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Poetry.

(From the Banner of the Cross.) CHRISTIAN SONGS, NO. 1. THE TORRENT OF ARABIA BY REV. JAMES GILBORNE LYONS, L.L.D.

All foaming down its native hills

The torrent of Arabia leaps, When showers have swell'd its fountain rills Far up the blue and airy steeps:— Like some chaf'd steed that spurned the rein, In raging fulness swift and free, It rushes to the fiery plain, Bounding to reach the distant sea. And now those deep cool waters glide ong the green and narrow vale,

Where broad trees arch the crystal tide; And fragrance breathes in every gale: The dusky tent, and flowery slope
Lie mirrord in that wave at first,
And there the timid antelope
Oft stoops to quench her noon-day thirst. But ere the wide and wild expanse

Of Ahkat's burning wild is cross'd, And hush'd in an eternal sleep, It wases unseen, and never brings Ose tribute to the mighty deep. Weak as that torrent's failing wave, Art thou who, pledg'd to heaven and truth, Hast liv'd a false world's meanest slave, Shaming a blest and glorious youth;
Who, vow'd in life's first happiest day
To generous faith and deeds of worth,
Hast fainted on thy heavenward way,

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

(CONTINUED FROM OUR LAST.)

stations, 1,720 persons.* built and new missions opened.

he travelled 800 miles and confirmed at seven differ- gation assembles in another place. ent places.† He mentions among the difficulties of

and the striking change which a few years make in the ears, we again find the Bishop engaged in a toilsome ourney through this portion of his diocese. The colony had made much progress, of which the settlement of Stanley may be quoted as an instance. The first treenad been cut down in August 1834; and now j. August, 1835, 150 acres had been cleared, and the greater part of it was under crop. The Bishop was welcomed to this "Church in the wilderness" with torches and bonfires; and a congregation of sixty persons gathered themselves into a wooden shed for Divine service. "Here," says the Bishop, "I preached the first sermon that was delivered on this spot, and endeavoured to adapt it to the occasion, and to the place where, only a few months before, the untamed

beasts of the forest were the only occupants.";

Again, speaking of the journey from Gage-Town to Marks: "In a former visit to this part of New Brunswick, in 1830, there was only a blind path scarcely fit
for a horse to travel, and several of my party lost their
way: now we could drive in the light wagons of
the country." But the next day's journey presents a contrast such as is only to be met with in countries but
partially reclaimed from a wild state.

After a ride of
sighteen miles through the forest, the
party reached Greenwich, drenched with the heavy
raig that had fallen, and, service over, set off to the
bouse of Court of a country of the forest of the
bouse of Court of a countries but
bouse of Court of a countrie with this part of New Brunswick, in 1830, there was only a blind path scarcely fit
the illustration of Checkley's future career; showing
the illustration of Checkley's future care; showing the fores he was, at the instigation of New
England informers, absolutely seized as a traitor by
the file illustration of Checkley's future care on until our waggon, entangled with the stumps of would condemn his pretensions to orthodoxy. last, however, the guide discovered the house which two children, John and Rebecca. they were seeking, and at which they were "received with bones, and to win our sympathy for those who undergo In other respects, the visitation of a colonial of a diocese at home. The consecration of churches, is marked by the same course of offices as that the confirmation of the young, the setting in order things that are wanting; these are common to the oftend the first planting of a church, and the watching "Every toil," he says, "was lightened by a well encouraged hope that, through the blessing of God, this and improvement." . . . "The missionaries, some with greater success perhaps than others, are labouring faithfully through many difficulties, under which they are supported by a confiding trust in Him, whose they are and whom they serve. They are exemplary in their life and conversation, not slothful in business, but fervent in spirit while thus serving the Lord. In all my communications with them, which have been constant and intimate, I have found them respectful and affectionate; and it has been a delightful task to share their labours and their prayers." §

Port of the clergy, or the general designs of the Church. The missionaries were mainly supported by the Society

hists for the supply of many things which were requi-

ing that the time had fully arrived when some independent exertions should be made, suggested the formation of a Church Society for each archdeaconry, ish, and pronounced him guilty, if publishing in design and a disturber of the public contend for the faith once delivered to the saints.—

