The Church,

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poetry. THE SABBATH.

Sweetly the Sabbath morning dawns-A calm is on the air; Like an o'erwearied child, the world Lies 'neath the wings of Prayer: The very clouds that float along The blue and silent skies Look heavy with the holy thoughts That slowly heaven-ward rise.

I love to deem the Sabbath-day A Faery Isthmus given* To man, where he may breathe awhile On earth the gales of heaven: The wheels of life stand motionless-Action in slumber lies, --The thought resumes its throne, and Faith

Points, flame-like, to the skies. Upon our ear the sound of bells-That Sabbath music-falls; Rejoicing let us enter in † Religion's hallowed walls! A day of joy! Why walk ye then ith steps so sad and slow?

Is not God's smile above you spread? "Are not the dead below?" They are,-but 'tis not well to mourn

Our brethren 'neath the sod; Can tears be grateful to the dead? They are the care of God ! Sweetly the Sabbath morning dawns,-A calm is on the air,— Ye have six days to laugh or weep, Oh! give THE SEVENTH TO PRAYER!

* "Placed on this isthmus of a middle state."-Pope's Essay on

THE EARLY COLONIAL CHURCH.

(From the British Magazine,-Concluded from our last.)

the highest importance.

"Mr. John Talbot to Mr. Richard Gillingham.*

New York, 24th Nov. 1702. My dear Friend,-I take all opportunities to let you know that I live, and shall be glad to hear as much of you. Friend Keith and I have been above 500 miles together visiting the churches in these parts of America, namely, New England, New Hampshire, New Bristol, New London, New York and New Jerseys, as far as Philadelphia. We preached in all churches where we came, and in several dissenters' their mother church, and were willing to communicate with her, and to submit to her Bishops, if they had the opportunity. I have baptized several persons whom Mr. Keith has brought over from Quakerism; and, indeed, in all places where we come, we find a great ripeness and inclination amongst all sorts of people to embrace the gospel ; even the Indians themselves have promised obedience to the faith, as appears by a conference that my Lord Cornbury, the governor here, has had with them at Albany. Five of their sachems, or kings, told him they were glad to hear that the sun shined in England again since King William's death. They did admire at first what was come to us, that we should have a squaw sachem-namely, a woman king; but they hoped she would be a good mother, and send them some to teach them religion, and establish traffic amongst them, that they might be

Mr. Keith and I have preached the gospel to all with a sincere regard to the honour of Almighty God, learned men from Bangor-Isceed, the chief nursery of prefigured it, those shadows that fell from it, those force may be resorted to when allied with justice; sorts and conditions of men; we have baptized several and our blessed Saviour, as they tender the interest the Church, and Dinoth, their Abbot. He made pro- ceremonies by which it was symbolized; and from the that the God of armies sanctions the maintenance of scores of men, women, and children, chiefly those of of the Christian religion, and the good of men's souls."* posals to them to unite with him and his followers in vastness of the preparations, inform yourselves of the those privileges which sovereigns fairly claim to themhis old friends, (and the rest are hardened just like Very strict rules also were given to the missionaries the work in which they were engaged. But the terms magnitude of the wonder prepared. the Jews, who please not God, and are contrary to all for their guidance, both during their voyage, and after of his proposal were such as they could not accede to. Go, learn it on Calvary! Mark the thunderbolts servation of society; and that wars are permitted for men.) We have gathered several hundreds together their arrival in the colony; and so well, for the most He proposed to them to give up many of their estab- of wrath which scathe the sacred brow of God's the establishment of peace, and the protection of infor the Church of England, and, what is more, to build part, do they seem to have been selected, that Lord lished customs, and to put themselves in subjection to only-begotton Son. Gaze upon the etisanguined nocence; to arrest the tide of malice when it threatens houses for her service. There are four or five going Cornbury, governor of New York, and a great upholder the Bishop of Rome. To this Dinoth answered in sweat, as it rolls to the ground : recall to mind that to inundate a land, and to restrain within the bounds forward now in this province and the next. That at of the church within his jurisdiction, said in a letter, these words: "Be it known without doubt unto you, cup of bitterness in which your Redeemer hath steeped of equity the cravings of unlawful ambition. I know Burlington is almost finished. Mr. Keith preached that "as to the ministers who are settled at New York, that we are all, and every one of us, obedient and sub- the sorrows of his soul. Look on those hands and too that forbearance and charity should temper the the first sermon in it before my Lord Cornbury, whom Jamaica, Hampstead, West Chester, and Rye, they jects to the Church of God; and to the Pope of Rome, those feet nailed to the cross; that form disfigured ferocity of war amongst Christians; that the generals the Queen has made Governor of Jersey, to the satis- had behaved themselves with great zeal, exemplary and to every one in his degree, in perfect charity, and now by many a ghastly wound; that ferocious multi- who are placed at the bead of military expeditions are faction of all Christian people. Churches are going piety, and unwearied diligence." In like manner, to helpe every one of them; by worde and deed to be tude, exulting in the pangs of his crucifixion and the instruments of God's providence, which is always up amain, where there were never any before. They Colonel Heathcote, writing to the secretary of the so- the children of God: and other obedience than this I rejoicing in the extremity of his woe; and by the wise, and of the power of kings, which should never be are going to build three at North Carolina, to keep ciety from the same colony, on the 9th November, do not know due to him whom you name to be Pope; horror of the causes which contributed to such a unjust; that they ought to have a heart compassionate the people together, lest they should fall into hea- 1705, says, "That he must do all the gentlemen that nor to be Father of Fathers; to be claimed and to be death, measure the torture of that death itself! thenism, Quakerism, &c.; and three more in these justice, whom you have sent to this province, as to demanded; and this obedience we are ready to give Go, learn it even from Infidelity! There is much blood, and should pay an internal homage to the Crealower counties about Newcastle, besides those I hope declare that a better clergy were never in any place, and to pay to him and to every Christian continually. in the reflection, that the unbeliever has hastened to tor, whilst they find themselves under the melancholy at Chester, Burlington and Amboy.

