

The Church.

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Poetry.

OH WALK WITH GOD.

(By the Rev. Arthur Cleaveland Coxe.)
And Enoch walked with God.

Oh walk with God, and thou shalt find
How he can charm thy way,
And lead thee with a quiet mind
Into his perfect day.
His love shall cheer thee like the dew
That bathes the drooping flower,
That leads in every morning new,
Nor fails at evening's hour.

Oh walk with God, and thou shalt smile
Shalt tread the way of tears,
His mercy every ill beguile,
And soften all our fears.
No fire shall harm thee, if alas
Through waters, when thy footsteps pass,
They shall not overtake thee.

Oh walk with God, while thou art here,
With pilgrim steps most pure,
Content to leave the world its mire,
And cling no dwelling here.
A stranger, thou must seek a home,
Beyond the fruitful tide,
And if to Canaan thou would'st come,
Oh who but God can guide!

Oh walk with God, and thou shalt go
Down death's dark vale in light,
And find thy faithful way below,
Hath reached to Zion's height!
Oh walk with God, if thou would'st see
Thy pathway thither tread,
And linger though thy journey be,
'Tis heaven and home at end!

DIocese of Fredericton.

(From "Annals of the Colonial Church," by the Rev. Ernest Hawkins, B.D.)

(CONCLUDED FROM OUR LAST.)

Sir Howard Douglas having, as already stated, by means of official returns, made himself acquainted with the religious destitution of the colony, which could only be remedied by the employment of an adequate number of clergy, took immediate measures for the establishment of a college. By his influence and exertions, a handsome building was erected at Fredericton, and endowed with 6,000 acres of land, and about £2,000 a year. A charter with power to confer degrees was granted; and though the management is vested in a council of members of the Church of England, dissenters are equally admitted to the benefits of education at King's College. The Rev. Edwin Jacob, D.D., Fellow of Corpus Christi College, Oxford, was appointed first Principal; and with a view of encouraging candidates for Holy Orders, the Society for the Propagation of the Gospel endowed six scholarships in the new institution.

The next official report which we have of this archdeaconry is in 1840, when the Bishop again passed through its principal missions. Of St. John's he speaks as "a city rapidly increasing, with a population which already exceeds 30,000; a number greater," he says, "than that of the inhabitants of New York when my father first visited that city." "This comparative view," adds the Bishop, "has been suggested by the circumstance of the settlement at St. John's having been chiefly formed by loyalists from New York, many of whom were my father's parishioners in that fine city, and are the more dear to me on that account."

Again, the Bishop is struck by the progress of improvement, and is induced to notice it as "closely bearing on the interest of religion." He says: "When I first visited New Brunswick, many years ago, the only means of conveyance between the sea-coast and Fredericton, the capital, were supplied by two small vessels, which were frequently delayed for many days by head winds and calms. There are now, daily and nightly, steam vessels from both points."

Although, in a general sketch like this, it is impossible to give a full account of the Bishop's visitation, there can be little doubt that the most minute particulars of each infant settlement will be read with interest by another generation, when many a woodland village, or straggling township, will have become a populous town or a thriving port. The visitation tours of our colonial Bishops will then be referred to as a deeply interesting history of the foundation of the Church in the several British colonies. The present visitation was divided between the winter of 1840 and the autumn of 1841. It was marked, of course, by the usual and edifying duties as those which have been already recorded, and in the course of it also delivered 700 sermons were confirmed. The Bishop and delivered his charge to twenty-one clergymen, and a great number that had ever met in New Brunswick; and several were kept away by various causes. The total number, therefore, officiating in the province at this time, was twenty-eight.

The Bishop of Nova Scotia paid a last visit to this diocese in the autumn of 1843; when he held confirmations at twelve different places on the eastern coast, and consecrated several churches and yards. During this, and the two preceding years, his lordship held in all 102 confirmations, and delivered 2,435 sermons or addresses. In this duty he the Bishop spared any exertion in the discharge of his other duties; but the duties of such a diocese even after the separation of Newfoundland, were more than any one person could perform. As soon, therefore, as the attention of the mother country had been called to the expediency of completing the organization of the church in the colonies, the claim of New Brunswick to have a Bishop of its own was at once advanced, and the necessary endowment fund had been raised. The Rev. John Medley was consecrated Bishop of Fredericton, in the chapel of Lambeth Palace, on Sunday, May the 4th, 1845, and in a fortnight afterwards left England for his diocese.

