The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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Poetry.

THE HOUR OF PRAYER.

Child, amidst the flowers at play,
While, the red light fades away;
Mother. with thine earnest eye,
Ever following silently;
Father, by the breeze of eve,
Called thy harvest work to leave
Pray!——ere yet the dark hours be,
Lift the heart and bend the knee.

Traveller, in the stranger's land,
Far from thine own household band;
Mourner, haunted by the tone
Of a voice from this world gone:
Captive, in whose narrow cell
Sunshine hath not leave to dwell;
Sailor, on the darkening sea,
Lift the heart and bend the knee.

Warrior, that firm battle won,
Breathest now at set of sun;
Woman, o'er the lowly slain,
Weeping on his burial plain;
Ye that triumph, ye that sigh,
Kindred by one holy tie;
Heaven's first star alike ye see—
Lift the heart and bend the knee.

—*Mrs. Hemans.*

COMMUNICATION FROM THE RIGHT REV. BISHOP BOONE.

To the Editors of the Spirit of Missions.

SHANGHAI, August 23, 1854.

REV. AND DEAR BRETHREN, — The leader of the insurrection in China has become an object of such general interest, that I think it probable that the readers of the *Spirit of Missions* would be interested in an authentic account of him. We are indebted to the Rev. Theodore Hamberg, of the Basle Evangelical Society, for the only connected account of him that has appeared in print. The title of Mr. Hamberg's pamphlet is, "The Visions of Hung Siu-Tseun, and Origin of the Kwang-si Insurrection."

Mr. Hamberg derived his information from Hung-Jin, a relative of Hung Siu-Tseun, who appears to have known the rebel Chief intimately, and who narrates his story with great simplicity and apparent truthfulness.

Mr. Hamberg's pamphlet gives us the most minute and authentic information that the public have yet had of this remarkable individual.

This pamphlet, however, is too long to be reprinted in your pages, and it would cost too much to send it to you by the overland mail. I have, therefore, abridged and condensed the statements contained in it, and will add to it such other information as I may be able to collect, hoping thereby to interest your numerous readers still more deeply than they have heretofore been, in the present state and future prospects of China.

W. J. B.

EARLY HISTORY OF THE INSURGENT LEADER.

Hung Siu-Tseun was born in a small village about thirty miles from Canton, in the year 1813, and received at his birth the name of "Brilliant Fire;" and afterwards he himself adopted Siu-tseun as his literary name. This is the name by which he is generally known now, and it means "Elegant and perfect."

His family were in a very humble position, possessing only one or two buffaloes, a few pigs and poultry, such as usually belong to a Chinese farm. Siu-tseun soon manifested an extraordinary capacity, and was sent to school when seven years of age. He made rapid progress in his studies, soon memorized all the Chinese classics, and caused his teacher and family to feel proud of him and indulge sanguine hopes of his future success. When only sixteen years of age, he commenced to visit the public examinations at Canton, with the hope of realizing the high expectations entertained in his family respecting his literary abilities. He was very constant in his attendance upon the public examinations; but yet he never attained even the lowest degree—that of Siu-tsae; which seems very surprising, he being a man of such extraordinary talents in the opinion of his friends.

The remarkable part of his history commenced in the year 1836, when he was twenty-three years of age. In this year he again visited Canton, to be present at the public examinations, and there he met with a man dressed in the costume of Ming dynasty,* in a coat with wide sleeves, and his hair tied in a knot upon his head. A number of people were gathering around this stranger, who told them their fortunes, even without waiting for a question from them. Siu-tseun approached this man, intending to ask if he should attain a literary degree; but he prevented him by saying, "You will attain the highest rank; but do not be grieved, for grief will make you sick. I congratulate your virtuous father."

The next day, he met with Leang Afa, a Chinese evangelist, who had been taught by Drs. Morrison and Milne. Leang Afa gave him a tract of his own composition, in nine small volumes, called "Good Words for exhorting the Age." This book Siu-tseun took home with him, and, after a hasty glance, laid it aside, without its producing any impression on his mind. The next year, 1837, he again attended the public examinations in Canton. In the commencement, his name was placed high on the list, but afterwards it was put lower. Deeply grieved and discontented, he returned home, was taken ill, and confined to his bed for some time. During this period he had a succession of

*The native Chinese dynasty that preceded the present Tartar dynasty.