And I must be so just to a member of yours, his stain or blemish as to his life or conversation." excellency Francis Nicholson, governor of Virginia, as founder-in-chief of them all. So generous has he been to the church, so just to the state, so far from taking of bribes, that he will not receive a present from any, great or small. Therefore we have hopes that it will please God and the Queen to give him time to perfect the good works that he has begun, that he may see the church prosper and prevail against all her enemies, which I dare say is all that he desires. Being zealous for the honour of the Church of CYPRIANUS DE UNITATE. England, which is the mother of us all, upon her ac-

count it was that I was willing to travel with Mr.Keith. t"I was glad when they said unto me, We will go into the house Indeed, I was loath he should go alone, now he was for us who I am sure would have had followers for us, who, I am sure, would have had followers enough, had he come against us. Besides, I had another end in it, that, by his free conversation and learned disputes, both with his friends and enemies, I

have learned better in a year to deal with Quakers, It may be as well to insert here Mr. Talbot's ac- than I could by several years study in the schools .-count of their joint labours, which, as it is contained We want more of his "narratives," which would be of in a letter addressed to a friend, is written in a free good use here, where we often meet with the Quakers and familiar style, but touches upon some points of and their books; more of his "Answers to Robert Barclay," would come well to the clergy of Maryland

and Virginia, &c. Barclay's Book has done more mischief; therefore Mr. Keith's answer is more requisite and-necessary. Mr. Keith has done great service to the church, where'er he has been, by preaching and disputing publicly, and from house to house; he has confuted many (especially the anabaptist,) by labour and travel night and day; by writing and printing of books, mostly at his own charge and cost, and giving them out freely, which has been expensive to him .--By these means people are much awakened, and their meetings, such as owned the Church of England to be eyes opened to see the good old way, and they are very well pleased to find the church at last take such care of her children. For it is a sad thing to consider the years that are past; how some that were born of the English never heard of the name of Christ; how many others were baptized in his name and had fallen away to heathenism, Quakerism, and atheism, for

> want of confirmation. It seems the strangest thing in the world, and it is thought history can't parallel it, that any place has received the word of God so many years, so many hundred churches built, so many thousand proselytes made, and still remain altogether in the wilderness, as sheep without a shepherd. The poor church of Ameversaries.

