SED

EAMERS,

ing at Cobourg days excepted), y of June next; y, at 1, P. M., e Season, at 12,

rnoon (Sundays

RICA
hing at Cobourg
mitting), every
hing at Eleven

touching at Co-mitting), every ning, at Eight

rdinary exemp or any property or collision with

aily, (Sundays, and will leave P.M., (weather

permitting) for ndays excepted)

Octavo, or three

in the Great

IVE YEARS.

rnal, noting the narks thereon. ky Mountainses and Hudson's West Company, Exploration and uts, justify the ill be early filled ed.

Y, Montreal

NCE COM.

URRAY & CO.

CE COMPANY,

IENRY, Esq.

Toronto,

LS.

A CHARGE

Delivered to the Clergy of the Diocese of Toronto, at the Visitation, in June, 1847, by JOHN, Lord Bishop of of Toronto.

[CONTINUED.]

The same wild spirit invades social life. To honour father and mother and to cherish for them the most affectionate love and respect in their persons and characters, are virtues which ppear to be rapidly passing away; and when the domestic affections disappear, the true happiness of society vanishes There can be no love and unity in families where the children defer not to their parents; and as society consists of families, the same spirit will teach disrespect for superiors, and, in time, general insubordination. It is the discipline of home, sanctified by religion, which qualifies us for the duties of civilized life. Filial affection bears much, because it loves much. Now the Church must live in families before she can be truly efficient; and it is the neglect of religion in families, and the consequent deterioration of the domestic virtues, which disturbs the Church and multiplies division. For, as the Church is daily born anew in baptism, so must she ever be renewed in Christian homes; but the total relaxation of domestic discipline leads to excess of prithout. Hence we find Protestant denominations without number. Every one hath a psalm; hath a doctrine; hath an interpretation: and in our fear of forms we forget that there can be neither regularity nor order without forms. This reckless spirit of unbridled independence has created much turbulence and disorder, and these again have been increased and extended by the rapid growth of the population, for the religious instruction of which the Church was unable to provide. Hence the loss and defection of many of her children and the strengthening of her enemies. Not only has the Church had to contend with these increasing evils, but, what is still more deplorable, with new enemies, issuing from her own bowels. Men whom she had treated as her favoured children, but who have turned against her with a simulation almost without parallel in the history of delusion. They continued within her pale, sapping her foundations and under-mining her influence; and when concealment was no longer practicable, they deserted to her most powerful enemy against which they had so frequently protested. Yet even here there is, by the Divine blessing, a redeeming point, which goes far to arrest the defection and diminish its influence. So long as they remained in the Church, and employed themselves secretly in poisoning the minds of those over whom they had any power, they were truly dangerous. But the moment that they were found false to their solemn vows and engagements, and had gone over to Rome, their induence vanished. There is a sturdy rectitude in the British character which detests double dealing in every form, and more especially when it appears under the guise of religion: these unfortunate men can therefore do no more harm to the Church that nourished them, the plague spot is upon them and it can never be effaced. Even the last missile of their leader has fallen harmless to the ground. For what is development but the doctrine of doubt and hesitation, the exchanging of the rock on which the Church is built for the mists of the morning. Is it not the awful admission that Christianity has no fixed principles, and that the Apostles were deceivers? In such a system there can be no faith, no reality, nothing true and holy, either in time or eternity, or any thing certain but a frightful infidelity. The practical evil is the loss of fifty or sixty young Clergyman who have followed their leader as so many silly sheep, and our gain the purification of the Church and the catallichment of the fact that Romish doctrine cannot be reasonably held by members of the Church of England. And when it is considered that the Clergy of the Church number about sixteen thousand, the wonder is that the defection, considering the arts and deceptions that were used, was not far greater.

