

still more vexatious,—we had almost said, more inhuman,—if the over-laboured drudge should chance to preach a sermon which the associates have heard before, or if he should seek to relieve himself, by an exchange of duty, more frequently than they approve, his sinking energies are, straightway, refreshed by a charge of laziness and neglect. Of late years, too, the *Inquisition* has become itinerant. The self-commissioned apostles have gone forth, from town to town, and from district to district, to search into the conduct and fidelity of clergymen whom they never saw; and have made their way into the closets of their spiritual guides, to advise them, and to admonish them, and to assist them by their prayers. And, having fulfilled their blessed office, they have proceeded, "staff and scrip," upon the circuit of their visitation. So that here, with a vengeance, is illustrated the sentence with which we began. If men will not have bishops, according to God's appointment, bishops they still must have, in some form or other. We have all read of them who despised the statutes of the Lord; and to whom the Lord, in his righteous anger, gave statutes which were not good, and judgments whereby they should not live. And, we apprehend that the present history of Presbyterian and Congregational *Episcopacy* in the United States might furnish a very pregnant commentary upon this text to all who have ears to hear, or hearts to understand.*****

But there are still worse things behind. The zeal of the Presbyterian and Congregational denominations in America may, almost without rhetorical figure or exaggeration, be said to have assumed the aspect of a Moloch. It demands human victims; and this, not occasionally, but perpetually; not by ones and twos, but by multitudes. The lust for novelty is the high-priest which presides over these appalling immolations; in plain language, sermons and meetings without end, and in almost endless variety, are exacted of the clergy. The demand upon the resources of the preacher—intellectual, imaginative, and physical—are merciless and incessant. The spiritual appetite is jaded by the constantly accumulating multiplicity of religious occasions. The demand for fresh excitement increases with the frequency and intensity of its application. The labours of the ministers, instead of satisfying the unnatural and feverish thirst, only aggravate it nearly to madness; and the result is, that they are often well nigh torn to pieces by the spirits which their own incantations have called up. To an observer, who is infected with the common frenzy, the whole process shows like a glorious and triumphant going forth of the spirit of God. To a self-possessed and sober-minded spectator, it appears under the aspect described by Mr. Colton:—"It is as if Satan had come into the world, in the form of an angel of light; seeming to be urging on a good work, but pushing it so hard, as to destroy the laborers by over-action."

(To be Continued.)

SCRIPTURAL ILLUSTRATIONS.

No. 6.

THE DEADLY FIERY WIND.

NUMBERS XI. 1.—"The fire of the LORD burnt among them."

This is now generally understood as referring to the deadly fiery wind, which sometimes appears in the eastern deserts. MAILLET mentions its being felt in the desert between Egypt and Mecca, in part of which the Israelites wandered for 40 years. "If the north wind," he observes, "happen to fail, and that from the south come in its place, then the whole caravan is so sickly and exhausted, that three or four hundred persons are wont in common to lose their lives: even greater numbers, as far as fifteen hundred, of whom the greatest part are stifled on the spot, by the fire and dust of which this fatal wind seems to be composed."

J. E. FABER is likewise of opinion, that by "the fire of the Lord" in the above passage, we are to understand the fiery poisonous wind described by MAILLET.

THEVENOT, who set out from Suez to Kahira, informs us, that on the journey they had for a whole day or more such a hot wind, that they were obliged to turn their backs to it, and had their mouths filled with sand whenever they opened them. But the water which the caravan had with it was so heated by it, that it seemed as if it came from the fire, so that they were not able to drink it. The camels were so affected by this wind that they refused to eat. Its fury, however, lasted only six hours; if it had continued longer, half the caravan must have perished. The year before a similar wind had destroyed two thousand persons of the caravan going to Mecca.

