Original Poetry.

HYMNS OF THE CRUSADERS. NO. II.
"THE BATTLE OF TIBERIAS."

'Tis noon of night; long since the sultry sun hath sunk to rest, Long since the purple light of eve hath doffed its gorgeous vest; The banners of the cross are furled, the snow-white tents are spread;
The hum is still: that host might seem an army of the dead!

ET,

ER,

0 R,

res,

MENT.

Cloths, ect from

ER.

ed on the es, of a neatness

AND

ge-street

Toronto nsurances

ors, with a he United tury; and sses, have

D & Co.

nce, New

LTON. con-

RRAY.

PANY,

Director.

PANY,

ent.)

Toronto.

of the Pro-

Toronto.

roronto.

Reveillez! on their standards, lo! the early dawn doth rest; It gleameth upon helm and sword, it streams on knightly crest, Proud banners, waving pennants, and the lance's head of steel, And the golden spur that flasheth from the Templar's arm-ed

To arms! To arms! The Saracen and Saladin are there!
The Moslem's early orisons are borne upon the air!
The crescent gleameth whitely from the Sultan's proud array, And on his crimson banners doth in silver beauty play! Like the snow upon the mountain-top in myriads behold, The turbans of the Osmanlis and Arab tribes untold!

The Christian host is up in arms! To some war-breathing strain, In serried ranks, the Templars proudly prick across the plain.

And now, one moment pauseth that plumed and steel-clad band—
Then Then, with their war-shouts rending heaven, they spurn the

As cased in "triple harness" on their thundering squadrons flew!
The pride of Europe's chivalry—the thunder-belt of war—
Besistless on the first relief to the relief to t And Fak-ed-deen their leader to Mahomet shall cry!

Already they are on seem—when from out the very earth, A long unbroken like of flame springs up from sudden birth! The sapless grass, the lowly shrubs burn fiercely into light, That flashes on the armour of each gallant Christian knight.
They may not stay; they mingle with the densely rolling smoke:
The varrior-priests are stricken, their goodly ranks are broke!

Allsh Achbar! rends the skies, and down the Moslem horse-

men bear, While flights of arrows, winged with death, are rustling in the air! Then sabre broad, and scimetar, and steel-y-pointed lance Now reek with blood of foemen slain, now in the flame-light glance!
And helm-clad heads are cloven, and the rattling armour rings,

And helm-clad heads are cloven, and the ratting armour rings;
And loud defiance to his foe each warrior chieftain flings!
But vainly doth the blood of Europe's knighthood freely flow!
Hospittallers and Templars vainly deal the pond'rous blow!
In vain doth Zidda's bishop the holy cross aprear!
A panic, presaging their doom, hath struck the host with fear!
They fly! The Holy Cross is ta'en, and captive is the King,
And Montserrat and Chattillon in triumph, lo! they bring!
O! field of woe! we mourn o'er thee; for where is glory now? O! field of woe! we mourn o'er thee; for where is glory now?

Alas! again the red-cross to the crescent pale must bow.†

CLAUD HALCRO.

MAN, AND MR. BROWN, A METHODIST.

DIALOGUE I. (By a Correspondent of "The Church.")

the value of those spiritual privileges which we certainly gradually aware; I saw that while the vast majority candle. This is truly Puseyism, or even Popery

do give pain, it is most unwillingly,—for there is righteous expediency.

observe, to reverence the Church; and, from observing that she was and successors, and that they fully believed it and they fully that she was, under Divine Providence, the main which are at present its correctives in England; and Support of all any are retained. The second responsible to preach some charity sermon in the second responsible to preach service the second responsible to support of all our most valued institutions, that reve
The was appointed to preach some charity sermon in the was appointed to preach sermon in the was appointed to preach series that the was appointed to preach series the was appointed to preach series that the was appoint rence early ripened into an almost romantic attach
The day in the day in the prayers was seated in the prayers was proceeding, but only three sacred orders. The prayers was seated in the prayers was proceeding.