As a compensation for these great and manifest evils, we might notice the far greater and increasing number, both of Ministers and Laity, which are daily returning to us from Romanism and the different Protestant Denominations; but as of this cheering fact you cannot be ignorant, I would rather call your attention to the commanding position for good which our Church has now acquired, through the kind Providence of Almighty God, and which is enabling her to make a forward movement of infinite importance in despite of all human opposition. Her wings extend from the East to the West, and from the North to the South, and it is evident that she has been raised to this eminence for the wisest purposes. In this lofty position she may well bear with the various difficulties and evils which beset her on every side, were they much more numerous than they are. They remind her that she is still militant, and that the gifts and privileges which she enjoys, and which surpass all that ever were conferred upon any other branch of the Catholic Church, must be rightly applied to forward the holy purposes for which they were given. Owing to the wide extended power of Great Britain in all quarters of the world, the Church possesses a Power to propagate Christianity in its purest forms, to every nation and language, superior to that of all other Christian nations united. Now, her exertions must be in some degree commensurate to her power of doing good, or she will lose her gifts. She must look forward to increasing conquests over the powers of darkness, and to the substitution of the pure religion of Jesus Christ for heathen ignorance, superstition, and depravity. She must advance into the dominions of Satan on all sides, and secure her vanquished territory as she proceeds, that she may go forward in safety to new conquests, nor must she slacken her labours while there is a soul to be converted and brought to the knowledge of the truth. Nor is the power of the Church, through the Mother Country, where she occupies the chief connecting points throughout the globe, and thus affords her access to every quarter, the only promising ground towards the conversion of mankind. The moral government of God is manifestly bending the various nations at this moment towards this happy consummation. Paganism is every where, in a manner, dead or dying, as we may see from the rapid conversions going on in the East. The natives no longer trust in their idols, or place confidence in their superstitions; and throughout British India the people seem to entertain the opinion expressed by one of our native Indians, who still stood out, though his whole village was converted. "We must all at last," said he, "become Christians; it is our fate, for the Great Spirit has forsaken his children." Mahometanism, so long triumphant, and the terror of the world, is now shorn of its ancient enthusiasm, and is sinking into imbecillity. The crescent must soon give way to the cross. The Chinese have been compelled to yield to the skill and civilization of Europe, and to open their ports for the introduction of the Gospel. And Japan, the last of the heathen nations, capable of passive resistance, begins to relax. Henceforth the Pagan nations will offer only a feeble opposition to the Missionary, and this Opposition will daily become weaker. Never was Christianity so much in the ascendant; never was there such promise of its becoming the only religion of the world. Great, then, is the responsibility of our holy Church, for the charge of con-Verting mankind seems, by Divine Providence, to be placed in her hands, and her whole heart, and strength, and soul, must be applied to the work, and although much time may be equired for its final accomplishment, she must never relax or

forget that her Missionary field is the whole world. Having brought down the history of our Church from the Reformation to the present time, and pointed out some of the difficulties which surround her, and the glorious position which she occupies, her Missionary field being the world, I

are to cultivate the portion of this vast field which has been sessed it, even five hundred at one time. It doctrines of the Church, to whom all are bound, from Him who was infinitely purer than the water itself. assigned to us? As the Ministers of the Church of England, was therefore merely personal, and not part the lowest to the highest that hold office in her polity. On the farther side of the forementioned convent there assigned to us? As the Ministers of the Church of England, you are to act on her fundamental principle, that Scripture, and Scripture only, is to be your rule; but in the interpretaand Scripture only, is to be your rule; but in the interpreta-tion of Scripture, you are to defer to her Ritual, Liturgy, Articles, and Formularies. You are to promote the glory of had it not. The Apostles possessed miracu-Articles, and Formularies. For are to promote the globy of the devotions, and Formularies. For are to promote the globy of the devotions, and Formularies. For are not only guides to the religious opinions, and the time of harvest, Josh. iii. 15, or as it is expressed, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only guides to the religious opinions, and the people is the people in the people in the people in the not only guides to the religious opinions. be the wisest, but according to the Regulations, Canons, be the wisest, but according to the Regulations, Canons, but they also constitute a guage, a standard, its rapidity of current, worn its channel deeper than it Rubrics, and Customs of our Church. To these you are set apart to the regulations, but they also constitute a guage, a standard, its rapidity of current, worn its channel deeper than it subtries, and Customs of our Church. To these you are set apart to the regulations, but they also constitute a guage, a standard, its rapidity of current, worn its channel deeper than it subtries, and Customs of our Church. To these you are set apart to the regulations, but they also constitute a guage, a standard, its rapidity of current, worn its channel deeper than it subtries, and Customs of our Church. To these you are bound, by vows the most solemn, to conform. Now, if it be set apart to the office of Apostle, or exerasked by what authority our Church imposes these conditions, cising miraculous powers, were matters, howasked by what authority our Church imposes these conditions, cising miraculous powers, were matters, howasked by what authority our Church imposes these conditions, cising miraculous powers, were matters, howasked by what authority our Church imposes these conditions, cising miraculous powers, were matters, howasked by what authority our Church imposes these conditions, cising miraculous powers, were matters, howasked by what authority our Church imposes these conditions, cising miraculous powers, were matters, howasked by what authority our Church imposes these conditions, cising miraculous powers, were matters, howasked by what authority our Church imposes these conditions, cising miraculous powers, were matters, howasked by what authority our Church imposes these conditions, cising miraculous powers, were matters, howasked by what authority our Church imposes these conditions, cising miraculous powers, were matters, howasked by what authority our Church imposes these conditions, cising miraculous powers, were matters, howasked by what authority our Church imposes these conditions, cising miraculous powers, were matters, howasked by what authority our Church imposes these conditions are conditions. the best answer will be to revert to the origin and nature of ever important, not parts of the Apostolic hath received the same." the Holy Catholic Church, of which she is a branch.

