reveal him. Matt. xiii. 35.
And Christ's ordinary way of revealing the Father is through his church, in the administration of his word and sacraments, by those whom he has appointed thereto; neither can any one expect with reason that Jesus will reveal his Father to him except in the way which he has chosen. Give me grace, O Lord, ever to search and hear diligently thy holy word, and to use thy holy sacraments, in the fellowship of the Apostles and those whom they have sent; and in this way to seek the Father through thee; and do thou reveal him to me, and thus give rest to my soul.

FEBRUARY 25.—SHROVE TUESDAY.

1. Now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. xiii. 13.
These three are the abiding things, because they are employed about things eternal; faith resting on God, hope looking forward to the eternal inheritance, charity drawing from the fountain of God's eternal love, and going forth in acts which will know no end. Yet faith will be lost in sight and hope in complete possession and enjoyment; but the offices of charity will never cease. Lord, give me more to have them all abiding in me, that charity may abide with me for ever.

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FEBRUARY 26.—SHROVE TUESDAY.

1. Now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. xiii. 13.
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