The prayer prayer prayer prayer prayers was proceeding, but only three sacred orders. The prayer liberty, within certain bounds, to adopt what regulations it indeed most exist, or liberty within certain bounds, to adopt what regulaliberty within certain bounds, to adopt what regula-Church; but that each section of the Church was at mind, and which, upon reflection, I fear I cannot Alexander.—(1 Tim. i. 20.) tions it judged most expedient in these respects.— them, I cannot see how they could justify your Christ would not have left it in his Church; but its of Popery, ran into an extreme, which though perhaps And, therefore, as I really supposed that Methodism, because you know we are great usefulness is also obvious, for how, so effectively, a natural one, led them to cast aside what had been England, or any where else, I intended ever to remain Scriptures teach us that all our conduct is to be power to cease in the Church? Why, Sir, it is the is in Jesus. a Methodist. My first doubts on this subject arose brought under the influence of religious principle; numerous sects by whom she is surrounded, all claims brought under the influence of religious principle; I first perceived its almost entire want of the pastoral when, therefore, I saw that the natural tendency of the Church should attempt thus to chastise the offenoffice. Its preachers, from their system of itinerating, the distinctive principles of Methodism—(the prescan have but a slight knowledge of their people; byterianism of its Ministers, and the consequent neglecter of her ordinances, how many are there who as orthodox Congregationalists may be, we must insist neglecter of her ordinances, how many are there who hence I saw that the confidence and attachment of authority of its laity)—is to lead men to the violaagain the first principles of the doctrine of Christ, to the too general neglect of building and of the Son and

Tou win grant that it the Clergy and of the fault is in the does not do his duty as a Pastor, the fault is in the man, and not in the system of the Church; but, on because here the preachers themselves are not an an and not in the system of the Church; but, on because here the preachers themselves are not an an and not in the system of the Church; but, on because here the preachers themselves are not an an and not in the system of the Church; but, on because here the preachers themselves are not an an and not in the system of the Church; but, on because here the preachers themselves are not an an and not in the system of the Church; but, on because here the preachers themselves are not an an and not in the system of the Church; but, on because here the preachers themselves are not an an an and not in the system of the Church; but, on because here the preachers themselves are not an an an analysis of the sectaries, who are serious attention or an orthogon after them will so many of the sectaries, who are serious attention or an orthogon after them will so many of the sectaries, who are serious attention or an orthogon after them will so many of the sectaries, who are serious attention or an orthogon after them will so many of the sectaries, who are serious attention or an orthogon after them. The serious attention or an orthogon after them will be serious attention or an orthogon after them. does not do his duty as a rustor, the faut is in the man, and not in the system of the Church; but, on the contrary, it is the very machinery of Methodism. The contrary it is the very machinery of Methodism. the contrary, it is the very machinery of memory of memo which is to binding; for, as I have already remarked, and one of the other church [9] can pretend to possess; and one of the other church [19] can pretend to possess tors to their people. Now, upon serious reflection I could not but perceive that a system so radically defective was not according to the example set by Christ in Britain owes so much of its sound piety and big Appeller in the first formation of the Christ and his Appeller in the first formation of the Christ in Britain owes so much of its sound piety and big Appeller in the first formation of the Christ in Britain owes so much of its sound piety and big Appeller in the first formation of the Christ in Britain owes so much of its sound piety and big Appeller in the first formation of the Christ in Britain owes so much of its sound piety and big Appeller in the first formation of the Christ in Britain owes so much of its sound piety and big Appeller in the first formation of the Christ in Britain owes so much of its sound piety and big Appeller in the first formation of the Christ in Britain owes so much of its sound piety and big Appeller in the first formation of the Christ in Britain owes so much of its sound piety and big Appeller in the first formation of the Christ in Britain owes so much of its sound piety and big Appeller in the first formation of the Christ in Britain owes so much of its sound piety and big Appeller in the first formation of the Christ in Britain owes so much of its sound piety and beginning the first formation of the Christ in Britain owes so much of its sound piety and beginning the first formation of the Christ in Britain owes so much of its sound piety and beginning the first formation of the Christ in Britain owes so much of its sound piety and beginning the first formation of the Christ in Britain owes so much of its sound piety and beginning the first formation of the Christ in Britain owes so much of its sound piety and beginning the first formation of the Christ in Britain owes so much of its sound piety and beginning the first formation of the Christ in Britain owes so much of its sound piety and beginning the Britain owes a sound piety and beginn Heroes war-crowned and daring lie there on every side;
But parched with thirst they murmur for Gennesar's bright and his Apostles in the first formation of the Chrisand his Apostles in the first formation of Ecclesiastical History shows that the early Christians thrusts, but I believe they are meant in kindness; any beneficial results to the individuals themselves, and the control of the results to the individuals themselves, and the results the results to the individuals themselves, and the results never gave the care of their Churches to itinerant and deeply do I deplore that there is so much occanever gave the care of their comparative piety of sion for them. I have long observed, with pain, the the Church, bit strengthened in error, the two bodies of Christians, it is a question upon tendency there is in us, as rectionalist, to spiritual authority and ecclesiastical usage.