He was sent to Providence, in Rhode Island, no doubt to remove him to remov

by the two great Church Societies in England. This recommendation of the Bishop was immediately ment. The mountains of Arabia contain numerous springs, which, fed by the yearly rains, send streams of water through the valleys that descend towards the low country. Most of them, however, are lost in the sand as soon as they enter the plain. It may be well to add, that an Arabian tent is in general black, and that Ahkaf is the name of an following days, under the presidency of Archdeacon following days, under the presidency of Archdeacon Coster, resolutions for the establishment of a Church Society for the archdeaconry were adopted, and a draft of its constitution agreed to. The objects to be aimed of publishing and selling a false and scandalous libel. utmost verge of man's longest ordinary life. It ought conducted on the principles of the Church of England, catechists—The supply of religious books and tracts ing committed until this sentence be performed. -and lastly, Grants for the building and enlarging of

at this time. The twenty-eight dergymen reside in the twenty-eight one; so that there are fifty-seven parishes out of is what he gives, and as he gives it. In 1826, the present Bishop of Nova Scotia made eighty—more than two-thirds of the whole number his primary visitation of the province; in the course without a resident clergyman. I do not say that lie worship, make use of the Creeds? of which he ordained two deacons and one priest, consecrated 19 churches, and confirmed, at 24 different well known that most of your clergy have two or more If it is unnecessary to record the progress of the vi. 12.) These throng the way to life, and cast down their public worship, make use of the Lord's Prayer? several missions, little varying as they do from year to performance of their duty. And surely, my brethren, year, it would be unbecoming to trace lower down it will be allowed by all to be creditable to the little word, in the Bible. the conduct and proceedings of the clergy, many of band of clergymen that now exists, that, of the fortywhom are still living. It may be enough to say, that three churches I have mentioned, there are, I believe, gradually, as population increased, new churches were but two which are not regularly served; one of them because the mission to which it belongs is vacant, and In 1832, the Bishop made a rapid visitation of the the other, because it has been so shattered by a temeastern and northern shores, in the course of which pest as to be unfit for use at present, and the congre-

"However, there are forty-four parishes in this the tour, that in passing from Chatham to Baie de archdeaconry without a church, and fifty-seven without Vents, he and his party had to travel along a road a resident clergyman; and we all know that parishes almost impassable, and to swim their horses over two in this province are of no trifling extent. All must confess that this is a most deplorable deficiency. The We cannot fail to be reminded, by these Episcopal want of churches indeed is not so much to be regretted, visitations, of the important offices of the church while we have not clergymen to put in charge of them. which are of necessity omitted, and the vast influence | Experience clearly shows that churches quickly spring for good in stimulating exertion, calling for liberality, up wherever there is a fair prospect of their being Onciling differences, and the like, which is lost served. Ten of the forty-three churches, with acwhere the church is left without its legitimate head. commodations for 14,000 persons, have been built Another thing which is interesting to remark even since I first entered upon my office among you—that now, and will be still more interesting to reflect upon is, within about six years; and nearly an equal numhereafter, is the rapid growth of colonial communities, ber are now more or less advanced towards comple-

JOHN CHECKLEY.

(From Updike's History of the Narragansett Church.)

sent him to England. He finished his studies at the tion on the matter. University of Oxford, and then set out upon a course Checkley was not seeking much, either in the way Coote's Hill, since called Petersville, the Bishop remarks. (The work of death marks. (The work of death does not appear so near. The work of death does not appear so near. It is going an and that youth does not present the instigation of New is going an and that youth does not present the instigation of New is going an and that youth does not present the first had attrived at this exalted climarks: "In a former visit to this part of New Brunswick in least of New Brunsthe illustration of Checkley's future career; showing there a night before he was, at the instigation of New Brunsthe illustration of Checkley's future career; showing there a night before he was, at the instigation of New Brunsthe illustration of Checkley's future career; showing the increase of the instigation of New Brunsthe illustration of Checkley's future career; showing the increase of the instigation of New Brunsthe illustration of Checkley's future career; showing the increase of the instigation of New Brunsthe illustration of Checkley's future career; showing the instignation of the ins rain that had fallen, and, service over, set off to the course exposed him to that censure; for a Puritan American parish.

