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THE
Christian Sentinel,

AND

ANGLO-CANADIAN

CHURCHMAN'S MAGAZINE.

Vol. II.] JANUARY AND FEBRUARY. [No. 1.

"WATCH YE, STAND, FAST IN THE FAITH, QUIET YOU LIKE MEN, BE STRONG;
LET ALL YOUR THINGS BE DONE WITH CHARITY."—1 Cor. xvi. 12, 14.

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MONTREAL:

PUBLISHED BY H. H. CUNNINGHAM,
No. 33, St. Paul-Street.

PRINTED AT THE MONTREAL GAZETTE OFFICE.

1828.

THE
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“WATCH YE, STAND FAST IN THE FAITH, QUIT YOU LIKE MEN, BE STRONG;
LET ALL YOUR THINGS BE DONE WITH CHARITY.”—1 Cor. xvi. 13, 14.

MEMOIR OF ARCHBISHOP LEIGHTON,

EXTRACTED FROM THE BRITISH CRITIC FOR OCTOBER 1826.

ROBERT LEIGHTON was the son of Dr. Alexander Leighton, a Presbyterian divine in the reigns of the first Stuarts, well known for the work he published in the time of Charles I. under the title of “Zion’s Plea against Prelacy,” and still more notorious for the cruel and excessive punishment to which he was condemned by the Star Chamber; having been first repeatedly whipped, pilloried, and mutilated, and afterwards imprisoned for life.

Sprung from such a parent, brought up at Edinburgh at the feet of Gamaliel, and endowed with a mind of peculiar sensibility and affection, it was natural to expect that the memory of his father’s wrongs, united with the prejudices of his education, would have fixed in his mind a deep hostility to the government, both in church and state, and placed him when of age, amongst the most zealous and formidable advocates of the Covenant. But such was by no means the case. Other circumstances of an opposite character served to counterbalance these propensities. To nature he was indebted for

a mind of peculiar moderation and benevolence, which his early and unfettered study of the Gospel, and a liberal course of reading, after he had taken his degree, tended to ripen and improve; and having afterwards spent many years in travelling through France, and various parts of the Continent (an advantage which he declared was not to be understood without trial of it); and having examined besides, under various aspects, the different forms of ecclesiastical discipline in use; he entered at last upon the ministry at Newbottle, under the auspices of the national church, in 1641, at the mature age of thirty, without, as it should seem, any strong prejudices in favour of any particular regimen, but with high qualifications as a divine, and a strong desire and determination to do his duty as a faithful minister of the Gospel.

It was soon evident, however, that such qualifications and dispositions, however excellent and amiable, were not suited to the times, and least of all to the country in which he officiated; and accordingly we find, that, notwithstanding his exemplary conduct and character, he was publicly reprimanded at a provincial synod for not preaching up the times, and when, in answer to his inquiry, Who did preach up the times? he was told that all his brethren did it, he replied with his characteristic naïveté, "Then if all of you preach up the times, you may surely allow one poor brother to preach up Christ Jesus and eternity." It was probably owing to a continuance of this species of persecution, not less than to his intimacy with Burnet at this period, that his disposition in favour of a moderate episcopacy began. However this may be, it appears that in 1652, after eleven years of close residence on his cure, he gave in formally his resignation of it to the presbytery, which after a year's consideration was accepted.

His talents, however, were not suffered to remain long in obscurity, for in 1653, on the death of Principal Adamson, and when the election of Mr. Colville had been set aside by the manœuvres of the Protector, he was appointed principal of the University of Edinburgh, in which capacity he delivered to the academic youth his Latin prelections and exhortations, which were received by a crowded and admiring audience at the time, and now constitute, even in translation, an interesting and instructive portion of his works. In this situation he remained with great increase of his own reputation, and to the credit and advantage of the College, till 1661, when in consequence of the Restoration, and of the new measures to which it led, he was unexpectedly called to the bench of Bishops by Charles II., and was replaced in his office of Principal by the same Mr. Colville whom he had superseded ten years before.

This was the most important and trying æra of his life, and seems to have been a source of great trouble and anxiety to him. Although he had for some time adopted opinions unfavourable to the Calvinistic regimen, and had given an unquestionable proof of his

principles, by the sacrifice of his cure, it could not be expected that a man of his high reputation and attainments, who had once been numbered with the kirk, could take so distinguished a station in the ranks of episcopacy, without exciting considerable odium amongst his former brethren, many of whom he esteemed and loved; and indeed it required all the protection of his high character, to shield him from the imputations to which he was liable; and all the support, which a consciousness of innocence and good intentions could bestow, to pursue his course with confidence, in a career at once so arduous and so invidious.

But there was another circumstance, which must have tended greatly to enhance his repugnance for this office. The warmest friends to the establishment of Episcopacy in Scotland must admit that the instruments selected for this purpose by Charles II. were but little calculated to carry on with success the difficult and delicate task which it involved. That was soon discovered by Leighton, who had come up to London for the purpose of consulting about the proposal which had been made to him. Nor was it till he had received a peremptory order from the king, requiring him to accept the Episcopal office, unless he thought it unlawful, that he at last reluctantly consented. The state of his mind at this time, and the views with which he entered upon the bishopric, will best appear from a letter still extant, to one of those friends in Scotland, who seems to have been offended with his promotion:—

“ My dear Friend,—I have received from you the kindest letter that ever you writ me; and that you may know I take it so, I return you the free and friendly advice, never to judge any man before you hear him, nor any business by one side of it. Were you here to see the other, I am confident your thoughts and mine would be the same. You have both too much knowledge of me, and too much charity to think, that either such little contemptible scraps of honour or riches sought in that part of the world, with so much reproach, or any human complacency in the word, will be admitted to decide so grave a question, or that I would sell (to speak no higher) the very sensual pleasure of my retirement for a rattle, far less deliberately do any thing that I judge offends God * * * * * And what will you say, if there be in this somewhat of that you mention, and would allow of reconciling the devout on different sides, and of enlarging those good souls you meet with from their little fetters, though possibly with little success? Yet the design is commendable, pardonable at least. However, one comfort I have, that in what is pressed on me there is the least of my own choice, yea on the contrary the strongest aversion that ever I had to any thing in all my life: the difficulty, in short, lies in a necessity of either owning a scruple which I have not, or the rudest disobedience to authority that may be. The truth is, I am yet importuning and struggling for a liberation, and look upward for it; but whatever be the issue, I look beyond it and this weary, weary, wretched life, through which the hand I have resigned to, I trust, will lead me in the path of his own choosing; and so I may please him I am satisfied. I hope if ever we meet, you shall find me in the love of solitude and a devout life.

“ Your unaltered Brother and Friend,

“ R. L.

“ When I set pen to paper, I intended not to exceed half a dozen lines, but slid on insensibly thus far; but though I should fill the paper on all sides, still the

right view of this business would be necessarily suspended till meeting. ~~Men~~ while hope well of me, and pray for me. This word I will add, as there has been nothing of my choice in the thing, so I undergo it, if it must be, as a mortification, and that greater than a cell and hair cloth: and whether any will believe this or no I am not careful."

In this conflicting state of mind he was consecrated, at his own request, Bishop of Dumblaine (a poor and inconsiderable see), in London, in 1661; after having been ordained deacon and priest by the English bishops, a ceremony which, though not considered essential by himself, on account of the orders he had received from the presbytery, was openly held to be necessary by the English church, and his acquiescence in it served to exasperate the wound which his secession from the kirk had before inflicted. From the moment of his consecration, however, he seems to have been alarmed at the gloomy prospects of the infant church, and more diffident of the conciliatory scheme, which was the sole reason for his accepting it. The worldly spirit with which the plan was taken up and conducted by the government, the characters of some of his coadjutors, their selfish and ambitious views, their crude and imperfect plans, and the rash and violent measures with which their appearance in Scotland was preceded, filled the mind of the good man with gloomy presages, and drew from him the most melancholy forebodings. In the whole progress of the affair, he remarks to his friend Burnet, "There appeared such cross passages of an angry Providence, that how fully soever he was satisfied in his own mind as to episcopacy itself, it seemed that God was against them, and that they were not like to be the men that should build up his church; so that the struggling about it seemed like a fighting against God." Under these impressions, he set out at the close of the year 1661 in the same coach with three other bishops, Sharpe, Fanshaw and Hamilton, to take possession of their sees; but having learned on the road their intention of making a triumphant entry into Edinburgh, a ceremony not very becoming their office at any time, and little likely to meet with any sympathy in Scotland, he quitted them at Morpeth, and became, as Burnet describes, a downcast spectator of the pomp and parade with which the other three bishops were escorted into the metropolis. We need not follow this ill-fated and ill-conducted attempt through all the obstacles which the misguided violence of its supporters and the unbending obstinacy and zeal of its opponents perpetually threw in the way, and by which at last its total ruin was effected, and the influence of the unhappy family who enforced it entirely destroyed. Suffice it to say, that the part sustained in it by Leighton was marked by every circumstance which could establish the purity of his views, and justify the principles and motives he had avowed. His first cares were dedicated to his diocese, on which he constantly resided, and where he was soon regarded as a model of the episco-

pal charge. To his clergy, whose character stood very low when he arrived amongst them, he was ever attentive, courteous and kind. By treating them always with respect, he taught them to respect themselves, and thus they became insensibly wiser and better under his care; while his own active and zealous discharge of his duties, which were not confined to superintendence, but extended to preaching from parish to parish, gave double force and efficacy to those friendly suggestions and prudent regulations by which he sought to improve their character and to stimulate their exertions. In his ordination and recommendation of ministers he was particularly conscientious and circumspect. "It is vain," he would say, "for any one to speak of divine things without something of divine affections. An ungodly clergyman must feel uneasy when preaching godliness, and will hardly preach it persuasively. He has not been able to prevail upon himself to be holy, and no marvel if he fail of prevailing upon others. In truth, he is in great danger of being hardened against religion by the frequent inculcation, if it fail of melting himself." In the steady and conscientious discharge of these high duties, and in the exercise of every Christian virtue, the first years of his office were spent; exciting the love and admiration not only of his diocese, but of all Scotland, and winning by degrees the reluctant applause of the covenanters themselves, who were constrained to acknowledge that a double portion of the apostolic spirit had fallen upon him.

Notwithstanding his exertions, however, the cause of episcopacy made no progress. His mild and apostolic views were neither appreciated by the government at home, nor seconded by his coadjutors in Scotland. New measures of coercion were resorted to in proportion as the former were found ineffectual, and the abolition of presbytery was pushed forward with a zeal and intolerance, which would not have been justified by the rooting out of heathenism, till at last, in 1665, Leighton, despairing entirely of the cause, while so conducted, took a formal leave of his clergy with a determination to retire from his bishopric; lest by his continuance on the bench, he should appear to sanction measures at which his understanding and his conscience equally revolted. Before he took this step, however, he went to London, and obtained an audience of the king, in which he pleaded the cause of his countrymen so pathetically and effectually, that he returned to Scotland with a promise that the ecclesiastical commission, at that time proceeding with great harshness, should be revoked, and that fines and imprisonments should be no longer had recourse to for forcing the consciences of his subjects. Under this promise, he returned to Scotland, and resumed the duties of his diocese. But this prospect he was not suffered to enjoy long. It was the king's misfortune, that his counsels, swayed as they were by profligate and designing men, were never pursued with any steadiness and consistency. The plan

of conciliation was soon followed by other measures of an opposite tendency ; and in 1667 we find him, grieved with the distractions and persecutions around him, again undertaking a laborious journey to lay before the king the distempered state of his kingdom and the necessity of concession, as well as indulgence, if he would hope to retain episcopacy at all. He was again heard with kindness, and dismissed with promises ; and the consequence of this was, an attempt at some comprehensive scheme of church government which should reconcile the minds of the kirk to episcopacy, and still leave them so much of their own discipline as should be most essential to their prejudices and habits. But the remedy came too late,—if it ever could have succeeded at all. The close contact into which the two parties had been brought, and the acrimony to which it had given birth, only served to alienate their minds more effectually from each other. The plan of Leighton was agreeable to neither, for while his concessions were thought almost subversive of episcopacy by the church, they were deemed unsatisfactory by the kirk ; and all the benevolence, and constancy, and wisdom of the bishop, only served to bring upon him the suspicions of both. Still, however, so long as any thing further could be attempted, he was unwilling to despair ; through evil report, and good report, he still pursued his path of peace, and that he might negotiate more effectually from higher grounds, he accepted, in 1669, the Archbishopric of Glasgow, vacated by the removal of Alexander Burnet, in consequence of new powers granted to the king by what was called the Asserty Act. In this situation, having obtained, in a third conference, fresh powers from the king, he carried on a negotiation through the medium of his friend, G. Burnet, with Hutchinson, and the leaders of the covenant, and afterwards visited in person the most prominent of the indulged ministers, exhorting them affectionately to put an end to the differences which distracted their unhappy country ; and when these offers had entirely failed, when his kindness had been received with incivility by some, with suspicion by others, and with unwelcomeness by all, he proposed, as a last resource, a solemn congress, that it might appear, at least to the world, at whose door it lay that the divisions of the church were not healed. The proposal was accepted ; and the congress met first at Holyrood House, 9th August, 1679, and again at Paisley, in December of the same year. In the former, Lauderdale opened the proceedings, and Leighton, Burnet, and Patterson supported the cause of episcopacy ; and were opposed by Hutchinson, Wedderburn, Ramsay, and two others. In the latter, Leighton assisted by two other clergymen, entered the lists against twenty-six nonconformists. It is needless to say that these debates were followed by no satisfactory results. Neither the arguments nor the prayers of the prelate, nor the concessions of the government, which he bore in his hand, could prevail for

the slightest alteration or concession on the part of the nonconformists. They still entrenched themselves in the old watchword of the covenant, and in the substance of the oath thus expressed in their own language, "*that not a hoof nor a hair of the Scottish model should be changed*;" and when, after having submitted to them, at the close of the last conference, his propositions in writing, he received at last, a month afterwards, at the house of Lord Rothes, this short and dry answer, as he terms it:—"We are not free in conscience to close with the Bishop of Dumblaine, as satisfactory," he took his leave of them, and of his hopes together, in this pathetic and powerful appeal:—

"My sole object has been to procure peace, and to advance the interests of true religion. In following up this object, I have made several proposals, which I am fully sensible involved great diminutions of the just rights of episcopacy. Yet, since all church power is intended for edification, and not for destruction, I thought, that, in our present circumstances, episcopacy might do more for the prosperity of Christ's Kingdom by relaxing some of its just pretensions, than it could by keeping hold of all its rightful authority. It is not from any mistrust of the soundness of our cause, that I have offered these abatements; for I am well convinced that episcopacy has subsisted from the apostolic age of the church. Perhaps I may have wronged my own order in making such large concessions; but the unerring discerners of hearts will justify my motives; and I hope ere long to stand excused with my own brethren. You have thought fit to reject our overtures, without assigning any reason for the rejection, and without suggesting any healing measures in the room of ours. The continuance of the divisions, through which religion languishes, must consequently lie at your door. Before God and man I wash my hands of whatever evils may result from the rupture of this treaty. I have done my utmost to repair the temple of the Lord; and my sorrow will not be embittered by compunction, should a flood of miseries hereafter rush in through the gap you have refused to assist me in closing."

It is interesting to add here the extent of his offers then made, from his own account of the conference.

"It was declared to them, that the difference betwixt us should be freely referred to the Scriptures first of all, and next to the judgment and practice of the primitive church; and to the whole catholic christian church in succeeding ages; and to the most famous and most leading persons of the late Reformation, as Calvin, Luther, Melancthon; yea, and to the reformed churches abroad, even to those that at present have no bishops; and last of all to the presbyterians of England; and that if from all these, or any of these, they could justify their continuing divided, even after these offers made, then it should be yielded to them as a thing reasonable. Yea the person that propounded this, further offered them, that if, before the noble and judicious persons then present at the time of such a conference, they should produce strong and clear reasons for their opinion and practice in this point of difference, as now it stands qualified, he would forthwith resign his present station, and become their proselyte, and would unite and act with them, and if he were called to it, would suffer with them."

This work of the bishop was now almost closed; and the rest of his story may be told in a few words. Weary, disconsolate and almost broken-hearted by this fruitless controversy; bowed down by

age and sickness, and harassed by seditious and immoralities around him, which he could not control, he sought, and at last obtained from the king, the permission to resign his office, which he had never taken up but as a burthen and a duty, and had never borne but as a cross; and being once more at liberty to choose his home, he betook himself to his sister's (Mrs. Lightmaker) house at Broadhurst, in a retired part of Sussex, where having past several years in a peaceful preparation for eternity, not, however, in contemplation only, but in pious and edifying exercises, preaching constantly in the parish church, instructing the poor in their cottages, and never refusing his pastoral advice whenever it was asked, he arrived at last at a height of spiritual piety and excellence, which all should imitate, but few can hope to attain. He died in 1684, in the arms of his friend and admirer, Burnet, and what is remarkable, at the very place where he had always wished to die, at an inn, considering himself as a wayfarer in life, and hastening away to his Father's house. In that year, at the request of Burnet, he left his retirement in Sussex, to visit Lord Perth, who having felt some compunctious visitings of conscience, had earnestly desired the advice and consolation of Dr. Leighton. The good man was ill himself at the time, but would not refuse the work of piety to which he was called. "The worse I am," said he, "the more I choose to go, that I may give one pull at yon poor brother, and snatch him if possible, from the infectious air of the court." In the midst of this spiritual undertaking he was seized with an oppression of the chest, which the next day terminated in a pleurisy that was fatal to him. His sufferings were few and short for he soon became insensible even to the kind cares of Burnet, whose friendship watched over his parting hours; and, on the third day, at the Bell inn, Warwick-lane, where he had taken up his temporary abode, this good and venerable man sunk without a struggle to that heavenly rest for which he had so long panted.

One thing more connected with his death we cannot withhold. In consequence of his extreme forbearance with regard to money matters, he left Scotland with arrears to a considerable amount owing to him from the tenants in his diocese. From these, as they gradually dropped in, he derived the means of his support in Sussex; and the last remittance made to him was only six weeks before his death; so that, to adopt Burnet's happy phrase, his provision and his journey failed both at once.

FAMILY SERMON.

