

Poetry.

THE SABBATH.

Sweetly the Sabbath morning dawns— A calm is on the air; Like an over-joyed child, the world Lies 'neath the wings of Prayer...

THE EARLY COLONIAL CHURCH.

It may be as well to insert here Mr. Talbot's account of their joint labours, which, as it is contained in a letter addressed to a friend, is written in a free and familiar style...

My dear Friend, I take you 24th Nov. 1702. 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...

The Presbyterians here come a great way to lay hands on another, but after all, I think they had as good stay at home for the good they do. The Independents are called by their sovereign lord the people; the Anabaptists and Quakers pretend to the Spirit...

Almost immediately after the incorporation of the Society, applications and memorials were forwarded to it from the several plantations of America, representing their pressing want of ministers. In the course of his travels, Mr. Keith had frequent opportunities of witnessing this great deficiency...

With a view to meet such pressing demands, the Society, at a general meeting, (held January 15, 1702,) requested the bishops to make known to such clergymen as had a mind to be employed in this apostolic work, and could bring sufficient testimonials...

The following extracts from a letter of the Rev. John Talbot to the secretary, gives a graphic account of the state both of the church and of the various contending sects in the countries which he visited, while it shows at the same time, the effect produced by the preaching and exhortations of Mr. Keith...

Mr. Keith and I have preached the gospel to all sorts and conditions of men; we have baptized several scores of men, women, and children, chiefly those of his old friends, (and the rest are hardened just like the Jews, who please not God, and are contrary to all men.)

Being zealous for the honour of the Church of England, which is the mother of us all, upon her account it was that I was willing to travel with Mr. Keith. Indeed, I was loath he should go alone, now he was 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 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 America is worst out in this respect, than any of her adversaries.

Our count ourselves happy, and indeed so we are, under the protection and fatherly care of the Right Reverend Father in God, Henry Lord Bishop of London, and we are all satisfied that we cannot have a greater friend and patron than himself.

Now, for 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 as in St. Paul's time there were branches of the Church at Rome, at Corinth, &c.—The Church of Britain was then governed, as it is now, by its Bishops, who were in subjection to their Archbishops as at present...

The evidences of the Church's existence in Britain crowd upon us as we advance down the stream of history. The Picts and Scots had, however, made frequent incursions into the country, and had made sad havoc of the Church, though they had by no means been able to destroy it. The Saxons, who were heathens, had been invited by the Britons to assist them against these dreaded enemies; but had, in their turn, conquered some parts of the country...

with a sincere regard to the honour of Almighty God, and our blessed Saviour, as they tender the interest of the Christian religion, and the good of men's souls. Very strict rules also were given to the missionaries for their guidance, both during their voyage, and after their arrival in the colony; and so well, for the most part, do they seem to have been selected, that Lord Cornbury, governor of New York, and a great upholder of the church within his jurisdiction, said in a letter, that "as to the ministers who are settled at New York, Jamaica, Hempstead, West Chester, and Rye, they had behaved themselves with great zeal, exemplary piety, and unwearied diligence."

THE ROMAN CATHOLIC CHURCH 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." "Non enim nos ab illis sed illi a nobis recesserunt." CYPRIANUS DE UNITATE.

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.

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."

That this was acknowledged by the other branches of the Christian Church as a true and independent branch, cannot be denied: for we find it represented in the Council of Arles, in France, by Restitutus, Bishop of London; Eborius, Bishop of York; and Adelphus, Bishop of Lincoln. This Council was held as early as the year of our Lord 314.

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TRANSLATIONS FROM FRENCH DIVINES.