portion of the Gospel vineyard is in a state of progress and improved the Gospel vineyard is in a state of progress. The force of that objection. If you did, you would pray there are with its honey; what farewell succeeds its of the control of the Gospel vineyard is in a state of progress. The anxious desire to serve God in the control of the Gospel vineyard is in a state of progress. The anxious desire to serve God in the control of the Gospel vineyard is in a state of progress. The anxious desire to serve God in the control of the Gospel vineyard is in a state of progress. The anxious desire to serve God in the control of the Gospel vineyard is in a state of progress. The anxious desire to serve God in the control of the Gospel vineyard is in a state of progress. The anxious desire to serve God in the control of the c

that matter more presently. Hitherto, the province had done little for the suphe, in the same year (1723), republished Leslie's fahe, in the same year (1723), republished Leslie's for the Propagation of the Gospel; and no measures had been taken for the Propagation of the Gospel; and no measures in Puritanical logic, was adding insult to injury; and been taken for the Gospel; and no measures in Puritanical logic, was adding insult to injury; and to kill any ordinary subject of his years in twelve are saved, he must save you, and he will be enquired had been taken for eliciting the resources of the colohists for the superior for the consent of Bishop of by you, to do this thing for you.

And no measures in Puritanical logic, was adding insult to injury; and to kill any ordinary subject of his years in twelve are saved, he must save you, and he will be enquired of by you, to do this thing for you. And oh! if you Report for 1827, p. 100.

† Report for 1833, p. 74.

† Report for 1836, p. 70.

† Report for 1836, p. 81.

† Report for 1836, p. 81.

"Suffolk, ss. At a court of Assize, &c. Nov. 27, 1724.

The Court, having maturely advised | called him home. Checkley, on this special verdict, are of opinion

SAMUEL TYLER, Clerk. Att'd mittee was appointed for each parish or mission. Such mere utterance of his opinions about religion. And, ever so much as strive to do honour to his name.—

Question.—Why don't the Dissenters, in their pub-Answer .- Why? Because they are not set down

word for word, in the Bible. Question .- Well; but why don't the Dissenters in Answer.—Oh! Because that is set down word for

Note. - They're so perverse and opposite, As if they worshipped God for spite.

He obtained secret information of the anti-Episcopal conclave which was to assemble at Boston in 1724-5, to discuss the rationale of the Divine Administration respecting New England; and by means of his letters, with those of Dr. Cutler's, the council was not so ived on to annoy the poor Puritans a second time. - | in words similar to these:

could secular motives induce a man, almost half a finite inability to pay that debt, and then say if you Now this was all very beautiful, and I no doubt century old, and who had spent his life prehably in ought not to pray for a discharge. Consider that you thought so, for Lecationed my musings of benevo-literary leisure—who had time enough and means are not only a debtor, bankrupt and in prison, but a lence:

easily found by a stranger in the day. We struggled lessly as a Romanist, under similar circumstances, their hopes upon a solitary effort. Besides their can you presume on his goodness without so much as thoughts, and on my neighbour's deeds. I had stood their hopes upon a solitary effort. Besides their can you presume on his goodness without so much as thoughts, and on my neighbour's deeds. I had stood asking the contract their hopes upon a solitary effort. Besides their can you presume on his goodness without so much as thoughts, and on my neighbour's deeds. I had stood asking the contract the I mounted a saddle-horse which we had with us, and followed what I supposed to be a road through and in consequence an enemy to the British throne—the House of Hanover. To must favour your plans or they will fail? And these imagination.

These would hind followed what I supposed to be a road through the woods but it is and provoked an answer. About this time he marand provoked an answer. About this time he marawaken the Bishop's prejudices against him as a peace are but common obligations. These would bind awaken the Bishop's prejudices against him as a peace are but common obligations. woods, but in vain; and we made up our determination to the picket of the Rev. Dr. Miller, Episcopal mistion to the picket of the Rev. Dr. Miller, Episcopal mistion to the picket of the Rev. Dr. Miller, Episcopal mistion to the picket of the Rev. Dr. Miller, Episcopal mistion to the picket of the Rev. Dr. Miller, Episcopal mistion to the picket of the Rev. Dr. Miller, Episcopal mistion to the picket of the Rev. Dr. Miller, Episcopal mistion to the picket of the Rev. Dr. Miller, Episcopal mistion to the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the picket of the Rev. Dr. Miller, Episcopal misthough the Properties of the Rev. Dr. Miller, Episcopal misthough the Properties of the Rev. Dr. Miller, Episcopal misthough the Properties of the Rev. Dr. Miller, Episcopal misthough the Properties of the Rev. Dr. Miller, Episcopal misthough the Properties of the Rev. Dr. Miller, Episcopal misthough the Properties of the Rev. Dr. Miller, Episcopal misthough the Properties of the Rev. Dr. Miller, Episcopal misthough the Properties of the Rev. Dr. Miller, Episcopal misthough the Properties of the Rev. Dr. Miller, Episcopal misthough the Pr tion to remain where we were for the night." At sionary at Braintree, now Quincy, by whom he had last howevered the house which enemy to all other denominations but his own—to a God, and denies everything else, ought to pray. with a most kindly welcome." Scenes such as these known. Probably he pursued a life of literary leisure.