When our blessed Lord descended from heaven to take up his short abode upon earth, he did not take upon himself the nature of Angels, but he took on him the seed of Abraham, that seed which he came to redeem. Had he descended into as soon as it was delivered, and it was as comthe hearts of men without taking their form bodily, the Church would have been invisible and internal, something resembling what the Quakers affirm it to be; but the Word was made flesh and dwelt among us. He spake as man to man—he suffered and acted after the manner of men, to bring them to the kingdom of God and for this purpose he adapted himself to our most and success which required a visible method of instruction and discipline. In the human form our Lord established the manner upon which he proposed to communicate and act upon the world before his departure. Hence, as the preaching of the Gospel required the intervention of a visible medium, he committed it to men; and as in this world so great an object could not be established without union, he ordained a Communion; and his divine word and living will, operating on the minds of his people, led them to love and unity among themselves. They were held together by a living chain, so that men could say, here they are. This is the Church of Christ,-it is his own ordinance, in which he continues to dwell and by his Spirit to move, and in which Lord, "As the Father sent Me, so send I their whole doctrinal system. It is this tenet which and the extraordinary rewards, which they boast to be the word spoken by him continues still to be heard. In this you." light the visible Church may be truly considered the Son of God himself, who continues to dwell among men in the human form; it is his perpetual incarnation, even as in holy Scripture the faithful are called the body of Christ. This visible Church is to continue under the guidance of his holy Spirit to the end of the world, by means of a perpetual Apostolate ordained by him, and with which his presence is ever to remain. Accordingly, before our Lord left the world, he addressed the eleven disciples, Judas being gone to his place, in the following words: "All power is given unto me in heaven and in earth-go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Now this commission was addressed to the Apostles alone, and it was something unto which they could admit others; and accordingly to be deprecated, these differences may tend to unsettle the very first thing they did was to choose St. Matthias in the the minds of members of our communion, and may place of Judas, to take part of this Ministry and Apostleship; have the effect of shaking their confidence in the and this choice was confirmed on the day of Pentecost, for soundness and stability of their Church. For my the Holy Ghost descended upon St. Matthias as he did upon own part, I look upon these existing disputes merely the other Apostles. Before their departure from the world, as the waves upon some mighty stream, whose course, they placed such men as Timothy and Titus in their own places, and gave directions to ordain faithful men, who should stayed, though transient and capricious breezes may ordain others, as they had been ordained themselves, and thus ruffle and disturb its surface. Happy should I be if I the commission has been transmitted by Bishops ordaining Bishops, unto this very day. Nor was the order of Bishops ever questioned for 1500 years after Christ Jesus had ascended to his offers, are yet affectionately fearful on her behalf.