But how faully injurious this mudable to the interior opinion in this church which is to be found among no between Scriptural authority and ecclesiastical usage.

On the subject of his visit to this country, he stated arrogance in us thus to sit as judges upon whole outside the more opinion in this church which is to be found among no pride—to think more highly of ourselves than we rests of true pety, you will be fully arrived in the more opinion in this church which is to be found among no pi arrogance in us thus to sit as judged of the second that a system of division could not that his intention had been to spend three years here, and I hope to convince the hearts, and I hope to convince the hearts, and I hope to convince the hearts are the hearts and I hope to convince the hearts are the hearts and I hope to convince the hearts a Communities of men. I think that only scrope to dangerous, because we close to under a Method for the purpose of learning our language, that he might trines of the hearts, and I hope to convince humility of language, which, if we knew ourselves, we have the forther projects we close our conversation, that God has a character of the real feeling of our hearts. Im who searches the hearts, and I hope to convince you, before we close our conversation, that God has given us a much surer ground by which to know his Church, than one in which the hypocrite may so easily pass the most severe censures upon the conduct of their office as I is faithful Shepherds, and emboldendeceive us. But yet it is perhaps right, in answer to those who are not of our society. This evil, alas! ing men in sin and hardening them against rebuke. your remark, to tell you what one of your own leading preachers confessed to me, namely: "That where piety was found amongst Churchmen it was generally once in what the piety was found amongst Churchmen it was generally once in what piety was found amongst Churchmen it was generally once in what piety was found amongst churchmen it was generally once in what piety was found amongst churchmen it was generally once in what piety was found amongst churchmen it was generally once in what piety is perfect.

Mr. Brown—I confess there is a great deal of hannan, does it happen, that white hannan, does it happen, that white hannan, does it happen, that where sanctioning it by your acts? Mar Y. "O, very well, piety was found amongst churchmen it was generally once in what piety formed opinion, that in Episcopacy alone is to pline which many even of your own Clergy admit and piety formed opinion, that in Episcopacy alone is to pline which many even of your own Clergy admit and piety formed opinion, that in Episcopacy alone is to pline which many even of your own Clergy admit and piety formed opinion, that in Episcopacy alone is to pline which many even of your own Clergy admit and piety formed opinion, that in Episcopacy alone is to plane the fundamentals of the Gospel, we are wining that the fundamentals of the Gospel, we are wining that the fundamentals of the Gospel, we are wining that the fundamentals of the Gospel, we are wining that the fundamentals of the Gospel, we are wining that the fundamentals of the Gospel, we are wining that the fundamentals of the Gospel, we are wining that the fundamentals of the Gospel, we are wining that the fundamentals of the Gospel, we are wining that the fundamentals of the Gospel, we are wining the fundamentals of the funda Great Heaven! twas a gallant sight the Templar Knights to view preachers confessed to me, namely: "That where munity is perfect.

scriptural character of interest and its consequent ten-divinely appointed visible head, and its consequent ten-earth, but the natural offspring of that very self-sometimes ready to believe that were our Clergy some-

dists is so well known, that fame itself is unable to which I have yet alluded is, that the Methodists, and cause that their holy intrepidity should turn out spread it further; and such is their firm support of and, in like manner, all other separatists, are, I fear, to the furtherance of His glory and their own honour. the Church, especially at home, that in her vestry in a state of schismatical separation from the visible But yet I always feel that it scarcely becomes me, as meetings they fight her battles with almost greater Church, and thereby are guilty of the sin of rending a layman, to form a judgment on a subject, which our immortal glory. zeal than Churchmen themselves; and it is not per- the body of Christ.—(See Eph. iv. 1-16.) That venerable Reformers, as appears from our own Prayer haps hazarding too much, to say that were your charge | Christ designed his Church to be one is very evident. | Book, regretted, but knew not how at once to remedy. of democracy correct, many of the late elections might have had a very different result. I do think that this reproachful way of speaking of us is not very creditative of the Church of Christ and has in charge visions, have placed our Catholic and Reformed Church of think a little more gratitude would look much better, the visible Church was considered as the heavest really say "Good night." for I think that no one will deny that British Metho- punishment which could be inflicted upon any Mr. Brown.—(with seriousness)—Good night,

intend to say that Methodism was now democratic, against this sin, in the language of earnest entreaty, newal with much interest; I will acknowledge that but that such are its tendencies, and this I think I where he says, "Now, I beseech you, brethren, mark you have started a few doubts in my mind. can easily show. Not indeed that this evil is peculiar them which cause divisions, and offences, contrery to * Gennesareth.