LUKE CH. L. VERSES 52 & 53.

“He hath put down the mighty from their seats, and exalted them of low degree.”

“He hath filled the hungry with good things; and the rich he hath sent empty away.”

The beautiful hymn of thanksgiving from which these words are selected was pronounced by the mother of our Lord upon a most interesting occasion. In this exquisite song of praise, after expressing her faith in the assurances vouchsafed to her by the Almighty through his holy messenger the angel Gabriel, and declaring her gratitude for the high honour and dignity conferred upon her, she celebrates in beautiful inspired language the mercy and goodness of God in his care of his faithful servants and the fulfilment of his promise to his chosen people. The sublime sentiments of this hymn offer valuable instruction to ourselves; among other lessons, it teaches us that the Almighty “scatters the proud in the imagination of their hearts; that he puts down the mighty from their seats, while he exalts the humble and meek,” and that while “the rich are sent empty away” with respect to spiritual grace, “those that hunger and thirst after righteousness” are “filled with the good things” of his word. May the contemplation of this divine subject teach us to be “clothed with humility” since God in all his precepts and dispensations “resisteth the proud but giveth grace unto the humble.”

Previous to the Christian dispensation the virtue of humility was unknown in the world. The heathen philosophers considered it as a vice and had no words to express its meaning but baseness of mind. The Jews had no idea of it in their intercourse with other nations, nor indeed amongst themselves—Vain and selfish in their dispositions they despised all who were not of their own community as utterly unworthy of the divine protection and regard. “We be Abraham’s seed and were never in bondage to any man” was their language to our Saviour himself. Boasting assertion! when they were at the very moment under a foreign yoke. “The Jews have no dealings with the Samaritans” was the observation of the woman of Samaria; wondering at his very great condescension as a Jew, to ask drink of her, who belonged to a people whom they so much despised and abhorred.

Our blessed Lord therefore from his first entering upon his ministry took every opportunity of inculcating the virtue of humility. At the very outset of his public instructions he marked at once in the strongest and most decided terms, the peculiar temper, spirit

and character of his religion, manifesting to his disciples how completely opposite they were to those qualities which had always been the great objects of admiration to the heathen world. In the beginning of his admirable sermon on the Mount he says, "blessed are the poor in spirit, the meek, the merciful, the peace makers." Upon another occasion, when his disciples, who being possessed with the imagination which prevailed universally among the Jews that the Messiah's kingdom was to be a temporal one, desired to know who was the greatest in the kingdom of heaven, our Lord took a method of teaching them humility and directing them to condescension that might strike their minds in a forcible manner. "He called a little child unto him and set him in the midst of them and said, Except ye be converted and become as little children ye shall not enter into the kingdom of heaven;" that is unless a total change took place in the temper and disposition of their minds, unless they became as unambitious, as meek and as humble, as little concerned about worldly honours and distinctions, as a little child, they could never be considered as true subjects of Christ's kingdom here, or capable of inheriting the kingdom of heaven hereafter. In the eye of God humility is a sublime virtue, and "whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." It was by humility that they were to rise to dignity in his kingdom "for he that exalteth himself shall be abased; and he that humbleth himself shall be exalted." The design of our Saviour was to destroy and eradicate those principles of ambition and pride with which even his own select disciples were so strongly tinctured. The inward temper of our souls was the object he had in view. He was desirous of subduing those tyrannical and overbearing passions which were so inimical to the progress and advancement of his kingdom, and to substitute in their place the more pleasing ones of humility and lowliness of mind. It should be our endeavour to restrain all unreasonable thoughts of honour and ambition, and to limit our desires of dignity and pre-eminence within proper bounds. By such a conduct as this only, it is that we can attain to that happy composure of mind which was so clearly represented by this figurative and emblematic action.

From the parable of the Pharisee and the Publican the advantages of humility are strikingly manifest. The proud and imperious Pharisee having a high opinion of and trusting in his own righteousness thus pompously exhibits his merits to the Almighty as if to demand as a debt the reward of his actions, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast and said, God, be merciful to me a sinner." The confession and

humility of the latter are commended, while the pride and self-importance of the former are rejected. Few were the words of the humble Publican, but they were sincere. His expressions of repentance and contrition were plain and honest, and therefore they were accepted—"I tell you," so our Lord concludes the parable, "this man went down to his house justified rather than the other."

The parable of the banquet is another remarkable instance of the necessity of humility. This was suggested by our Saviour's observing the eagerness of men to secure for themselves places of precedence and honour. "When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, give this man place, and thou begin with shame to take the lowest room. But when thou art bidden go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee." For indeed how naturally is such a conduct adapted to render the mind contented, peaceable and happy. How well is it calculated to correspond with the advice of St. Paul, "not to look every man on his own things; but every man also on the things of others." We find the self-important man displaced to make room for the modest and diffident one. The partial eye of man indeed may have overlooked his virtues who modestly and prudently declined any great pretensions to the favour of the Almighty, who "in lowliness of mind esteemed others better than himself," but God has long regarded them, nor will he suffer him to go unrewarded.

It is indeed to be lamented that in the affairs of the present life such a conduct is not always successful. While the bold, the enterprising, the rapacious and the ambitious succeed in securing to themselves a large portion of the wealth, the grandeur, the power and the property of the earth, modest merit for the most part passes by unrewarded and unnoticed. Without the aid of religion such results would no doubt bear but too strongly upon the greater part of mankind. But it is the consideration "that we have no continuing city but seek one to come" which can compose our unsettled minds. It is the prospect of that eternity of happiness which is prepared for those who practise God's righteous laws, that alone can quiet our ruffled tempers. It is the hope of that "immortality which is brought to light by the Gospel" that serves to reconcile us to the seeming hardships of our condition in this life. From the Gospel alone can be drawn those consolations which support men under the pressing calamities of the world, that soften the evils which the faithful and sincere Christian often undergoes and gives him that calmness and composure of spirit, that tranquillity, cheerfulness, peace and comfort of mind which the world

and all its pleasures cannot give—which the world and all its afflictions cannot take away.

The nature of the parables which have now been considered, and the numerous passages of the sacred writings expressly recorded in favour of humility, strongly enforce the necessity of this virtue, and strenuously urge us to the observance of it. We are assured that the mighty are ever put down from their seats while the humble and meek are exalted. The assertion is positive that "except we become as little children" we shall not enter into the kingdom of heaven. We shall be unworthy of the profession of the gospel, and much less can we hope for the future rewards of those who faithfully persevere and endure unto the end. But after all what argument is there so forcible in favour of this duty as the example of our blessed Lord himself. Not only has he made this virtue the basis of every precept he delivered, but in every action of his life it was exemplified—"Learn of me" says he "for I am meek and lowly of heart and ye shall find rest unto your souls," rest from the turbulent pursuits of ambition, the cankering cares of wealth and the corrupting anxieties of the world. Meekness and humility are the principal subjects of all his doctrines, pride and worldly ambition are only named as objects to be avoided or condemned. He warns us of the danger of wealth, of fame and prosperity, while his own life is a bright illustration of his precepts—"He who was rich for our sakes became poor." He who could have assumed the splendour of empire and invested himself with the robes of royalty appeared in the meanest condition—"He who was the brightness of his Father's glory and the express image of his person" condescended to become a carpenter's son. His disciples and friends were fishermen, tent-makers, tax gatherers—To the poor he principally preached, and his power was exercised chiefly in removing the distresses of the lowest orders. He who was superior to all earthly potentates was contented to want, upon some occasions, even the necessaries of life and to have "no place where to lay his head." He who was ministered to by angels, ministered to others in the most lowly offices; and he who could have commanded more than twelve legions of angels to defend him submitted to be buffeted, spit upon, scourged and crucified. This is the example he has left us and we are commanded "to follow his steps."

Let us then pause and examine our own conduct. How lamentably short of this pattern of excellence shall we find ourselves to be! We repine if we are not rich—He chose a state of poverty. The luxuries of life can scarcely satisfy us—He had not its common necessaries. We seek and court the society of the rich and great—The poor were the chief objects of his attention and regard. We resent a disrespectful expression and return the most trifling injury—"He gave his back to the smiters

and hid not his face from shame and spitting." Are we then, it may be asked, to reject riches, to renounce the world and to court persecution? By no means. But what he despised it ill becomes us immoderately to desire; what he avoided, we need not seek, what he submitted to, we may patiently endure.

Let us then endeavour to pursue, though at a humble distance, the lowly steps of our great Master and Redeemer, ever keeping in view the vanity of all human distinctions and remembering that the great and the low, the rich and the poor, the learned and the unlearned must go down together to the grave, must all stand upon a level in that day when many of the poor and the humble "shall be filled with good things" and many of the rich and the proud "shall be sent empty away."

ESSAY ON THE CATECHISM.*

If we examine the evidence of the scriptures, we shall find that the instruction of children by catechizing is enjoined in the most positive terms by God himself—"And these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house." "Train up a child (or as it is in the marginal translation *catechise*) a child in the way he should go; and when he is old he will not depart from it." And St. Paul says, in his Epistle to the Ephesians, "ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." That this custom was practised by pious men in all ages is equally evident. The Lord himself says of Abraham "for I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment"—"And thou Solomon my Son (says David) know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever"—"I call to remembrance (says St. Paul to Tim.) the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Josephus informs us that the Jews were particularly careful to have their children instructed in the law, and had a teacher in every village called an instructor

* Our Clerical Readers will readily perceive that this Essay is a compilation from the works of some of our most able Divines, in which a free use is made even of their language.

of babes. Every child, as soon as he was able to learn, was taught the law until he was ten years of age; after that period, if he was tolerably versed in the Pentateuch, he was instructed in the Talmud until the age of fifteen, when he entered upon the interpretation of the more difficult or disputable passages of the sacred Text. At the age of thirteen he was publicly examined in a place of worship before an assembly of ten persons. Before this all offences that he might have committed were imputable to his father, but from this period he himself was held responsible for his own conduct and answerable for his own sins. This catechetical examination some have supposed our Saviour underwent in the Temple when he was twelve years of age, when his parents found him "sitting in the midst of the Doctors, both hearing them, and asking them questions—and all that heard him were^d astonished at his understanding and his answers."

From this practice of the Jews, we are informed, by a Father of the Church who lived in the fourth century, that the early Christians derived the custom of catechising children. In the first age of the Church, children born of Christian parents were commonly baptized in their infancy, and admitted into catechetical schools as soon as they were capable of learning the first rudiments of Christianity. In process of time, however, it was thought expedient to catechise the children in the churches in the presence of the congregation. Both these practices were almost universally neglected for some time previous to the period of the Reformation, when the latter custom was revived. A very little reflection is sufficient to shew us that since the establishment of Sunday Schools both the practices already alluded to are combined in the present mode of giving religious instruction to children. It is not our intention, nor can it now be necessary to shew the coincidence between our catechism and the most ancient forms extant, it will be sufficient just to state that like the rest of our liturgy it is compiled from those which were found by the English Reformers to be the most scriptural.

Having premised thus much we shall now proceed to the examination of the Catechism itself.

The Catechism begins with the familiar questions of asking the name and who gave the name, which naturally leads the persons catechised to make mention of their baptism, the time at which our names are usually given us—not that giving the name is any necessary part of the Sacrament of Baptism, but because it was the custom of the Jews to name the child when it was circumcised, and the first Christians imitated the practice. And although it may be considered of no value in itself, yet it might be a most useful custom, were we but to remember what it tends to remind us of—that we were dedicated to Christ when our Christian name was given us—that the most solemn promises were then made for

us and subsequently ratified by ourselves—and that without performing these promises, at least without making it *the chief business of our lives to endeavour to perform them*, we may be Christians in name only, but not in deed, and only dishonour that name while we boast of it. We should also be led to reflect that our Christian name is given us by our Godfathers and Godmothers because Baptism is a new and spiritual birth which has no relation to our natural parents, and we should therefore look upon them as the instruments of God to make us partake of this new Birth. The privileges secured to us by this new birth are very properly and simply reduced to three heads, viz. being “made a member of Christ, a child of God and an inheritor of the Kingdom of Heaven.” The first privilege, and that which is the foundation of the others, is to be “made a member of Christ.” This figure of speech, when properly understood, possesses remarkable strength and beauty. It pre-supposes what every one must be in some degree at least sensible of, that we are not only originally, or by nature, prone to sin, but actually sinners; that by one man’s sin death came upon all men, that no man liveth and sinneth not, that no man has been able to keep the commandments of God in thought, word and deed, and that the heart of man is prone to evil continually, that we are thence liable to punishment and without hope of saving ourselves by our own strength either from the guilt or the punishment of it—for our sufficiency is not of ourselves, but of God. This privilege further implies what the Scripture clearly teaches us, that Jesus Christ hath delivered us both from the guilt and the punishment in a manner and upon conditions which will be explained in the proper place. In the meantime we know that he hath so delivered us, because we are told by himself “come unto me all ye that labour and are heavy laden (laden with sin and infirmity) and I will refresh you”—and that “God so loved the world that he gave his only begotten son, to the end that all who believe in him should not perish but have everlasting life.” St. Paul tells us that “this is a true saying and worthy of all men to be received that Christ Jesus came into the world to save sinners;” and St. John says “If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.” This privilege further implies that we are united to Christ, or in the words of the Catechism itself, we become “members of Christ,” by accepting him from the hand of God for our Saviour, our Teacher and our Lord. This union to him in order to become entitled to the benefits which he offers us, our Catechism, in conformity with the language of Scripture, compares to the union of the members of our body with the head—and the comparison is most forcible and significant. The operations and powers of the body, in every living creature, proceed from the head—and, in every Christian, the knowledge of God’s will must flow from

Christ. The head governs and directs each limb, and Christ is the sovereign lawgiver of each believer in him. To be joined to the head makes the whole body one animal frame, and to be joined to Christ makes the whole body of Christians one spiritual society. Communication with the head is necessary to preserve animal life, and communion with Christ is necessary to support our religious life. Christ therefore is to the Church what the head is to the body, and each person who belongs to the Church is a member of that body, or in the language of the Catechism, "a member of Christ." For he, as St. Paul tells us, is "the head, from which all the body having nourishment ministered, and knit together by joints and bands, increaseth with the increase of God."

By the second privilege of Baptism we are made "the children of God" in a sense different from what we are by nature,—for we are "by nature born in sin and the children of wrath," that is, liable to the wrath or punishment of God. Adam our first parent was the Son of God by a strong resemblance to his Heavenly Father in original righteousness. But this resemblance was obscured both in him and his descendants by his fall, and in time was almost entirely lost by the prevalence of sin, so that men became, in general "enemies of God," and children of the Devil. But our merciful Father, pitying us even as a father pitieth his own children, appointed a method of adopting us into his family after we had cast ourselves out of it, and of restoring and gradually raising us to the same likeness and to the same favour as was enjoyed by our first parents. This inestimable blessing was procured to us through the means of Jesus Christ, and we become entitled to it by taking him for our head in the manner which has been already explained. For "to as many as receive him (says St. John) to them gives he power to become the sons of God, even to them that believe in his name." Being thus united to him who is in the highest sense, the Son of God, and claiming it, not in our own, but in his name, we are again admitted to be the children of God in such a degree as we are capable of, "by faith in Jesus Christ." "Behold then what manner of love the Father hath bestowed upon us, that we should be called the sons of God," especially when we consider the consequences drawn by St. Paul, "If children, then heirs—heirs of God and joint heirs with Christ." This is what is asserted in the Catechism to be third privilege of Baptism. That we are thereby made "Inheritors of the Kingdom of God." By an inheritor is of course meant an heir, and consequently a title to perfect and endless happiness both of body and soul in Heaven. Had we continued in the primitive uprightness of our first Parents, and never sinned at all we could even then have had no claim, except from God's free promise, to any thing more than that our existence should not be worse to us than non-existence.

But since we are originally depraved, and have actually sinned, so far from having any claim to happiness, we are liable to just punishment for ever—and least of all could we have any claim to such happiness as eternal life and glory. But “blessed be the God and father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again unto a lively hope, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us.” These then are the privileges of the Christian covenant—and for these how thankful should we be to the Father “who hath made us meet to be partakers of the inheritance of the saints in light”—how careful should we be to walk worthy of God who hath called us to his kingdom and glory; for our right to the privileges of the covenant must ever depend upon our performance of the obligations of that covenant. If, on the one hand we may entitle ourselves by the bountiful providence of God, and by the merits of Christ, not our own merits, to higher degrees of future happiness in proportion to our conduct, yet, on the other hand, we cannot be entitled to any degree of this happiness, any longer than we practise that holiness, in which we have engaged to live, and without which “no man shall see the Lord.” We shall be acknowledged as children only while we obey our Heavenly Father—and “the baptism which saveth us” is not the outward “putting away the filth of the flesh, but the answer of a good conscience towards God.”

R. M.

(To be continued)

ON THE CREED.*

No. I.

St. Mark ix. 24.—*Lord, I believe; help thou mine unbelief.*

Having, at our first enlistment into the congregation of Christ's flock, promised and vowed to believe all the articles of the Christian faith, it must certainly be a profitable direction of our attention to consider the several articles of our belief, comprised in what is commonly termed the Apostles' Creed. To this, as containing a summary of the Christian doctrines, we are required to yield that faith which is, on our part, the first source of our acceptance by God—the primary and indispensable condition of our admission into the covenant of Christ. Although eternal life be, originally, the gift of God, and our redemption by Christ the sole effect of

* The reader of Pearson, Barrow and Secker will readily discover that this article possesses little merit beyond that of compilation.

his gratuitous, unmerited love; although we are justified freely by grace and not for our own works and deservings—faith is the medium through which that grace is imparted to us. Salvation is freely offered to us; but unless we heartily believe that Christ's merits are a full and sufficient satisfaction for the sins of the whole world, we cannot be admitted into that covenant of grace, nor be made partakers of the benefits of Christ's atonement and intercession. Faith, upon the proffer of this merciful forgiveness, will entitle us to those privileges; and by faith—and its necessary and correspondent fruits—we are ensured of eternal salvation.