This important element is so intimately condever, the state has seeined to recede from this, and the glory of manking and the glory of man nected with the heavenly descent of the Church, that it is of for farther back than that era I do not care to look; the utmost importance to be retained and enforced. To say I will not defend the Church through every period of that Episcopacy is to be considered of inferior moment, be- her history, since, with the exception of Wickliff's cause of some seeming indistinctness in its Scriptural an- noble testimony for God's truth, there is little that nouncement, is only to say what has been said of the Sacraments of Baptism and the Lord's Supper. But such apparent England remained the spiritual serf of Rome,—at the indistinctness admits of easy explanation, by an appeal to Reformation, the wisdom and pious zeal of our Rehistory. When St. John and the other Apostles wrote their formers, gave to the doctrines of the cleansed and history. When St. John and the other Apostles wrote their resuscitated Church that permanent and unvarying character which they be be the doctribes of the cleanact and the former, nor changed the rules by which her conduct is governed. She has not retorted undeserved last letters to the Churches, they wrote to persons who were already living under the Episcopal form of Church Government, and therefore could require no explanations respecting ment, and therefore could require a explanations respecting defining them in her articles; and every means that it. St. Paul, and St. Peter, and St. James, did not think it human wisdom and foresight—not unaided, we may necessary to remind the people of what was passing every day reverently assume, by the Divine Spirit—could debefore their eyes. The faithful saw the Apostles ordaining vise, they took, in order to insure perpetuity to the Bishops, who again ordained other Ministers, as their spiri- principles for which they laboured, wrote and preached; tual guides and teachers, and what was thus passing before for which some sacrificed preferment, home, and subthem was not thought to require to be detailed in writing. stance; and some their lives.

In regard to the succession, it has been guarded with the rather, I should say, then pruned of its excrescences most scrupulous care, and it may be truly averred, that our and revived—the Church has nourished and preserved Lord Jesus Christ has taken even more pains to continue in with jealous care; the treasures of Divine truth, then purity the succession of Bishops in his Church, than was taken brought forth from concealment and neglect, and bein relation to the Jewish Priesthood. This latter descended by | queathed to her, she has sedulously guarded; and from inheritance from father to son, and the validity of their minis- that time to this there has been no alteration in the trations depended upon the legitimacy of their birth. And teaching of the Church; her doctrines have proved a how could the sons of Aaron certainly know that they were bulwark alike against the bold attacks or the insidous his posterity, or how could they be able to demonstrate it to approaches of infidelity,—they have proved a barrier others? Certainly upon no principles but what are more against the insane outbreaks of fanaticism. The dubious than those upon which we believe our Bishops to be Church has never yielded to any unhallowed popular the successors of the Apostles in an uninterrupted line. For impulse—has never consented to fashion her doctrines the successors of the Apostles in an uninterrupted line. For in this case the succession is transmitted from seniors to juniors, in the most public and solemn manner. Three juniors, in the most public and solemn manner. Bishop, Bishops concur in the consecration of every new Bishop, to maintain, not because her ministers were more than hence three streams combine, each in themselves the aggre- men, or exempt from human infirmities, but because gate of three, increased at every ascending step in triple pro- she has always taken her stand upon the truths of portion. Supposing, then, that the consecration of any one Gods written word; and, therefore, amidst conflicting Bishop was objected to, what is to make his consecration opinions and successive novelties, amidst upstart sysfaulty? Not that he was consecrated by one unlawful Bishop, tems and mushroom theories, the Church has stood but that he was consecrated by three unlawful Bishops. And consistent and unmoved, powerful alike to lead or to what is to make the consecration of all of them bad? That restrain. each of them was consecrated by three others bad! So that, As an instance of the value and necessity of this ascending but four or five steps, we must suppose more than steadiness, I would mention that, in a popular work of a hundred false consecrations to invalidate the succession in the day, the ministers of religion are warned to conone instance, a thing altogether incredible. Our Church has form preaching to the march of intellect and the ever taught that Episcopacy was of Divine institution, and spirit of the spirit and are gravely called upon to innot merely an ecclesiastical arrangement, as is evident, among upon Phrenological principles! other places, from the second Collect for the Ember Weeks:

having thus asserted His infinite power and dignity, doubtless to convey the deeper impression of the importance of what with their office, "Go ye therefore, and teach all nations, placed by others, just as the views of the successive baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things which insure her from being carried about with every which insufe in the doctrine.

which insufe in the first commanded you: and, lo, I am with you alway, even unto the end of the world." Two things were to be accomplished before the Jewish Church was finally to pass to be accomplished before the Jewish Church was finally to pass.