He was received with the greatest cordiality by all he was installed in the church, now become a cathedral, and after preaching, had the happiness of seeing 150 persons come to the table of the Lord to partake next day of the holy communion with their new Bishop. His plan of the projected cathedral. Much interest was expressed, and liberal subscriptions promised. The first stone was solemnly laid on the 16th of October, by the governor, Sir William Colebrooke, in the presence of the bishop, the judges, many of the members of the legislature, the archdeacon, and clergy; but in consequence of unforeseen difficulties, the works will not be commenced till the spring of the present year, (1847).

Two months after his arrival, the Bishop set forth on his first visitation, in which he confirmed 500 persons; and before the end of the year, he had visited almost every parish. He found some places entirely destitute of the ministrations of the Church, and others insufficiently provided with them. The schools, in several instances, were in a languishing condition. The fact is, that while the population of the colony had been rapidly increasing, the number of the clergy had for some years remained almost stationary. In June, 1845, there were thirty; but the bishop was enabled materially to reinforce their body, by ordaining ten candidates; and six new missions were at

once organized. This, too, was effected without any additional charge upon the Society for the Propagation of the Gospel, by drawing out the resources of the people in support of their own clergy; a principle, rightly deemed essential to the welfare and extension of the Church, wherever it may be planted. Assistance from home will, doubtless, be required in the more thinly populated settlements, for many years to come; but it is to be hoped that the churchmen of New Brunswick, and of every other British colony, will see, that to be secure, their church must, at the earliest moment, be independent; and that its noblest endowment will be found in the affection and self-denial of its members.

As the Journal of the Bishop's second visitation has very recently been published by the Society for the Propagation of the Gospel, all that will be expected in this place, is a brief reference to some of the principal points on which it touches.

The visitation occupied his lordship from the end of June to the beginning of September, 1846. During the course of it, he received the most gratifying attention from the clergy and principal settlers, who conveyed him from station to station, and was frequently indebted to the kindness and hospitality of gentlemen not members of our communion. The roads he found superior, for the most part, to the cross-roads, and some of them equal to the best turn-pikes in England.

The Bishop was much gratified by the happy results which had followed from the labours of a missionary, whom he had the year before ordained, and stationed at Musquash.

This is a district 22 miles in length; and as soon as the Rev. Thomas Robertson was placed in charge of it, the people, appreciating his zeal and activity, speedily commenced and completed a parsonage house, and subscribed liberally towards his maintenance.

They had also taken immediate measures for the erection of two churches, one of which was now nearly ready for consecration. It is worth notice, that this excellent missionary is supported without further aid from England than an allowance of £25 a year.

But the Bishop spent one Sunday in a district far more spiritually destitute than this—the new county of Albert—in which, though a rich and flourishing district, possessing large tracts of what is called intervalle (or low-meadow land) no clergyman of our Church had ever been resident. It was here that the Bishop was so kindly received by a minister of the denomination of Baptists. Immediately on his arrival, notice was circulated that Divine Service would be performed next day, (Sunday) at Hillsborough; and "to the morning," says the Bishop, "though the notice was so short, the whole country was in motion, some on horse-back, some in wagons, many on foot.—Having robed at a cottage hard by, we proceeded to a chapel where 300 people had assembled, scarcely any of whom had ever seen a Bishop, nor had ever heard the Church service. I never had a more attentive auditory. A few very zealous Churchmen were there, who, aided by others, not Churchmen, subscribed £50 towards a missionary; who would not doubt find an opening for his labours, and might do extensive good.

"In the afternoon we just escaped in the rear of a most terrific thunder storm, and I held service again, where I met the sound of our liturgy was heard by the circumstance of the settlement at St. John's having been chiefly formed by loyalists from New York, many of whom were my father's parishioners in that fine city, and are the more dear to me on that account."

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bold, enterprising, independent settlers, who take the lead in a new colony, a spirit of self-reliance, an impatience of authority, all of which are more or less opposed to the influence of religion; and besides, men are commonly too much occupied with their temporal projects, to listen with patience to spiritual counsel.—Moreover, the Church, which in England speaks with all the weight and authority that the Sovereign and the State can lend, has in the colonies to make her voice heard, as best she may, among the noisy and importunate sects who stand on the same level with herself.