DREAMS AND VISIONS.

These Mr. Hamberg thus describes:—

He first saw a great number of people bidding him welcome to their number, and thought his dream was to signify that he should soon die, and go into the presence of Yen-lo-wang, the Chinese king of Hades. He therefore called his parents and other relations to assemble at his bedside, and addressed them in the following terms:—"My days are counted, and my life will soon be closed. O, my parents! how badly have I returned the favor of your love to me! I shall never attain a name that may reflect its lustre upon you." After he had uttered these words, he shut his eyes and lost all strength and command over his body. All present thought he was going to die. He became for some time unconscious of what was going on around him, but was favored with the following vision. I give this again in the words of Mr. Hamberg:—"At first, when his eyes were closed, he saw a dragon,† a tiger, and a cock entering his room, and soon observed a great number of men playing upon musical instruments approaching with a beautiful sedan chair, in which they invited him to be seated, and then carried him away. They soon arrived at a beautiful and luminous place. Here an old woman met him, who took him down to a river and said, 'Thou dirty man, why hast thou kept company with yonder people and defiled thyself? I must now wash thee clean.' After the washing was performed, he entered a large building, where they opened his body with a knife, took out his heart and other parts, and put in their place others, and of a red colour. Instantly after this was done, the wound closed, and he could see no trace of the incision which had been made.

"Afterwards they entered another large hall, the beauty and splendor of which were beyond description. A man, venerable in years, with golden beard, and dressed in a black robe, was sitting in an imposing attitude upon the highest place. As soon as he observed Siu-tseun, he began to shed tears, and said, 'All human beings in the whole world are produced and sustained by me; they eat my food, and wear my clothing; but not a single one among them has a heart to remember and venerate me. What is, however, still worse than that, they take of my gifts and therewith worship demons. They purposely rebel against me, and arouse my anger. Do not imitate them.' Thereupon he gave Siu-tseun a sword, commanding him to exterminate the demons, but to spare his brothers and sisters—a seal by which he would overcome the evil spirits, and also a yellow fruit to eat, which he found sweet to the taste. When he had received the ensigns of royalty from the hands of the old man, he instantly commenced to exhort those collected in the hall to return to their duty towards the venerable old man upon the high seat. Some replied, 'We have indeed forgotten our duty towards the venerable.' Others said, 'Why should we venerate him? Let us only be merry and drink together with our friends.' When he awoke from his trance, forgetting his feeble estate, he put on his clothes, left his bed-room, went into the presence of his father and mother, and, making a low bow, said, 'The venerable old man above has commanded that all men shall turn to me, and all treasures shall flow to me.' When his father saw him come out, and heard him speak in this manner, he did not know what to think, feeling at the same time both joy and fear. The sickness and visions of Siu-tseun continued about forty days;* and in these visions he often met with a man of middle age, whom he called his elder brother, who instructed him how to act, accompanied him upon his wanderings, to the utmost regions, in search of evil spirits, and assisted him in slaying and exterminating them. He also heard the venerable old man with the black robe reprove Confucius for having omitted in his books clearly to expound the true doctrine. Confucius seemed much ashamed, and confessed his guilt."

Siu-tseun, during his sickness, used to run about his room, leaping and fighting like a soldier engaged in battle. His constant cry was, "Slay the demons! Slay the demons! Slay!—slay!" After he had fatigued himself by fighting, jumping about, singing and exhorting, he lay down again upon his bed. When he was asleep, many persons used to come and look at him; and he was soon known in the whole district as the madman. He often said he was duly appointed Emperor of China; and was highly gratified, if any one called him by that name; but if any one called him mad, he used to laugh at him, and reply, "You are indeed mad yourself; and do you call me mad?" All the day long, he used to sing, weep, exhort and reprove by turns, and in full earnest. His relations asked the advice of several physicians, who tried to cure his disease by the aid of medicines, but without success. One day, his father noticed a slip of paper put into the crack of the door-post, upon which were written some Chinese characters, which may be translated as follows:—"The noble principles of the heavenly king, the sovereign King Tseun!" He took the paper and showed it to the other members of the family; but they could not understand it. From this time, Siu-tseun gradually regained his health. His friends and relations now visited him; and he related to them, without reserve, all that he could remember of his extraordinary vision. They only replied, that it was strange indeed, without thinking at the time that there was any reality in the matter.