NIEBUHR not only confirms these accounts, but adds some other particulars. "It is in the desert, between Bassorah, Bagdat, Aleppo, and Mecca, that we heard most of the poisonous wind Samum. The Arabs in the desert being accustomed to a pure air, are said to be able to discover its approach; and as it blows in a horizontal direction, and consequently has not so great force near the surface of the earth, they throw themselves on the ground while it is yet at a distance. Nature also is said to have taught animals to hold their heads close to the ground when the wind approaches." "One of my servants," Mr. Niebuhr continues to observe, "who was with a caravan from Bassorah to Aleppo, was overtaken by this wind; some of the Arabs in the company had called out in time, that they should throw themselves on the ground; none of those who did this received any injury; but some of the Caravan, and among them a French surgeon who wished to examine this phenomenon accurately, had been too secure, and perished in consequence. When a man is suffocated with this wind, blood is said to flow from his nose and ears two hours after his death. The body is said to remain long warm, to swell, to turn blue and green, and if the arm or leg be taken hold of to raise it up, the limb is said to come off."

DESCRIPTION OF MOUNT ARARAT.

GENESIS VIII. 4.—"And the ark rested upon the mountains of Ararat."

"Agridagh is the name given to this sublime mountain by the Turks; the Armenians call it Macis; but all unite in reverencing it as the haven of the great ship which preserved the father of mankind from the waters of the deluge. The height of Ararat has never yet been measured with any satisfactory de-

gree of accuracy: though Capt. Menteith, of the Madras engineers, has gone nearer to the mark, perhaps, than any other traveller. The following are the results of several trigonometrical observations which he made at Erivan, and was so kind as to communicate to me. From that place to the highest point of the loftiest head he found to be 52,000 yards: and from the same spot to the minor head 55,000 yards. This head, which is distinguished by the appellation, Little Ararat, while the higher part is called Great Ararat, is distant from the other, from peak to peak, 12,000 yards. These inaccessible summits, have never been trodden by the foot of man since the days of Noah, if even then; for my idea is, that the ark rested in the space between these heads, and not on the top of either. Various attempts have been made, in different ages, to ascend these tremendous mountain pyramids, but in vain. Their form, snow, and glaciers, are insurmountable obstacles; the distance being so great from the commencement of the icy region to the highest points. Cold alone would be the destruction of any person who should have the hardihood to persevere. Both its heads are covered with perpetual snow."—SIR R. K. PORTER'S *Travels in Persia*.

PUTTING AWAY OF LEAVEN FROM THE HOUSES OF THE JEWS.

EXODUS XII. 15.—"The first day ye shall put away leaven out of your houses."

This custom still continues to be observed by modern Jews: though in this, as in all other similar matters, they are superstitiously exact and scrupulous. The master of the family makes a diligent search into every hole and crevice throughout the house, lest any crumb of leavened bread should remain in it; and that, not by the light of the sun but of a candle. And in order that this exactness may not appear altogether superfluous and ridiculous, care is taken by some member of the family to conceal a few scraps of leavened bread in some corner or other, the discovery of which occasions no small joy. This search, however, strict as it is, does not give him entire satisfaction.—After all, he beseeches God that all the leavened bread that is in the house, as well as what he has found, may become like the dust of the earth, and be reduced to nothing.

The same smileable scrupulosity is observed in preparing the bread to be eaten at the ensuing feast, lest there should be any thing like leaven mixed with it. The corn of which it is to be made must not be carried to the mill on the horses' bare back, lest the heat should make it ferment. The sack into which it is put must be carefully examined, lest there should be any remainder of old meal in it. The dough must be made in a place not exposed to the sun, and must be put into the oven immediately after it is made, lest it should ferment of itself.

While however, we smile at the formal and scrupulous Jew, let us not forget, that it would be well for our's, were a portion of the same solicitude discovered, to put away from our heart and conduct "the old leaven of malice and wickedness," which, after the most diligent search, will but too frequently remain.

To the Editor of the Church.

Toronto, 3rd Sept., 1837.

REVEREND SIR,—It has been most truly said by the author of spiritual despotism, that "if the Infidel and the Dissenter join hands in upheaving the Church, before the ruins have settled in the dust, the former will turn upon the latter, as then his sole enemy, and his easy victim!"—This solemn and fearful truth cannot be too strongly impressed upon the minds of those, who, though calling themselves Christians, are seen, in these our days choosing their allies amongst the armies of the aliens, sitting in the seat of the scornful, and walking in the counsel of the ungodly; in short leaguering themselves with men whose sole object, under the specious pretext of securing religious liberty and freedom of worship, is to destroy all religion and all worship, and who are striving, with the impious audacity of infidel dissent, to raze to the ground the only strong tower and rock of defence which God in his mercy has permitted to remain upon the earth, for the glory of his name, and the protection of his people.