The Presbyterians here come a great way to lay only by the power of their armies? Neither are they hands one on another, but, after all, I think they had able, with all their force, to extend their empire beable to purchase a coat, and not to go to church in bear skins, and so they send our queen a present,— ten beaver skins, to make her fine, and one fur muff to keen h. keep her warm. After a many presents and compli-Spirit; but the poor church has nobody upon the mentioned." 4 spot to comfort and confirm her children: nobody to Origen, another Father, who flourished early in the sure, that they said thunder and lightning should not ordain several that are willing to serve, were they au- third century, thus writes: "When did Britain, before break it on their part, if we did not do as the Lord thorized, for the work of the ministry. Therefore the coming of Christ, consent to the worship of one they fall back again into the herd of the dissenters, God?"5 This certainly implies, that, in his time, The papists have been very zealous and diligent to rather than they will be at the hazard and charge to the Britons were known to be Christians, and had, send priests and Jesuits to convert these Indians to go as far as England for orders; so that we have seen through the profession of Christianity, been brought their superstitions. 'Tis wonderfully acted, ventured, several counties, islands, and provinces, which have off from their former idolatry. In the fourth century, hardly an orthodox minister amongst them, which the eloquent Chrysostom thus testifies to the same become all things, and even turned Indians, as it might have been supplied, had we been so happy as truth: "The British isles, situated beyond the sea, were, to gain them, which I hope will provoke some of to see a bishop or suffragan apud Americanos. and lying in the very ocean, have felt the power of We count ourselves happy, and indeed so we are, the word, for even there Churches are built and altars Church of Eugland. One of their priests lived half under the protection and fatherly care of the Right erected."6 And again, "Into whatsoever Church Reverend Father in God, Henry Lord Bishop of Lonthou shalt enter, whether amongst the Moors, or the don; and we are all satisfied that we cannot have a inhabitants of the islands of Britain, thou hearest for a couple, he was not only denied, but banished; greater friend and patron than himself. * * * John declaring, "It is not lawful for thee to have thy He then alludes to the ocean which separated them, brother's wife." That this was acknowledged by the other branches " I believe, I am sure, there are a great many learned of the Christian Church as a true and independent guage, or wherewith to maintain an interpreter, it and good men in England; and I believe also, did branch, cannot be denied: for we find it represented should be the first thing I should do to go amongst our gracious Queen Ann but know the necessities of in the Council of Arles, in France, by Restitutus, Bishop of London; Eborius, Bishop of York; and the thickest of them. Mr. Keith says if he were her many good subjects in these parts of the world, younger he would learn their language, and then I am she would allow 1000% per annum, rather than so Adelfius, Bishop of Lincoln. This Council was held sure he might convert them sooner than the heathen many souls should suffer; and then it would be a hard as early as the year of our Lord 314.8 Again, we find the British Bishops summoned along with the called Quakers. Indeed he is the fittest man that case if there should not be found one among so many ever came over for this province. He is a well-stud- pastors and doctors (de tot millibus unus qui transiens Bishops of Gaul, to the Council of Sardica, in 347, ied divine, a good philosopher and preacher, but above adjuvet nos.) Meanwhile, I don't doubt but some by Constantine and Constantius.9 They were likeall an excellent disputant, especially against the Qua- learned and good men would go further, and do the wise present at the Council of Ariminum.¹⁰ church more service with 100%, per annum, than with Now, from these indisputable facts, it must be evident to all, that, at this very early period, an independent branch of the Church existed in Britain, just Sir, your most obedient humble servant, JOHN TALBOT." as in St. Paul's time there were branches of the Church Almost immediately after the incorporation of the at Rome, at Corinth, &c .- The Church of Britain best champion against all dissenters that the church Society, applications and memorials were forwarded was then governed, as it is now, by its Bishops, who ever had; and has set up such a light in these dark to it from the several plantations of America, repre- were in subjection to their Archbishops as at present: places, that by God's blessing, will not be put out. senting their pressing want of ministers. In the course of whom there were then three, of London, York, and The clergy here have a sort of convocation at the in- of his travels, Mr. Keith had frequent opportunities Caerleon-on-Usk. There was no Church in Christstance and charge of his Excellency Colonel Nicholson, of witnessing this great deficiency, and the anxiety of endom founded by the Apostles which had not from Rovernor of Virginia. We are but seven in all; and the people to supply it. "At Amboy, in East Jersey," them a succession of Bishops; and these were in all a week together we sat considering of ways and means he says, "they have contributed about 2007. towards provinces subject to a Primate of their own number. to propagate the gospel, and to that end we have building a church, and greatly desire a minister. A Thus the Bishop of Rome was at this period Primate drawn up a scheme of the present state of the church subscription of like amount, for the same purpose, was of the middle and southern parts of Italy; the Bishop of in these provinces, which you shall see when I have raised in Burlington."* Mr. Keith adds, "There is of Milan, of the northern part;" and the Bishops of time to transcribe it; and I shall desire you to send a mighty cry and desire, almost in all places where we Jerusalem, Antioch, and Alexandria, had the same it afterwards to my good brother Kemble. We have have travelled, to have ministers of the Church of authority in some of the eastern provinces. There

there being not one amongst them that had the least Besides, we are under the government of the Bishop assail Christianity through the ignominy submitted to necessity of taking the life of his creatures .- Mascaron

NOT THE MOTHER CHURCH OF ENGLAND;

OR, THE CHURCH OF ENGLAND,

THE CHURCH ORIGINALLY PLANTED IN ENGLAND. (By the Rev. T. B. Fuller, Rector of Thorold, Canada.)