In such circumstances, therefore, her progress is a fair measure of her own inherent vigour; and to watch that progress in the several colonies is alike interesting and instructive. In the course of sixty years we have seen the continuous forest of New Brunswick gradually give place to rising townships and cities; and a population of 800 multiplied, by natural causes, and the constant influx of new settlers, to 200,000. We have seen, too, the Church, with but little assistance from the Government, gradually acquiring more strength and consistency. From two or three missions in 1796, the number of the clergy has grown to forty, with a Bishop and Archdeacon at their head.—But more than one half of the parishes are still unsupplied with the ministrations of religion; and the rate of emigration seems likely to flow out more strongly than ever. The number of new settlers, who landed in the colony last year, was 9,765. Instead of relaxing, we ought therefore to increase our exertions. The emigrants who leave our shores are for the most part of the poorer class, and cannot at first provide for their own spiritual necessities. In this respect, they have a right claim on their more fortunate brethren who remain at home; and those who come forward to supply this want may have the satisfaction of feeling, that they are not only imparting spiritual comfort to their distant fellow-countrymen, but are helping to convey the benefits of religious education, and the higher privileges of Christian communion to successive generations of men.

THE PARABLE OF THE GOOD SAMARITAN.

(From "Notes on the Parables" by the Rev. Richard Chenevix Trench, M.A.)

Beautiful as is this parable when taken simply according to the letter, and full of incentives to active mercy and love, bidding us to "put on bowels of mercy," to be kind and tender-hearted, yet how much lovelier still, provoking how much more strongly still to love and good works, when, with most of the Fathers of the Church, with many too of the Reformers, we trace in it a deeper meaning still, and see the work of Christ, of the merciful Son of man himself, portrayed to us here. It has been objected to this interpretation, that it makes the parable to be nothing to the matter immediately in hand. But this is a mistake; for what is that matter? To magnify the law of love, to show who fulfils it and who not. Inasmuch then as Christ himself, he who accounted himself every man's brother, in its largest extent fulfilled it, showed how we ought to love and whom; and inasmuch then as it is his example, or rather faith in his love towards us, which is alone really effectual in causing us to "love one another with a pure heart fervently," he might well propose himself and his act in succouring the perishing humanity, as the everlasting pattern of self-defying and self-forgetting love, and bring it out in strongest contrast with the selfish carelessness and neglect of the present leaders of the church. They had not strengthened the diseased, nor healed the sick, nor bound up the broken, nor sought that which was driven away. (See Ezek. xxxiv. 4.) while he had bound up the broken-hearted, (Mat. ix. 13.) and poured the balm of sweetest consolation into all wounded spirits. Moreover, even the adversaries of this interpretation must themselves acknowledge the facility with which all the circumstances of the parable yield themselves to it; and it certainly affords a strong presumption that a key we have in our hand is the right one, when it fits itself at once to all the wards of the lock, however many and complex. Of course, this deeper interpretation was reserved for the future edification of the Church. The lawyer naturally took the surface; and meant to take the meaning which lay upon the surface; nor will the parable lose its value to us, as showing forth the pity and love of man to his fellow, because it also shadows forth the crowning act of mercy and love shown by the son of man to the entire race.

The traveller then is the personified human Nature, or Adam as he is the representative and head of the race. He has left Jerusalem, the heavenly city, the city of the vision of peace, and is travelling toward Jericho, he is going down toward it, the profane city, the city which was under a curse. (Josh. vi. 26; 1 Kings xvi. 34.) But no sooner has he forsaken the holy city and the presence of his God, and turned his desires toward the world, than he falls under the power of him who is at once a robber and a murderer, (John viii. 44.) and by him and his evil angels is stripped of the robe of his original righteousness; nor this only, but grievously wounded, left full of wounds and almost mortal strokes, every sin a gash from which the life-blood of his soul is copiously flowing. Yet is he at the same time not altogether dead; for as all the cares of the good Samaritan would have been expended in vain upon the poor traveller, had the spark of life been wholly extinct, so a recovery for man would have been impossible, if there had been nothing to recover, no spark of divine life, which by a heavenly breath might again be fanned into flame—no truth which though detained in unrighteousness, might yet be delivered and extricated from it. When the angels fell, as it was by a free self-determining act of their own will, with no solicitation from without, from that moment they were not as one half-dead, but altogether so, and no redemption was possible for them. But man is "half-dead"—he has still a conscience within, and a sense of his guilt, and a longing for the restoration of the lost. His case is desperate as concerns himself and his own power to restore himself, but not desperate, if taken in hand by an almighty and all-merciful Physician.