To the doctrines of the Gospel, therefore, contained in the Holy Scripture and summed up in the Apostles' Creed, we are commanded, as were all those who experienced the compassion of our Lord whilst on earth, to make this hearty and undissembled confession, *Lord, I believe*:—and when we discover in the revelations of God recorded in his holy word, things hard to be understood, and past finding out, we are required, instead of seeking to be wise above what is written—instead of doubting where we cannot clearly discern, and rejecting what we cannot comprehend—to bow, in entire submission, to the God of Truth, and seek his guidance and illumination, with this humble prayer, *Lord, help mine unbelief*.

The Creed is a clear and comprehensive epitome of the doctrines which, through Christ, are essentially necessary to salvation; and although the Holy Scriptures, as containing all things necessary to salvation, are, in a more extended sense, our Creed, yet it was expedient to sum up the articles of indispensable belief into a brief compendium, that they might thereby be more readily learned, more easily understood, and more effectually retained by all the professors of the Gospel—and that these being thus compressed and learned, might be, as it were, “for a sign upon their hand and as frontlets between their eyes.”

This Creed, though commonly called the Apostles' Creed, was not their composition; and although of very early compilation and manifestly containing the substance of their belief, it does not appear to have been put into its present form of words by them. It was, indeed, customary for different Churches to have different Creeds; yet, nevertheless, at a very early age, that summary of belief became generally adopted which is since called the Apostles' Creed:—an appellation to which it is well entitled from its perfect agreement with the doctrines of the Apostles contained in the Scriptures, as also from its exact correspondence with the confessions of all orthodox Churches which, in the extended meaning of the word, make up the Apostolic Church. Besides, this Creed has been received in all ages with the greatest veneration and esteem: the ancient Christians testify their reverence for it by the most marked and majestic expressions; and in former, as well as in later times,

it has been assumed and used, on the most solemn occasions, as the standard of the Christian faith.

This *form of sound words* we should, therefore, repeat with a lively faith and with humble thanksgiving—with faith, as in the doctrines essential to salvation; and with devout gratitude for the infinite condescension of God our Saviour in thus furnishing us with the way and the means to eternal life. And this devout confession, *I believe*, although attached only to the first article and afterwards but once repeated, is, nevertheless, to be mentally annexed to every several article contained in this summary of our faith. More especially, whilst this confession is made with our mouths, we are to believe with our hearts unto righteousness—not to repeat it as a dry formulary to which we yield a mere historical and lifeless assent, but to resolve to regulate our practice according to the solemn profession we make therein. But the close alliance which should subsist between our conduct and this our confession—the *correspondence of our lives* to the momentous doctrines of which we here profess our belief, will more clearly appear from an examination of its several articles.

I believe in God, the Father Almighty, Maker of heaven and earth—is the first article of the Creed, and that on which we propose, at present, to make some remarks.

It is only necessary to stand still and consider the wondrous works of God in order to make the confession which constitutes this first article of our faith; for, to suppose that the stupendous fabric of the universe sprang up out of nothing of its own accord, or that its harmonious operations were directed by chance, is an absurdity which has always been regarded as manifesting a perversion of the understanding, and a deprivation of the reason.

Some philosophers of antiquity and some modern assertors of this unmerited title have attempted to contradict the universal opinion which, in language of striking sublimity, is thus expressed by Moses, *In the beginning God created the heaven and the earth*—with a presumptuous arrogance, they have endeavoured to account for the origin of matter and the formation of the world without the intervention of a divine and omnipotent Artificer. Some, with that absurdity into which man must betray himself when he enters upon a subject so far beyond the stretch of human conception, have made the wild assertion that *matter is eternal*—that the rude mass out of which this beautiful world was formed had no beginning. Others, taking for granted that absurd position, have still more absurdly declared that this visible world, in which so much order and so many evidences of exquisite arrangement are visible, was the work of mere chance: that every thing in nature which we admire for their just proportions and exact regularity, were originally caused by the accidental junction of detached portions of matter. But, will not the most unenlightened and the most

ignorant ridicule such positions, such arguments as these? Will not reason—untutored reason—immediately assent to the contrary doctrine, that a dead and inert body, containing no principle of life within itself, must have had a beginning and have received its existence from some active and intelligent Being—that matter, having from its very nature, no innate power of motion, could never have moved of its own accord; far less have created the infinite variety of forms and figures with which the universe abounds? To have these difficulties cleared up, these absurdities removed, must we not confess with Moses, “In the beginning God created the heaven and the earth:” God—an eternal, self-existent, all-perfect Being: God, of whom we may say with the Psalmist, *Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God*—to whom we must ascribe whatsoever our faculties can conceive of great and good, in a degree infinitely superlative—*He hath made heaven, the heaven of heavens, with all their host, the earth and all things therein.*

The whole visible creation is full of HIM. On every side, we are presented with evidences of his power, with manifestations of his wisdom, and the effects of his goodness. When we mark the regularity of the seasons, the just and regular distribution of heat and cold; and the seasonable interchange of light and darkness:—when we view the revolutions of the planetary system, observe the undeviating regularity, and consider the necessity of that order to produce their due influence upon our globe:—when we reflect on these things, we must necessarily conclude that works which contain within themselves such indisputable marks of intelligent contrivance, such exquisite order and unchanging harmony, could not possibly have been the effect of chance. When we reflect, too, that were the structure or arrangement of these things different from what we observe them to be, they would not answer the ends to which they, at present, serve; we must be still more convinced of the folly of such a conclusion. Out of a thousand fortuitous occurrences, a few might possibly manifest some regularity of appearance; but when the whole are regular—when they are mutually dependent upon each other—and when the united operations of all are requisite to bring about one certain end;—then would it be wild and chimerical to ascribe their formation and arrangement to any thing else than an intelligent Artificer. Such magnificent structures; such happy adaptations of means to the end; such exquisite contrivances; such just proportions; such unchanging regularity, we can only ascribe to the agency of Him who made all the host of the heavens by the breath of his mouth—who said, *Let there be light, and there was light*—who spake and it was done; who commanded and it stood fast. Viewing all these things, we must join in the fervent confessions

of the prophet ; *O Lord of Hosts, thou art the God, even Thou alone, of all the Kingdoms of the earth—Thou hast made heaven and earth—Thou art our Father : we are the clay and Thou our potter ; and we are all the work of thy hand.*

And, as in the Nicene Creed, we profess our belief in *one God* ; so, in the Apostles' Creed is the *unity* of the Creator implied. Though there be *three which bear record in heaven, the Father, the Word and the Holy Ghost*, yet these three are *one*. A voice from heaven itself exclaimed, *I am the Lord thy God ; thou shalt have NONE OTHER gods but me ;* and Moses repeats the solemn admonition thus, *Hear, O Israel, the Lord our God is ONE Lord.*

And thus speaks the Lord of Hosts by the mouth of his prophet ; *Is there a God besides me ? yea there is no God ; I know not any.* In short, we are to believe in a Supreme Being who created the world by his power and preserves it by his goodness and wisdom ; we are to believe in God as a Being whose glory no eye can behold—whose majesty no thought can comprehend—whose power no strength can resist—from whose presence no swiftness can fly—from whose knowledge no secret can be concealed—whose justice no art can evade—and whose tender *mercy is over all his works.**

But whilst we contemplate these as the Perfections and Attributes of the Deity, are we to stop with mere persuasion and simple confession ? Professing ourselves the creatures and subjects of this Adorable Being, are we not to love him, serve him and obey him ?—For with this acknowledgement we cannot reconcile a disobedience of his laws or a neglect of his revealed will. Confessing him to be the mighty Author of nature—the omnipotent and all-wise Artificer of the stupendous fabric of the universe—let us *praise the Name of the Lord, for his Name alone is excellent ; his glory is above the earth and heaven : let us join in these acknowledgements of glorified spirits ; Thou art worthy, O Lord, to receive glory and honor und power : for thou hast created all things, and for thy pleasure they are and were created.*

Yet, amid our exclamations of praise and thanksgiving, shall the heart be untouched and the conduct uninfluenced ? Shall we *draw nigh unto God with our lips, whilst our heart is far from him ?* Whilst we confess him to be our Sovereign Ruler, shall we trans-

* How closely allied to the Christian's belief, and how different from the absurd doctrines of many other philosophers are the following sentiments of the amiable SENECA ! “ *Vis illum (Deum) fatum vocare ? non errabis. Hic est, ex quo suspensa sunt omnia, caussa caussarum. Vis illum providentiam dicere ? recte dices. Est enim, ejus consilio huic mundo providetur, ut inconfusus eat, et actus suos explicet. Vis illum naturam vocare ? non peccabis. Est enim, ex quo nata sunt omnia, ejus spiritu vivimus. Vis illum vocare mundum ? Non falleris. Ipse enim est totum quod vides, totus suis partibus ineditus, et sustinens vi sua.*” *Senec. Quest. Natural. Lib. ii. 42.*

gress his laws and violate his commandments? Whilst we profess our belief in God, shall we live as if there was no God in the world?—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that DOETH THE WILL of my Father which is in heaven. Not he, who merely confesseth that the Lord God omnipotent reigneth, shall partake of his mercy everlastingly—but he who serveth the Lord with gladness, and who doeth the will of God from the heart.

In making profession of our belief in God, we naturally acknowledge that He is ALMIGHTY and the MAKER OF HEAVEN AND EARTH. Convinced, then, that He is "Almighty," shall we weak and dependant man presume to contend with God? Can he dare by rebellion, to prevail against omnipotence; or knows he not that there is nothing in heaven or earth that can do according to his works and according to his might? or is he not assured of the truth of these fearful words, *I, even I am He, and there is no God with me: I kill and I make alive; I wound and I heal: neither is there any that can deliver out of my hand.*

And convinced, and confessing that God is the "Maker of heaven and earth"—of "all things visible and invisible"—how shall we boast ourselves of the goods which are His, and of the treasures which are the bounties of His Providence? Knowing that he is the author of all we have, the bestower of all we enjoy, shall we presumptuously ascribe them to our foresight, prudence and fortune? Assured that it is God who giveth us *fruitful seasons, filling our hearts with food and gladness*, shall we revel amid his bounties, ungrateful and unthankful? Shall we refuse to bestow on the needy what God hath lent to us as instruments of His loving-kindness? Shall we waste solely upon ourselves the goods of which we are merely stewards and must give account?—No: when possessed of these benefits let us use the world as not abusing it; and, when deprived of them, let us imitate this exemplary resignation, *The Lord gave and the Lord hath taken away; blessed be the Name of the Lord.*

But there is another appendage to this first Article of the Creed which merits equal consideration—viz. that we believe in God as a FATHER. As the Author of all things, he is, on that account, their Parent; and being our Creator, he is also, in that sense our Father. For the like reason he is the Universal Parent of all things visible and invisible, animate and inanimate; of the *morning stars which sang together* and of the *sons of God which shouted for joy* at the creation of the world;—the Parent of Adam made in his own image and likeness—and the Father of the rain and the dew. Yet, he is more eminently our Father by redemption than by creation: in this, he made us; in that, he hath created us anew: by the latter we are his creatures; by the former we are his sons. *Of his own will begat he us with the word of truth; and whosoever*

Believeth that Jesus is the Christ is BORN OF GOD. We have not received the spirit of bondage again unto fear, but we have received the spirit of adoption whereby we cry, ABBA FATHER.

Whilst, then, we glory in this relation, and boast in having God as our Father—shall we neglect to live as the children of that all-perfect Parent? Think not to say within yourselves, *We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham.* Equally vain would be the boast of the Christian, if his practice belied that relation, or his works declared that he was rather of his father the devil.

Children, obey your parents in the Lord, is an evangelical precept founded on reason and justice: if I then be a Father, where is my honor, saith the Lord of Hosts? Will not disobedience, and ingratitude, a neglect of his service and a profanation of his name, fall under all the severity of this rebuke, *Do ye thus requite the Lord? O foolish people and unwise! Is not he thy Father that hath bought thee? hath he not made and established thee? Created in His image and likeness, shall we yield our members as instruments of unrighteousness unto sin? Being created in Christ Jesus unto good works, shall we then continue in sin?*

God forbid: but glorying in this relation and looking with hope to the consummation of its happy privileges, let us strive to be perfect even as our Father in heaven is also perfect, that, at the Day of Judgment, we may be greeted with these rapturous words, *Come, ye blessed children of my Father, in he it the kingdom prepared for you from the beginning of the world.*

Yet although God be our Father, and as a Father pitieth his own children, so doth the Lord pity us who fear him—although, by our knowledge of this relation, we are peculiarly incited to follow that blessed pattern in all holy conversation and godliness, there is yet another still more important sense annexed to the word FATHER in this Article. In the subsequent divisions of the Creed, we meet with the *Son and Holy Ghost*, as well as with a particular and express allusion to their nature and offices—who, with the Father first mentioned, constitute those “Three Persons in the Unity of the Godhead who are of one substance, power and eternity.” He is the Father of whom the Son is begotten, and from whom, together with the Son, the Holy Ghost proceeds: He is the Fountain and Source of that Divinity which is common to the Triune Godhead.

And the priority of the Father consists, not in any pre-eminence or superior excellence in Essence or Attributes, but because the Father hath that Essence of himself; the Son by communication from the Father—or to use the language of Christ himself, *as the*

Father hath life IN HIMSELF, so hath he GIVEN TO THE SON to have life in himself. What the Father is, he is *from himself*; what the Son is, he is *from the Father*: what the Father is, he *giveth*; what the Son is, he *receiveth*. The first, in short, is the Father by reason of his Son: the second is the Son in regard of the Father, and for the same reason he is God also. And as the Son is begotten and the Holy Ghost proceeds, the Father, Son and Holy Ghost are still, one indistinct and undivided Essence.*

And although no human faculty can comprehend the nature of this union, yet thus do the Scriptures teach and so are we required to believe of the Trinity.

We shall conclude our reflections upon this Article of the Creed by a familiar paraphrase on the confessions which are implied in its various heads:—

I believe in God—the faithful Christian may exclaim—and thus am not exposed as one forlorn to the uncertainty of chance or the feebleness of self-dependence; but I have God as my refuge and strength, my fortress and deliverer:—

And this God I believe to be *the Father*—in a peculiar and eminent degree, the Father of our Lord Jesus Christ, by a communication of his Divine Essence from all eternity—and *my Father* also, in whom I live and move and have my being; my Father by creation, and in a higher degree, by spiritual adoption—having a joyful confidence that he will never forsake the work of his hands, even that which he has *created anew in Christ Jesus*:—

Nor is he less able than willing to do me good; for he is *Almighty*, and what is *too hard* for omnipotence? Though I am weak and of myself am helpless, yet *my help is in the name of the Lord who made heaven and earth*. He that made all things will not leave his children destitute. He can give them not only the earth to enjoy, but grant them in a future state, the eternal fruition of heaven. He hath called me out of nothing into existence—he hath called me out of darkness into his marvellous light—he hath rescued me from the power of Satan unto God, that I may receive

* The following passage from the elegant LACTANTIUS I conceive highly elucidatory of this subject: “Cum dicimus Deum Patrem, et Deum Filium, non diversam dicimus nec utrumque secernimus, quia nec pater sine filio potest; nec filius à patre secerni; siquidem nec pater sine filio numerari, nec filius potest sine patre generari. Cum igitur et pater filium faciat, et filius fiat; una utriusque mens, unus spiritus, una substantia est; sed ille quasi *craterons fons* est: hic tanquam *defluens ex eo rivus*: Ille tanquam *Sol*; hic quasi *radius à sole porrectus*: qui, quoniam summo patri et fidelis et carus est, non separatur sicut nec rivus à fonte, nec radius à sole: quia et aqua fontis in rivo est, et solis lumen in radio—æque neque vox ab ore sejungi, nec virtus aut manus à corpore divelli potest.” *Lacten. Inscr. Lib. iv. 29.* I would refer the learned reader to what follows in the same chapter, as equally pertinent and beautiful.

forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

“Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever, Amen.”*

ADDRESS OF A CLERGYMAN IN THE COUNTRY TO HIS PARISHIONERS.

I COFINTH. CAP. IIV. VRSSE 26.

Let all things be done unto edifying.