Go, learn it from all the dispensations which have preceded this sacrifice! Study those types which prefigured it, those shadows that fell from it, those ceremonies by which it was symbolized; and from the vastness of the preparations, inform yourselves of the magnitude of the wonder prepared.

learned men from Bangor-Iscod, the chief nursery of the Church, and Dinoh, their Abbt. He made proposals to them to unite with him and his followers in the work in which they were engaged. But the terms of his proposal were such as they could not accede to. He proposed to them to give up many of their established customs, and to put themselves in subjection to the Bishop of Rome. To this Dinoh answered in these words: "Be it known without doubt unto you, that we are all, and every one of us, obedient and subjects to the Church of God, and to the Pope of Rome, and to every one in his degree, in perfect charity, and to help every one of them, by word and deed to be the children of God; and other obedience than this I do not know due to him whom you name to be Pope; nor to be Father of Fathers; to be claimed and to be demanded; and this obedience we are ready to give and to pay to him and to every Christian continually. Besides, we are under the government of the Bishop of Caerleon-on-Usk, who is to oversee under God, over us, and to cause us to keep the way spiritual."

The British Church continued independent of the Anglo-Saxon Church till the reign of Henry the First, having a metropolitan of its own at St. David's. And even the Anglo-Saxon Church differed from the Bishop of Rome, and refused to acknowledge his authority; an instance of which we have in the case of Bishop Wilfrid, who, having been ejected from his see for some flagrant offence, applied to Rome, and was sustained by the Bishop of that lordly city, who wrote to Ethelred and Alfred, to re-install him in his see. But Alfred, who reigned alone at the time of his arrival in Britain, scorned to receive him, and expressed in no measured terms his contempt for papal rescripts.

Although the idea of a physical change in the consecrated elements of the Lord's Supper had been broached by the heretic Eutyches as early as the fifth century, it was not till 831 that Paschasius Radbert, 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 "after the bread and wine have been consecrated in the holy Eucharist, they become the same body and blood which our blessed Saviour took from the Virgin his mother; that their own substance is changed, and only their new remains;" for, says Cardinal Bellarmine, "Paschasius was the first who wrote seriously and copiously concerning the truth of Christ's body in the Eucharist."

Erigena, an English writer, strongly opposed this new doctrine. The Church of England, and King Alfred, who was the most enlightened member of it, did not receive the doctrine of transubstantiation. Archbishop Elfric and other writers, about one hundred years afterwards, taught the same doctrine as Erigena had done; and it is said that it was the Archbishop's book which first opened the eyes of Archbishop Cranmer and Bishop Ridley, at the time of the Reformation. Thus we see the Pope gradually extended his power over the British Church from age to age, till, about the commencement of the sixteenth century, he had arrived at a great and oppressive height, not indeed without occasional remonstrances and successful opposition; which, if they availed not at the time to remove the evil, sufficiently proved that the Romish dominion was imperfect and insecure, and gave indications of a return at some future period to complete independence.

In doing this she only did what she had a perfect and unquestionable right to do. She was a complete branch of the Church before she became subject to Rome, as her admission to various Councils in the fourth and fifth centuries, long before Augustine came to England, fully proves. She refused subjection to Rome when Augustine wished to make her subject. She then knew nothing of the errors, which, together with the usurpations of Rome, she threw off at the Reformation. At that memorable period she reformed herself and returned to the independence and the purity which she possessed before she had any connection with Rome. She was to all intents and purposes the same Church that had from the first existed in Britain. She had the same rights and the same principles she formerly enjoyed. She had, from the first, possessed all the parts of a true Scriptural Church. She had the orders of the ministry established by Christ and his Apostles, and the Apostolical Succession. She became again holy, and did not, in her reformation, break her rank as an independent branch of the Church Catholic, and cleansing herself from the accumulated corruptions of centuries, break the unity of the Church of Christ.

Go, learn it from all the dispensations which have preceded this sacrifice! Study those types which prefigured it, those shadows that fell from it, those ceremonies by which it was symbolized; and from the vastness of the preparations, inform yourselves of the magnitude of the wonder prepared.