What Checkley's employments now were is not awaken the Bishop's prejudices against limit as an instance of the book will have a certain fulfillment. You know that serve to increase upon us the reality of a Bishop's la-bone, and to serve to increase upon us the reality of a Bishop's la-tion: very true this last, when we remember they had book will have a certain fulfilment. You know that devoted to the best interests of the church, and continually on the alert to promote them

He published, in 1723, a pamphlet which is deserving of careful reflection; for it was the forerunner of signed this letter, was a man who complained, down

Should the king come to the door of your cell, where the controversy upon Episcopacy on this continent. Its to his very grave, of somewhat similar treatment re- you were waiting for the day of death to come, and face of a Bishop everywhere: and if in a new country, they are all down on your knees, and confess with penitence they are attention of the order and government they are attention of the order and government they are attention of the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the hands of Cotton Mather than the order and government ceived by himself from the orde they are attended with vastly increased labour, there showing—1. What sacred offices were instituted by man was now the object of his vengeance; and as it showing—1. What sacred offices were instituted by man was now the object of his vengeance; and as it showing—1. What sacred offices were instituted by man was now the object of his vengeance; and as it plead with him for mercy, would you plead? If he

site, both for the purposes of public worship, and serious demonstration. Accordingly, intimidation Well, armed with his sacred credentials, John site, both for the purposes of public worship, and religious education. The Bishop, therefore, consider- was attempted by the penalties of law. Checkley at last stood upon his natal soil prepared to pendent exertions should be made, suggested the formation of a Church Society for each archdeaconry, which should embrace the various objects contemplated which should embrace the various objects of the various objects o decided it such, and pronounced the following judg- voted head some good stout thunderclaps. And and it shall be opened unto you. For every one that there he ministered at intervals at Warwick and Attleborough, for 14 years; till, in 1753, in the seventythird year of his ardent life, God gave him respite, and

It is much to be desired that we had some au-Dom. Reg. that the said John Checkley is guilty thentic memorials of a ministry begun at almost the of its constitution agreed to. The objects to be affiled at were:—Missionary visits to neglected places—The at were included by the Court, that the said to have been a curious and exciting thing to hear one not more blessed than it is arduous. And that for establishment of divinity scholarships at King's College, Fredericton—Aid to Sunday and day schools lege, Fredericton—Aid to S hundred pounds, with two sureties in the sum of fifty half his life, perhaps, to be permitted to be a priest incorruption." (1 Cor. xv. 50.) There must pass conducted on the principles of the Charlet of Edgrand, and also pay costs of prosecution; stand- in any parish, however humble, and amid perils al- on each a deep and searching change. And this most as thick and dangerous as an apostle's, and who change, though it be wrought in us of God, is wrought at length clambered up to a deacon's "good degree," Such was the amiable decree of the laws of freedom, with the marks of sixty winters on his head. But althe furtherance of which the society was instituted; and within the purlieus of Faneuil Hall, "the cradle most a century has piled its dust upon a Checkley's gle. The most watchful feels as one that strives and with a view to raise the necessary funds, a com-

some eighteen or twenty summers was lying on a dying bed. He had lived in the midst of the means of grace, have to win our way to life. "We wrestle not with have to win our way to life. "We wrestle not with rebukes which the Bible contains, addressed through the prophet to the priests for their unfaithfulness. It begins flesh and blood"—for them we might endure it, behad beet taught the nature and the duties of religion- flesh and blood"-for then we might endure it, behad beet taught the nature and the duties of rengion—
had been externally moral in his deportment—but had
never prayed. He had been taught that he was a sinnever prayed. He had been taught that he was a sinface,—"but we wrestle against principalities, against
face,—"but we wrestle against principalities, against
to give glory unto my name, saith the Lord of Hosts,
Then they are rehe was under the curse of the law of God, and exposed to everlasting destruction from the presence of the vi. 12.) These throng the way to life and exposed to everlasting destruction from the presence of the vi. 12.) Lord; but he had never asked God to deliver him the unwary, and overbear the wavering soul, and mar from the danger of hell and prepare him for the en- the beginnings of repentance: therefore are they who joymen! of heaven.