Few, if any, of you, my Brethren, who attended Divine Worship in this place last Sabbath day, could avoid, I apprehend, remarking the extreme supineness, so remarkably and *unusually* apparent, in the performance of the service of the Church on that occasion. For my own part, I can have no hesitation in candidly avowing, that I was *painfully* sensible of it. Impressed, as I have ever been since my first acquaintance with it, with the excellence of our invaluable Liturgy, which some of the most learned and eminent of the Dissenters in England have not scrupled to rank next to the inspired writings, and with its peculiar adaptation to the purposes of spiritual and animated devotion—the coldness (to use no stronger term) with which that part of it, which belongs more immediately to the collective body of worshippers, was regarded by the greater part of my congregation, could not be otherwise than *distressing to my feelings*, or to those of any other person holding the same office, who considers the worship of his Maker as any thing more than a mere empty form. I am aware, indeed, that this arose in part from the absence of the officer of the Church, whose duty it is to lead the congregation in *their* part of the Service. But as, even when that cause does not exist, many appear equally unconcerned in the Service, and it is recollected that his office is *merely to lead*, and not to perform for them that which it is incumbent upon them to perform for themselves, I cannot avoid the conclusion that other causes contributed in some measure to produce the effects to which I have thus felt myself constrained reluctantly to allude. Whatever those causes may have been, whether a false delicacy and mistimed diffidence in some, want of acquaintance with the service or insensibility to its excellence in others, or, as I fear was the case with too many, a lamentable and criminal indifference to the right discharge of the duties of Divine Worship—whatever, I say, the causes may have been, I could most sin-

* 1 Tim. i. 17.

cerely wish, for the credit of our holy religion which requires from us spiritual worship, and of our own Church in particular, that they were at least so far removed, as to obviate our liability to the reproaches of the Romish Church, whose errors and superstitions we have abjured, on account of our allied inferiority to it in the devoutness of our worship! With this view, and to impress upon your minds the absolute necessity of worshipping God in spirit and in truth, in order to his acceptance of our services, I shall avail myself, on the present occasion, of such parts as I conceive applicable of a Sermon on the excellency and usefulness of the Common Prayer, preached in London by the learned and pious Bishop Beveridge, nearly a century and a half ago, and which is contained in the publications of the Venerable Society for promoting Christian Knowledge. The high character and station in the Church of this eminent Prelate, and the sanction of the Venerable Society just mentioned, cannot fail to commend it to your attention, as much more deserving of your notice than any remarks of my own. The text chosen for the occasion is contained in the passage which you have heard, "Let all things be done unto edifying," upon which I shall give you the Bishop's thoughts in his own words. But before I proceed, allow me, my Brethren, to request your serious and patient attention, should you be detained a few minutes longer than usual; and at the same time to bespeak your candour in judging of my motives for the present address, which I trust you will believe to be no other than a just regard for the honor of that God, in whose name I am called to minister, and an affectionate concern for the spiritual welfare and edification of yourselves, as composing the flock which he has committed to my care, and of which he will require an account at my hands. And should any thing that may be advanced appear to bear hard upon the constitution and modes of worship of other Christian communities to which any of my hearers may have been attached by early education or national prejudice, let me intreat them to consider me as intending no disrespect or uncharitable reflections towards those communities, but merely as pointing out what we conceive the superior advantages of our own, and desiring to assist them in deriving the greatest benefit from those services of which they have the opportunity of availing themselves in the absence of others, for which they may perhaps still retain a preference. Or, should I be so fortunate as to succeed in so far convincing them of the excellency of our own communion, without disparaging others, as to induce them devoutly to conform to her appointed mode of worship, and to engage in it with increased energy and zeal, I shall therein rejoice, as having been instrumental in bringing together the scattered sheep of other flocks, hereafter to form one fold, under one Shepherd, the Lord Jesus Christ. I proceed now to the words of the text—"Let all

things," &c.* Having thus brought the Venerable Bishop's discourse to a close, allow me, my Brethren, to bring the subject home with all plainness and faithfulness to your own bosoms, by remarking that that God, who is the only legitimate object of Divine worship, claims, as his indisputable right, the homage of all the creatures which he has formed; but man, the masterpiece of creation, upon whom his Maker has conferred the dominion over all others, is especially gifted with intelligence to constitute him, as it were, the organ of their adorations. Nor is the obligation thus laid upon him, unaccompanied by its corresponding benefits to himself, for while nothing is so pleasing in the sight of God as the incense of a devout and grateful heart, nothing is so productive of real pleasure and refined enjoyment to its possessor. Heaven itself is the constant scene of adoring love and unceasing homage. In this its happiness consists, and in order to participate in this happiness, we must be trained on earth to the attainment of those sentiments and dispositions, those feelings and habits which will qualify us for engaging in its employments. And what approaches more nearly to the blissful scenes above, where admiring myriads are continually before the throne of God, casting their crowns at his feet, and ascribing salvation to him that sitteth upon the throne and to the Lamb, than those assemblies of God's saints on earth, where he is worshipped in spirit and in truth? Oh, how then can men and women, calling themselves Christians, and assembling in God's house, remain mute and unconcerned while the worship of God is celebrating, when the very language of divine worship, language unequalled any where but in the Book of God, is, as it were, put into their mouths, in order that they may bear *their* part in the delightful duty of praising and adoring the God who formed and daily preserves them, the Saviour who bled and died to redeem them, and the Holy Spirit who is willing to sanctify and prepare them for the glories of Heaven! What—shall the wanton song, or the light trilling air, delight them more than the solemn strains in which the wonders of creation, the bounties of Providence, and the blessings of redemption are celebrated? Shall the harp of the Son of Jesse, tuned to immortal strains, have no charms for beings formed for immortality? Shall the flights of poetic fancy amongst the scenes of earth, or the fairy regions of visionary bliss, engage the attention, while the word of God, the only sure guide to everlasting happiness, lies neglected and despised? Shall the gaily circulating glass and the jovial cup, the giddy dance and the long protracted game at whist, night after

* Here followed the Venerable Bishop's Sermon, which may be had very cheap in the form of a tract at the Deposaries of the Society for promoting Christian Knowledge in Quebec, Montreal, &c. and is most strongly recommended to the attention of the public by their humble servant.

night, steal hour after hour, unperceived away, and shall the few minutes devoured once in seven days to attendance in the house of God, be the only time that drags slowly on with tedious pace? Shall we rise early and late take rest, and eat the bread of carefulness, in order that we may lay up treasures on earth, where moth and rust corrupt, and where thieves break through and steal, and shall we take no pains to lay up for ourselves treasures in Heaven? Shall we squander and consume upon our lusts and pleasures, in superfluities and empty parade, that with which God has intrusted us as his stewards, and take no care to make to ourselves friends of the mammon of unrighteousness, by feeding the hungry and clothing the naked, that when our earthly tabernacles fail, they may receive us into everlasting habitations? Alas! such is the way of the world. But say some, it is the fashion; we cannot be different from the rest of the world. But will you be satisfied with the end of this fashionable world? If we may judge by the few who are found walking in the way to Heaven, we may conclude that Heaven is not a place of fashionable resort. So says our Saviour: "Strait is the gate, and narrow is the way that leads to life, and few there be that find it; but broad is the way and wide the gate that leadeth to destruction and many there be that go in thereat." Alas! when will men cease to pervert the right ways of God? When will they cease to do evil and learn to do well? When shall God and religion no longer be trifled with, and men cease to substitute the form of godliness for its power? When shall we see the folly,—the guilt,—the danger of living without God in the world? My beloved Brethren, let me entreat you to be in earnest in religion; to join fervently and devoutly in the worship of God; let it be seen that you do not frequent the house of God as mere spectators, but that you are really interested in its duties. Oh! how gratifying would it be to see you all devoutly engaged both with your hearts and lips in repeating with seriousness and attention the beautiful petitions with which our Liturgy furnishes you, to hear you joining with fervor and with reverence in singing the praises of God, as I have seen and heard in days that are past, and in a distant land, in congregations composed of hundreds of devout and spiritual worshippers using the same forms, the same language which we use here. Instead of the cold chilling atmosphere of frigid formality we should then breathe the warm and genial air of a soul invigorating clime within these walls, which would lead ourselves and others to exclaim surely this is none other than the house of God, and the very gate of Heaven.

IRELAND.

EXTRACTS FROM A CHARGE DELIVERED AT HIS TRIENNIAL AND METROPOLITAN VISITATION, IN ST. PATRICK'S CATHEDRAL, DUBLIN, ON, TUESDAY THE 10TH OF OCTOBER, 1726: BY WILLIAM MAGEE, D.D. F. R. S. M. R. I. A. &c. ARCHBISHOP OF DUBLIN.

A CHARGE; &c. &c.

At this day, when, from causes which cannot be mistaken and are indeed no longer concealed, clamours have been raised and reiterated against our national Clergy; when false notions respecting the nature of our Establishment are industriously and dishonestly circulated; when not only its efficiency, but its legitimacy, has been denied, so that even the very principle which unites us with the State, has been brought in question; it may appear no *inappropriate use of the present opportunity*, to review the first principles of our Church Establishment, and to ascertain the grounds, on which, as a portion of the Church of Christ, of the true Catholic Church, we stand connected with the State; as well as the conditions which regulate, and the limits which define, that connexion. We shall thus be the better able to expose the fallacies, which fraud would impose on ignorance to our detriment; and to deprive fanaticism, cupidity, and irreligion, of those false colours, under which they wage their unhallowed warfare against the Established Religion of the country.

Indeed, independently of such considerations, it cannot but be at all times important, that the principles of a Union, whose consequences to the community must be vitally influential, should be thoroughly understood, and steadily kept in view, both by the Clergy and the Public. By the clear understanding of these principles, it is, that the one will be enabled to see and preserve their true position in the State, and the other will be taught to value and defend that order of men, whose binding principle is the cement of the social policy, and whose civil existence is essentially interwoven, even for temporal purposes, with the best interests of the Nation.

The ground of the Union, of which we speak, is, happily for these lands in which our Church is established, the same with that on which rests the stability of our civil fabric:—and it is that, by which alone, in every state and country, unity and permanency can be secured to the system of Government: namely, a *Sovereign Supremacy within the Realm*, not to be interfered with by any extrinsic power, nor to be resisted by any domestic impediment.

Nothing is more common with unreflecting minds, than to suppose a religious establishment, in its temporal character, as possessing an interest distinct from the state: a sort of incorporated craft, seeking its own ends, and working its own gains through the power of its temporal associate.

This may indeed be the case, where the Established Religion is not embodied with the State; where it has a separate head from the State: or where (as sometimes happens) it acknowledges no human head, and claims an independent existence. But where it rests upon the same supreme sovereignty with the State itself; where it and the State are but two different aspects of the same Christian community; where it is harmoniously associated with the State for the accomplishment of its highest purpose, the greatest happiness of the people; where it acts in such a manner as that it may be said to constitute the *conscience* of the state; there it is impossible, with any justness, to view its ministers as a body pursuing their own ends, and to be considered merely in their individual relations.

But, in the very outset of the subject, and before we are permitted to enter upon the character and consequences of an Establishment, we are met with the position, that religion is a matter which belongs not to the Civil Magistrate; that it is a concern between the individual and his God, which comes not within the range of human institution: that consequently, the very principle of a religious establishment is unsound; and that the Civil Magistrate has no right to exercise the powers of the State either for its formation or support.

Yet surely it seems a strange thing to say, that there are any matters connected with the well being of a state, over which the Sovereign power of that state shall have no control. It seems a still stranger thing to assert, that in that which above all connects itself most materially with the well being of the community, he whose first duty it is to promote the welfare of that community, shall have no concern.

Man is a compound being, not more impelled to seek his temporal advantage, than bound to pursue his eternal interests. Must not the state look to him in both conditions: and as far as possible assist its individual members in the attainment of both? Is not the Sovereign to rule for the greatest good of the whole? And can he leave out any part of that which constitutes their greatest good?

Is he not, again, bound by the duty which he owes to God, so to govern his people, as to enable them best to obey the will of the great common Sovereign of all? Must he not, then, secure for his subjects the best aids of religion? And does not the establishment of a national religion become a necessary branch of the duty of the Sovereign, and an essential constituent of the well being of the people? Is not then, the rejection of it by a State, or a professed indifference as to its truth or falsehood, an open declaration that human affairs may be conducted without any regard to Divine superintendence or authority, and that man may live without God in the world.

In truth, every separation of divine and human things is a rejection of Providence; it is an enslavement of all to human policy: it has been, and is from day to day, the cause of those wholesale

departures from the principle of right, which go under the name of "reasons of state;" and which tend, by their pernicious example, to demoralize man, and to disorganize society.

No state ought to exist, that sets Providence aside, and openly disregards divine things, or acts so as to subvert divine truths. Man cannot war against God, and God must rule over the kingdoms of men. Those that will not be the subjects of his sway, must be the objects of his vengeance. And such nations as prove themselves not the fit instruments for promoting his moral Government of the world, must expect to be broken up, so soon as they have effected those temporal objects, for which Providence may have suffered them for a time to continue: which amongst others, may possibly have been, the infliction of punishment on other guilty nations, which may demand for them a momentary display of power; or against the open manifestation of their own profligacy, to the clearer justification of the ways of God in his dealings with men.

I should not have dwelt so long upon so plain a proposition, as that, which affirms it to be the duty of the Sovereign to provide a true religion for his people, but that, strange as it may appear, it is a maxim, which hangs but loosely upon the minds of many at the present day: nay, even the contrary position is openly maintained by some, not only those who are avowed enemies to a religious establishment altogether, but by some who maintain its lawfulness and its necessity, upon grounds both of public duty and of religious obligations.

But with respect to the latter class, those who admit the lawfulness and necessity of an Establishment, the matter becomes a subject of weighty consideration indeed. Error among these, on so essential a point, as that with which we are concerned, is an enemy within the camp. This is, in the Psalmist's language, my own familiar friend, whose precious balms must not be allowed to break my head.

It is urged, that if religion be the proper concern of the Civil Ruler, there is nothing to prevent it in that case from devolving upon him entirely, so that the care of souls should come within his immediate province. And, in the next place, it is contended, that there can be nothing to prevent him from feeling himself authorised to impose upon his people whatever religion he might think proper to prescribe. And thus, it is said, the Civil Ruler may consider himself empowered, not to assume the spiritual functions, but, for the propagation of that religion which he deems to be true, to exercise a spiritual dominion over the consciences of his subjects.

But, the very religion, which the Ruler is bound to support,—I speak here of the Christian Ruler of course, with no other have we any concern—that very religion debars him from the assump-

tion of such powers. His authority is at the same time his restraint. The Christian Governor has no right to prescribe against the known law of God, contained in his written word. And that very law, which has proclaimed, that "Kings shall be the nursing fathers and Queens the nursing mothers" of his Church; that they are to protect and cherish it with the supreme powers with which they are invested; has pronounced, that it is *His Church*, to which they are to afford their fostering aid; that it as Supreme *temporal* Rulers, they are to minister support; and that it is to the Religion, which God prescribes, that support is to be supplied.

The Sovereign, then is, in the first instance, withheld from the exercise of functions purely spiritual; because these are, by the divine authority, conferred upon an order of men, set apart, by a special commission from our Lord himself, to preach his religion, and to administer his sacraments; a commission, which not only conferred those powers on his first chosen followers, but secured their transmission to an authorised ministry, by a legitimate succession, throughout all the ages of his Church. From the exercise of these functions, then, or the bestowing the capacity to exercise them, the Sovereign is restrained. This is a matter of Divine institution. The Civil Magistrate can neither confer, nor exercise, the sacred function. To him belongs not the power of order. He can neither execute, nor qualify any to execute the ministration of the word and the sacraments. He cannot change any thing, which God's law has clearly determined and prescribed. All those spiritual functions, in a word, which were possessed by the Apostles, and by those whom they commissioned, are withheld by the Divine appointment from the jurisdiction of the Sovereign, and confined to that class of men whom God ordained to succeed them in his Church. These are from a commission higher than human, and therefore no human power can be permitted to usurp them.

Again, the Sovereign cannot prescribe in favour of a religion that denies the right of private judgment, and that exercises a dominion over conscience. Being bound to employ a free judgment upon the written word of God, in order to ascertain that what he proposes for the instruction of his people is not inconsistent with that word, he cannot deny to them the same freedom of inquiry. The law of God is itself the law of liberty. He will there find nothing to coerce conscience. An early Father has said, "it belongs not to religion to force religion." The language of the Gospel more powerfully proclaims the same. The Sovereign, who obeys the Christian law, cannot establish a religion which maintains the contrary. Such a religion he must know not to be the religion of the Gospel. And therefore every form of religious belief, that contains within it principles subversive of the right of private judgment, he must disclaim as an auxiliary of the State. On the ground of religious liberty, he must indeed grant even to

this intolerant system, toleration. But that toleration must never grow into power; for then toleration to one becomes intolerance to all. The principles, it is manifest, that are most directly subversive of religious freedom, are those by which a Church claims for itself the possession of infallible authority, and exclusive salvation. And in degree as any Church approaches to these unscriptural and arrogant assumptions, it becomes proportionally intolerant and persecuting.

The King cannot therefore, as we have seen, take to himself the right to exercise or to confer spiritual functions: nor can he adopt for his people a religious system, which labors under any of the disqualifications which have been enumerated. He cannot adopt a system, which presents no defined and settled form of doctrine and belief: nor can he adopt a system, which asserts a supremacy over Scripture, over conscience, or over the Sovereign himself. Much less can he adopt a system, which asserts a supremacy over all; and still more a supremacy founded in DIVINE RIGHT, which no human authority is entitled to question.

The Church of England and Ireland presents herself under characters the opposite of those that have been named. She presents herself as *Scriptural*, as *Catholic*, as *Tolerant*, as *Social*, as *Loyal*, and as *Protestant*. She presents in her Articles, her Creeds, and her Liturgy, a settled and defined scheme of *doctrine* and *worship*; for the spiritual nature and authority of which she refers and invites her followers to the free examination of the Sacred word. And for her *discipline*, she refers to her Canons, which are few and plain.

Again, the Church of England and Ireland presents herself as *Catholic*. She pretends not to be exclusively the Church of Christ, out of whose pale there can be no salvation. Whatever community of professing Christians holds the *essentials* of the Christian religion, she considers to be a branch of the Church of Christ. To all such she is ready to give the right hand of fellowship; and for such she continually offers up her petitions to the Throne of Grace; praying daily "for the good estate of the Catholic," or universal Christian "Church;" however the parts of that Church may differ from her as to that external form of Government which she deems to be *Apostolical*.

The Church of England and Ireland also presents herself as *Tolerant*. Built up on the sound fundamental principles of Protestantism; respecting the rights of conscience; assuming to herself no power to control the judgment of those who differ from her doctrines, no divine right to compel obedience to her dogmas; that Church would act with great inconsistency, indeed, if she refused toleration to those who cannot conscientiously conform to her discipline and worship. Not holding the *exclusive doctrine*, that

none are to be saved who are without the pale of her communion, *intolerance* in her would want even the appearance of excuse. It would be a wanton violation of her own principles, a direct contradiction of her whole character.

Again, the Church of England and Ireland presents herself as *Social*; that is, as adapted to the rational and legitimate intercourses and objects of the Social System. Her ministers employ no artificial contrivances to gain an ascendant power over the minds of the multitude, which might be turned at their pleasure against the welfare of the Community. The Bible contains our secrets. We put into the hands of all, the very book, from which we derive the religion which we teach; and we enable, and indeed require all to judge for themselves, whether what we teach be the doctrine of the revealed word of God. Whether then the principles, which regulate the social intercourses of our ecclesiastical system, be such as to promote or to disturb the harmony of social order, it is in the power of all men to decide.

Again, the Church of England and Ireland presents herself as *Loyal*. Her allegiance is undivided. No nice distinctions in the submission due to the Sovereign, as to *spiritual* and *temporal*. No difficulty in discovering the fine and shifting line, that is to mark the boundary between the obedience to be given to the Prince, and that which is to be reserved for some other Power. Our Church is explicit in declaring, that the Christian religion allows the Prince to "rule all estates and degrees committed to his charge by God, whether they be ecclesiastical or temporal, and to restrain with the civil sword the stubborn and evil doers" of all descriptions, whether they be of a spiritual, or of a merely temporal character. Desirous to lay the foundation deep of cheerful submission to the Sovereign, the Magistrates, and the Laws, she is studious to imprint on early childhood the valuable lesson, "to honour and obey the King, and all that are put in authority under him; to submit themselves to all their Governors: to order themselves lowly and reverently to all their betters; and to do their duty in that state of life unto which it shall please God to call them." This lesson, which is early taught and late inculcated, is also without reserve or qualification: the spirit of obedience to the King, and to the Laws, *universally* enforced, without reference to any ecclesiastical authority, to learn in what cases that obedience may be conscientiously withheld.