The next morning we set out very early for Jordan wind of doctrine.

It is true that, among the divines of the Church, some have brought more prominently forward one class som away,—the institution of the Gospel Ministry, and the gift of of doctrines, some have dwelt more upon another, acthe Holy Ghost, to be the light, strength, and consolation of cording to the bent and direction of particular minds; I observed in many places of the road, where puddles called Parliament to ejected ministers,) treated him the Church when deprived of her adorable Head. The infi- but rarely, if by any, have the saving truths been of water had stood, a whiteness upon the surface of the with great humanity and did him all the service in his nite value of this commission will be farther understood from overlooked; and the subscriptions by which the ground; which, upon trial, I found to be a crust of power." We very much regret that this Presbyterian the Scriptures, which call it a new creation: "Behold, I doctrinal soundness of her ministry is guarded, and salt caused by the water to rise out of the earth, in the minister's name has not come down to us, as his concreate a new heaven and a new earth, wherein dwelleth the offices of worship in which the truth is faithfully same manner as it does every year in the valley of salt duct in this respect was not only laudable, but so difrighteousness;" and the citizens of this new creation are called, "new creatures in Christ Jesus." Hence may be seen the glory of the Gospel which the Son of God, in His Omnipotence, commissioned His Apostles to dispense. The features of the commission are permanent, not transitory, for we are not to confound those crifts which the Apostles had in we are not to confound those gifts which the Apostles had in belong to individuals, and with them they pass away, where we visited it, there was an old ruined church possession of his former living in Wooley. He recommon with many other disciples with their office, for this yielding to the weight of the Church's voice, and the and convent, dedicated to St. John in memory of the turned to Huntingdonshire; but was not long able to has led to much perplexity and error. The Apostles were authority of her interpretations; but it is not in the baptizing of our blessed Lord. It is founded as near perform the duties of his office, for he was then more witnesses of our Lord's resurrection, and it was deemed a power of individual ministers, of whatever grade or as could be conjectured to the very place where he had than eighty years of age, and quite infirm. He there-

ceased, nor can it ever cease, for Christ has promised to be with its exercise to the end of the world. The commission was complete as soon as it was delivered, and it was as complete to the successors of the Apostles as to the successors of the Apostles as to themselves; giving them authority to teach themselves; giving them authority to teach inquiry, she we somes examination, she rejoices to be willows, oleanders, &c., that you can see no water till willows, oleanders, &c., that you can see no water till or make discapped of all nations, to administer "known and read of all men;" what is required of you have made your way through them. In this the Sacramo is the words, "bapthe priest is known also to the people; nothing is
the sacramo is the words, "bapthe priest is known also to the people; nothing is
the priest is known also to the people; nothing is
thicket anciently, and the same is reported of it at this
withhold by here. With Arrish Library and the same is reported of it at this of the Son, and of the Holy Ghost: teaching of the Son, and of the Holy Ghost: teaching hands of the Son, and of the Holy Ghost: teaching hands of the Holy Ghost: teaching hand them to observe all things whatsoever I have all she knows herself, for she is aware that all she have the being washed out of the covert by commanded you: and, lo, I am with you she holds but for the good of others, not for purposes lusion, Jerem. xlix. 19; and i. 43. The covert by alway, even unto the end of the world;" of temporal self-aggrandizement, or for the erection like a lion from the swelling of Jordan. evidently including authority to direct and of a spiritual despotism. evidently including authority to direct and govern. Now, one of the most essential parts of this rule or government consisted in parts of this rule or government consisted in this,—that the great Christian doctrine of justification troops of Arabs appearing on the other side, and firing anxiously this was superintended, and the moral impossibility of breaking it down, we moral impossibility of breaking it down, we have already seen. Moreover, the power to that her having let go this truth was the cause of her seemed to put them in a terrible fear of their lives, beordain successors in the Ministry is most wandering through a maze of delusion and mistake, youd what appeared in the rest of the company: though

[TO BE CONCLUDED IN A SUPPLEMENT.]