† I have preserved the great features of the battle. They are taken from a very recent historian.

Can easny snow. For indeed the doctrine which ye have learned, and avoid then.' —

to Methodism, for it pertains, at least equally, to the the doctrine which ye have learned, and avoid then.' —

to Methodism, for it pertains, at least equally, to the the doctrine which ye have learned, and avoid then.' —

Kirk, and to all those other religious bodies which, (Rom. xvi. 17.) Indeed, if there be one truth plainer like Methodism, are subject to a Presbyterian form of than another in the Bible, it is, that God slways REASONS FOR RETURNING TO THE government. In the first place their highest example designed his Church to be one and undivided. is democratic, for the preachers acknowledge no di-IN A CONVERSATION BETWEEN MR. SECKER, A CHURCH
IS democratic, for the preachers acknowledge no distribution, and all Christ's real children, is a spiritual union, and all Christ's real children, is a spiritua rence on terms of equality as a Synod of Presbyters. whether Churchmen, Methodists, or other Dissenters, is indeed the case; while we cannot but express our I question, indeed, whether ever there was a Presby- are one in Christ: we all eat of the same spiritual opinion, that the surest way to reform the errors terian Synod in the world that did not foster a demo- food, and drink of the water from the same spiritual which so abound there, is an introduction of that cratical spirit; it is the very necessity of its nature, rock; and wherever one true Christian meets another, system and polity which characterize the Episcopal Mr. Secher.—Good evening, Mr. Brown, I am happy for each member, feeling that he has no lawful supeto see you looking so well; I have stepped over to rior there, becomes insensibly jealous of all control a brother in Christ. congratulate you on your safe return, after so long an and interference, and this principle will more or less Mr. Secher.—Such I know is the way in which those schism. If we mistake not, there are upwards of That you had forsaken our society, soon after I loft that you know wis now about three years ago, of Methodism. Dr. Bunting, Dr. Hannah, Mr. Jackton of Methodism. Dr. Bunting, Dr. Bu I confess that I did fear that by this time you would have forgotten your old Methodist friends. I am however yery glad that you have come over as I am parever very glad that you have come over, as I am parmuch as your leaving the Methodists to join the Church been decidedly in favour of complete subordination.

I allude to the lact, that, ownig to some personal inconsistencies, are well known to have the minutize of which we must leave to those versed in that the distinctive features of Episcopacy present that the distinctive features of which we must leave to those versed in that the distinctive features of Episcopacy present that the distinctive features of which we must leave to those versed in the minutize of which we must leave to the minutize used to think you a converted man, and one who knew racter of certain individuals. Of all this I became the cruel mummery of the cruel