We did not go out from them; but "they went out from us." -1 Јонк, іі. 19. "Non enim nos ab illis sed illi a nobis recesserunt .--

Every one who reads his Bible must be aware that in the times of the Apostles there were Churches, or to speak more correctly, branches of the Church, planted at Rome, at Corinth, in Galatia, at Ephesus, at Philippi, at Colosse, and at Thessalonica; for we have epistles addressed by St. Paul to the Christian converts in each of these places.

In like manner we find St. John, in the book of the Revelation, addressing the Angels or Bishops of the Churches in Ephesus, in Smyrna, in Pergamos, in Thyatira, in Sardis, in Philadelphia, and in Laodicea; thus proving that in his time there existed branches of the Church in those seven districts of Asia Minor. We find St. Paul, too, speaking of the Church in Macedonia, and writing to the Romans of his intended journey into Spain, doubtless to preach the gospel there, and establish in that country a branch of the Church, as he and his fellow-apostles had before done in so many other countries. Now, we are told by early church historians, that St. Paul did fulfil his intention of preaching the gospel in Spain, and that he went to the uttermost bounds of the west, and the Islands that lie in the ocean.¹ It has therefore been believed by some very learned men, that the Apostle St. Paul was either himself in Britain, or that he sent some of his companions to preach there the unsearchable riches of Christ.²

It is, however, certain, that a branch of the Christian Church was founded at a very early period in Britain, probably as early as the Apostles' time; for Tertullian, a Christian Father who flourished A.D. 190, thus testifies to the introduction of Christianity into Britain:-"Some countries of the Britons, which proved inaccessible to the Romans, are subject to Christ." 3 And again,-"Britain lies surrounded by the ocean: the Mauri and the barbarous Getulians rica is worst on't in this respect, than any of her adthe limits of their countries. And what shall we say of the Romans themselves who secure their empire

much pains. even the Anglo-Saxon Church differed from the Bishop of the mystery. of Rome, and refused to acknowledge his authority; Let it be your solemn meditation that God refused ty of forming an opinion on these points.

the progress of the error in Britain.5 a French Monk, first reduced into a compact and well arranged system the doctrine of Transubstantiation, as it is now taught by the Church of Rome, viz. that

of Caerleon-on-Usk, who is to oversee under God, by its founder,-a stratagem, indeed, which evinces -Oraisan functore de Mi de Turenne. over us, and to cause us to keep the way spirituall."1 considerable art. For if there be any vulnerable side to acknowledge him to be the prime benefactor and THE ROMAN CATHOLIC CHURCH This surely is the language of one belonging to an in- on which our religion may be impugned, with a shadow dependent branch of the Church, owing no subjection of success, it is this. Although the evidences of whatever to Rome. Bede also informs us that "they Christianity are superior to all refutation, yet, if there (the British Bishops) would not own Augustine as be a doctrine in the Gospel which, more than another, Archbishop over them."2 Augustine is said to requires of us all the docility to which the mind can writer in the New Englander, "will they [Churchhave shewn much disappointment at this unfavorable be disciplined, all the humility of faith, all the rever- men] associate with others. Of this we know not close of a scheme of union, for which he had taken so ence we can entertain for the authority of God when exactly the reason, whether they are unfriendly to

> The British Church continued independent of the cross. Weigh well the objections alleged against this regard temperance as a part of religion, and consider Arglo-Saxon Church till the reign of Henry the First, marvellous economy, and from the extent of the that it is not desirable to promote it except somehow having a metropolitan of its own at St. David's. And difficulties which surround it argue the magnificence through the apostolic succession. We do not recol-