With the return of health, Siu-tseun's whole person became gradually changed, both in character and appearance. He was careful in his conduct, friendly and open in his demeanor; his body increased in height and size, his pace became firm and imposing, his views enlarged and liberal. His friend described him as being, at a later period, a rather tall man, with oval face and fair complexion, high nose, small, round ears, his eyes large and bright, his look piercing and difficult to endure, his voice clear and sonorous—when laughing, the whole house resounded; his hair black, his beard long and sandy, his strength of body extraordinary, his power of understanding rare. Persons of vicious habits fled from his presence; but the honest sought his company.

†The sign of Imperial authority in China.

*The time Moses was in the Mount, and Christ fasted.

HIS ACQUAINTANCE WITH CHRISTIANITY.

His family being poor, Siu-tseun had supported himself from his youth by teaching school. In the year 1843, he had a school in a village called Water Lily, about ten miles from his native place, being engaged as a teacher by the Si family. In the fifth month, his cousin Si, whilst looking into his book-case, happened to find the book above mentioned, "Good Words for exhorting the Age." He read it, and informed Siu-tseun that the contents were very extraordinary, and differed greatly from Chinese books. This induced Siu-tseun to read the book for himself, and he was greatly astonished to find in it the key to his own visions, which he had in his sickness six years before. He now understood the venerable old man who sat upon the highest place, and whom all men ought to worship, to be God the Heavenly Father; and the man of middle age, who had instructed him and assisted him in exterminating the demons, to be Jesus, the Saviour of the world. The demons were the idols; his brothers and sisters were the men in the world. He felt as if awakening from a long dream. Learning from the book the necessity of baptism, he and Si administered baptism to themselves by pouring water on their heads and saying, "Purification from all former sins, putting off the old, and regeneration." After his baptism, he was very zealous in preaching against idolatry, and soon made many converts, among the first of whom were his two friends, Fung Yun San, a schoolmaster, who is now the southern king, and Hung Jin, his relative, who is the person from whom Mr. Hamberg derived the information contained in his pamphlet. These two men, with Siu-tseun, studied diligently the Christian books, and found in them a wonderful remarkable coincidence convinced them fully as to their truth, and that he was appointed by God to restore China to the worship of the true God. "These books," he used to say, "are certainly sent purposely by heaven to me, to confirm the truth of my former experiences. If I had received these books without having gone through the sickness, I should not have dared to believe in them, and on my own account, to oppose the customs of the whole world. If I had merely been sick, but not also received the books, I should have had no farther evidence as to the truth of my visions, which might also have been considered as mere productions of a diseased imagination." When he preached the new doctrine to others, he made use of his own visions and the Christian books, as reciprocally evidencing the truth of each other. The books contained many portions of the Holy Scriptures which they did not understand clearly, which ignorance Siu-tseun turned to his own account. For instance, they met with the pronouns "I," "we," "you," "he," in contexts where they could not ascertain the person referred to; when they asked him to whom these pronouns referred, he kept silence; but his friends clearly understood that he often applied the pronoun "you" or "he" to himself, when the meaning suited his views, as he considered the whole of these tracts especially written for him and given him from heaven. So, too, he would regard the word "*Tseun*," which means, "whole, all, complete," as used for his name, when the context suited his purpose; *e. g.*, in such sentences as the following:—"Their voice is gone out into the whole world," he would read, "The country of Tseun" — (Psalm xix., 9): "The judgments of the Lord are true, and righteous altogether:" because the translators used the character, "Tseun," for "altogether," he would teach his followers to understand the Psalmist as saying, "Tseun is righteous, more to be desired than gold."