THE STEADINESS OF THE CHURCH'S TEACHING.

(From a Speech delivered in St. Paul's Church, London, C. W., on the 26th February, 1846, by the Rev. H. C. Cooper, B. A.)

There is a quality belonging to the Church well calculated to inspire us with confidence, and that isthe uniform and unvarying character of her teaching. This is a feature which may be adverted to with some propriety at the present period, for the discussions and excitements, on certain questions, which the last few years have witnessed, may be cited by those who are hostile to the Church, as proofs of some inherent weakness and defect in her constitution; and, what is more however is not changed, and whose progress is not may advance anything that may help to dissipate the doubts-to re-establish the confidence-to re-assure

The seed then sown, the tree then planted-or

those guarantees which the Church possesses, and

seeing carefully to the succession; and how by faith in Jesus Christ holds a prominent place in at us; but at too great a distance to do any execution. clearly given in the impressive words of our and they at once embraced it and interwove it with considering the sordidness of their present condition, vein of precious truth, through all her ritual and offices; son, they, of all men, should have the least cause to by this all the rest are ruled and modified, to this discover so great a fear of death, and so much fondness all the rest are kept in due subservience. The Church of a life like theirs. holding this pure and unmixed, -disclaiming all reli- But as this alarm was soon over, and every one reance either upon rites or works on the one hand, or turned to his former purpose; some stripped and

> teach the same things," so we have no cause to fear very near the river. for the permanence of her organization, or for the con-

The Church's internal organization is the Church's own, and no power but her own can alter it; but her general influence is sometimes supposed to depend upon her connexion with the State, and upon her position as "the established Church." Some degree of influence may attach to the Church on this account, but not so much as is often attributed to it. For a State deemed it a duty and an honour to sustain the has appeared almost disposed by gradual steps to detach itself from the Church. But this loosening of the sisterly bonds by which the purest existing form of Christianity, and the government of the British Empire have been long linked together,—this partial disruption of the time-honoured association of Church and State, has not affected the tone and feelings of the former, nor changed the rules by which her conneglect by returning like for like; but doing her duty 'as to the Lord and not to men;" she continues zealously to inculcate dutiful allegiance to the Sovereign and obedience to the State, -she still throws her weight into the scale of quietness, peace and order,she surrenders no principles, courts no party, but holds on the even tenor of her way, steadfast and true to the eternal interests committed to her.

There are satisfactory indications that the Church would, in all probability, be as little injured by the withdrawal of State protection, as she is likely to be by any evanescent singularities of opinion within her own communion For in the exact degree in which the State has diminished its favour to the Church, and weakened the bonds of their mutual alliance, there has arisen among her members a bolder assertion of Church principles, and a stronger impression of their truth and value; and in the same proportion there has appeared a determination to uphold those principles, and to enable the Church to develop with effect all her sacred functions. Thus the energy and zeal awakened among her people are more than a ounterpoise to the absence of state protection, and give assurance that whatever change may take place in the Church's relation to the State, no detriment should England ever unhappily become a nation without a national faith, -should its government ever deem it expedient and wise even to disestablish the phetic confidence, that the severing of the last tie that a re-action in her favour beyond imagination powerflock to her by thousands, she would become abundant in resources, potent in all that is great and good, and firmly enshrined in the esteem and affections of

THE RIVER JORDAN. (From Maundrell's Tour.)

now turn to you, my brethren, and ask, in what manner we necessary qualification; but many others pos- order, whether Deacon, Priest, or Bishop, to alter the the honour to perform that sacred office, and to wash such overflowings, when we were there, which was on commission, and were transitory, and have passed away. But the commission has not fully before the world, their very diffusion, and the inundatious. Nay, so far was the river from overflow-