That a light of this kind is flashing on the startled vision of some of our pious dissenting brethren, shewing in all its hideous reality the horrid crest of that wily serpent who, as of old, is luring them to their destruction, is seen by the enclosed letter of the Minister of a dissenting congregation at Hastings, which speaks in language that cannot be misunderstood that the *Radical Dissenter*, and the avowed Atheist, are making common cause to force the last bulwark of Protestantism and loyalty in the empire, and in the world; that the Church is about to be put to "the question;" the Establishment pronounced to hold its existence only at the will of a majority of the Legislature; that its property and legal dues are at the mercy of a casting vote; and that Protestant property, given expressly for Protestant objects, is subject to legitimate confiscation, for the benefit of sects and opinions, which Protestantism repels on the highest grounds of reason and Scripture.

That these fierce assaults are now thundering upon the gates and walls of the citadel of our faith, is known to all who take an interest in the fearful struggle of the "church militant here in earth," and the letter of Mr. Fenner is only an additional proof of the fact—whilst the accompanying declaration of Colonel Conyers at Chelmsford, too clearly shews, that principle is made to give way before expediency, by the open avowal that a measure, of a tendency decidedly irreligious, has been brought into the House of Commons, for "the purpose of throwing odium upon the House of Lords!"

From the signs of the times, we may too clearly perceive, that although God has ordained Kings and governments, to circumscribe by some fixed bound the fluctuations of popular opinion, and to set a barrier between the righteous and the wicked; yet, unfortunately, those who are set by God to keep the barrier, instead of repairing its breaches have widened them, and assented to the monstrous proposition, that the sea has constituted its own barrier; that none may be maintained which its surges have shaken; that none ought to have been constructed to stem or moderate its tides. One rampart after another has been yielded to the "floods of ungodly men," before whom our rulers are afraid, and the surrender is still going on; the waters are sap-

ping and loosening the foundations of the few barriers which remain; and the next surge may sweep them all away, and make Christendom "the desert of the sea, the grievous vision, from a terrible land!" It is not necessary to point the application, it is so obvious. It is perfectly notorious that intimidation has been the power employed to break down the bulwarks of the ALTAR AND THE THRONE! The spirit of fear, and not that dauntless courage which aforetime actuated "the noble army of martyrs," is undeniably and confessedly the leading motive of conduct with all the ruling powers at the present time, and emboldened by the apathy and weakness it engenders, we may now see, if we dare open our eyes to the prospect, the countless infidel hordes, ready to burst upon the Church in such a mighty rush as, in all human probability, will not leave one stone upon another which shall not be overthrown. What is to be done in such a desperate crisis? is a question more easily put than answered. We know however, for our comfort, that the omnipotence of the grace of God can overcome all outward hindrances, all temporal opposition to his declared will: it behoves therefore every friend of true religion, with believing, earnest prayer for the divine assistance, to brace himself up for the glorious toil, the severe struggle, of attempting to achieve the deliverance of the Church from her present desolate and oppressed state, before a cold and lifeless formality on the one hand, and philosophic impiety on the other, have shaded from all eyes, and for ever, "the serious verities of religion."

I have not time or space to enlarge more on this subject at present, but hope to address you upon it again shortly, if such a correspondence have your approbation.

Meantime, I am, Reverend Sir,

Your most obedient servant,

AN ANGLO-CANADIAN.

OPINIONS OF A DISSENTING MINISTER ON THE ABOLITION OF CHURCH-RATES.

(From the Brighton Gazette.)

[The following admirable remarks are the production of a respectable Dissenting minister at Hastings, by whom they were addressed in a letter to the President of the Constitutional Association at that place.]