In the year 1844, he and his followers, who kept school for their maintenance, found themselves without employment, in consequence of their having renounced idolatry and removed the tablet of Confucius from their school rooms. Influenced by the words of Scripture, "A prophet is not without honor, save in his own country and in his own house," they resolved to travel to another province, to visit the villages and towns as ink and pencil venders, and to preach the true doctrine, while they hoped to support themselves by the small profits of their sales. Yun San and two other friends accompanied Siu-tseun on this expedition, in which he intended to visit the independent tribes of Mian-tsze. "They preached everywhere as they went, the new doctrine," says Mr. Hamberg, "teaching men to worship the one God, Jehovah, who sent His Son to atone for the sins of the world; and in every place they found some willing to accept their words. In the third month they reached the borders of the Mian-tsze tribes; but could accomplish nothing among their desolate mountains, and were glad to get back among their relations in Kwang-si again. Here, both Siu-tseun and Yun San set themselves zealously to work, preaching against idolatry and propagating the new doctrine. Yun San went to a place called Thistle-Mount, and collected a congregation that afterwards became very famous, as we shall see in the sequel. They soon became extensively known under the name of "The congregation of the worshippers of Shang Te."

Hung Siu-tseun returned from Kwang Si in 1844, and spent the two following years ('45 and '46) at home, and was a teacher of a school as formerly. At this time he composed his "Ode of the One Hundred Correct Things," his "Essay on the Origin of Virtue, for the Awakening of the Age," and other pieces, most of which are contained in the "Imperial Declaration of Thai-Ping," printed at Nanking. At this time he disclosed to his friend, Hung Jin, the secret thoughts of his heart, and his hatred against the Manchoo people, saying, "God has divided the kingdoms of the world, and made the ocean to be a boundary for them; just as a father divides his estate among his sons, every one of whom ought to reverence the will of his father, and quietly manage his own property. Why should, now, the Manchoos forcibly enter China, and rob their brothers of their estate?" About this time he had a dream, and a red sun was put into his hand; whereupon he composed some verses, regarding himself as the true sun, and the darkness as flying before him. In the latter part of the year 1846, a person of the name of Moo informed the kings in Hwa-heen, that a foreign Missionary, Lo-Hau (Roberts), was preaching the true doctrine in that city. As, however, both Siu-tseun and Hung Jin were engaged teaching in their schools, they could not at that time visit Canton: but in the following year they made a visit to that city, and were received by Mr. Roberts in a friendly manner. They also met with other missionaries, who were glad to see them. They remained with Mr. Roberts about a month, when he sent two of his native assistants with them, to preach in their native village. Siu-tseun returned with these native assistants to Canton; but they, it would appear, being jealous of his talents, and fearful that Mr. Roberts might employ him and dismiss them, planned an intrigue to get rid of him. They advised him to speak to Mr. Roberts before his baptism, and get the promise from him of a certain sum of money per month for his support, whereby he would be enabled to continue his studies and remain in Canton after he had received baptism. Siu-tseun acted thereupon. He frankly presented to Mr. Roberts an account of his former life, his visions, his sickness, his preachings, and religious compositions; and in the same open manner asked Mr. Roberts to support him after his baptism, in order to enable him to continue his studies.

Mr. Hamberg hereupon remarks:—"We are not aware that Mr. Roberts at that time paid much attention to the written account or papers presented to him by Hung; nor does it seem that he placed any confidence in his statements, or understood his real character; but hearing him, like so many other Chinese candidates, enter upon the subject of future support, Mr. Roberts was displeased, and postponed his baptism until some future uncertain time. Siu-tseun felt rather disappointed at this result of his requests, and discovered too late that he had fallen into the snare laid for him by the Mo Wang. Being unable to support himself at Canton, and not knowing when he might be admitted to baptism, he resolved to leave and go to Kwang-Si too, without waiting for baptism from the hands of the foreign missionary.

And here we must leave him, until the next mail.

From the Banner of the Cross.

REV. DR. MUHLENBERG'S MEMORIAL.