No sooner were we arrived at the river, and disnctifies and secures all the rest; this runs, like a their due in the world to come, one would think in rea-

upon the visionary assurances of enthusiasm on the bathed themselves in the river; others cut down boughs other,-allowing nothing to detract from, or to inter- from the trees; every man was employed one way or fere with, this gospel truth, that "we are accounted other, to take a memorial of this famous stream. The righteous before God only for the merits of our Lord water was very turbid and too rapid to be swam against. Jesus Christ by faith,"-I think there may be dis- For its breadth, it might be about twenty yards over; cerned in this tenet a sacred influence, which, from and in depth it far exceedeth my height. On the the period of the Reformation onwards, has preserved other side there seemed to be a much larger thicket to the teaching of the Church its uniformity and con- than on that where we were; but we durst not swim over, to take any certain account of that region, for As there is just cause for congratulation in the fear of the Arabs; there being three guns fired just steadiness with which the Church has continued to over against us, and, as we might guess by their report

SKETCH OF NIKEPHOR ALPHERY;

A RUSSIAN PRINCE A PARISH MINISTER IN ENGLAND. (From The Evergreen.)

The following sketch, imperfect as it is, will not, we trust, be without interest to such of our readers as never before heard of the Russian prince who became

Nikephor Alphery was born in 1577, in Russia, were severely persecuted by provided by particularly Nikephor and his two brothers were sent over to England for safety, and commended to the care of a Mr. Joseph Bidell, a Russian merchant. Mr. Bidell had them fitted for entrance into the University of Oxford, where the three royal brothers were accordingly sent. The small-pox prevailing at Oxford during some part of the time of their university course, two of the brothers fell victims to it; and Nikephor alone survived. After taking his degrees, he resolved to enter upon the duties of the holy ministry, as his native country was still the victim of intestine commotions. He accordingly entered into holy orders, and about the year 1618 we find him rector of Wooley, in Huntingdonshire, a living of no considerable value, being rated at less than £10 in the king's books. Here he seems to have performed the duties of the clerical office with great cheerfulness and faithfulness; and notwithstanding he was twice invited and even urged to return to his native country, by those who were willing to risk their lives to place him on the throne of his ancestors, and notwithstanding at one time he might have returned with the certainty of being crowned emperor, vet he preferred remaining with his beloved flock and fulfilling the duties of an humble parish priest to being

invested with the imperial sceptre. In 1643, he was called upon to endure some of those severe trials which the clergy of the English Church at that period of anarchy and of subsequent puritan misrule, generally suffered. The rage of the puritan fanatics, not satisfied with the death of Strafford, Laud, and even their lawful king, and the overthrow of the government itself, must needs attempt to subvert the Church of Christ-the primary object of their hostility-and the clergy of the Church of Engwill occur to her. Should the State ever deem it land were ejected from their livings. Nikephor Alpolitic to dissolve all connexion with the Church, phery was not only deprived of his living, but was subjected to more than ordinary insults and persecutions, from the fact that he was himself of royal descent, and would of course be supposed to be less Church, I think it may be foretold with almost protime. In some instances he was most shamefully illbinds the Church to the State would be the signal for treated. On one occasion the fanatics "procured a a file of musqueteers to pull him out of his pulpit, as ful; the Church, instead of being crushed or disabled, he was preaching on a Sunday: they turned his wife would still stand unshaken and erect; adherents would and young children out into the street, into which they also threw his goods. The poor man, in this distress, raised himself a tent under some trees in the church-yard, over against his house, where he and his "Almighty God, the giver of all good gifts, who of thy Divine Providence hast appointed divers orders in thy Church."

The commission is introduced by the sublime words, "all power is given unto Me in heaven and in earth."

And

In the fixty of her tenets the Church stands preteminent among the many off-shoots of Dissent, to which impatience of sound doctrine or mistaken zeal have given birth. Observation has shown that many of those bodies have, within themselves, many of the curve the convertient and of the Church with the State of the convertient wood and dry beneficial effects that unquestionably result from desiring to undervalue the church which impatience of sound doctrine or mistaken zeal have effects that unquestionably result for the convertient wood and dry beneficial effects that unquestionably result for the convertient wood and dry beneficial effects that unquestionab family lived for a week. One day, having procured a

skillet, and broke his eggs."

It is also related of him, that "after this, having still a little money, he made a small purchase in that neighbourhood, built a little house, and lived there The next morning we set out very early for Jordan some years. He was encouraged to this by a Pres-