Again, in the daily service of our Church, prayers are offered up for the welfare of the Sovereign, both temporal and eternal, whilst "we and all his subjects" are reminded of our obligation "faithfully to serve, honour, and humbly obey him;" and the Monarch at the same time kept in recollection, that his authority is derived from the King of Kings, and is given to him for the great ends

of promoting the glory of God, and the happiness of his people : and, that he may employ his authority for these ends, is made the subject of a special petition from his people.

Established as she is on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone : providing, as far as human prudence can, for a succession of faithful men to inculcate the great mystery of Godliness and the true value of the Christian virtues upon the people : duly administering the Sacraments of Christ's institution : propounding scriptural articles of faith, and supplying devotional formularies of public worship : exhibiting a Catholic spirit towards all other Christian Churches, and a charitable feeling for her own members : setting the example of toleration, of adaptation to the wants and circumstances of society, of eminent loyalty and of sound Protestantism, what can the State require for the purpose of utility, what can religion demand for the propagation of its influence, if the members of a Church, so circumstanced, will but do their duty, *faithfully*, in the important station, in which it has pleased Providence to place them ?

And may Almighty God, who has appointed the divers Orders of his Church, so replenish those who till ~~the~~ same with the truth of his doctrine, and so endue them with innocency of life, that they may serve before him in their sacred ministry, to the glory of his great name, and to the salvation of the souls entrusted to their charge, through Jesus Christ our Lord. Amen.

EDUCATION IN IRELAND.

The Commissioners of "Education Inquiry," appointed by the House of Commons, have presented their Ninth and final Report, dated London, June 2, 1827. This was ordered to be printed on the 18th of the same month.

It will be recollected by our readers, that in their First Report, they had recommended that schools should be established in Ireland, in which the children of Roman Catholics, and of the different sects of Protestants, should be taught together, each school having masters of the same denomination with those of the parents of the children. The Commissioners now say :

"During the progress of our inquiries into these Institutions, we were requested by his Excellency the Lord Lieutenant to submit to the test of actual experiment the plan of education recommended in our first Report ; and, in order to enable us as well to effect this, as to complete the inquiries in which we were already engaged, your Majesty was greatly pleased to attend for a year the period originally allotted for the duration of our commission.

"It has therefore become our duty to represent to your Majesty, that, in our attempt to effect that object, we have experienced difficulties, which have not

only prevented us from establishing schools in which the experiment might be fully tried, but have induced us to desist altogether from any further proceedings in that undertaking." p. 3.

The insurmountable difficulty referred to, was the arrangements of the book, the use of which formed so essential a part of the plan so recommended. They say, "until this preliminary step would be secured, it would have been obviously premature to appoint masters or provide school-houses. p. 5.

The Commissioners say :

"We beg leave to recal to your Excellency's recollection the particulars of a Minute of Conference held between our Board and the four Roman Catholic Archbishops on this subject, bearing date the eighth of January, 1825, and which, so far as relates to the works in question, was as follows :—

"In these suggestions, for uniting Protestant and Roman Catholic children in literary, and separating them only for religious instruction, Dr. Murray expressed his concurrence.

"The Commissioners then observed, that separate religious instruction should not commence until the difference of religious belief should make it impossible for instruction any longer to be received in common ; and they inquired whether it would be objected to, on the part of the Roman Catholic Clergy, that the more advanced of the Protestant and Roman Catholic children should at certain times, during school hours, read portions of the Holy Scriptures together, and in the same classes, but out of their respective versions, subject to proper regulations, and in the presence of their respective Protestant and Roman Catholic teachers, suggesting, at the same time, that opportunities might be afforded to the teachers, of each persuasion to explain to the children separately the portions so read ?

"Dr. Murray answered, that serious difficulties would exist in the way of such an arrangement, and, in lieu of it he proposed that the Holy Scriptures should be used only when the Roman Catholic children should be taken apart for the purpose of receiving religious instruction ; and he said that there could be no possible objection to the Roman Catholic children then reading out of the sacred volume itself the gospels and epistles of the week ; he added, that no objection would be made to a harmony of the gospels being used in the general education which the children should receive in common ; nor to a volume containing extracts from the Psalms, Proverbs, and Book of Ecclesiasticus, nor to a volume containing the history of the Creation, of the Deluge, of the Patriarchs, of Joseph, and of the deliverance of the Israelites, extracted from the Old Testament ; and that he was satisfied no difficulties in arranging the details of such works would arise on the part of the Roman Catholic Clergy.

"The Commissioners then stated, that they considered it of the utmost moment that no books or catechisms should be admitted, either in the course of the literary or religious instruction, containing matter calculated to excite contempt, hatred, or any uncharitable feeling, in any class, towards persons of a different religious persuasion.

"To this Dr. Murray cordially assented." p. 5, and First Report, p. 96.

Several plans were submitted, first to the Protestant Archbishops and Bishops, and then to the Roman Catholic Prelates, to obtain such a compilation of the Scriptures as would be unexceptionable to both parties. Two selections were submitted, one by the Protestant Bishops, entitled "Scripture Lessons ;" another by the

Roman Catholics, called "Christian Lessons." On the former being submitted to Dr. Murray, the titular Archbishop of Dublin, he replied, in a letter to the President of the Commissioners—

"As the work which you have had the goodness to send me is a compilation taken *exclusively* and *verbatim* from the Protestant version of the New Testament, I think it would be open to the objections already stated by the Catholic Archbishops to the Commissioners with reference to a similar work. Allow me, however, to observe, that these objections might, in my opinion, be removed, if the matter of the work were abstracted both from the Catholic and Protestant versions, where they substantially agree, without the words being taken throughout *literatim* from either, according to the principles explained by us to the Commissioners, when last we had the honor of an interview with them." p. 12.

A work prepared by one of the Commissioners, entitled "Christian Lessons," it was understood would be approved by the Roman Catholic Clergy. On this being submitted to them, they made some alterations in it, and proposed it as the school-book.

This work was submitted by the Commissioners with the following description, to the Archbishop of Dublin.

"Your Grace will see that it contains, printed in italics, some few sentences of introductory and explanatory matter, which are added to the extracts from the Scriptures.

"It will also occur to your notice, that throughout the work the authorized version has not been invariably followed, the text being in part taken from that of the Douay.

"In some instances, too, the sense is expressed in words which, though intended to be a faithful translation of the original, are not in the precise language of either version. Your Grace will observe also, that a few of the lessons have been put together with a view to inculcate particular Christian duties, the texts composing which have been selected from various parts of the New Testament, according to the discretion of the compiler. The remainder of the work appears not to differ very materially from the selections submitted to our notice by the Archbishop of Dublin; and it has been submitted to us under the idea that it might (if at all admissible) be much improved and enlarged, by the introduction of some extracts, as well from the Old Testament, as from the Acts of the Apostles and the Epistles." p. 13.

The following extract from the reply of the Lord Primate to Thomas Frankland Lewis, Esq. President of the Commissioners, will shew some of the objections to the "Christian Lessons."

"I am now to inform the Commissioners what objections can be made, on the part of the Established Church to the volume which they have submitted. To me it appears, that the point at issue between the two volumes is no less than that great question between the Churches of Rome and England, 'what is the rule of faith?' The Church of Rome gives *authority*, the Church of England gives *evidence*, as the basis of Christianity: the latter appears as a *faithful witness* of the sacred records, and of the interpretation which has been put upon them by the first believers; the former, as an *infallible teacher*, drawing her doctrines and institutions from herself, or from a secret store of tradition, which is independent of the written word, and the key of which has been committed to her custody by the great founder of our religion. In our system the

church is nothing without the Scriptures; in that of Rome, its powers and doctrines might have been as they are, had the New Testament never been written. This irreconcilable difference between the two Churches appears upon the first inspection of the volume now before me. The work which we prepared is provided with references to the sacred writers, so that every reader may satisfy himself of the fidelity of the quotation; and if he be competent to such inquiries, of the correctness of the original reading, and accuracy of the version. There are no references in the printed work. The Church delivers her 'Christian Lessons,' as they are styled, but without any intimation that they are derived from a higher authority. There is nothing wherein a child or a peasant could conjecture that there was such a book as the New Testament in existence. This omission you will perceive to be of vital importance. Should Government or the Legislature determine on insisting upon the circulation of the work, it will be our duty to submit; but we could not express our consent, and still less give our active support to the measure, without withdrawing our protest against the assumptions of the Church of Rome." p. 15.

This letter also contains the copy of some resolutions which the Roman Catholic Bishops had adopted, in reference to general education, on the 25th of January, as follow:

"1. Having considered attentively a plan of national education which has been submitted to us—Resolved, that the admission of Protestants and Roman Catholics into the same school, for the purpose of literary instruction, may, under existing circumstances, be allowed; provided sufficient care be taken to protect the religion of the Roman Catholic children, and to furnish them with adequate means of religious instruction,

"2. That in order to secure sufficient protection to the religion of the Roman Catholic children, under such a system of education, we deem it necessary that the master of each school in which the majority of the pupils profess the Roman Catholic faith, be a Roman Catholic; and that in schools in which the Roman Catholic children form only a minority, a permanent Roman Catholic assistant be employed, and that such master and assistant be appointed upon the recommendations, or with the express approval of the Roman Catholic Bishop of the diocese in which they are to be employed; and further, that they, or either of them, be removed upon the representation of such Bishop.

"3. That in conformity with the principle of protecting the religion of Roman Catholic children, the books intended for their particular instruction in religion shall be selected or approved by the Roman Catholic Prelates; no book or tract for common instruction in literature shall be introduced into any school in which Roman Catholic children are educated, which book or tract may be objected to, on religious grounds, by the Roman Catholic Bishop of the diocese in which such school is established.

"6. That appointed, as we have been, by Divine Providence, to watch over and preserve the deposit of Catholic faith in Ireland, and responsible as we are to God for the souls of our flocks, we will in our respective dioceses, withhold our concurrence and support from any system of education which will not fully accord with the principles expressed in the foregoing resolutions." p. 16.

The Archbishop of Armagh remarks upon these—

"Various misgivings are awakened in my mind by these resolutions; the sum of them is, that the source of the present difficulty lies out of the power of the Commissioners. Give me leave to suggest a very easy mode of submitting the justness of this opinion to experiment. One of the objects of the Commissioners,

and I presume the chief one, in recommending schools of general instruction, was that the kindly sympathies of our nature, being aided by habits of youthful companionship, as well as the benign precepts of the Gospel, might be matured, as life advanced, into the charities of Christian neighbourhood. It is obvious, however, that the success of this endeavour will entirely depend on the care with which sinister influences are excluded from the minds of the children, during the seasons set apart for their separate instruction in the tenets of their respective religions.

“The Roman Catholic catechism, which will of course be used on these occasions for the children of that communion, contains the following questions and answers :

“Q. Is there but one true church?—A. Although there be many sects, there is but one true religion, and one true church.

“Why is there but one true church? A. As there is but one true God, there can be but one true church.

“Q. How do you call the true church?—A. The Roman Catholic Church.

“Q. Are all obliged to be of that true church?—A. Yes.

“Q. Why are all obliged to be of that true church? A. Because no one can be saved out of it.

“Q. How many ways are there of sinning against faith?—A. Chiefly three.

“Q. What are these three ways?—A. First, by not seeking to know what God has taught; secondly, by not believing what God has taught, &c.

“Q. Who are they that do not believe what God has taught?—A. Heretics and infidels.

“The Commissioners will surely agree with me, in thinking that it would be desirable to have these passages expunged; that as long as they shall continue to be privately inculcated upon the Roman Catholic children by their religious instructors, any other lessons they may receive will teach them dissimulation rather than cordial good feeling. The same wise and benevolent motives which make the Commissioners desirous to discover a religious book which might be common to all parties, must inspire the anxiety that what is peculiar in religion should be conveyed to the youthful mind without poisoning or drying up the fountain of those sentiments, which next to the love of God, it is the great business of the Gospel to feed and purify—‘peace on earth, good will towards man.’ Let them, then, endeavour to remove these questions and answers. Should they succeed, the appointment of their Board will indeed be an auspicious era in the history of this country. But if they fail, or if it should be their feeling that they ought not to try—that these matters are beyond their sphere, that they relate so exclusively to religion as not to be approached without invading the rights of conscience, I can no longer elude the desponding conviction, that their wishes will be disappointed, and their labours ineffectual.” pp. 16, 17.

The following letter from the Roman Catholic Archbishop of Dublin, will shew the termination at which this business arrived.

“Dear Sir—I have been honored with your letter of the 14th instant, intimating a wish to receive an answer to the suggestion contained in the following communication addressed to your Board by the Prelates of the established Church:—‘We suggest to your Board the propriety of obtaining from the Roman Catholic Prelates, previous to the reception of any new proposal, an explicit answer as to their willingness or unwillingness to recommend the use of our compilation in the national schools, with such modifications as may be agreed upon.’

“On the subject of this communication, I did hope that you would be saved the trouble of making further inquiry, as all reasonable ground of doubt appeared to me to be removed by my letter of the 17th July and 26th December

of last year. I can, however, have no difficulty in stating anew, in terms if possible, more explicit than I did before, that the Roman Catholic Prelates objected to the compilation in question, on the ground that it is composed of passages taken exclusively and *verbatim* from the Protestant translation of the New Testament; and that so long as it shall continue to retain that character, they will not recommend the use of it in the national schools, under any modification which it can assume.

"I will avail myself of this opportunity to express an opinion, which you will not, I am sure, consider at variance with that respect which I sincerely entertain for the Board of Education Inquiry; it is, that the Board has created for itself a *very needless difficulty, by requiring, as a matter of necessity, any scriptural compilation to be used in schools for the purpose of general instruction.* Were the religious instruction of the children, confided wholly to the care of their respective pastors, what appears to be the only remaining ground of disagreement would be removed: and the rest of the plan suggested by the Commissioners might without any difficulty, be carried into immediate and extensive operation." p. 26.

As the Commissioners could not agree upon a united Report, three of them, T. Franklin Lewis, W. Grant, and A. R. Blake state as follows:

"We are still of opinion, that for the children of the lowest orders in Ireland, a system of separate education would be found to be pregnant with evils: that it would tend to increase, rather than to diminish, that distinctness of feeling between persons of different religious persuasions, which is already too prevalent: and we think it therefore most desirable, that a system should be adopted, under which the children might imbibe similar ideas, and form congenial habits, and from which suspicion should, if possible, be banished, and the causes of distrust and jealousy be effectually removed.

"We are of opinion, also, that no system of education can be considered as deserving of that name, which shall not seek to lay the foundations of all moral obligations in religious instruction; but as the difference of their respective tenets renders it difficult for children to receive religious instruction together, we still think that no better course can be adopted than that of uniting children of the different persuasions, for the purpose of instructing them in the general objects of literary knowledge, and of providing facilities for their instruction separately, when the difference of religious belief renders it impossible for them any longer to learn together.

"Although we have failed in the attempt to combine religious with literary instructions, to the extent originally contemplated by us, we still think that object may, to a limited extent, be effected." p. 23.

Two other Commissioners, J. Leslie Foster and James Glassford, Esqrs. in a letter to the Secretary of State, which they requested might be appended to the Report, strongly advocate persevering endeavours in the great object in view. We give a short extract:—

"In the variety of plans and systems actually pursued, we see different means and prospects of success. We conceive this to be no longer a matter of speculation, but demonstrated by every day's experience.—Any plan for compelling all the varieties of schools to give way to one inflexible form, would in our opinion be a great mistake. We should say so, even if that particular form had approved itself to be practically good: but we think it would be a still greater

and more dangerous error, to act exclusively on any new principle, while its merits should rest only on a theory. * * *

“While, therefore, we are ready to promote the trial of any experiment that may suggest new means of usefulness, or which may perhaps be more fitted for some districts hitherto less accessible than others, we cannot too strongly express our opinion, that any such experiment ought to be considered only as an accompaniment to those means which experience has approved to be useful, and not as leading to the suppression of any tried instrument of good.”—Correspondence, p. 4.—*Irish Chron. of Nov. 1827.*

SUNDAY SCHOOLS IN IRELAND.

In 1809, the number was seventy-three. In October last, the Sunday School Society for Ireland reported, as under its care, one thousand nine hundred and forty-five, taught by fourteen thousand four hundred gratuitous teachers, and containing one hundred and sixty-three thousand scholars!—seventy-five thousand of whom can read their Bibles, and are permitted to carry them home, for the benefit of their parents and friends.

The expenditures of the year amounted to two thousand five hundred pounds; of which three hundred pounds were subscribed by Sunday School children in England, in sums of one penny each.

The Report having been read, and a motion made for its acceptance, the meeting was thrown into confusion by a number of Catholics, who appear to have attended for no other purpose. For half an hour, the uproar was so great that no speaker could be heard. At length the tumult partly subsided, and amidst many interruptions, the business of the meeting was continued and concluded. The Liverpool Courier speaks of the outrage as “unprecedented in the annals of Liverpool meetings.”—*Western S. S. Visitant.*

REFORMATION IN IRELAND.

EXTRACT FROM A PRIVATE LETTER FROM IRELAND RELATIVE TO THE NEW REFORMATION.

To the Editor of the Christian Sentinel.

REV. SIR,

I have perused with much interest your occasional notices of the rapid progress of the reformed religion in Ireland. It is difficult from the public journals of that divided country, in which party spirit runs so violently high, to form a correct estimate of the real

state of religious affairs. We cannot, however, doubt the deliberate statements of a Nobleman of Lord Farnham's exalted rank and character. But there is another source of information on this deeply interesting subject, to which I would feel disposed to render yet more implicit credence; I mean the private correspondence of well informed and correct friends resident in Ireland. The letter from which I enclose you the following extract was recently written by one whom I have long known and regarded with a brother's love and esteem. From that personal knowledge of the character of the writer, I would willingly pledge my honour for the truth and correctness of every syllable.