> an instance of which we have in the case of Bishop not to shed the blood of his own Son for the redemp- Now without feeling peculiarly solicitous about the Wilfrid, who, having been ejected from his see for tion of our souls. They must surely, then, be very "opinion" which "the public" may form as to the some flagrant offence, applied to Rome, and was precious and dear in his sight, when He ransomed propriety of their reasons for keeping aloof from what sustained by the Bishop of that lordly city, who wrote them at so great a cost. Appalling, indeed, must is called "the temperance movement"-still, Churchto Ethelred and Alfred, to re-install him in his see. have been the misery threatened to overwhelm them men have made no secret of those reasons, and have But Alfred, who reigned alone at the time of his arrival when it provoked a scheme so stupendous for their always been ready, on all proper occasions, to avow in Britain, scorned to receive him, and expressed in deliverance. Without doubt, the happiness of which them. They have never felt the need of a better no measured terms his contempt for papal rescripts.³ they are susceptible, and to which it is God's desire society for promoting temperance, and every other The Church in England also shewed herself slow they should attain, must be ravishing beyond concep- virtue, than the divine one founded by the Saviour, o embrace the innovations adopted from time to time tion, when He devised a vicarious offering of value so of which they were made members, in holy baptism. by Rome. Of this I will mention but two instances surpassing, to insure to them their forfeited inherit- They do "regard temperance as a part of religion," out of many that might be given. In the year 792 a ance and sequestered rights. For what is there more and seriously considering the sacred nature of the work was forwarded from the east to the emperor costly than the blood of the Son of God? Let all baptismal promise and pledge, they require no other Charlemagne, containing the decrees of a Greek other miracles wrought for the emancipation of the vow or obligation to "live a godly, righteous, and sober council in favour of the religious adoration of images. immortal spirit shrink into nothing, when compared life." That temperance (or to speak more correctly, Charlemagne sent this work to the Bishops of England, with this! Let each prodigy vouchsafed for the con- total abstinence) Societies have been ostensibly; prorequesting their judgment upon it. All the Bishops firmation of the Gospel; the consummation of all ductive of some good may be allowed, without its folconcurred in condemning this new doctrine, which things deferred in the counsels of the Most High; the lowing that they have the divine approbation and they declared "the Church of God holds accursed;" portentous signs and the startling phenomena which blessing. We must first be satisfied that that good and they engaged Albinus to write to the Emperor shall herald the second advent of God's Son,-let all is likely to be permanent; or that it may not eventuagainst it. He did so: and writing in the name and these disappear before the wondrous Cross! This ate in worse evils than those professed to be remedied. with the authority of the English Church, and using eclipses all. The splendor of this sun absorbs every Things of speedy growth are generally liable to rapid the soundest Scriptural arguments, notwithstanding other light; and I find nothing that is great when I decay: and it is not improbable that the temperance Adrian, the Pope of that time, had approved of the have filled my mind with the greatness of this most reformation, like Jonah's gourd, may illustrate the idolatrous practice, he effectually engaged Charlemagne adorable theme. But if God who, through his infal- universality of this principle. We already hear that to use his influence to check it.4 In 794 that lible wisdom, cannot but esteem all things aright, has in some part of the country, where a temporary remonarch called together a Council, at Frankfort on set a price like this on our souls, shall we prize them formation had been produced; the tide of intemperance the Maine, in which three hundred Bishops solemnly little? Has He given so much for them, and shall is again flowing with fearful and even augmented condemned the doctrine of the Greek Council and the we imagine that we can do more than is necessary to power. Pope; and this prevented for a long time afterwards ratify the glorious redemption? If he hath not .Under a solemn conviction that the system is anti-

> Although the idea of a physical change in the con- ornament and the most exquisite treasure of Heaven, that it attempts a reformation on wrong principles, secrated elements of the Lord's Supper had been are we doing well to suppose that Earth contains which are at direct variance with His revealed willbroached by the heretic Eutyches as early as the fifth aught too precious to be relinquished in exchange for a Churchmen cannot consent to lend it their sanction; century, it was not till 831 that Paschasius Radbert, happy immortality?-Saurin-Sur le prix de l'Ame. Why does it exhort men to abandon drunkenness? Is

DEATH

after the bread and wine have been consecrated in the brightest fame, the most enchanting life; and glory of God? It is well known that if the constitutions in her body Eucharies, they become the same body and with this remark I can naturally led to connect the of Tamperance Societies do not actually decy these blood which our blessed Saviour took from the Virgin memorable action of a Prince, an idolater it is true, gospel principles, they certainly, in no instance recoghis mother: that their own substance is changed, and only their new remains;" for, says Cardinal Bellar-I mean the great Saladin. When he had subdued and public lecturers are professed *infidels*! We dare

selves; that the right of arms is essential to the preand humane, even when their hands are stained with

TEMPERANCE SOCIETIES. (From the Banner of The Cross.)

"Not even in the temperance cause," says the he speaks-it is this docrine of the sacrifice of the temperance principles themselves, or whether they lect that they have given to the public an opportuni-

hesitated to surrender, for their salvation, the brightest scriptural, and that therefore Gob cannot be with itit because it is sin? because "no drunkard shall inherit the kiugdom of God?" What is the motive urged, or Death is the limit which bounds the proudest titles; the end held out ? Is it the love of Christ, or the

ments, they signed a treaty, and made the covenant so Bellamont did, throw it into the sea.

and suffered upon that design; they have indeed us to do our part of our holy faith, and mother the a year in their wigwams (that is houses) without a shirt; and when he petitioned my Lord Bellamonte whereas, one of ours in discourse with my Lord of London, said, who did his lordship think would come and asks, "may he not send a suffragan?" hither that had a dozen shirts? If I had their lankers, who used to challenge all mankind formerly; now all the Friends (or enemies rather) are not able a coach and six one hundred years hence. to answer one George Keith; he knows the depth of Satan within them, and all the dwellings and windings of the snake in the grass. In short he has become the ordain some, to confirm others, and bless all.