As a Dissenting minister, I am sorry that any Dissenters should desire the abolition of the church-rate, and represent their objection to pay it to be a case of conscience. I believe I am speaking the language of the great body of conscientious Conservative Dissenters throughout the kingdom, when I say we by no means wish the abolition or alteration of the rate; we are heartily willing to continue to pay it, which we can freely do as a case of conscience towards God; nor do we see how any Dissenters who fear God, can have any conscientious objection to pay the rate. A good conscience in the true religion is influenced by, and in accordance with the revealed will of Christ. We consider the rate as the law of the land; as a tax ordained or demanded by the "higher powers," to whom we are commanded by the Word of God to be in subjection; which subjection is in obedience to the laws to pay all taxes, rates, tributes, and customs due by the law, not only in submission and obedience to man, but in conscience towards God. For the Apostle Peter saith—"Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors as unto them that are sent by him."—Also the Apostle Paul saith—"ye must needs be subject for conscience sake; for this cause pay ye tribute; render therefore to all their dues: tribute to whom tribute is due; custom to whom custom." This the Apostle wrote in his epistle to the Christians at Rome, when part of the taxes and rates was expended in building and repairing temples for idolatry. The Lord Jesus himself, in the days of his humiliation, paid tribute to the heathen emperor, although the money might be applied for the purposes of heathen worship. "He hath left us an example that we should follow his steps." The Christians, in the primitive times, did conscientiously obey the will of Christ herein, and paid all the taxes and rates imposed by the law. If, therefore, it is the revealed will of Christ that Christians should pay all customs and dues to heathen rulers, although it may be applied by them to the building and repairing of the temples of idols, how much more ought we with a free conscience, and cheerful heart, to pay what is by law demanded for upholding and maintaining that Establishment to which the favour of Heaven hath been abundantly manifested, more especially, as that Establishment is, under God, the preservation of our excellent constitution; for so long as the Church is part of the State, the Protestant Constitution will be preserved. Therefore, to preserve the Constitution, the preservation of the Established Church, in all her strength and privileges, should be our chief object. We believe that the abolition of the rate for maintaining the Church would be the step to the separation of Church and State, although the fabrics were kept in repair by other means; it would be saying, "We have got rid of the fabric from the state, by which we show our disposition to get rid of the tithe, the hierarchy, and Church altogether." If the bill for supplying the place of the rate by a surplus property of the Church were required by the Conservatives, we should not be so much opposed to it; but as it is a combination of Radical Dissenters and Papists, who are clamorous for the abolition of the rate, we are alarmed, because we know they have a further object in view. Such as think the measure will quiet the Radical Dissenters would find their mistake, for there would be an increase of clamour for more concession; their consciences would still be burthened, and they would clamorously express their cases of conscience in the following way:—First, we cannot allow the bishops to be in the House of Lords, their being there is a hurt to our consciences; then, secondly, it would be, "we cannot in conscience pay the tithe any longer;" then, thirdly, their sore consciences would would move them to say, "we cannot allow the Church to possess a property we consider to be national property; it ought to be turned over to the state for the benefit of the nation, or be distributed equally between the Church and Dissenters;" then, fourthly, they would exclaim "we cannot in conscience allow that the churches, which are national property should be hired by ministers of that establishment only; we have as much right to the churches as they have; the building should belong to the inhabitants of the parishes in which they are, and the inhabitants should choose what minister they please, whether of the Church or a Dissenter." This we believe to be ultimatum of the claims of the Radical Dissenters; nor will they, by any concessions, rest short of it. This is not concealed, but openly avowed by many of them; and we believe that while the Radical Dissenters would be clamoring for their desired object, the Papists would be actively engaged in taking away every step that the Church could lose, till in the end Papal ascendancy and Papal tyranny would be the calamity of these realms, and most of the Radical Dissenters would be swallowed up in the composition of the Roman beast, and a persecution of such as fear God would be the consequence. The Radical Dissenters are not so strong a body as they are thought to be; but what they cannot do by strength they attempt to do by misrepresentation and clamour. The Conservative Dissenters are firm and steady in their principles; they are loyal to the Protestant crown; in conscience towards God, it is their concern from principle to uphold and maintain our constitution in Church and State; but though wishing to lead a peaceable and quiet life, per-