And who else but such a Divine Physician shall give him back what he has lost, shall heal and bind up the bleeding hurts of his soul? Can the law do it? The Apostle answers, it could not; "if there had been a law which could have given life, verily righteousness should have been by the law." (Gal. iii. 21.) The law was like Elisha's staff, which would be laid on the face of the dead child, but did not return to it the more; (2 Kings iv. 21.) Elisha himself must come ere the child revive. Or as Theophylact here expresses it: "The law came and stood over him where he lay; but then, overcome by the greatness of his wounds, and unable to heal them, departed." Nor could the sacrifices do better; they could not "make comers thereunto perfect," nor "take away sins," nor "purge the conscience." The law whether natural or revealed, could not quicken, neither could the sacrifice truly abolish guilt and reconcile us unto God. The priest and Levite were alike powerless to help; so that in the eloquent words of a scholar of St. Bernard's, "many

The selection of this passage, Gal. 16.—23, for the Epistle on the Sunday (the thirteenth after Trinity), when this parable supplies the Gospel, shows, I think, very clearly, the interpretation which the Church puts upon the parable. The Gospel and the Epistle agree in the same thing, that the law cannot quicken, that righteousness is not by it, but by faith in Christ Jesus.

passed us by, and there was none to save. That great patriarch Abraham, passed us by, for he justified not others, but was himself justified in the faith of one to come. Moses passed us by, for he was not the giver of grace, but of the law, and of that law which leads none to perfection: for righteousness is not by the law.—Aaron passed us by, the priest passed us by, and by those sacrifices which he continually offered, was unable to purge the conscience from dead works to serve the living God. Patriarch and prophet and priest passed us by, helpless both in will and deed; for they themselves also lay wounded in that wounded man.—Only that true Samaritan beholding was moved with compassion, as he is all compassion, and poured oil into the wounds, that is, himself into the hearts, purifying all hearts by faith. Therefore the faith of the Church passes by all, till it reaches him who alone would not pass it by." (Rom viii. 3.)

If it is absolutely needful to give a precise meaning to the oil and the wine, we might say, with Chrysostom, that the wine is the blood of Passion, the oil the anointing of the Holy Spirit. On the binding up of the wounds one might observe that the sacraments are often spoken of in the language of the early Church as the ligaments for the wounds of the soul. It is moreover a common image in the Old Testament for the healing of all spiritual hurts. When we find the Samaritan setting the wounded man on his own bear, and therefore of necessity pacing on foot by his side, we can scarcely help drawing a comparison with him, who though he was rich, yet for our sakes became poor, that through his poverty might be rich,—the Son of man who came not to be ministered unto but to minister—"who his ownself bare our sins in his own body." Neither is it far-fetched to see in the inn the figure of the Church, the place of spiritual refreshment, in which the healing of the soul is ever going forward,—by some called on this last account an hospital,—whither the merciful Son of man brings all those whom he has rescued from the hand of Satan, and in which he cares for them ever more.

THE PUBLICAN.

(From a Sermon by Dr. Waterland.)