I was distressed beyond measure. It appeared in-Checkley, doubtless, paid his fine for rendering the credible, but I had no reason to doubt the sincerity of ting a service, entered into his recognizances, and the dying youth. Taking his hand, I addressed him

this affair may be found in Dr. Coit's book on Puri- that would ruin the universe—did you never pray for set down my ruminations: this affair may be found in Dr. Coit's book on Puritanism, note 103, pp. 503-505.

In 1727, Checkley, now at the advanced age of forty-seven, determined to go to England, that he might devote the residue of his life to the services of the church of his love, in his native land, in functions of the most sacred character. Why, at such a very unusual age, he should take that step, we are not particularly informed. His enemies said he had learning enough, but was altogether destitute of piety. Piety!

The twould ruin the universe—did you never pray for mercy? Brought up in the enjoyment of the Gospel, and often told of that Saviour who died for just such sinners as you are, did you never go to that Redeemer, and in the dust, at the foot of the cross, acknowledge your vileness, and sue for an interest in his pardoning and atoning blood? Look I beseech you, at the sacrifice God has made for you. Look at the sins which have separated between you and God. Consider the canopy of heaven! Oh! that I could for once in my life make every eye sparkle, every pulse throb, and every heart beat with delight! Had I the power, the poor should be made rich, the rich more affluent than they are, and the one and the other have heavenly hopes added to their earthly enjoyence on the last quoted passage, was also a civil dispute, and they shall judge it do some kindly deed to every man, woman and child under the canopy of heaven! Oh! that I could for once in my life make every pulse throb, and every heart beat with delight! Had I the power, the poor should be made rich, the rich more affluent than they are, and the one and the other have heavenly hopes added to their earthly enjoyence. The content of the canopy of heaven! Oh! that I could for once in my life make every pulse throb, and every heart beat with delight! Had I the power, the poor should be made rich, the rich more affluent than they are, and the one and the other have heavenly hopes added to their earthly enjoyence. The content of the canopy of heaven! Oh! that I could for o enough, but was altogether destitute of piety. Piety! infinite debt which you owe your Maker, and your in- ments!" pray. Pray, and perhaps you may be saved."

house of Capt. Coffin. "The night," he says, "was dark, and we lost our way, which would not have been easily found by a street of the day. We street a lost of the day we house of Capt. Coffin. The night," he says, "was dark, and we lost our way, which would not have been easily found by a street of the poor birds.

The project was plainly somewhat desperate, and hands of an angry God who holds you in being, and or rather presumes to differ from himself, just as reckfalled. But his enemies were too shrewd to rest of Satan and the wickedness or weakness of men.

You say that "St. Paul also edided the rest of interpretation."

You say that "St. Paul also edided the rest of interpretation."

Without prayer, when you know that you are in the door, and scattered a liberal nanding of the benefit of the poor birds.

With His Church, in such a manner that the truth will hands of an angry God who holds you in being, and or rather presumes to differ from himself, just as reckfalled.

We started a liberal nanding of the benefit of the poor birds.

With His Church, in such a manner that the truth will hands of an angry God who holds you in being, and or rather presumes to differ from himself, just as reckfalled.

But his enemies were too shrewd to rest of Satan and the wickedness or weakness of men.

You say that "St. Paul also edided the poor birds.

You say that "St. Paul also edided the poor birds.

The project was plainly somewhat desperate, and salways be preserved within it, despite the machinations of always be preserved. With shame and confusions of satan and the wickedness or weakness of men.

You say that "St. Paul also edided the poor birds."

You say that "St. Paul also edided the poor birds."

You say that "St. Paul also edided the poor birds."

more miserable evasion of duty than the plea which many put in that they cannot save themselves, and therefore it is of no use to try. You do not feel the force of that objection. If you did, you would pray. Were you in captivity, dependent utterly on the will of your master for life and death, you would put all your hope of escape in prayer. You would fall down before him whose chains were on you, and plead with earnestness and tears that he would have compassion, the values. Praise for pensiveness, thanks for admitted; and on the other hand, surely people may read the Bible and profit by its teaching, and may compare the Word of God with the word of the Church, without necessarily becoming infidels and schismatics.