affection, for the counsel and instruction of their pastors. This constant change obliges them also, even that there must be something radically wrong and by the sectaries into what they call "Church fellow- And where now is that institution of learning which by the sectaries into what they call "Church fellow- and where now is that institution of learning which by the sectaries into what they call "Church fellow- and where now is that institution of learning which is their constant change obliges them also, even that there must be something radically wrong and the sectaries into what they call "Church fellow- and where now is that institution of learning which is the sectaries into what they call "Church fellow- and where now is that institution of learning which is the sectaries into what they call "Church fellow- and where now is that institution of learning which is the sectaries into what they call "Church fellow- and where now is that institution of learning which is the sectaries in the sect in their public ministrations, to be continually laying unscriptural in the system. But observe, my dear ship;" but even then he would be saved from that was reared by those who would have mourned and ship;" but even then he would be saved from that was reared by those who would have mourned and ship;" but even then he would be saved from that was reared by those who would have mourned and ship;" but even then he would be saved from that was reared by those who would have mourned and ship;" but even then he would be saved from that was reared by those who would have mourned and ship;" but even then he would be saved from that was reared by those who would have mourned and ship;" but even then he would be saved from that was reared by those who would have mourned and ship;" but even then he would be saved from that was reared by those who would have mourned and ship;" but even then he would be saved from that was reared by those who would have mourned and ship;" but even then he would be saved from that was reared by those who would have mourned and ship; "but even then he would be saved from that was reared by those who would have mourned and ship;" but even then he would be saved from that was reared by those who would have mourned and ship; "but even then he would be saved from that was reared by those who would have mourned and ship;" but even the first principle of the saved from the saved the too general neglect of building up the believers in their most holy faith; the that there is a lamentable want, amongst the Methodists of the state: they cause them to think highly of in general, of a deep scores in general, of a deep acquaintance with the things of themselves, however humble may be the phraseology be quite ready to do, even from the first moment that the truth which divine wisdom saw to be necessary, be quite ready to do, even from the first moment that the truth which divine wisdom saw to be necessary, be quite ready to do, even from the first moment that the truth which divine wisdom saw to be necessary, be quite ready to do, even from the first moment that the truth which divine wisdom saw to be necessary, be quite ready to do, even from the first moment that the truth which divine wisdom saw to be necessary, be quite ready to do, even from the first moment that the truth which divine wisdom saw to be necessary, be quite ready to do, even from the first moment that the truth which divine wisdom saw to be necessary. which they occasionally use; they make them, as he was excommunicated from, or laid under the cen- and which are found in the Protestant Episcopal Mr. Brown.—I acknowledge that the evil of which you know, impatient of reproof, and exceedingly sure of, the Church, would be of itself almost sufficient Church. you complain does exist, but still I think you are ready to sit in judgment on their preachers, instead to destroy the beneficial effect of such spiritual Episcopalians are not alone in believing that their ready to sit in judgment on their preachers, instead to destroy the beneficial effect of such spiritual

much sounder and purer than amongst either Methorests or any other Dissenters. Poes it not, of fiecessity, prepline when the religion of vent every thing like real progress in the religion of regret. The next thing which shook my confidence in the Christ? And, remember, it is not one of those Mr. Secker.—Nor do I say that I am disposed to

struggle was going on before my eyes, between the Conference and the Societies, in which the former was not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a he they pursued; but the sequel has proved that it is not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though, it is possible, in some things, a not, a good, though it is possible. Mr. Secker.—It would give me pleasure to comply

The same sections asked by others, in which the jormer was dangerous to forsake the old paths trodden by apostles in the sake of avoiding circumlocution. Our brothen influence, failed to disturb his. The same seavity of dangerous to forsake the old paths trodden by apostles in the sake of avoiding circumlocution. But, with respect to the censures of mistaken man.

The same seavity of dangerous to forsake the old paths trodden by apostles in the sake of avoiding circumlocution. Our brothen influence, failed to disturb his.

The same seavity of dangerous to forsake the old paths trodden by apostles in the sake of avoiding circumlocution. Our brothen influence, failed to disturb his.

The same seavity of dangerous to forsake the old paths trodden by apostles in the sake of avoiding circumlocution. Our brothen influence, failed to disturb his.

The same seavity of dangerous to forsake the old paths trodden by apostles in the sake of avoiding circumlocution. Our brothen influence, failed to disturb his.

The same seavity of dangerous to forsake the old paths trodden by apostles in the sake of avoiding circumlocution. Our brothen influence, failed to disturb his. with your request, only that I fear I may be obliged because they had no Scriptural pattern, no Divine auto say some things which, as a zealous Methodist, you thority, upon which they could fall back; all was merely nication, I do not understand how it is that you start when the many not could fall back; all was merely nication, I do not understand how it is that you start when the many not could fall back; all was merely nication, I do not understand how it is that you start when the many not could fall back; all was merely nication, I do not understand how it is that you start when the many not could fall back; all was merely nication, I do not understand how it is that you start when the many not could fall back; all was merely nication, I do not understand how it is that you start when the many necessary when the many necessary necessary when the many necessary nec may not quite like; however, assuring you that if I of men's ordering, according to what they believed a deciring discipling? at these; for who are the charge the Church with the want of effective discipline? glorious and blessed event. But we sight at the great extent, and, as Mr. Perkins, who is ever present are the charge the Church with the want of effective discipline? glorious and blessed event. But we sight at the great extent, and, as Mr. Perkins, who is ever present are the charge the Church with the want of effective discipline? ghteous expediency.