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have better than he, whilst he lives; therefore, in the not timely, the whole country will be overrun with The evidences of the Church's existence in Britain meantime, we shall be very well content with a suffra- Presbyterians, Anabaptists, and Quakers." gan. Mr. Keith's mission will be out about a year He, again and again, in subsequent letters, † urges this history. The Picts and Scots had, however, made

by the preaching and exertions of Mr. Keith:-" Philadelphia, 1st Sept., 1703. the centre of our business. * *

* M.S. Letters, vol. i.56. † M.S. Letters, vol. i. 25.

great need of a bishop here, to visit all the churches, to England sent to them in these northern parts of was no Bishop, whether at Rome or elsewhere, who, America; so that it may be said, the harvest is great, at this period, pretended to any authority beyond his We pray for my good Lord of London; we cannot but the labourers few. * * * * If they come own diocese or province.

hence; by that time I hope to get some tokens for my point, both upon the Bishop of London and the Society. frequent incursions into the country, and had made so by that time I hope to get some tokens for my self I With a view to meet such pressing demands, the been able to destroy it. The Saxons who were hear the saxons who wer am so well satisfied with a prospect of doing good, Society, at a general meeting, (held January 15, 1702,) that I have no inclination to return for England; requested the bishops to make known to such clergyhowever, be so kind as to let me know how you do, men "as had a mind to be employed in this apostolical which will be a comfort to me in the wilderness. You work, and could bring sufficient testimonials that they know all my friends; pray let them, especially my were duly qualified for it, that they might send their mother and sister Hannah, know that I am well, God names to their respective diocesans, with a view to be praised, and shall be glad to hear so much of them. their being sent to such missions as might stand most cannot write many letters, much less one two or three in need of their services; the Society assuring to them times over, as when I had nothing else to do. I pray not only a competent subsistence, but all the encour-God bless you and all my friends! I desire the benefit ragement that is due to those who devote themselves of their prayers, though I can't have that of their good to the service of Almighty God, and our Saviour, by company. I know that you will take all in good part propagating and promoting his gospel in the truth and that comes from—Your old friend, JOHN TALBOT. purity of it, according to the doctrine, discipline, and The following extracts from a letter of the Rev. worship established in the Church of England."+-John Talbot to the secretary,† gives a graphic account The form of testimonial specified as points on which of the British Church had been driven; and having asked for a conference with it, was met on the banks. of the state both of the church and of the various the society required full information, the candidate's of the Biggs are both of the state both of the church and of the various the society required full information, the candidate's of the Biggs are both of the Biggs are both of the banks contending sects in the countries which he visited, "temper, prudence, learning, sober and pious converwhile it shows at the same time, the effect produced sation, zeal for the Christian religion, and diligence in his holy calling; his affection to the present government, and his conformity to the doctrine and discipline "Sir,—We have been the grand circuit from New of the Church of England." * * * * "And the said England to North Carolina, and are now returned to Society do request and earnestly beseech all persons the concerned, that they recommend no man out of favour or affection, or any other worldly consideration, but

† Letters 98 and 103.

* Letter 87.

1 An Account of the Society, p. 19,

crowd upon us as we advance down the stream of

thens, had been invited by the Britons to assist them of the Church of Christ. against these dreaded enemies; but had, in their turn, Church in Britain,-Gregory, surnamed the Great, Bishop of Rome, sent the celebrated Augustine to preach the Gospel to the Anglo-Saxons. Augustine found Bertha, Queen of Ethelbert, King of Kent, a Christian; and by her his mission was favoured. Ethelbert himself was converted, and many of his subjects were baptized by Augustine and his followers. Some years after his arrival in England, Augustine took a journey towards the western counties, whither of the River Severn by seven Bishops, their most

Account of the Society, p. 21.

- † MS. Letters, vol. ii. Letter 117. Euseb. Demonstrat. Evangel. Lib. iii. c. 7. p. 3.
- Stilingfleet. Origines Britannicæ, chap. i.§ 3. Tertullian adv. Judæos, ch. viii. ⁴ Ibid.
- Tertullian adv. Judzeos, ch. viii.
- Origen in Ezek. Tom.iv. ⁶ Chrys. Tom. vii. p. 635. Chrys. Tom.iii.p. 696. ⁸ Simond.Coun.Gallic.Tom.i.p.9.
- Athanas. Apol. ii. p. 720. Usher Brit. Ant. Eccl. 104 & 105.
- Ruffin. Hist. Eccl. Lib.i. Ch. 6. Fleury Hist. Eccl. Lib. viii§41
- 12 Gildas, § 19.