We have been favored with copies of two communications addressed by the Rev. William Berrian, D. D., Rector of Trinity Church, New York, to the Commission of Bishops appointed during the session of the last General Convention, to whom was referred the Memorial of sundry Presbyters, containing certain extraordinary suggestions. Though only printed for private distribution we heartily wish that they could have universal circulation, and trust that we shall be pardoned for the use we are about to make of them. There is no Presbyter in the Church whose opinions are more valuable than those of the venerable Rector of Trinity, New York, and whose voice of sage wisdom and experience deserves to be listened to with more profound attention and respect.

His first letter is dated July 1, 1854, when he had just read the Memorial for the first time, and was written at the request of one of the members of the Commission of Bishops. We pass over the Doctor's solemn expression of apprehension and anxiety in view of the very doubtful and hazardous measures proposed, since the proceedings of the venerable Board have happily dissipated all fears that the Church could ever be brought to listen to them. The following extracts, however, are excellent and seasonable at all times:

"There are few, perhaps, who do not see some things in the Book of Common Prayer which might possibly be improved. But they knew that wiser, better, and holier men than those by whom it was framed, have never lived, and they are willing to abide by their judgment rather than their own; to leave this precious monument of their wisdom and piety unaltered and undefaced to the end of time; and to have their children and their children's children worship forever in the manner of their fathers. For my own part, in the general admiration of its excellence, and the unspeakable hazard of the slightest change, I should deprecate the alteration in it of a single line.

"I am, perhaps, with one or two exceptions, the oldest man in the ministry throughout the bonds of the Church in this country, and have thus had very unusual opportunities of learning the opinions of men and the course of things in regard to it. And I think I may say with truth, that the objections which I have heard to the repetition, the length and wearisomeness of the services, have very generally been confined to men of depraved hearts and worldly minds, whilst the attachment to it of the devout and godly has been daily increasing, and its adaptedness to new fields of labour where it has been hitherto unknown, is very soon overcome by the patient efforts and simple explanations of the pastors themselves; and that the objections have their source more commonly in the nervous apprehensions and physical inconveniences of the clergy than in the people themselves."

"Dr. Berrian's second letter, dated Sept. 21, is in reply to a circular from the committee of Bishops addressed to many of the parochial clergy, containing a variety of questions, bearing on certain points suggested either directly or indirectly by the "Memorial." A few of these, with extracts from Dr. B.'s answers, we subjoin—earnestly commending them to the serious consideration of a few restless spirits who are disposed to be dissatisfied with "THE CHURCH AS IT IS:"

"Could changes be advantageously made in our Liturgical Services?"

"Not safely and advantageously, in my opinion, by the slightest alteration. Let them remain as they are, whole and intact, the objects of increasing veneration to those who shall come after us, as they have been of admiration and delight to those who have gone before us, a perennial source of devotion and blessing to the children of God for all time to come."

"By lengthening, shortening, or dividing?"

"I would not lengthen them by any additions whatever. I would not shorten them by any omissions. In regard to the division of them, it is a matter of expediency, on which, after all, it will be difficult to decide, devout associations and inveterate habit disposing most men to prefer them as they are; and a variety of motives disposing others to greater latitude and discretion.

"If any division, however, should be made of the Morning Prayer, and of the Communion Service from both, on certain occasions specifically described, leaving all things else entirely untouched."

"By adapting the Lessons, Anthems &c., better to the different ecclesiastical seasons?"

"I have long thought, however, that the only changes which could be advantageously made in our Liturgy would be a greater degree of fullness and a nicer adaptation of the services, on the high Festivals of that Church and the solemn season of Lent, to the peculiar nature and character of the occasions themselves; and certain alterations in the Calendar, which would make the Lessons also, in some cases, more appropriate to the seasons, and more profitable occasionally through the rest of the year. But who could prepare these new services, if determined on, so as to be in harmony with the exquisite simplicity, beauty and taste of our admirable Ritual? or who could tell what a floodgate might be opened for endless innovations, by the admission of a single change?"

"By larger discretion in the use of hymns and other sacred music?"

"I should be utterly indisposed to any larger discretion in the use of hymns, of which we have too many already, and would leave none whatever to the choice of an individual, out of any collection not sanctioned expressly by the authority of the Church. But I should greatly prefer a searching examination, a thorough sifting, and a tasteful discrimination of those which we already have, retaining those only of great beauty, high poetical merit, sound doctrine, and Church-like spirit, and scattering the rest like chaff."