But to return to your references—(2d Timothy ii. 2.)—
When the word of the Church, without necessarily becoming infidels and schismatics.

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But to return to your references—(2d Timothy ii. 2.)—
When the word of the Church, without necessarily becoming infidels and schismatics.

But to return to your references—(2d Timothy ii. 2.)—
When the word dent of Yale College, conformed to the Church of ther than a Reverend, with the stately income of fifty many put in that they cannot save themselves, and ces, brought him and Checkley into close contact, and the Gospel of his Son slept not in the breast of this Were you in captivity, dependent utterly on the will insured their union and action in reference to the unfortunate Churchman, who had not a nook or cor- of your master for life and death, you would put all great contemplated synod of the Puritans, which was ner there for true piety to nestle in! In the year your hope of escape in prayer. You would fall down to sit in 1724-5; ostensibly in respect to "the judg- 1739, the Bishop of Exeter, Stephen Weston, a before him whose chains were on you, and plead with ment of heaven," as Cotton Mather represented, but friend of Bishop Sherlock's, was found willing to hear earnestness and tears that he would have compassion, really in respect to the greatest of judgments, in a this impracticable man, begging, at the age of fifty- and let you go. And the more sensible you were of Puritan's view, which the king talked of inflicting upon nine, to be allowed to minister in one of the hardest the impossibility of deliverance, except through the America, viz., the sending a Bishop over. But of spheres to which a churchman was ever doomed, and mercy of your master, the stronger would be your supfor enough—so far as the income of his post was con- plications, and the more abundant your tears. And Checkley continued his zeal for Episcopacy without cerned—to keep body and soul possibly in each if you felt your dependence on God for deliverance abatement. Not content with his "modest proof," others neighbourhood. Bishop Weston actually or- from hell, you would go down on your knees, and beg

mous short and easy method with the Deists, to which tory of the Christian Church, who was ever admitted Now God has constituted an inseparable connexion as the times were getting omnously dark—the President of Yale College become an apostate, and an actual live hishon about to be intruded upon the integral of the Christian of by you, and he will be enquired asked a Christian, "Where is God?" The Christian of by you, to do this thing for you. And oh! if you asked a Christian, "Where is God?" The Christian of by you, to do this thing for you. tual live bishop about to be intruded upon the inheri- Gibson; for he was then alive, and in fact did not die never prayed, pray now. If you have, pray more. — answered, "Let me first ask of you, Where he is not?" Cry mightily unto God. Besiege his throne.

" Perhaps he will admit your plea, Perhaps will hear your prayer.

SALVATION A DIFFICULT WORK. (From a Sermon by Archdeacon Manning.)

To all mankind, as fallen men, the way of life is the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. xv. 50.) There must pass on each a deep and searching change. And this change, though it be wrought in us of God, is wrought through our striving. It is no easy task to gird up the energies of our moral nature to a perpetual struggle. The most watchful feels as one that strives against the half-conscious drowsiness of an oppressive poison; the purest, as he that leaves upon driven snow struct them in the truths of their religion, —a duty about the furtherance of which the society was minited ease appointed the street in a direct was appointed for each parishor mission. Such was the first systematic attempt made in a British society for the more full and efficient support of its own the civil head to the Current with the clergy, under the laby in narry full and efficient support of its own the civil head of the Current with the clergy, under the laby in narry full and efficient support of its own mitted exertions were required, may be gathered from the following extract from a sermon, preached in the following extract from the world; the mass and almost comic inconsistency with which he had been treated, added to it the following extract from the world which there are eightly parishes in New Brunswick; and our Ecclesiastical establishment consists of twenty-eight clergymen, and forty-three churches or chaptels.

There are eightly parishes in New Brunswick; and one church; so that there are eightly parishes in New Brunswick; and one church; so that there are eightly parishes and almost comic inconsistency with which he had been treated, this short record is all, perhaps, which will be more data than a she that leaves upon drive most above the definition, as one to the college of the same, who was the civil head to the Currint may be gathered from the world; which the closely of a faith he united exertions were required, may be gathered from the world. The exercise of the part and the Current may are the children of the company of the college of a faith he will be a short from the world which there is no doubt, but the definition of a faith he client of the client of the client of the course of the college of the client of the cli poison; the purest, as he that leaves upon driven snow find eternal life but few.