Eucharist." 6

and the other innovations that had been thrust upon of the soul!"-Ibid: her, whilst subject to his authority, and stood forth to the world, once more, an independent branch of the Church, freed from the thraldom of Rome, and relieved from the accumulated corruptions of centuries.

independence.

(By a Correspondent of The Church.)

SAURIN-FLECHIER-MASCARON.

THE PRICE OF THE SOUL.

Go, learn it in Heaven! Contemplate the Deity himself. Draw near his throne. Consider those "thousands that minister unto him, and the ten thousand times ten thousand that stand before him." Mark those gleaming lightnings which flash from his eyes,-that majesty and that might which encompass his sanctuary; and by the preciousness of the victim

Go, learn it from all the dispensations which have preceded this sacrifice! Study those types which

Bede, Ecc. Hist. p. 447. Palmer, part iv. ch. x. § 4. Heacman Opus, Lib. v. c. 20.

⁶ Bellarm. as quoted by Faber in his "Difficulties of Romanism," chap. viii. § 4.

mine, "Paschase was the first who wrote seriously and Egypt, crossed the Euphrates, and reduced cities with- not connect our names with such a cause. Mere excopiously concerning the truth of Christ's body in the out number; after regaining Jerusalem and performing ternal reformation from habits of intemperance, on

deeds almost exceeding the prowess of man, in those such principles, is a benefit of a very questionable Erigena, an English writer, strongly opposed this wars which Superstition* had undertaken for the re- character: it is only by "making the tree good," that ew doctrine. The Church of England, and King covery of the Holy Land, he closed his career by an its "fruit" can be "made good also." Of any attempt Alfred, who was the most enlightened member of it, action worthy of being transmitted to the remotest at the reformation of man on other principles, we must lid not receive the doctrine of transubstantiation.-- posterity. Just before he breathed his last sigh, he say, in the words of the prophet, "their root shall be Archbishop Elfric and other writers, about one hundred summoned to his side the herald who had been accus- as rottenness, and their blossom shall go up as dust t years afterwards, taught the same doctrine as Erigena tomed to bear his banner before him in the field of because they have cast away the law of the Lord of ad done; and it is said that it was the Archbishop's battle. He directed him to attach to the top of a Hosts; and despised the word of the Holy One of book which first opened the eyes of Archbishop Cran- lance a fragment of the drapery in which, as in a Israel."

tion. Thus we see the Pope gradually extended his and said to him-"Go, carry this lance before you, ed these voluntary societies, and their probable ultipower over the British Church from age to age, till, display this standard, and whilst you display it make mate results, with jealousy and alarm ; and not a few bout the commencement of the sixteenth century, it proclamation, 'This, this is all of his renown that once professed friends of the movement are beginning ad arrived at a great and oppressive height,-not remains to the mighty Saladin, the conqueror and to see and acknowledge the propriety and wisdom of adeed without occasional remonstrances and success- sovereign of an empire." Christians; I discharge their reasons for withholding their co-operation .--ful opposition; which, if they availed not at the time to day the office of this herald. I attach to the end Almost the next thing which met our eye, after the to remove the evil, sufficiently proved that the Romish of a lance the delights, the pleasures, the riches, the extract from the New Englander at the head of this dominion was imperfect and insecure, and gave indica- honours of time .--- I display all these before you article was a letter from the Rev. J. W. Alexander, of tions of a return at some future period to complete reduced to the small compass of the shroud which the College of New Jersey. We honour him for the

Early in the sixteenth century, the Bishops and eyes the standard of death, and I proclaim-" Behold Clergy of the Church, acting in concert with the civil all the advantages you will derive from those enjoy- for there is a diversity of judgement among the clerpower, threw off the usurped authority of the Pope, ments you would chuse in preference to the salvation gymen of Princeton : and indeed some of my col-

FEMALE WORTH.