But it was not until I became a resident in Canada,

Charge the Church with the more paragraph of Madras. The great extent, and, as Mr. I charge the Church with the Bishop, assured us, of a very low and debased with the Bishop, assured us, of a very low and debased with the Bishop, assured us, of a very low and debased with the Bishop, assured us, of a very low and debased with the Bishop, assured us, of a very low and debased with the Bishop, assured us, of a very low and debased with the Bishop of Madras. The members who hold a very high place in my regards,— that I was fully convinced of the evil working of the licular in expelling your unworthy members than we ticular in expelling your unworthy members than we to the population. from first to last. You must excuse me, my dear friend if, for the sake of distinction of the sake friend, if, for the sake of distinctness, I go somewhat formally to work.

The most excuse me, my dear formally to work.

The sake of distinctness, I go somewhat formally to work.

The sake of distinctness, I go somewhat formally to work. are men of extremely interal, or, to speak more not scripturally constituted characters, we believe a is occasionally democratic principles. The loss of ecclesiastical censure, even to the extreme of pious Reformers remained in the Church, and asking his views of what Unitarianism consisted, we and chosen counsellor of Henry Martyn—the protegé pious Reformers remained in the Church, and asking his views of what Unitarianism consisted, we are consisted to the extreme of pious Reformers remained in the Church, and asking his views of what Unitarianism consisted, we are consisted to the extreme of pious Reformers remained in the consisted to the extreme of pious Reformers remained in the consisted to the extreme of pious Reformers remained in the consisted to the extreme of pious Reformers remained in the consisted to the extreme of pious Reformers remained in the consisted to the extreme of pious Reformers remained in the consisted to the extreme of pious Reformers remained in the consisted to the extreme of pious Reformers remained in the consisted to the extreme of pious Reformers remained in the consisted to the extreme of pious Reformers remained in the consistency of th In the first place, then, the views which terminated of singlet, depends on no human excommunication, is right, depends on no human excommunication, and the human excommunication excommunication excommunication excommunication excommunication excommunication excommunication excommunication excommunication in my returning to the bosom of our Church are not of frecent growth —they began laws. of recent growth,—they have long been gradually maturing. I was always taught from a child, as you wards the Church of England. Thus I saw Methoment; but then it was rather to her as the ancient and there also I found that the Methodists were power should be exerted, to St. Titus he writes thus, essential to pure Christianity. and established Church of England, than as the Catholic Church of Christ. I still, however, supposed that the mean supposing I were to grant the most ultra democrats of that republic.

Mr. Brown.—Well, but supposing I were to grant the mean supposing I were to grant the mean

shall sin be checked, or the Church purified?

scriptural character of Methodism was its want of a evils which necessarily pertains to the Church on think it is altogether a sufficient apology. I am

dism is the best friend the Church of England has got. offender.—(Matt. xviii. 17; 1 Cor. v. 5; 1 Tin. i. Mr. Secker; I am exceedingly obliged to you for this Mr. Secker.—(smiling)—Pardon me, but I did not 20.) The Great Apostle particularly warns us call and conversation; I shall look forward to its re-

> GENEVA. (From the Boston Witness and Advocate.)

We alluded recently to a statement of Mr. Baird, effectual barriers to the inroads of heresy and

dists, but the different working of the two systems.

You will great that if the Clergyman of the Parish

At the distance of

But how fatlly injurious this must be to the inteother Trinitarians. Our ground is broad. Our creed On the subject of his visit to this country, he stated and do adhere to evangelical truth and apostolic order; his money, manuscripts, and clothing, and must now but in those things where a diversity of opinion affects return to his own people.

is absolutely essential to the well-being of pure and under very kind to me, they send us missionaries, give us filed religion. We know that many evangelical Chris- much books, give us printing-presses, and we love tians regard Episcopalians with distrust, sincerely be- them very much, we thank them very much," &c. lieving, perhaps, that our system tends to make us We make no comment. tency to insaporamiation that the most across the first instance.