> THE FIT OF ABSTRACTION. (From " Thoughts for the Thoughtful," by Old Humphrey.)

enough, to take a journey over Europe, and bring criminal condemned already, and awaiting the day of "How delightful it would be to comfort the afflicted, place does it appear to mean disputed interpretations of home curiosities which would have been thought suf- execution to arrive. Another has undertaken to dis- to raise the fallen, to liberate the captive, to heal the home curiosities which would have been thought sufficient for the revenue of a lordling—could secular motives induce such a man to assume a religious office, the has consented to suffer the penalty of the law in scatter abroad, wide as the world, the elements of Moses' seat: all therefore, whatsoever they bid you ob-

ne might receive as a missionary from the Society for his clemency to you only on condition that you will finer than the former; and most likely, at the moment, He was born in the city of Boston, in 1680, of English parentage. His parents must have been in easy circumstances, for after giving him the best advantages.

The frail thread of life bell.

The frail thread of life bell. circumstances, for after giving him the best advantages consideration; but a mind imbued with a particle soon break them. The frail thread of life holds you had drawn. But not yet was the fountain of my good ing from the Word of God, and according to that Word. in Boston, under the celebrated Ezekiel Cheever, they of Christian generosity will put a different construction out of a burning hell. You must perish unless you intentions dry, or the treasure-house of my munifi-

University of Oxford, and then set out upon a course of travels on the continent. He went over the greatest part of Europe, and "collected some valuable curiosities, such as paintings, manuscripts, &c. (Elliot's of travels on the continent. He went over the greatest part of Europe, and the insensibility with which they had taken away the key of knowledge, and had pervented the law of Moses concerning divorces, and the

complaint of him as a traitor, two of the Puritan min- asking him to keep you while you cannot keep your- stock still, idly dreaming on imaginary kindness, while trees, and nearly buried in mud was immoveable. At last however, after a long struggle, by the assistance of the guide it was dissengaged, but not till the horse had been thrown down several times. It was now several times at traitor, two of the Turtian into severy self? Can you wake in the Bishop of he had really performed three acts of unobtrusive chaits is tern indited a letter against him to keep you while you cannot keep you. Self? Can you wake in the morning, and begin the had really performed three acts of unobtrusive chaits is tern indited a letter against him to keep you while you shall they beneve the says in Romans x. 14, How shall t had been thrown down several times. It was now so in 1715; for during that year he published a tract cal prejudices, they denounced him as a Non-juror, your shield? Can you pursue the world and never an ideal pound, and a cup of cold water given with him they was now so in 1715; for during that year he published a tract cal prejudices, they denounced him as a Non-juror, your shield? Can you pursue the world and never ask his cit in whose hand are all your ways—who kindness is better than rivers of oil flowing only in the dark that we could not venture to move the carriage. It was now so in 1715; for during that year he published a tract cal prejudices, they denoted the house then on ask his aid in whose hand are all your ways—who land in consequence an enemy to the house then on ask his aid in whose hand are all your ways—who land in consequence an enemy to the house then on ask his aid in whose hand are all your ways—who land in consequence an enemy to the house then on ask his aid in whose hand are all your ways—who land in consequence and in consequence

OUR STEDFASTNESS AND SAFETY .- If we would

be safe, Christ must be our sanctuary .- Mason's Re-RESOLUTION .- Do but think that all things yield

PRIVILEGES NEGLECTED .- In hell, it may be, the

by the waters. Praise for pensiveness, thanks for reason to believe faithful, and able; and yet men once tears, and blessing God over the floods of affliction, make the most melodious music in the ear of heaven.

Fuller

deceived them, and mislead the minds of their people with superstition and false doctrine. You seem to think that

-Rev. Augustus Toplady.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

(For The Church.) THE SCRIPTURES AND THE CHURCH. LETTER III.