The Publican's humility before God and man, though joined with an irregular life, was what gave him the preference in our Lord's esteem: not that he could be justified in a loose course of life, but he was in a nearer way to it than the proud Pharisee; because he turned to repentance and reformation. His faults indeed were great, (extortion perhaps, and other irregularities as are commonly met with in secular men) but nevertheless they were faults of such a kind as did not foreclose all reformation or amendment. While there was humility yet left in him, and a becoming sense of his own sins and infirmities, and of his need of divine mercy, there was good hope of repentance, and some fair advances made towards it. He consisted not so much as to look up towards heaven, conscious of his own vileness; there was modesty; there was remorse and profound reverence for God whom he had offended. He had no claims to make, no services to boast of, at least not before God: but yet he cast not away all hopes of favour, while he smote upon his breast and said, "God be merciful to me a sinner!" Merciful, first, to give him grace to amend his life; and next, to pardon all his offences duly repented of; for so, as I conceive, we may presume to interpret. We cannot well understand this humble and modest ejaculation as so many words of course, such as hardened sinners might at times be willing to throw out; for then our Lord would not have said what he has said in his favour: neither, on the other hand, do I see reason sufficient to persuade us that the Publican had yet changed his sinful course of life; for what great matter were it to say that a reformed Publican is a better man than an unreformed Pharisee, a proud censorious Pharisee. But the truth of the case, and the purport of the parable, appears to be, (as I have before hinted,) that a humble Publican, disposed towards repentance, is, with all his vices, more acceptable to God than a proud censorious Pharisee, with all his strictness, sobriety, and regularity. And the reason of the preference here given is, that the one was penitent in part, or in some degree, and was in a fair way to a thorough change of heart and life; while the other remained altogether impenitent; so far from correcting or amending his life, that he had not so much as a sense of his being a sinner, or of his needing any repentance.

AN INDIAN FAMILY IN THE OREGON TERRITORY.

THE TESTIMONY OF A TRAVELLER TO THE EFFECT OF MISSIONS.

(From the Churchman's Monthly Penny Magazine.)

Any one accustomed to read books of travels, will find frequent references in them to the missionaries who have sent out into foreign lands. These are almost universally in favour of the missionaries. Indeed, in a long course of such reading, the only remarks I have ever met with that have been otherwise, have been all written by men who are evidently loose in their moral feelings as well as in their religious opinions.

To my mind, testimonies of this kind to these devoted men come with much greater force than any other. They may not be more deserving of credit than what we hear concerning them from the avowed friends of missions; but they seem more deserving of it, as coming from impartial, and sometimes reluctant witnesses, men who have no end to answer in the testimony they give, but only relate things as they themselves have seen them. They describe a missionary and his doings just as they describe a river and its windings, or a mountain and its cliffs—caring no more generally for the excellence of the one than for the beauty or magnificence of the other.

I send you for the readers of your Magazine, an extract from a volume of Travels which has just come into my hands. It is written by an American, who appears to have gone into the much-talked-of Oregon territory on a tour of examination for the Government of the United States. He is now in the heart of this territory, at the Rocky Mountains, where the foot of civilized man seldom treads, and where the native Indian is still for the greater part in a state of savage wildness. I must premise that the writer, as his book shews, is by no means a decidedly religious man.

About three o'clock we came into the camp of a middle-aged Skye Indian, who was on his onward march from the buffalo hunt in the mountain valleys. Learning that this Indian was proceeding to Dr. Whitman's Mission establishment, where a considerable number of his tribe had pitched their tents for the approaching winter, I determined to leave the cavalcade and accompany him there. My guide Carbo, therefore, having explained my intentions to my new acquaintance, departed with the remainder of his charge for Ford Wallawalla.

Crickie (in English, "poor crane," was a very kind man. Immediately after the departure of Carbo and company, he turned my worn-out animals loose, and loaded my packs upon his own, gave me a splendid saddle-horse to ride, and intimated by significant gestures that he would go a short distance that afternoon, in order to arrive at the Mission early the next day. I gave my assent, and we were soon on our way.

"Having made about ten miles at sunset, we encamped for the night. I noticed during the drive a

degree of forbearance towards each other in this family of savages, which I had never before observed in that race. When we halted for the night, two boys, Crickie's sons, were left behind. They had been frolicking with their horses, and as the darkness came on lost the trail (the track). It was an awful case, for they exhibited the most affectionate solicitude for them. One of them was but three years old and was washed to the horse he rode; the other only seven years of age—a young pilot in the wilderness at night! But the elder, true to the sagacity of his race, had taken his horse and struck the brook on which we had encamped, within three hundred yards of us. The pride of the parents at this feat, and their ardent attachment to their children were perceptible in the pleasure with which they received them at their evening fire and heard the relation of their childish adventure.