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force may be resorted to when allied with justice; that the God of armies sanctions the maintenance of those privileges which sovereigns fairly claim to themselves; that the right of arms is essential to the preservation of society; and that wars are permitted for the establishment of peace, and the protection of innocence; to arrest the tide of malice when it threatens to inundate a land, and to restrain within the bounds of equity the cravings of unlawful ambition. I know too that forbearance and charity should temper the ferocity of war amongst Christians; that the generals who are placed at the head of military expeditions are the instruments of God's providence, which is always wise, and of the power of kings, which should never be unjust; that they ought to have a heart compassionate and humane, even when their hands are stained with blood, and should pay an internal homage to the Creator, whilst they find themselves under the melancholy necessity of taking the life of his creatures.—Mascaron—Oraison Funèbre de M. de Turéne.

TEMPERANCE SOCIETIES.

"Not even in the temperance cause," says the writer in the New Englander, "will they [Churchmen] associate with others. Of this we know not exactly the reason, whether they are unfriendly to temperance principles themselves, or whether they regard temperance as a part of religion, and consider that it is not desirable to promote it except somehow through the apostolic succession. We do not recollect that they have given to the public an opportunity of forming an opinion on these points."

Now without feeling peculiarly solicitous about the "opinion" which "the public" may form as to the propriety of their reasons for keeping aloof from what is called "the temperance movement"—still, Churchmen have made no secret of those reasons, and have always been ready, on all proper occasions, to avow them. They have never felt the need of a better society for promoting temperance, and every other virtue, than the divine one founded by the Saviour; of which they were made members, in holy baptism. They do "regard temperance as a part of religion," and seriously considering the sacred nature of the baptismal promise and pledge, they require no other vow or obligation to "live a golly, righteous, and sober life." That temperance (or to speak more correctly, total abstinence) Societies have been ostensibly productive of some good may be allowed, without its following that they have the divine approbation and blessing. We must first be satisfied that that good is likely to be permanent; or that it may not eventuate in worse evils than those professed to be remedied. Things of speedy growth are generally liable to rapid decay; and it is not improbable that the temperance reformation, like Jonah's gourd, may illustrate the universality of this principle. We already hear that in some part of the country, where a temporary reformation had been produced; the tide of intemperance is again flowing with fearful and even augmented power.

Under a solemn conviction that the system is anti-scriptural, and that therefore God cannot be with it—that it attempts a reformation on wrong principles, which are in direct variance with His revealed will—Churchmen cannot consent to lend it their sanction. Why does it exert them to abandon drunkenness? Is it because it is bad because "no drunkard shall inherit the kingdom of God?" What is the motive urged, or the end held out? Is it the love of Christ, or the glory of God? It is well known that if the constitution of Temperance Societies be actually based upon these gospel principles, they certainly, in no instance recognize them; and often their most prominent advocates and public lecturers are professed infidels. We dare not connect our names with such a cause. Mere external reformation from habits of intemperance, on such principles, is a benefit of a very questionable character; it is only by "making the tree good," that its "fruit" can be "made good also." Of any attempt at the reformation of man on other principles, we must say, in the words of the prophet, "their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."

From the beginning, thoughtful Churchmen regarded these voluntary societies, and their probable ultimate results, with jealousy and alarm; and not a few once professed friends of the movement are beginning to see and acknowledge the propriety and wisdom of their reasons for withholding their co-operation. Almost the next thing which met our eye, after the extract from the New Englander at the head of this article was a letter from the Rev. J. W. Alexander, of the College of New Jersey. We honour him for the manner in which he thus speaks out on the subject— "It does not become me to speak of any but myself for there is a diversity of judgment among the clergymen of Princeton; and indeed some of my colleagues, 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 an organization of our society, I feel that it is no indignity in my taking this occasion to make an explicit declaration of my opinions on several points.

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

"For I did and do most solemnly protest: "1. Against 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 fall to deserve—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 infidelity, I could wish that no Temperance Society had ever existed. Some have even stated 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 withhold 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 your 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 the organs."Abstinence from intoxicating drinks we approve and practice; but I own I am shocked at the lengths 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 would erase the record of institution, and empty the 'cup of blessing,' to fill it with slops—and when calumny proceeds 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