To "A Catholic." SIR,—In support of your position you refer lastly to the Scriptures. But here, also, I must protest against the irregularity of your adducing the Scriptures at all, when the question is, whether the Church is their infallible interpreter. This should be proved independently of the Scriptures; for it is surely unfair to rest a claim of in-

minded of the holiness of their forefather Levi, "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips" (this is the verse you quote) "should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts. But ye are departed out of the way;" (you have not quoted this,) "ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts. Therefore have I also made you contemptible, and base before all the people, according as ye have not kept my ways,

with those of Dr. Cutler's, the council was not so much as permitted to assemble. Some account of this affair may be found in Dr. Coit's book on Puri-

in the last quoted passage, was also a civil dispute, and not a question of doctrine. Indeed the word is used in no other than the former sense in Deutoronomy; in some

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John Checkley—a name of high repute in the ear acter of the Scribes and Pharisees with their privat But did not our Lord, besides condemning their personal depravity, also declare that they had bound beavy bur With such words I urged the duty of prayer on this "Had I the power and the opportunity to bless shoulders,—that they were blind guides, teaching men

duties of filial love?

Matthew xxviii. 19, is a command to the Apostles to

(the Church's certainty or infallibility of interpretation) "where he says in Romans x. 14, How shall they believe an ideal pound, and a cup of cold water given with kindness is better than rivers of oil flowing only in the imagination.

MISCELLANEOUS.

MOTIVES ESSENTIAL TO DUTIES.—If I wanted a man to fly, I must contrive to find him wings; and thus, if I would successfully enforce moral duties, I must advance evangelical motives.—Rev. John Newton.

Our stephasomers and successfully enforce moral duties, I must advance evangelical motives.—Rev. John Newton.

Our stephasomers are not designed and power of interpretation of the Bible. You affirm, and endeavour interpretation of the Bible. You affirm, and endeavour to prove, that their teaching and power of interpretation to prove, that their teaching and power of interpretation is so contain, that it is almost a sin to doubt of it almost a right to examine and satisfy themselves whether the ministers of the Church are teaching according to the Scriptures, being of opinion that a claim of anything approaching to infallibility is a dangerous and decentive fallacy. RESOLUTION.—Do but think that all things yield to hard labour, and you have overcome the greatest which has been productive of the greatest injury to God's difficulties by that one thought.—Bishop Patrick. tend the first planting of a church, and the watching its early growth. In his visitation of 1835, which occupied him two months, the Bishop held 31 confirmations, at which about 800 persons were confirmed.

Every toil," he says, "was lightened by a well end the first planting of a church, and the first planting of a church, and the watching is lawful to spoil the Egyptians, he probably felt no the first planting of a church, and the watching is lawful to spoil the Egyptians, he probably felt no the relative duties of heart reception. Cannot the first planting of a church, and the watching is lawful to spoil the Egyptians, he probably felt no the relative duties of heart reception. Cannot the first planting of a church, and the watching is lawful to spoil the Egyptians, he probably felt no the relative duties of heart reception. Cannot the first planting of a church, and the watching is lawful to spoil the Egyptians, he probably felt no them. 2. How those offices were distinguished.—

The second shot against Checkley was better aimed, and a becoming deference paid to the teaching of the church. 4. Who succeeded in them, and rightly water of baptism shall scorch more fiercely than the first planting of a church, and the watching is lawful to spoil the Egyptians, he probably felt no the relative duties of heart reception.

The second shot against Checkley was better aimed, and a becoming deference paid to the teaching of the church. 4. Who succeeded in them, and rightly water of baptism shall scorch more fiercely than the first planting of the church. 4. Who succeeded in them, and rightly water of baptism shall scorch more fiercely than the first planting of the church. 4. Who succeeded in them, and rightly water of baptism shall scorch more fiercely than the first planting of the church. 4. Who succeeded in them, and rightly water of baptism shall scorch more fiercely than the first planting of the church. 4. Who succeeded in them, and rightly water of baptism shall scorch more fiercely than the church. 4. Who s

faithful and still able, may become unfaithful, or having deceived themselves, may pervert the truths committed

PRACTICE without knowledge is blind, and knowledge without practice is lame.—Fuller.

True Humility—Avoid the habit of speaking humbly of yourself as a snare of the devil. Can you submit not to speak of yourself at all? that is the question.—Howels.

God's Presence.—A certain philosopher once in the New Testament, viz. Matthew xviii. 17.—"And in the New Testament, viz., Matthew xviii. 17,—"And if he shall neglect to hear them tell it unto the Church," in which the word can with any probability of correctness be limited to mean the authorities and ministers of the