"By allowing the authorities of each Diocese larger liberty?"

"On this point one should speak with unfeigned humility who is as little qualified to judge of it as myself. I have a high, and, as I conceive, a just notion of the inherent rights of Dioceses in themselves. But as, in our peculiar organization, these rights have been in certain respects surrendered to the General Convention, and all matters connected with the general interests of the Church have been submitted to its legislation, it seems to me, as a practical question, very doubtful whether such a liberty to each Diocese as is here proposed would not be an occasion of never-ending perplexity and confusion. Fixedness, harmony and beauty, in the arrangements and services of the Church, would be in danger of being lost, and the imposing spectacle of a great body at unity with itself be frittered away by the narrowness of self-opinion, party strife and insufferable conceit."

"Ought the conditions now imposed on candidates who have been licensed or ordained in other Protestant Communions be relaxed?"

"I have been between twenty and thirty years a member of the Standing Committee of the Diocese of New York, associated with some of the most distinguished of our clergy, and with many of our wisest, most judicious and learned laymen, and I think that I may state it as the result of my observation, that the general sentiment of this body has been decidedly opposed to any relaxation. And on one occasion, several years since, Dr. Creighton and myself were deputed as a Sub-Committee to wait on the Bishop, who was thought to have too much facility in admitting candidates who had been licensed or ordained in other communions to Orders in our own, to state to him respectfully the concern which was felt on this point by the Standing Committee, and to enquire of him whether he did not think himself at liberty to exercise his individual discretion in rejecting applications in the very outset, where there was any doubt in his own mind of their fitness, and of checking the too rapid influx of strangers into the Ministry of our Church. He replied, that he thought no discretion was allowed him plea with, though the motives were comthe door of admission narrowed by the action of the General Convention. It was an unfortunate view of the case, both for himself and the Church, as many were afterwards received who never adorned it. In fact, there are many motives which lead Ministers of other denominations very often to apply for Orders in the Episcopal Church, besides the higher and holier ones which should alone influence them in their choice. Want of success in the Ministry which they have left; infelicity in extemporaneous preaching; troubles between themselves and their people, where it is almost impossible for us to get at the true state of the case; hastiness of temper, imprudence and rashness, which mar their usefulness wherever they may be placed, and of which we know nothing very often till we also feel their effects among ourselves—these, and others which might be enumerated, should make us exceedingly cautious in our inquiries and searching in our examinations of all who apply from without for admission to Orders in the Church. This is no fanciful sketch, but drawn from personal observation, and unhappy experience in our own Diocese, and which would doubtless apply in some degree to all others. It is true that many who are received from other Communions have come in from the purest motives, and after the most thorough examination, and who, from their talents, piety and zeal, are an ornament and blessing to the Church of their adoption; but still, the cases of the former kind are too numerous to make any relaxation of the conditions for admission now imposed on licentiates and ministers of other denominations at all expedient or safe."

"As to term of time?

"Degree of conformity to the worship, discipline, &c., of the Protestant Episcopal Church which to relax any of the conditions, as to time or any other qualification, I should think it a thousand times more so to grant the slightest indulgence to worship and discipline, and what would follow, of course, of latitude and freedom in doctrine itself.

"Will the Right Reverend Fathers excuse me for the utterance of feelings which I am unable to repress? The bare proposal of the question, the entertainment of the thought that unity in the worship of the Church, conformity to its discipline, and agreement in other matters not specifically named, may be dispensed with in any degree, fills me with inexpressible grief and pain. And all this for the furtherance of the most doubtful measures and dangerous experiments which were ever conceived; to allure men to the Ministry of our Church who have no cordial and unreserved attachment to her; to increase her numbers and weaken her strength; to add to the troubles which already distract her, to the questions which perplex her, to the griefs which afflict her, and to the shame with which these divisions cover her. May God defend us from the evils which I so anxiously fear!"

From the Churchman.

PARTIES IN THE CHURCH.