"The weather was so pleasant that no tent was pitched. The willows were bent (beaten down), and buffalo robes (skins) spread over them. Above these were laid other robes, on which my Indian host seated himself, with his wife and children on one side, and myself on the other. A fire burned brightly in front. Water was brought, and our evening ablutions having been performed, the wife presented a dish of meat to her husband, and another to myself. There was a pause. The woman seated herself between her children. The Indian then bowed his head, and prayed to God! A wandering savage in Oregon," the American writer exclaims in admiration, "calling upon Jehovah in the name of Jesus Christ." After the prayer, he gave meat to his children, and passed the dish to his wife. While eating, the frequent repetition, in the most reverent manner, of the words 'Jehovah' and 'Jesus Christ,' led me to suppose they were conversing on religious topics, and thus they passed an hour. Meanwhile, the exceeding weariness consequent on a long day's travel admonished me to seek rest.

"I had slumbered I knew not how long when a strain of music awoke me. I was about rising to ascertain whether the sweet notes of Tallis's Chant which I heard came from these solitudes from earth or from sky, when a full recollection of my situation, and of the religious character of my host, easily solved the rising inquiry, and induced me to observe instead of disturbing. The Indian family were engaged in their devotions. They were singing a hymn in the Nez Percés language. Having finished it they all knelt and bowed their faces on the buffalo robes, and Crickie prayed loud and fervently. Afterwards they sang another hymn, and then retired to rest. This was the first breathing of religious feeling that I had seen since leaving the United States (three months),—a pleasant evidence that the Oregon wilderness was beginning to bear the rose of Sharon on its thousand hills, and that on the barren soil of the Skye heart, were beginning to bud, and blossom, and ripen, the golden fruits of faith in Jehovah, and hope in an after state."

I know not what the feelings of your readers may be after perusing this narrative in its detached form, but if they read it as I did, among many revolting descriptions of ordinary Indian life, they would, I think, be feelings of delight and thankfulness; they would see, as I did, that the Gospel of Jesus Christ is indeed a blessed Gospel, and wonder at the little efforts they make to send it to heathen lands. The writer arrives the next day at the mission station, and gives a very pleasing account of what he saw there. The missionary and his wife, it is clear, are indefatigable in their labours for the good of the savage tribes around them, and happy and thankful among their labours and hardships. With reference to the latter, the author says, speaking of a pleasant meal he took with them, "When the smoking vegetables, the hissing golden bread, the white snow, and the newly-churned milk butter graced the breakfast table, and the happy countenances shone around, I could with difficulty believe myself in a country so far distant from, and so unlike my native land in all its features. But, during this pleasant illusion was dispelled; our steak was of horse-flesh. On such meat this family subsist most of the time. It enables them to exist to do the Indian good, and this satisfies them." Crickie himself, the traveller, on his departure from the station, engages as his future guide, and when the poor fellow eventually falls sick and is left behind, he bears this strong testimony to him,—"He was an honest, honourable man; and I can never think of all his kind acts to me from the time I met him on the plains beyond the Wallawalla Mission, till I left him sick on the bank of the Columbia, without wishing for an opportunity to testify my sense of his moral worth in some way which shall yield him a substantial reward for all he suffered in my service."

MISCELLANEOUS.

THE EYE OF THE SOUL.—Faith is the eye of the soul, and the Holy Spirit's influence is the light by which it sees.—*Rev. Augustus Toplady, B.A.*

THE CHRISTIAN NOT A SELF-PRAISER.—When Matthew Prior was Secretary to King William's ambassador in France, A.D. 1698, he was shown, by the officer of the French King's household, at Versailles, the victories of Louis XIV., painted by LeBrun; and being asked, whether the victories of King William were likewise to be seen in his palace? Prior answered, "No: the monuments of my master's actions are to be seen every where but in his own house."—So the good works of a true believer shine everywhere but in his own esteem.—*The same.*

DEATH.—One of the fathers saith, "that there is but this difference between the death of old men and young men; that old men go to death, and death comes to young men."—*Bacon.*

THE EVIDENCES OF CHRISTIANITY.—A person discovering the proofs of the Christian religion, is like an heir finding the deeds of his estate. Shall he officiously condemn them as counterfeit, or cast them aside without examination?—*Pascal.*

TROUBLES OF THE WICKED.—God doth sometimes permit the wicked to have, but impiety permiteth them not to enjoy, no temporal blessing upon earth.—*Hooper.*

AFFLICTIONS are the medicine of the mind: it is not required in physic that it should please, but heal.—*Bishop Henshaw.*

SUICIDE.—Those men who destroy a healthful constitution of body by intemperance, and an irregular life, do as manifestly kill themselves, as those who hang, or poison, or drown themselves.—*Sherlock.*

TIME.—There is no saying shocks me so much, as that which I hear very often, that a man does not know how to pass his time. It would have been but ill-spoken by Methusalem, in the nine hundred and sixty-ninth year of his life.—*Conley.*

EMPLOYMENT.—Bishop Cumberland, being told by some of his friends that he would wear himself out by intense application, replied in the words of Bacon, "It is better to wear out, than to rust out."