“The situation of Ireland at present fixes the attention of the religious and reflecting. The Reformation, deducting for the exaggerations of interested parties, seems to be darting its roots through the four Provinces. The poor and illiterate, as in the days of the first establishment of Christianity, form the majority of the converts;—for *God chooses the base things of this world to confound the mighty*, and the wisdom which he withholds from *the wise and prudent, of this world, he revealeth to babes*—nevertheless, the conversion of some persons of note now and then takes place. The newspapers of one side ring with triumph, while the opposite party endeavor to depreciate the character of the person or to throw doubts on the truth of the fact. Coexisting circumstances are in unison with this state of things. The Church is frequented more than the Theatre. Books of devotion dispute the possession of the toilette table with works of imagination. The Sacrament is no longer considered as an unmeaning ceremony. The young Clergy think less of their horses and guns, and more of the souls of their Parishioners. Charitable Societies increase. Meetings to promote the diffusion of the Scriptures among the poor, take place almost every day;—and finally, the placards, instead of informing us what the Play is to be, announce that on such a night a Sermon will be delivered on the absurd doctrine of Transubstantiation, or the unscriptural practice of Latin prayers. This day's paper mentions the formal recantation of Miss Burke, niece of a Roman Catholic Bishop, and the novelty of an English Mass instead of Latin in many of the Chapels in the north. So that the seeds of that great change which were long ago discerned by the eagle vision of Dr. Magee are beginning now to manifest themselves to many. In particular the prophetic books of Scripture have been treated with singular ability by the first divines of the age;—and men the most removed from enthusiasm of character or precipitancy of judgment, after a sober perusal of these writings, declare themselves satisfied that the present state of things, as well as that of the last five and thirty years, is all accurately predicted in the writings of Daniel and St. John. “Erere's combined view of the Prophecies” gives perhaps the clearest view of the subject. It is about to be published anew, being run out of print.”

I think, Mr. Editor, you will agree with me that a sobriety and temperance of tone pervades the above extract, sufficient to convey even to a stranger strong *internal* evidence of veracity. But I who am well acquainted with the remarkably fine understanding and exemplary principles of the writer feel not a shadow of doubt on the subject. In addition I would remark that so far from his being influenced by party spirit, his family connexions (which are

of the first grade in Irish society) are strenuous advocates for Catholic emancipation.

I remain,

REV. SIR,

Yours, fraternally,

C. S.

January, 1828.

EXTRACT FROM A LETTER FROM A GENTLEMAN IN IRELAND TO HIS FRIEND
IN QUEBEC.

Having related so much of our former friends, school-fellows, &c., permit me, now my friend, to say a few words on a subject of much greater consequence. One that deeply interests all well-wishers of our dear country; one on which we warmly argued last winter, but differed only with respect to the means to be used in bringing it about.

The conversions continue to gain ground daily, and within the last few days, no less than seventeen persons conformed to our Church, many of whom are highly respectable, and all of them persons of good character; great caution being used that no others be received, or that their change proceeds from pure motives.

In the County of Sligo seven recanted last week, and a highly respectable family possessed of considerable property in the same County, it is reported, will come forward next Sunday.

On the whole the reformation continues to progress rapidly, and I can only assure you that fear alone prevents its being more general. I mean fear of an enraged and bigotted Priesthood, who view, with the greatest alarm, the general spread of the true light of the Gospel, and are now making a desperate, but I trust, a last effort to extinguish the light of reason and pure religion, but our poor deluded countrymen are now becoming too enlightened not to perceive the errors of Popery.

Schools and Education are rapidly spreading throughout the country, and the increased demand for Bibles and religious works is truly astonishing; this is what the Roman Catholic Clergymen dread most and they are daily using every means possible to suppress the circulation of Protestant works among their wavering hearers.

The Ministers of Popery have been constantly worsted whenever they dared to meet in open discussion, and so thoroughly are they convinced of this now, that they avoid all public disputation.

Controversial Sermons are to be daily heard in some one of our Churches, and I believe Dublin never was blessed with more pious or able Clergy than at the present moment. Our friend Jones intends to publish a small work about March, giving an account of the number of Conversions for the last three years, the number of

Bibles and Prayer Books distributed during that period, and a few of the most able discourses (controversial) that have never appeared in print—he has already made considerable progress in the work, but his health is so delicate at this moment, that his friends have prevailed on him, to promise to visit France for a short time and on his return he intends to finish his work.

I saw him this morning and he requests to be kindly remembered to you; says you have not yet answered his letter of June last, a very long one, giving you an epitome of all that took place from your departure to that date on this subject.

Pray inform me of the number of Churches, Schools and religious Institutions in Canada, state of religion, education, &c. Do not forget the publications you promised. I had nearly forgotten to say that a number of recantations have lately taken place in the south—the excuses of the Roman Catholic Clergy, on these occasions are truly ridiculous, many of whom go so far as to assert that bribery, fear of displeasing landlords, &c. are the leading causes of the reformation.

Their situation must be perilous indeed, when they resort to such means to deceive their hearers, but time will shortly solve this great doing of the Almighty and bring every thing to light; and, my friend, may you and I live to see Ireland completely emancipated from the worst and vilest of slavery; that of blind ignorance, and political emancipation will follow (without which it would be dangerous,) then we may congratulate ourselves as living in the best and finest country in the world: I have scribbled the foregoing in a hurry; not being aware of a vessel for Quebec until my arrival in town this morning.

NOTICES OF PUBLICATIONS.

A LETTER TO THE CLERGY AND CONGREGATIONS OF THE CHURCH OF ENGLAND IN THE DIOCESE OF QUEBEC, IN RELATION TO SOME EXISTING DIFFERENCES OF OPINION RESPECTING THE CLERGY RESERVES AND CERTAIN OTHER POINTS, FROM THE BISHOP OF QUEBEC.

Most of our readers are aware that for several months past, some of the public journals of these Provinces have teemed with communications on the subject of the Bishop's Letter—many of these breathed a spirit of acrimonious hostility, bitter feeling and even personal vituperation which, though too often exhibited in matters of controversy, is totally incompatible with the injunction of the Apostle: "If it be possible, as much as lieth in you, live peaceably with all men."

Without at all desiring to enter into any controversy on this subject—on the contrary, with the full determination that our pages shall never be open to those who may have any desire to continue

It, we think it our duty to furnish our readers with a short statement of the causes which have led to this unfortunate dispute. In the 31st year of His late Majesty's reign, one seventh of the unconceded lands in Lower Canada and of the whole of Upper Canada was appropriated, by an Act of the Parliament of Great Britain, for the maintenance of "a Protestant Clergy" in these Provinces. This Act points out, in its various clauses relative to an Ecclesiastical establishment, the Clergy of the Church of England and none other. About two years after the passing of this Act, His Majesty, the more effectually to avail himself of its provisions; erected these Provinces into a Diocese and appointed a Bishop with perpetual succession to preside over its affairs; and subsequently, when the Clergy became sufficiently numerous, constituted the Bishop and them a Corporation with perpetual succession for the management of the Reserves. Hitherto the Bishop and his Clergy had gone on quietly, and without open opposition, in the work of planting the Church in this Diocese; and their right to the property allotted for that purpose was unquestioned. But the last act of the Imperial Government above-mentioned aroused the jealousy of another Protestant denomination, who forthwith commenced that system of aggression which has led to such violent animosity, and called forth the interference of our truly Apostolical Bishop. "It is the sincere desire of my heart, before God (says His Lordship,) without compromising the interests which I am bound to maintain, to allay the irritation and violence of feeling which every true Christian must grieve to see produced by a question of temporal provision and support." Our readers, we are persuaded, will agree with us in our decision that, in this deeply to be lamented business, the Clergy of the Church of England could not have been the aggressors; they will also, therefore, agree with us in the opinion that our good Bishop has spoken the language of the utmost Christian forbearance towards his adversaries, when he says "our own defenders may have occasionally been betrayed into some heat or impropriety, but I am not aware that we have ever attacked any party, and although the circumstance of our enjoying superior rights, might perhaps have led us to expect that we should not enjoy them unmolested, some of the attacks which we have sustained during the last few years are such as we could not have looked for from fellow-Christians.—* * * But the manner and spirit in which these attacks have been conducted are reprobated, I fully persuade myself, by the respectable members of other denominations, and the mischief will be made ultimately to return upon the heads of its authors."

Disclaiming all controversy on the merits both of the claim set up by the adversaries of the Church of England, and of the arguments urged by the Bishop in its defence (though we may be allowed to make the passing remark that they appear to us to be

unanswerable,) we shall content ourselves with one more quotation from that portion of his Lordship's Letter which is particularly devoted to the inculcation of that pure spirit of Christian charity which breathes through the whole of this Apostolical epistle.

“These are the heads of argument, which bring me to a clear conclusion, that it is our duty to contend moderately but firmly against all change in our relative situation. I persuade myself that I shall never be thought the advocate of rapaciousness or injustice; that I shall never be supposed to recommend a high, disdainful, arrogant, intolerant spirit in the maintenance of our plea; that I shall never be suspected of wishing to support it by statements either delusive or extravagant:—No,—if it can really be shewn that we are making an unjust claim and grasping at more than is fairly ours, let us subscribe with heart and hand to a renunciation of our pretensions; let it be seen, I beseech you, that we seek nothing but the Truth;—that where we may be wrong we are willing to be corrected;—that where we are right, we wish to make no undue use of our advantage;—that we are actuated by the firm persuasion of being engaged in the defence of our right and in the ultimate promotion of religious unity and peace. And, such being our object, let us, “*if it be possible, as much as lieth in us, live peaceably with all men,*”—let us not be angry with others because they view the case differently from ourselves, nor violate the sweet charities of social intercourse in the frank and open declaration of our sentiments upon the question:—Let us utterly disdain all recourse to indirect or unworthy methods of furthering our object. Let no heart-burnings, if possible, exist, to be smothered in ill-sustained disguise, or to blaze abroad in intemperate dispute:—above all,—and it is not a matter of form that I discharge in making the recommendation,—above all, let us commit our cause in prayer to the Providence of God, and beseech Him, that, weak and ill-judging mortals as we all are, we may neither do wrong to our neighbour, nor receive it at his hands:—Let us beseech Him also that if we aspire to superior advantages, we may not be behind in an exemplary Christian deportment; that we may be made sensible of our increased responsibility to “*let our light shine before men,*” and “*by our well-doing to put to silence*” the voice of reproach. And you, my Reverend Brethren, “*I will not be negligent to put you in remembrance of these things though ye know them,*”—see that you recommend our cause more by diligence in duty than by contention in argument:—it ought to be seen indeed, if full justice were rendered to us, that we have no private personal interest in the question, and that motives of self-indulgence and love of present praise would prompt us to open the door to our competitors,—but if a sense of duty forbid it, we must take heed that we support our pretensions by our usefulness:—If our hearts cannot assure us that we are watchful, that we are circumspect, that we are so walking as “*that the Ministry be not blamed,*” and that we shall “*be well spoken of, of them that are without,*”—if we cannot say that we possess any spirituality of mind, or sincere devotedness of heart in the cause of Christ,—then let us lay our hands upon our mouths to stop the utterance of every claim, and look for no favor from God or Man:—Let it never be said or suspected that we have sought to be “*put into the Priest's office for a piece of silver and a morsel of bread.*”—But I have done;—and I part with you in the comfortable conviction that if all earthly support were withdrawn, we should still be seen to labour as before, remembering that “*he that reapeth, receiveth wages*” of more worth than the world can give, “*and gathereth fruit UNTO LIFE ETERNAL.*”

We shall conclude this article with the remark that the Bishop's recommendation has had the effect of suddenly silencing all writers on the controversy in this Province, and of producing a salutary reformation in the tone and feeling of those who still con-

tinue it in Upper Canada—and with a quotation from a writer in the Kingston Chronicle who subscribes himself “TRULY A PRESBYTERIAN” as the best comment that can be made upon the spirit and good feeling of the letter.

“After the issuing forth of the nauseous and revolting trash which has for some time back polluted our Newspapers, it is truly refreshing to see this Christian Bishop coming out in the Christian manner he has done. * * * He has recalled the attention of his own Clergy, and let us hope of ours also, to higher interests than any which concern their temporal aggrandisement. It is truly cheering to see a man in the Bishop’s influential situation reminding the Clergy that they are “to support their pretensions by their usefulness” and that the *prime* qualities which they are to *covet* are “spirituality of mind and sincere devotedness of heart to the cause of Christ.” O had the Clergy of all our Churches but these qualities, how soon would our unseemly differences subside. We augur well for a Church which possesses dignitaries so truly estimable as the Bishop, let his *blood* or his *Country* be what they may—and we do pray, and that most cordially, long may he be spared to labour in a Church of which he is so distinguished an ornament—much may he be refreshed by beholding the increasing spiritual prosperity of that Church, and when removed from his Bishoprick to a peaceful and undivided world, may his name be held in everlasting remembrance.”

A SERMON PREACHED AT KINGSTON, UPPER-CANADA, ON SUNDAY THE 25TH NOV. 1827—ON OCCASION OF DIVINE SERVICE AT THE OPENING OF ST. GEORGE’S CHURCH—BY THE VENERABLE GEORGE OKILL STUART. A. M. L. L. D. ARCH DEACON OF KINGSTON, &C. &C.—PUBLISHED BY REQUEST.

In the last number of the Sentinel, notice was taken of the occasion on which this Sermon was delivered. We sincerely congratulate the inhabitants of Kingston on the completion of their exceedingly beautiful and commodious new Church. There is something sublimely affecting in the idea of dedicating a building *for ever* to the Service of Almighty God. How many generations yet unborn will assemble there to unite in the fervent prayer, in the song of praise and thanksgiving, and in listening to the proclamation of God’s revealed will, and his “inestimable love” to fallen man “in the redemption of the world by our Lord Jesus Christ,” of the precepts for their guidance, of the exhortations for their encouragement, of “the means of grace” and of “the hope of glory.” How many yet unborn will *there* be regenerated by the waters of Baptism—entering into that covenant of mercy whereby from “being by nature born in sin and the children of wrath,” they shall be made the children of grace.” How many generations yet unborn will kneel before that Holy Altar to partake of the bread broken and the wine poured out in grateful and pious obedience to the command of a crucified Redeemer “do this as oft as ye drink it *in remembrance of me,*” in faith and full assurance that they are spiritually participating in the blessed effects of Christ’s body broken and his blood shed on the cross for the remission

of their sins, and that they will thereby experience that “strengthening and refreshing of their souls by the body and blood of Christ as their bodies are by the bread and wine” which is promised to all those who worthily partake of that holy Sacrament—and finally how many souls will there be converted from the ways of error, of ignorance or of vice to the paths of that holy Religion which will open up to them the “sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ”—These are speculations which naturally occur to a reflecting mind on the dedication or opening of a new Temple erected to the LIVING GOD. And they may well be dwelt upon with mingled feelings of love, devotion and Holy fear—of love to God for the inestimable blessings conferred upon us—of consequent devotion to his service,—and of Holy fear lest we ourselves as well as our cotemporaries and future generations should fall short of the high prize of our high calling.

There are reflections too of a nature less important because temporal, but not on that account to be thrown entirely out of our regards, which are naturally awakened in our minds by the opening of a new Church for Divine Service. But these we shall give in the words of the Arch-Deacon, as affording a good specimen of his Sermon—and with these we shall conclude our very brief notice of his discourse.

“Let us on this solemn and interesting occasion be thankful for the higher blessings, hopes and rewards of the christian dispensation, and also call to remembrance the signal advantages and benefits we enjoy and have experienced under the protection of Almighty God from the first settlement of this Province, (embracing a period nearly of half a century) to the present time. I cannot forbear, publicly to declare “that God hath done many great things for us.” Under divine providence we have a constitution and form of government continued to us, under which we live and are favoured with protection, enjoying liberty and freedom to the extent that is consistent with the general interests and welfare of society.

We live in undisturbed right and enjoy the privilege of worshipping God according to the dictates of conscience, enlightened and informed by the word of God. In accordance with divine Revelation, in the Mosaic dispensation it was commanded that a maintenance should be set apart for those who served the Lord in holy offices and wore the priest hood under that dispensation. A similar provision is enjoined in the precepts of our Saviour and recommended in the epistles of the Apostles. Hence it has been the wisdom of our King and nation to establish a constitution of government for our benefit and welfare, in which a distinction has been given to the Church, of which we are members, and in which we have been instructed and educated. This pre-eminence is favourable and conducive to the general extension of christianity, and to the enjoyment of natural, social and domestic happiness. No oppression or injustice is exercised towards the Churches and congregations who differ from us in their mode of worship and the spiritual disciplines under which they are established and increase. The donation is liberal, and yet not greater than is competent to the sacred objects to which the same has been consecrated. No exactions are imposed on others, and wealth is not usurped from them for he: aggrandizement and splen-

toar. We all equally participate in the blessings and advantages of Christianity, and are happy under the protection of a mild, just and impartial government.

Let us then conscientiously discharge our Christian obligations and perform our moral duties by devotedness to the service of God, by constitutional loyalty to our King and to all in authority under him; and let us continue in brotherly love and kindness one towards another, rendering unto God the things that are God's, and to Caesar the things that are Caesar's. "Only fear the Lord and serve him in truth with all your heart: for consider how great things he hath done for you."

May Almighty God grant a blessing upon this and all our undertakings for his glory, and assist us with his grace, that in all works, begun, continued and ended in him, we may glorify his holy name, and finally obtain everlasting life.

SELECTED PAPERS.

BAPTISM.

EXTRACT FROM WHARTON'S DEATH-BED SCENES.—MRS. BRERETON.

Not having observed Mrs. Brereton at Church for several Sundays, and having enquired of the pew openers, if they knew the cause of her absence; I was informed that she had been ill, and was gone into the country, to a more retired and quiet place, to try the effect of a change of air and scene. Her situation, although she had no children of her own, was a responsible and laborious one, as she was the wife of a master manufacturer, who had many apprentices in his family; her constitution was delicate, and our climate relaxing. The change, however, as I learned in the evening of the same day, had done no good; and she was returned, as they supposed, to die at home; all hope of saving her life having vanished. In fact, her disorder was a rapid decline.