To the cause of religion, and of the Church, there is nothing more inimical than party,—because party implies divisions, dissensions, and animosities, and a great deal more besides that is destructive of Christian unity and peace, and that is at variance with charity and brotherly love. There is no heavenly-mindedness, we may depend upon it, in party-spirit; it is the spirit, not of Christ, but of Belial. "Would you comprehend all hell in one word," said a wise man, "call it party, or a spirit of faction." It is not necessary, indeed, for a man to be a Christian to see and feel this spirit of evil. It was the saying of Voltaire, that "all sects are different, because they come from man; while morality is everywhere the same, because it comes from God."

And yet are there writers professing to be not only superlatively moral, but extraordinarily religious, who gravely tell us that party is a prop and stay of the holiest of causes; whose own party, they would fain persuade us, monopolize all that is orthodox, pure, and righteous, and whose language, in spirit if not in words, is that of the Pharisees—"Stand by, we are holier than ye." The *Episcopal Recorder*, for instance, devotes a mortal column of puritanical pleading to prove that "the Evangelical party is the hope of the Church,"—that all the rest of the Church is so corrupt, so wayward, or so heretical, that in its cabal alone are to be found ten righteous in whom there is any hope for its salvation! "The time is come," it tells us, too, "when *moderate* Churchmen must do something more than act on the *defensive*." They must go forth in their boasted *moderation* and try what they can do on the *offensive*—seeing, we suppose, that their mere *defensive* is of little avail. But what can a "*moderate* Churchman" really do for the Church in times like these, or in any times? *Moderate*, forsooth! That is, lukewarm—neither hot nor cold—neither one thing nor another. Nominal Churchmen—members of the Church in name, but dissenters from the Church at heart. Having the form of Churchmanship, but denying its principles. The message of the angel unto such Churchmen as those at Laodicea was one which may apply to such in all time. They, too, were "*moderate* Churchmen"—very moderate, very indifferent, very lukewarm; and see how distinctly and awfully they were warned: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So because thou art neither cold nor hot, I will spew thee out of my mouth." Surely, it is worth while, if Churchmen at all, to be something better than *moderate!* Surely, "it is good to be zealously affected in a good cause!" Not to try and fritter away all that distinguishes and animates that cause—not to slight its obligations, or resist its influences—least of all to fraternize with its enemies and assailants.

Take that one great, paramount, essential function of the Church—its duty of witnessing to the truth; "not," as an eminent divine has said, "not speculation, not theorizing, not forming policies of its own, or claiming prerogatives of its own invention—not adding to, or taking away from, the Word of God; but simply passing down from hand to hand, and from age to age, that definite doctrine once for all entrusted to its keeping." Surely, there needs no *party* for such a duty as this; it is the Church itself whose high and important function it is, And if the Church to which we are privileged to belong, with its Catholic, unaltered Creeds, its Apostolical Communion, its unmutilated Sacraments, its canon of Scripture, its avowed de-Apostolical truth, there is no other witness to it upon earth. How different this from the idea of those who glory in party,—who vauntingly, petty junto, ingeniously, tell us that their own is "the hope of the Church?" What is their charter? What but this—"That the Scriptures, interpret them as *we* hold right, form from them the doctrine that *we* deem "*Evangelical*,"—never mind what the Church has handed down—pay no regard to those they call the Fathers, holy and humble men of heart though they were, instructed by the Apostles themselves and their immediate disciples; but, if you must needs look back at all to antiquity, look to Calvin, or Arminius, or even Zuinglius, anybody but one of those Catholic-minded worthies who built up the Church in its most holy faith and doctrine and discipline." And can this be attesting the "Faith *once* delivered to the Saints?" This to witness to a truth? This to maintain and perpetuate Catholic testimony? Impossible!

The very term they arrogate exclusively to their "party" is of itself, as they pervert it, an evil omen for the Church. For it is that used by sects whose private judgment leads them to regard as Scriptural the facts of our LORD'S Divinity and atonement, to distinguish them from another sect whose private judgment leads *them* to reject these sacred truths. "The name evangelical," says a good authority, "is sometimes given to those persons who conform to the Church, but whose notions more nearly coincide with the opinions of dissenters than with the doctrines of Church—thereby most unjustly insinuating that the principles of all consistent members of the Church are not according to the Gospel." And it is such faithless professors, such hollow partisans, who have the audacity to boast that they are the hope of the Church!" It would indeed be a forlorn hope, were such unhappily the case!