THE WORLD.—There is a remarkable fish, called the torpedo, which, the moment it touches the bait, communicates such a numbness to the fisherman's arm who holds the rod, that he has hardly any command of it. What the torpedo is to the fisher, that the world is to a child of God.—*Rev. Augustus Toplady.*

THE HOLY GHOST.—In that the Holy Ghost is a Spirit, he is an active principle, always doing; and in that he is the Spirit of God, he is a holy principle, and therefore must always be doing good.—*Bishop Beveridge.*

PRAYER.—Nothing so relieves the mind as earnest prayer. The mind is quieted and made up. Doubts and difficulties cease to vanish, and a pleasant calm succeeds.—*Greely.*

Communications.

(For the Church.)

THE HOLY SCRIPTURES AND THE CHURCH.

To "H. C. C."

SIR.—When I first saw your strictures upon my three letters on "The Holy Scriptures and the Church," I hesitated whether to answer them; not out of any disrespect to yourself, on the contrary, I feel bound to acknowledge the courtesy of the style, and your remarks are made; but because I did not wish to excite controversy, but in the hope of being able to set an important practical doctrine plainly before the readers of the Churchman, and indeed, should I be, I do not think, by any measure, in increasing the quiet confidence of those earnest minded members of Christ's mystical body, who are longing for a sure and practical ground of faith, in order that, undisturbed by questions, they may give themselves up to seeking their paternal holiness which is the end of all true religion.

Fearing, however, that silence might be misconstrued as indicating a want of confidence in the truths I have undertaken to defend, I have determined to meet your objections in the briefest manner possible being satisfied that what I require, especially at this day, is not so much controversy, as the plain, earnest, direct teaching of all gospel truth as found in the sacred volume, and set forth by the Catholic Church. Our sacred and divine Master was not content to meet the objections raised against his doctrine; he taught; it was enough that they were fully authorized and sufficiently attested. When an important truth is stated, it is surely the part of earnestness and generous love of the truth as it is in Jesus, not to endeavour to raise objections, but to examine whether it can be fundamentally overturned, and if not, then quietly and thankfully to receive it. Much I fear that a captious will never be a holy eye. How true is the condition still, "according to your faith be it unto you."

But to come directly to your letters in accordance with your effort to interpret my letters in accordance with what you esteem as correct; I fear, however, that from the doctrines you advocate, I cannot avail myself of your kindness. I thought that I had stated my views clearly, and meant of what I wrote, and for which I expect and mean to be held responsible; as I approve neither of non-natural meanings nor latitudinarian interpretations, by whomsoever practised. However I will restate the doctrines which I sought to uphold in the letters in question; and these are: That the Holy Scriptures contain not only all the precepts, principles and promises necessary for practical instruction in holiness, but also whatsoever doctrines are necessary to salvation; but that in order to the clear perception of some of those doctrines, and for the right and profitable use of the Bible, it is necessary that the interpretation of the Church is, in ordinary cases, an altogether requisite. I do not therefore believe such an interpretation to be a merely "human exposition," but guided, as I think I clearly proved in my former letters it must be by the Spirit of God. I am not frightened at what you do I wish to state the use of any, however they may have been abused by a self-indulgent section of the Church, when for the sake of distinctness it seems desirable to do so; I do therefore confess, that I hold the decision of the whole Church Catholic to be "infallible." It is evident, therefore, that the Holy Scriptures contain not only all the precepts, principles and promises necessary for practical instruction in holiness, but also whatsoever doctrines are necessary to salvation; but that in order to the clear perception of some of those doctrines, and for the right and profitable use of the Bible, it is necessary that the interpretation of the Church is, in ordinary cases, an altogether requisite. 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