It was rapid indeed, and brought to my mind very forcibly the extreme uncertainty of human things. I had seen her, no long time ago, in the full enjoyment of youth and health; her person was beautiful, and her manners correspondently pleasing. This added to the seriousness of my meditations, and to my commiseration of her present circumstances; but God knows best how to govern his own world, and he is as merciful as he is wise. I was shocked; but I reposed in *him*.

No message had been sent to summon me to the sick bed; but I was impatient to do something in so extraordinary a case; being confident, indeed, from my general experience, that even a few words, and still more a prayer, might be a comfort and consolation to her in her last moments. In truth, it was but my usual practice, in less striking cases, to call unsummoned at the houses of sick persons; and, having ascertained the state of their health, if I saw an opening for any thing further, to proffer my official assistance.

I did so now. My first interview was with Mr. Brereton's cousin, who was watching over the manufactory, during the necessary

attendance of the poor husband himself in his wife's sick chamber. He informed me immediately that Mrs. Brereton had been brought up a Baptist; that since her residence here she had been a regular attendant at my Church, although not at the altar; and that probably she would have continued steadily in communion with us, had it not been for her sickness, which had brought her own family about her; and thus revived her former persuasions. "And this was the reason, Sir," he said, "why my cousin has not sent to you. His situation is one of great delicacy. He is very averse from all interference with the religious opinions, and practices of his wife; and he is besides unwilling to give any offence to her mother and other relations."

It was unreasonable to object to this statement; and I therefore merely asked whether any Baptist Minister was in attendance upon her. "I think not," was his answer. "Some time ago, a man of eminence in that sect, an inhabitant of the neighbouring parish, came to visit her, at the desire of her family; but he seems to have discontinued his visits now, when I should suppose she might want them most; and my cousin is much disconcerted with his apparent negligence."

Under these circumstances of absolute spiritual destitution, I thought it my duty to offer my services, both to pray with her, and to administer the Sacrament of the Lord's Supper; and I desired to see Mr. Brereton himself, to converse with him on the subject, if it were possible. In a short time he came to me; but he seemed extremely reluctant to embrace my proposal; he expected, as he said, the Baptist Minister, that very day; and he thought his wife so ill, and so little in possession of her faculties at that moment, having just recovered from a convulsive fit, that he deemed her incapable of any religious act whatever.

It was difficult for me to interfere further; especially as the Baptist Minister was said to be coming, under whose charge her family had placed her. However, I prolonged the conversation, talking about the opinions of the Baptists, and then to my amazement, I discovered that this poor dying lady had never been baptized at all. "What?" I asked, expressing my sorrow and surprise by my tone and manner; "is it possible, that she should have been permitted to approach so nearly to the close of her existence, and that no provision should have been made for the performance of the holy rite of baptism?"

"The Baptists," said Mr. Brereton, "do not seem to value that ordinance, as we do." "Alas!" I continued "there is so much fluctuation in the principles of almost all the sectaries, that you scarcely know what they are at any particular moment. The distinction of the Baptists from the other sects used to be, not that they omitted baptism, but that they administered it to persons of riper age, and by a complete immersion in water. In this case, it

is needless to argue about the propriety of infant baptism. Poor Mrs. Brereton must be allowed to be of riper age, and fully prepared for the ceremony, both by her knowledge, and by her life and habits. And surely they cannot require a complete immersion, when it is physically impossible, or when death might be the consequence. Do they think it so essential, that the sacrament would be void without it? Or what mode have they adopted for the sick, lest they should die unbaptized? Although it is very certain that a complete immersion was the usual practice, where there was abundance of water for the purpose; yet it is by no means certain that it was considered indispensable. On the contrary, it is scarcely credible that the three thousand persons converted on the day of Pentecost could have been baptized in that manner; and, in the case of a single family, that of Cornelius for example, the expression would naturally lead us to suppose that water was brought into the apartment where the family was assembled. St. Peter seeing the Holy Ghost bestowed upon them, exclaimed eagerly, 'can any man forbid water, that these should not be baptized?' I feel confident, therefore, in my own mind, that these persons were all baptized, by pouring water upon them, and not by dipping them. Undoubtedly, 'to dip,' is the true sense of the expression, 'to baptize;' and such a practice was extremely easy, where there were rivers or lakes, or baths, at hand; and also perfectly safe, in a hot climate, where bathing was in consequence a familiar custom of the people. But baptism must have been administered again and again, where immersion was impossible; and in our cold climate it would in general be positively dangerous. It is indeed a known fact (I know the fact myself), that persons have died in this country in consequence of diseases caught by immersion." Upon the whole, therefore, the present practice amongst ourselves of sprinkling only, is both necessary, and reasonable, and not inconsistent, as a symbol, with the end proposed. Thus, Sir, I have taken some pains to explain the matter to you; because I think it of the utmost importance, that the administration of this holy rite to Mrs. Brereton should not be delayed, and in order to justify you in proposing it to the Baptist Minister, if he should come, or to herself, if he should not; for I am sure you must yourself be anxious, under such afflicting circumstances, to escape the pang, which you might hereafter feel, if she departed hence without having been admitted into the Christian covenant." I studiously abstained from saying any thing about the legality of ministers.

Mr. Brereton, whatever might have been his former lukewarmness, was roused by these arguments; and he thanked me cordially for the great interest which I shewed for his poor wife and himself, and agreed to act according to my advice. I therefore took my leave for the present, and promised to call on the following

day; regretting, however, that a whole day might thus be lost; and not without fears that another opportunity might never occur.

Arriving the next day according to my engagement, I found that Mrs. Brereton was still worse, and that the minister of her sect had not been with her. This seemed to me quite unaccountable; as I had always supposed that the dissenters were particularly diligent in their attentions to the sick; and indeed that one cause of their popularity, above the established Clergy, had been the apparent superior zeal, which they displayed, in communicating with their flocks. However, this Gentleman not having come forward in a time of need, it became now decidedly my duty, as being the lawful Parish Priest, to press more authoritatively the suggestions of yesterday, and to offer myself for their immediate execution.

Mr. Brereton still hesitated. His wife, he said, had fainted again to-day through exhaustion; and was now lying apparently more dead than alive. He had attempted to read to her, but she seemed not to listen; and if he put a question to her, she sometimes returned an incoherent answer. From all which he argued, that nothing could now be done.

I enquired if he had found a convenient opportunity of mentioning my call to her. He replied that he had, and that she desired I would accept her thanks for it; and moreover, that she expressed a wish to receive the Sacrament of the Lord's Supper, upon which she had heard me preach once or twice. With respect to baptism, having gently insinuated my remarks upon it, she made no observation at the time, and has been since incapable, in consequence of a paroxysm of her disorder.

There was undoubtedly some difficulty in my way beyond what appeared; and I began to fear that I should not be able to discover and remove it, so as to be of use to this poor lady, who had deeply engaged my interest. Miss Brereton being present to-day, and entering into the conversation, I renewed all the arguments of yesterday, and having stated, with all the force in my power, the presumptuousness, as it appeared to me, of looking for the Christian salvation without a compliance with the Christian ordinances, and more especially the initiatory one,—I added, that in case of death without baptism, I did not see, how I could legally perform the last sad and solemn rite of burial. My practice had been not to enquire into these matters, but to suppose that every thing had been correctly done. Here, however, the fact of non-baptism was accidentally made known to me, and I seemed to be deprived of all discretionary power.

In answer to this, Mr. Brereton informed me, that it had been already settled by his wife's family, that she should be interred with her ancestors and kindred, in their burying-place, at the Baptist Chapel, in the neighbouring town. I was glad of this, so far

as it released me at once from an unpleasant alarm, and as there appeared to be no hope of the baptism. However, Miss Brereton, having been much struck and affected with what I had said about it, went up to her sister-in-law's chamber, without previously mentioning her intention, and returned after no long absence, with the joyful intelligence that Mrs. Brereton would be most happy to see me to-morrow, to pray with her, and that in the meantime she would reflect upon the other important subject. Upon this I departed, expressing my fervent hope that it might not be too late. The morrow came, and I was punctual to the hour, which they had told me would be most suitable. I was delighted too to hear that my patient, though not better, was prepared to receive me, and even anxious for my arrival. I expected, however, a very affecting scene, and with difficulty stilled the trepidation which had begun: and I told Mr. Brereton, that if I found the baptism possible and advisable, I should perform it at once, on my own responsibility, without any reference to the Bishop of the Diocese, whose permission and directions, required by the Rubric, were utterly in this emergency beyond our power to obtain.

Having now been introduced into the sick chamber, I was obliged to go round the bed, to the further side, to see the poor sufferer. I could readily conceive that it was with great difficulty she found a posture of momentary comparative ease; for I had already heard, that almost every bone had pierced the skin, and that the slightest pressure occasioned a new wound. She was lying with her emaciated body doubled down from the top to the middle of the bed, where the pillows were placed to support her head and back; and her countenance was thus nearly full towards me. Not a tinge of its former bloom remained; it was pale as death, and shrunken. Before I could speak, she was seized with a coughing fit, but it brought no colour into her face. Her husband and her sister, whom I had not seen before, flew to her assistance; and, after a short interval, being reinstated in her position, she became quiet and tranquil. I could perceive the drops of sweat standing thick on her brow. Every eye was upon her, full of anxious concern. At length she raised her own, now collected and composed in her thoughts, although her respiration was short and difficult. Her look betrayed no aberration of intellect, but betokened an entire possession of it, and a superior endowment; as if God had graciously enlarged it in this her terrible extremity.

Her eyes having met mine, I immediately spoke, and said, "I am come, my dear Madam, to pray with you; and I accuse myself for not having been with you much sooner. Indeed, I was entirely ignorant of your sickness, or I should have hastened long ago to offer you the comforts and consolations of our holy religion." Her countenance thanked me, and she moved her lips; but I caught no sounds.

I continued. "To talk must be painful to you; do not distress yourself to attempt it at present. I will read to you a few sentences out of a beautiful exhortation to the sick, which is to be found in our Prayer Book; and immediately I began with the words, "Good sister, it is written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us;" and so I went on to the end of the paragraph, which speaks of our rising again from death with Christ, and dwelling with him in everlasting life.

There is something particularly soothing in this passage; when I have pronounced it with a slow, solemn, and pathetic tone, I have seen an agony of pain hushed into silence and submission. In the present instance, the dying lady seemed to drink in every word, and lay them to her heart. She closed her eyes, and scarcely breathed. Her husband and the rest of her friends were weeping, and trying to conceal their tears; it was unnecessary, she heeded them not; she was absorbed in her own meditations.

After a short pause, I then said, "Let us pray;" and immediately we all knelt down about the bed. She clasped her hands together, without opening her eyes but with tokens of feeling and devotion. I went through the prayer for a sick person, when there appeareth small hope of recovery. In the midst of it I paused once or twice, to collect myself. She raised her eyes to ascertain the cause, and saw that I was sympathizing with her, and almost overcome, and unable to articulate. But the pauses were only for a moment, and at length I finished. She herself, however, continued to pray secretly, as I judged by her still clasped hands, and by the fixedness of her countenance, as if she were looking unto the heavens above. I did not attempt to disturb this sacred silence. At last she turned her eyes on me, as expecting and wishing me to proceed.

I thought it a propitious time for the baptism; and she seemed now, by God's blessing, equal to the fatigues of the ceremony, which I intended to use my discretion in shortening for the occasion. Whilst her attention therefore was yet fully alive, having opened the office for the baptism of persons of riper years, I began, "Hear the words of the Gospel," and I proceeded to the end of the exhortation, leaving out some things, and altering others, so as to make the whole of what I said precisely applicable to the case before me. I then took her hand, and said, "These things, my dear Madam, appear to me very convincing, very authoritative, very consolatory; and to leave us no choice. I think they must appear in the same light to you too. And wonderfully merciful has God been to you, in sparing you to perform this great act of enter-

ing into covenant with him through Jesus Christ. You believe the Scriptures?"

She pressed my hand, and replied audibly, "I do." She was elevated with a sort of supernatural strength, by the singular interest and momentous importance of her situation. I continued, "you repent sincerely of all your errors, and all your sins; omissions and commissions; and you trust for pardon of them solely in the sufferings and merits of Jesus Christ, the only name under heaven given to men whereby we may be saved?" She replied again, as audibly as before, "I do;" and then she added, "God forgive me, and bless me, for Christ's sake." A drop from each eye bespoke her humble piety. Having advanced so far with such unexpected success, I now put the question, "Will you then be baptized in this faith?" Her answer was fervent, that she wished it without delay.

Upon this, in imitation of the great Apostle, St. Peter, whose steps I was following at a humble distance, I exclaimed, "can any one forbid water, that this person should not be baptized, who repents and believes?" Her sister, unbaptized herself, hastened out of the room to procure the water; anxious, no doubt, whatever might have been her own prejudices, to contribute what she could to alleviate the last moments of so near and dear a relation.

Meanwhile I read some of the more essential prayers, and, when the water was brought, the prayer of consecration; and then dipping my fingers into the water, and enquiring her name, I sprinkled her forehead, and baptized her according to the form prescribed by the Author of our faith.

Her head had fallen a little upon the pillow; but when I approached her with the water, she raised it up herself, and turning her whole face towards me, she presented her forehead direct to my hand, and received the sacred symbol, and afterwards the sign of the cross, in a reverential silence, scarcely breathing, and wholly absorbed in the holy rite. The intenseness of the exertion, however, brought on a second coughing fit, from which she was not recovered so easily, or so soon as before. This determined me not to think then of the other sacrament; so I concluded the service, and withdrew, gently pressing her hand, and thanking God aloud for this signal instance of his mercy, in admitting her into the Christian covenant, and in making me the instrument. She followed me with her eyes, which bore witness to her gratitude, but she was unable to speak.

I hurried away, when I had left the chamber, unable also myself to speak to the rest of the family; nor did any subsequent duty of the day erase from my mind a scene of such deep and touching interest.

On the following day I hoped to be able to administer the other sacrament; and that an opportunity might not be lost by the delay

of preparation, I brought with me every thing which was necessary. For this purpose I had a small basket that contained the bread and wine, a napkin, and a plate, without which it would have been impossible for the sick poor to have partaken of the Lord's Supper with the proper decency, or even at all.

The servant at the door told me that her mistress was much worse, and had passed a very restless night. Mr. Brereton himself soon came to me, and confirmed this affecting intelligence. I showed him my basket, and enquired with earnestness, whether, by waiting and watching for an hour or two the fluctuations of her disorder, an interval might not be seized upon sufficiently long to impart to her the inestimable blessing that still remained in store; but I had the mortification to hear from him, that she was not capable of it, either in body, or in mind; nor likely to be so.

"Do not speak thus," I said: "God only knows! But tell me, did she seem to be comforted at all by what we did yesterday? Did she appear to recur to it in her thoughts, or did she mention it in any way?" "Nothing," he answered, "could be more satisfactory. She spoke of her baptism repeatedly in the course of the evening, and it was manifest that it was always uppermost in her thoughts, whilst she had the power of thinking rationally." "Why then," said I, "should we not endeavour by every means to provide for her, in her approaching crisis, the recollection of a second comfort, not unequal perhaps to the first, which may give her an additional strength to endure the pang of separation from this world and from yourself?"

He was affected by this appeal to his feelings; but he did not embrace my offer. "I will leave then," I said, "my basket here; and I most earnestly beg, that you will not scruple to send for me, if you see the chance of a possibility of accomplishing my wish." He attended me to the door, thanking me again and again, but stating his conviction that nothing more could be done. However, I remained at home beyond my usual custom, in the expectation that a message might arrive; and every rap at the door seemed to announce it. But none arrived.

The next morning I walked again to Mrs. Brereton's. The window shutters seemed to be closed, and there was a deep silence and solitude about the house. "Death," I said to myself, "reigns here." However, I rung, and was admitted by a maid-servant, who undeceived me. I asked if I could see any of the family; she went to enquire; and at length Mr. Brereton joined me in the parlour. He was worn out with sorrow, fatigue, and watching; and he gave me a melancholy account of our poor patient. "The sacrament," he said, "was quite out of the question," and he now thought it absolutely dangerous to go into the sick room.

I must confess, I was by no means satisfied; and I expressed a wish to see his sister. Little difficulties, as I should have called

them, had before appeared to *him* to be insuperable; but she had conquered them all at once, by going directly to the sick person herself; and I could scarcely help thinking but that the same might be done now.

She came to me, and I told her candidly, that I expected more encouragement from *her* than I had just received from her brother. However, she was of the same opinion with him. "Her sister-in-law," she said, "appeared this morning not to know her; and with respect to the danger of going into the room, being herself delicate in health, she had been ordered by the medical men to enter it as little as possible. Besides," she continued, "there must, I suppose, be some persons to take the sacrament with her; and whom shall we find for that purpose? Her own relations, you know, Sir, being Baptists, cannot be asked to do it."

"True," I replied eagerly, and with some surprise in my countenance: "but there is the poor lady's husband; there is his cousin; there is *you*."—"Ah! Sir," she said in a moment, and with trepidation; "I could not venture upon such a thing, I am not prepared." "Not prepared, my good lady?" I rejoined, still with a tone of surprise, but mixing gentleness with it, lest I might do mischief; "alas! alas! you have had too good an opportunity for preparation. Your own health, you have just informed me, is delicate, and therefore precarious; but you have besides a terrible lesson before your eyes of the uncertainty of human life, which a kind Providence intends, no doubt, for the instruction of this family."

"Here we have the mistress of it cut down, like a flower, in the bloom of youth and beauty. You have been a daily witness of the grief occasioned by this unexpected blow; and it has not passed over your head, like a summer's cloud, without exciting, I may well presume, many a serious thought, and many a pious resolution, with regard to yourself. Can there be a better preparation than the close view of death itself advancing with rapid strides, as he has done in this house, and laying waste before him youth, and health, and strength? Shall God preach to us with this mighty, terrific voice, and we will not hear?"

As I proceeded in this manner, I assumed naturally a more solemn tone. She was somewhat overpowered by it, but excused herself by saying, that the effect of her sister-in-law's sickness had been very much weakened by the incessant cares of the family, which had devolved upon herself; and that many perplexing and vexatious circumstances had fallen out to disturb and unsettle her thoughts. "However, Sir," she added, "I will get ready in the best manner that I am able, and I will watch diligently for any opportunity that may occur; especially as I know that poor Mr. Breton herself was very desirous of receiving the sacrament."