Let not honest Churchmen countenance any terms of distinction like these—any assumptions of party like that. The practice cannot be too severely reprobated. Among sects it may be unavoidable. But the Church is not a sect; it is the Body of CHRIST. And in the strict and proper sense of the word, he who is truly evangelical must be a true member of the Church; while every true member of the Church must this plain but emphatic truth,—which stands opposed in fact, to the Church's own ideal? They who founded the Catholic Church had assuredly no such narrow, sectarian, or "party" objects in view. Their powers and their teaching, transmitted to us even at this distant day, and in this new world, were derived from Him who is the Great Head of the Church.—And they, the Apostles, who formed the infant Church, received implicitly from Him, as from GOD Himself, the words, and promises and gifts which they imparted to others, and they in turn to others still, until they have come down to us, *but still in the Church*. And we still believe that "what the Apostles taught is true, that they taught nothing which was not sanctioned by their LORD and ours, and that what the LORD spoke were the words of GOD." To this teaching the Church adheres—in that course it continues. And it is our duty to "Hear the Church," and not those who may presume to form a party within the Church, or a sect without, however "evangelical" they may presumptuously and fallaciously boast it to be.

From the Banner of the Cross.

HAVE WE AN ALTAR?

If the opinion of a prelate, selected for his position as the best for the purpose by a profligate Minister of State, founded upon the mere use of the word in the title of a devotional book, and confessedly without any further examination of it, is to be accepted as conclusive, then certainly we have none. In such case, we had better burn our old English Divines,* know nothing of Theology but the dogmas from time to time put forth from Lambeth, and change our tenets with each change of the primacy. The Archbishop thought fit to express his sympathy with a few clergymen who called their Bishop a Romanizer, because he would not repudiate some books which they disapproved of. His Grace says, in justification, that to call the holy tables an altar, is a step towards making the Lord's Supper a sacrifice. Perhaps his Grace does not belong to the same Church as Cranmer and Taylor and Wilson and Johnson, and Sutton and (not least in the estimation of his Grace's friends), Beveridge. The latter quotes St. Paul, "This is properly our Christian Sacrifice, which neither Jews nor Gentiles can have any share in, as the Apostle observes, 'We have an altar, whereof they have no right to eat which serve the tabernacle,' (Heb. xiii. 10,) an altar where we partake of the great Sacrifice which the eternal Son of God offered up for the sins of the whole world, and ours among the rest."

*Hold! hold! first read them, Mr. Bore-em, read them.—*Pleader's Guide.*

THE SABBATH-SIMULTANEOUS PREACHING.

From The Globe.

The Committee of the Sabbath Reformation Society recently resolved on a renewal of recommendation to Ministers of the different religious denominations throughout the Province to give prominence simultaneously to the subject of the Sabbath in thier pulpit ministrations. The period suggested is the same that has been pretty generally observed with good effect during the last four years *viz; third Sabbath in January* (the 21st) So far as we have been able to ascertain, decided benefit has resulted from the carrying out of this proposal hitherto. The Discourses delivered have tended to remove sundry misapprehensions, to impart much useful infirmation to excite in some, to deepen in others a conviction of the importance of the subject and to rouse to the pitch of energetic action feelings which would have otherwise remained quiescent in the breast of not a few.

The prayers unitedly presented—who can calculate the influence they may have exerted in enlisting public sympathy and support, in disaming opposition, in dispelling the mist of prejudice, and in facilitating the speedy and satisfactory settlement of some of those practical questions connected with the great general subjects which are now in progress of agitation. We do not by any means disparage the claims of the platform and the press when we seek for the pulpit the foremost position in the advocacy of the Sabbath cause. Let the "*Power of the Pulpit*" be fully embarked, and aided by those influential auxiliaries with a propitious Heaven above us and a