An ancient historian stated, in former days, that men were born for action and for the government of In doing this she only did what she had a perfect the world; and that the gods had given them, for priety in my taking this occasion to make an explicit and unquestionable right to do. She was a complete their endowment, valour in fight, prudence in counsel, branch of the Church before she became subject to moderation in prosperity, and fortitude in adversity: Rome, as her admission to various Councils in the whereas women had been created only for repose and fourth and fifth centuries, long before Augustine came retirement; that all their excellence consisted in being to England, fully proves. She refused subjection to unknown, without attracting to themselves either praise Rome when Augustine wished to make her subject .-- or censure; and that she was, beyond question, the She then knew nothing of the errors, which, together most virtuous, who had been least spoken of. In with the usurpations of Rome, she threw off at the this manner he cut them off from the commonwealth, Reformation. At that memorable period she reformed to bury them in the obscurity of their households: of herself and returned to the independence and the all the moral virtues he conceded to them only a spepurity which she possessed before she had any con- cies of uncultivated modesty; he deprived them even nexion with Rome. She was to all intents and pur- of that fair reputation which seems to be associated poses the same Church that had from the first existed with the graces of their sex; and, reducing them to an in Britain. She had the same rights and the same indolence which he believed to be commendable, the principles she formerly enjoyed. She had, from the only merit he left them was to possess no merit at all. first, possessed all the parts of a true Scriptural It is easy to discern the injustice of this sentiment; Church. She had the orders of the ministry estab- for, besides that right reason informs us that mind lished by Christ and his Apostles, and the Apostolical and wisdom are common to either sex; that the souls Succession. She became again holy, and did not, in of the same species have similar emotions, and that been able to destroy it. The Saxons, who were hea-accumulated corruptions of centuries, break the unity experience further instructs us that God raises up, from time to time, remarkable women whom he renconquered some parts of the country.¹² At length, TRANSLATIONS FROM FRENCH DIVINES. whom it should seem that he imparts a peculiar disposition, and whom he indues with a capacity to discharge responsible vocations, and to be an ensample and an ornament to their generation .- Fléchier - Oraison funèbre de Madame de Montausier.

CHRISTIAN WARFARE.

Is there no valour nor nobility in the Christian religion? Scripture, which commands us to sanctify our wars, does it not teach us that piety is not incompatible with arms? Shall I condemn a profession which religion condemns not, when care is taken to moderate its violence? No, my friends, I know that the organs. sacrificed you may estimate the preciousness of the it is not in vain that princes bear the sword; that

> y an epithet rather more severe than their history will justify. It is true that the zeal which gave them birth was presumptuus and misguided; it was a confiding to the arm of man what aould have been left to the providence of God; yet even in would erase the record of institution, and empty the this mistaken enthusiasm there is something to admire. The 'cup of blessing,' to fill it with slops-and when calterm "superstition," at all events, does not seem to convey exactly a correct idea of the errors interwoven with these expeditions, and of the principles by which they were organl ized and directed.

mer and Bishop Ridley, at the time of the Reforma- martial shroud, he was on the point of being interred, From the beginning, thoughtful Churchmen regardmust soon wrap your form. I exhibit before your manner in which he thus speaks out on the subject:---"It does not become me to speak of any but myself leagues, who are as truly temperate men as any living have not come into the measure. As my name, however, has been published, by whom I know not, with an incorrect report of some remarks made at the or-

ganization of our society, I feel that there is no improdeclaration of my opinions on several points.

" I signed our college pledge as an exemplary measure, with great cheerfulness, but not without fear of nisconstruction-for which reason I declared my protest against certain errors. This protestation, noreover, was much stronger than that which the newspapers have ascribed to me.

"For I did and do most solemnly protest :

"1. A gainst the assumption that Temperance and Abstinence are synonymous, and that all drinking of intoxicating liquors is sinful.

"2. Against the falsehood-which I marvel that any honest scholar should fail to despise-that the wines of the Scripture were not intoxicating. Rather than admit of an opinion which so subverts every principle of interpretation, and opens a door for rational. stic infidelity, I could wish that no Temperance Society had ever existed. Some have even staked the Omniscience of our Lord and Master on the decision of this question about wines. I will not lay my Saviour's glory at pawn, nor hesitate between Christ and Abstinence:

"More particularly against the absurd attempts to ithhold the 'cup of the eucharist,' and to substitute for it a wretched treacle, or any the like ridiculous and profane imposture.

"To this I am forced to add, that I am distressed at the mode of conducting the Temperance war in many of their publications, including reports, speeches, tracts and newspapers. If to be a Temperance man, be to adhere to these-then I am none. Some of them abound in exaggerated statistics, blundering political economy, rude denunciations, and sometimes (as in regard to my friend Dr. Maclean) gross calumny .---We therefore consider ourselves as in no way connected with any of the bodies of which these writings are

"Abstinence from intoxicating drinks we approve and practice; but I own I am shocked at the lengths * Our author, it appears to us, has designated the Crusades | to which Fanaticism is driving some professed believers in Christianity-for when a pragmatical censorship is usurped over the Lord's table ; when ignorant zeal umny prowls about the sacramental board, and falsely and profanely charges drunkenness on the cup of the new covenant in Christ's blood-then I say, and with

sacrifice itself. Spelman, Concilia, vol.1,p.3. 2 Bede, Lib. ii. chap. 2.