Upon this I took my leave; begging that she would recollect that nothing must be considered an obstacle with respect to myself; that I had seen every possible scene of affliction and misery amongst the sick, and the dying; and that nothing new, or unexpected, could take place to make me at all indisposed to the performance of my duty. She seemed to understand me, and said, "then I do not despair. You will perhaps hear from me." I did not however hear till the next morning, which was Sunday, when I was desired to pray for Mrs. Brereton in the Church. It was done. She died before the evening service, and was buried according to the original intention, amongst the Baptists.

LAY PREACHING.

From the Gospel Messenger.

The following is part of a Sermon preached at Litchfield, Con. in October last, by the Rev. Mr. Stanton, of the Congregational Church. The discourse, it seems, was delivered at an ordination. The remarks in the following extract will be read with approbation by Churchmen. When we find such sentiments advanced by those who hold opinions very different from ourselves, have we not good reason to adhere with increasing attachment to that ministry which is maintained in our Communion, and which we believe to have been appointed by the divine head of the Church? The truth is, every departure from a divinely constituted ministry has ever been productive of evil; and many of those who commenced their ecclesiastical establishments upon the principle of perfect parity, and that any "good man might be a minister of Jesus Christ," have discovered, and more will discover, the importance of adopting a different maxim.

"Not every good man, who happens to think his endowments sufficient, and that he is moved by an impulse from above, has either a call or a warrant to be a preacher of the gospel. He must pass through the ordeal which the church has established to decide on the qualifications of candidates for Holy Orders. *No man taketh this honor unto himself but he that is called of God as was Aaron.* He must be officially invested as well as spiritually furnished. The impulse to which he is trusting may be all a delusion. He must not, like a thief and a robber, climb up some other way, but must enter in *at the door*. He must be clothed with the priestly garments before he can lawfully wait at the altar. The Levites must carry the ark, as God has most awfully decided by the breach which he made upon Uzzah, who rashly put forth his hand to prevent its jostling. A little attention to the sad history of this presumptuous intruder upon the prerogatives of the priesthood (who, it does not appear, had any evil design against the Levites, but probably thought that he was strengthening their hands and doing God service,) it would seem, were sufficient to fill the conscientious layman with dread when he thinks of assuming the station, and performing the services of a minister of religion;—a station, it is to be recollected, which is vastly more difficult to be occupied under the Christian dispensation, than that which fell to the lot of the sons of Levi under an Economy of outward rites and ceremonies.

"In vindication of the practice of lay-preaching, it is not unfrequently said, that some laymen appear to be as competent to give religious instruction as the regular ministers of Christ. If it be so, which is a position, we are not at present inclined to controvert, let them *enter in at the door*. Let them be made

ministers. But this, it is said, is not practicable in all cases; and shall the church lose the labors of these men, which appear to be signally blessed, merely because they are not officially invested? We answer, most certainly. It is better to lose the labors of these men in the instance supposed, and labors of thousands besides, if their number should happen to be so great, than to go in opposition to the express declarations of heaven. *No man taketh this honor unto himself but he that is called of God as was Aaron*;—and as long as this passage remains an unsuspected portion of Divine Inspiration, we should conceive ourselves bound to maintain that lay-preaching is unlawful, even should an angel from heaven come down to us and declare the reverse.

“Of laymen, who think they may preach, we ask for information—*who hath required this at your hand?* It is our unwavering conviction—and we are conscientious in the expression of it—that no real blessing can eventually result from unauthorized and unscriptural practices. Present appearances of good are often extremely deceptive, and measures, which at one time may seem to be powerful in advancing the cause of truth, in the end may be productive of consequences the most disastrous.

PRAYER

Is that singular duty in which every grace is exercised, every sin opposed, every blessing obtained, the whole soul revived, strengthened, and invigorated for the Christian race. Just in proportion to your prayers, so is your holiness, so is your usefulness. The praying Christian is the strong, the thriving Christian, *strong in the Lord and in the power of his might*. As the naturally weak ivy, which, if it had no support, would only grovel on the earth, by adhering to some neighbouring tree, or building, and entwining itself about it, thus grows and flourishes, and rises higher and higher; and the more the winds blow and the tempests beat against it, the closer it adheres, and the nearer it clings, and the faster its fibres embrace that which supports it, and it remains uninjured: just so the Christian, naturally weak, by prayer connects himself with the Almighty; and the more dangers and difficulties beset him, the more closely they unite him to his God; he reaches towards, and leans upon, and clings to him, and is strengthened with divine strength. High is the privilege of prayer, which turns our very wants to our advantage, leading us by them into a constant intercourse with God, and keeping us in a spiritual and heavenly state of mind.—*Church Register*.

SUMMARY OF ECCLESIASTICAL AND RELIGIOUS INTELLIGENCE

We have received the first Report of the Niagara District Committee in Correspondence with the Quebec Diocesan Committee of the Society for Promoting Christian Knowledge.

We regret that we have room only for the following extract:—

“The Books that have been sent, were charged at the *full cost* prices, in consequence of a new regulation of the Parent Society. It had been a regulation for the formation of District Committees that *one third* of all contributions should be remitted to the Parent Society, to defray the expense of binding, &c. which was consequently deducted from the prices of the books: but as the Society have remitted this *third*, and allowed the District Committees to appro-

private the *whole* of their own funds, the books are now charged at full cost prices to make up the deficiency. They would consequently have been much dearer than the Committee were led to expect last year, had not the Lord Bishop, upon being apprized of the circumstance, with his usual liberality, authorized their being taken at the old rate—thus making himself responsible for the difference, if the Parent Society should not alter their regulations accordingly. By referring to the cost prices, and comparing them with the charges which the Committee have been thus enabled to make, every person may be satisfied of the moderate and advantageous terms upon which the books are offered to subscribers. Since their arrival, a great number have been disposed of; and, considering the short time they have been here, the following statement of the numbers sold is most flattering.

Bibles,	-	-	-	-	24
Testaments,	-	-	-	-	110
Prayer books,	-	-	-	-	234
Bound Books, of various descriptions,	-	-	-	-	192
Unbound do. and Tracts,	-	-	-	-	340

“It is a source of regret to the Committee that, in the present state of their funds, they have not been able to circulate many books *gratis*; which, however, is not of so much importance in the present happy state of this Province, where almost every person who wants a Bible, or Prayer Book, is able to purchase one. At the same time, applications from indigent persons or unhappy prisoners have not been refused; and it is one of the first objects of the Committee to be able to supply the wants of such more generally, and for this purpose they look to their friends and the public for liberal support. In the town of Niagara, as well as in some parts of the District, the support that has been given to this institution is truly gratifying; and it is earnestly hoped, that this support, so much needed to promote the objects of the Society, will become *general* throughout the District.”

YORK, *November 23.*—On Sunday the 18th, the Episcopal Church lately erected at the River Credit, was opened for divine service. The congregation was numerous, amounting to 186 souls. The Reverend Mr. McGrath preached an excellent sermon, and the people retired to their homes, highly gratified at the appointment of such an exemplary and eloquent gentleman to that station.—*Observer.*

WINCHESTER, *Dec. 1.*—We congratulate the friends of primitive Christianity and genuine piety on the confirmation of the appointment of the Rev. Dr. Sumner to the Bishopric of this extensive and important diocese. The learned and amiable Bishop only held, a few years since, the small curacy of Highcere, in this country. May the future period of his life be extended, and ardently devoted to the best and everlasting interests of his fellow-men. We have the most sincere satisfaction in announcing that His Majesty has been graciously pleased to present the Rev. Charles Richards, of Hyde Abbey School, in this city, to the Prebendal Stall in our Cathedral, vacated by the resignation of the Earl of Guilford. We can safely say, without fear of contradiction, that His Majesty could not have selected a more worthy man, in every respect, than the learned and beloved tutor of the late Prime Minister, than whom, whether we regard him as a Christian, a scholar, or a gentleman, a more excellent character does not exist. May he live many years to enjoy his well-merited preferment—*Hampshire Telegraph.*

The Clarendon Papers, which have just appeared, and are so valuable for their historical importance, so curious for the State secrets they discover, and so interesting as a picture of the manners of the day, and of the minds of their

authors (Lords Clarendon and Rochester) disclose a fact, particularly striking, and very remarkable, though never before suspected. It is that the Catholic Association of Modern times is no novelty; and that even the measure of a rent or subscription was then also instituted, to enable them to achieve their purpose with more complete effect.—*N. Y. Albion.*

ORIGINAL POETRY.

To the Editor of the Christian Sentinel.

REV. SIR,

The Stanzas which follow, were composed four or five years ago, and would perhaps have been published at home, for the benefit (if they had produced any), of the *Society for the Conversion of Negro Slaves*, had the degree of leisure enjoyed by their Author permitted his better attention to the subject, and enabled him to finish them off in a manner more satisfying to himself. It is possible that he may still execute such an intention. In the meantime, they are at your service, if you see good to accept them.

There may be some persons, not acquainted with the details of the subject, who may conceive that some of the expressions are too strong. It would be easy to produce facts which would amply warrant the strongest among them, but I would willingly spare the feelings of your readers, till the necessity of such warrant is made to appear.

I am,

Sir,

Your obedient humble Servant,

A LABOURER.

ON THE SLAVE TRADE.

SUGGESTED IMMEDIATELY BY THE ARTICLE ON THAT SUBJECT IN NO. LI.
OF THE QUARTERLY REVIEW.

Look upon the Covenant: for all the earth is full of darkness and cruel habitations.
O let not the simple go away ashamed: but let the poor and needy give praise unto thy name.

Arise, O God, maintain thine own cause—remember how the foolish man blasphemeth thee daily.

Forget not the voice of thine enemies: the presumption of them that hate thee increaseth ever more and more. Psalm lxxiv. v. 21 and seq. (Version of the Common Prayer.)

Is there any CAUSE IN NATURE for these hard hearts?—K. LEAR.

1.

O God! O blessed God

Look down, look down upon this loathsome world:

Where sleeps thy taunted rod?

Why from thy hand is no hot vengeance hurled?

2

What if no second flood

Sweep to their doom the rebel sons of clay?

Must all this cry of blood

Mount up unheard and swell from day to day?

3

—Vain murmuring mortal hold—
 Call down from Heaven no fire to scathe its foci : †
 Strong tho' they be and bold,
 Leave them to him who time and season knows. †

4

We do not murmur, Lord—
 Yet, yet a little while—and thou shalt come
 And with thee thy reward— †
 But who that marks mankind, who can be dumb ?

5

Weep, Afric, weep thy full—
 Tears, hapless land, are all that's left thee now :
 Back thy proud masters pull
 The plighted hand, and again their hallowed vow.

6

Weep then—and break thy heart—
 There is no hope in man—no faith in Kings—
 They see each greedy mart
 Prepare the load which thy worn shoulder wrings :

7

They wink and they permit—
 Their hearts are gross—their eyes with fainess swell †
 And on their thrones they sit
 As if they did no wrong, or knew no hell.

8

They see, from each fair realm,
 Full many a bark her gainful way pursue—
 With Murder at the helm
 And demons' breath to waft th' accursed crew.

9

Will these blasphemers dare,
 Trading in treachery,—drenched in crimes and gore,
 The name of CHRIST to wear
 The GOD who gave the GOSPEL to adore ?

10

Can these———O Heaven above !—
 Can these be MEN ?—be brethren jointly nursed
 In Nature's lap of love ?
 In the broad school of God's creation versed ?

11

Aye—they are men indeed—
 Too like, too like, that fallen, blighted race :—
 Too well the distant breed
 Shews of original taint the living trace.

12

Come here, come ponder here,
 Ye who the light of Heaven to darkness turn,—
 Shrewd sceptic band, to clear
 This mystery of mankind, is your concern.

13

O creature, breathing high
 Immortal thoughts—musing deep things whose hue
 Is borrowed from the sky †—
 Gifted to search the pure, the wise, the true, ¶

14

How art thou fallen and changed !
 Where is thy gloss, thy morning freshness gone ? **

* Luke ix. 54 and seq.

† Acts i, 7.

‡ Heb. x. 37. Rev. xxii. 12.

§ Matth. xiii. 15. Ps. lxiii. 7.

¶ Such thoughts as glitter in the Muses ray
 With orient hues, *unborrowed of the Sun*.—GRAY.

¶¶ Quid verum atque decens curo et rogo et omnis in hoc sum.—HOR.

** How art thou fallen, O Lucifer, son of the Morn'g !—Isaiah xiv. 12.

Where hast thou blindly ranged ?
Why art thou wrath—why is thy visage wan ?*

15

What mean these marks of woe ?
Thou art all foul—thy hands with blood are smeared—
—Oh tell me not—not so
This plant of God its early head upreared.

16

Some bane,—the signs are sure—
Some root of bitterness too near has grown ;
Some poisonous graft impure
Ev'n with the vital sap has mixed it's own.

17

Fierce Want and bleated Pride,
Here moody Hate, and flaunting Folly there, †
Avarice, still gaping wide,
Fraud, Rapine, Lust, deform this image fair.

18

Alas ! and is there none
Can bring this heaven-born wanderer home once more ?
—He looked and saw not one
He saw no help that mortals could implore. ‡

19

He wondered none should spring
Prompt to uphold a world which shook with fear §
When lo ! th' eternal King
Stretched his own arm and brought Salvation near. ¶

20

His fury bore him on
His high-wrought zeal sustained him in the stroke ¶
The cause of men was gone—
Behold what love ** that danger could provoke !

21

O Saviour of mankind
Saviour have mercy on a sinful race !
—Guilt is to mercy blind
And gold has power to kill the seeds of Grace.

22

Yet Heaven's blest balm can stay
The bosom's plague.—the leprous soul refresh :
And God can take away
The heart of stone and give a heart of flesh. ††

23

A greater than our foe,
(The serpent foe in this rank world who lurks,)
A stronger Spirit we know ††
Than in the children of rebellion works. §§

24

Shine out, thou blessed Light.
Full in thy strength, with healing in thy wings : ¶¶
And chase the brood of night
Foul chamberers in the breast, whom darkness brings.

25

Awake ye band that sleep !
Rise from the dead ¶¶¶—for it is sevenfold death

* And the Lord said unto Cain, why art thou wroth and why is thy countenance fallen ?—Gen. iv. 6.

† See Gray's Ode on a distant prospect of Eton College.

‡ And I looked and there was none to help....§ and I wondered that there was none to uphold....¶ Therefore mine own arm brought Salvation unto me....¶¶ and my fury it upheld me.—Isaiah lxiii. 5. The zeal of the Lord of Hosts will perform this.—Isaiah ix. 7.

** 1 John iii. 1.

†† Ezek. xxxvi. 26.

‡‡ 1 John iv. 4.

§§ Ephes. ii. 2.

¶¶ Malachi. iv. 2.

¶¶¶ Ephes. v. 14.

In which ye lie so deep—
It is perdition which ye draw for breath.

26

Hear, hear the voice which calls—
He calls you to himself who conquer'd Sin :
His watchmen on the walls
Of Zion stand and wave the rebels in.

27

Return, ev'n yet return,
Cleanse yet your reeking hands *—restore the right,
From that meek Master learn
Whose yoke is easy, and whose burden light. †

28

O learn to love your kind
And mercy, as you hope for mercy, shew :
Bear that dread day in mind,
The reckoning day above for deeds below.

29

And thou, exalted isle,
Chosen of Heaven, like some clear single star,
In radiance set to smile
And known thro' firmamental space afar,

30

If Kings and Councils high,
First of the nations, to thy voice give ear—
If climes remote and high
Obey thy sceptre, or thy name revere,

31

O mark, where much is given,
This equal law, that men will ask the more : ‡
And know the rule of Heaven
Ev'n as we toil which fructifies our store. §

32

Yes—much is given to thee—
Nor small, they will confess, what thou hast done.
Who in the ample sea
Remain, and who the ends of earth have won. ||

33

Still ope a widening source
Fresh streams of life on thirsty lands to lead :
Still point thy thunder's force
In rightful cause, and bid thy wisdom plead.

34

Still on the echoing deep,
Thine own broad heritage, thy rage unbind
And send it loose, to sweep
The Pirate band away, who sell mankind.

35

It is no frenzied call
The cause of Mercy is no false Crusade—
These trophies in the hall
Of Heaven shall hang when other glories fade.

* James iv. 8. † Matt. xi. 30. ‡ Luke xii. 48. § Matth. xiii. 12.

|| Ps. lxxv. 5. If any objection should be thought to lie to the *inversion* of the pronoun *thou*, in the second line of the 32d Stanza, between the relative *who* and its antecedent *they*, it may be avoided thus,

Nor small what thou hast done, they will confess,
Who in the ample sea
Remain, and who the ends of earth possess.

In the Author's own judgment, however, this alteration would not be an improvement.

TO OUR PATRONS.

We readily admit the validity of the custom which imposes upon the Editors of Public Journals, the task of giving to their readers, a full exposition of the principles by which they propose to govern themselves in the discharge of the duties of their office. We also admit the necessity of a like declaration, on the part of each successive Editor of such Journals as are purely political. But in the conduct of a Paper devoted to the propagation of Christianity, and avowedly setting forth those views of its doctrines and ceremonies which are embraced by a distinct denomination, we apprehend that successive Editors are not called upon for any detailed statement of the principles upon which the Journal is to be continued. We shall therefore content ourselves with the general observation that the CHRISTIAN SENTINEL will continue, during our Reign, to be conducted on the same principles as those which guided our Predecessor—And, as far as we are personally concerned, equal measures of urbanity will be extended to our "Contemporaries," and of impartiality to our Contributors. But we claim all support in our labour, and all forbearance with our imperfections—praying that we may all "work together for good."

TO CORRESPONDENTS.

We have received several Communications which came too late for insertion in the present number. We trust it will not be thought too great a liberty, if we suggest to some of our correspondents to send us a gift: *pro c.* Our table covered with Poetry. "JUVENIS" will agree with us that the subject of the Essay has already occupied so large a portion of the Christian Sentinel, and been so fully and ably discussed, that any further comment would be a supererogation.

TO OUR AGENTS.

The Publisher requests, from each Agent, an accurate list of Subscribers distinguishing those who have paid. And we will be obliged, when they pay money to us, by their sending at the same time, the names of those who have paid such money. This is necessary to the accuracy of our accounts.

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