Mr. Brown.—Nay now, Mr. Secker, you are really than thou," causes separation in the first instance. that thou, causes separation in the more and of the pillar and ground day? Mar Y. "Our Sabbath begin at sunset on too bad, for the loyalty of the original British Methodie; for here are the divinely appointed means of We have much of the time three services, and keep grace, and here may be found the blessed hope of very strict the time. We use always our Liturgy,

that we place undue importance in mere externals.— Ash-Wednesday, Good Friday, the Forty days of Lent, ble to the Church; I do not wish to boast, but I do Apostles, to cut a person off from the communion of in so painful and serious a dilemma? But I must His truth. We humbly trust that we love him more perfect merits and sacrifice for final salvation, and are determined to proclaim, as long as we have a voice to

> THE NESTORIAN BISHOP. (From the Utica Gospel Messenger of the 10th Sept.)

We recently alluded to an interview with the Nes- and one of them, Annie, was generally his companion torian Prelate, Mar Yohannan, Bishop of Ooroomiah, during the greater portion of the morning. They were whose visit to this country has attracted no little attention, and awakened both here and in England some his sermon—she, seated on a little low stool by his Mr. Brown.—Thank you; I am obliged by your course the force of a principle thus highly sanctioned in the for friendly visit, and the more so as I scarcely expected it. is felt through every part of the Methodist society,—

Why have so 2. Surely you did not Mr. Secher.—Why, how so? Surely you did not and is manifested, as you are aware, in its Local of course were the arguments which satisfied myself; visited Geneva a few years since, called upon the line of the position held by the Nestorians, or by Mar of course were the arguments which satisfied myself; visited Geneva a few years since, called upon the line of the position held by the Nestorians, or by Mar of course were the arguments which satisfied myself; visited Geneva a few years since, called upon the line of the position held by the Nestorians, or by Mar of course were the arguments which satisfied myself; visited Geneva a few years since, called upon the line of the position held by the Nestorians, or by Mar of course were the arguments which satisfied myself; visited Geneva a few years since, called upon the line of the position held by the Nestorians, or by Mar of course were the arguments which satisfied myself; visited Geneva a few years since, called upon the line of the position held by the Nestorians, or by Mar of course were the arguments which satisfied myself; visited Geneva a few years since, called upon the line of the position held by the Nestorians, or by Mar of the line of the position held by the Nestorians, or by Mar of the line of the position held by the Nestorians, or by Mar of the line of the position held by the Nestorians, or by Mar of the line think that your old neighbours would forget you, even Preachers' meetings, its Leaders' mee though your stay in England has been so much longer

This democratic tendency is not generally perceived;

The democratic tendency is not generally perceived;

The democratic tendency is not generally perceived;

The democratic tendency is not generally perceived; Mr. Brown.—No; but when I heard on my return, but you had forsalen our society and forsalen our society was fully aware of its existence. This is greatly but you had forsalen our society awar of its existence.

ticularly anxious to have some conversation with you,

As yet, also, Mr. Wesley's writings on all these subon this subject, and happen to be quite at liberty this jects, continue greatly to influence the Methodistic ening the hands of the Church in its restraining of sin, jects, continue greatly to influence the Methodistic ening the hands of the church in the avalence of the continue greatly to influence the methodistic ening the hands of the church in the avalence of the church in the Jects, continue greatly to innuciate the parlour, we were pre- listic minister with the exclamation, "O that I were istic minister with the exclamation, "O that I were istic minister with the exclamation, "O that I were istic minister with the exclamation, "O that I were is the can never do it. Oh! oh!" I do not know that any thing ever surprised me so some personal inconsistencies, are well known to have some personal inconsistencies, and the have some personal inconsistencies, and the have some personal inco I know you always respected the Church, and so do I been decidedly in favour or complete substrated the control obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles in the way of error which Presbyterianism and even her authoritative censures are no more obstacles are not obstacles and even her authoritative censures are no more obstacles are not obstacles are not obstacles are not obst Mr. Brown.—Why, my dear Sir, surely you do not by heresy, and yet could not effectually oppose it. could be in the estimation of Americans, who, until of general, and to maintain an outward respect for religion and the wisdom of God, the successful working mated in the wisdom of God, the successful working mater mated and the wisdom of God, the successful working material workin amongst the worldly and fashionable. But then all of which depends so entirely upon the personal characters of the curse by hell book and And thus has it been everywhere. Take away busily preparing autographs for sundry young ladies rials; then diligently, earnestly, and laboriously, betake Episcopacy and an evangelical Liturgy, and the door and others who stood near him. When this was over, himself to the unpicking of the damaged work—nor self, with a winess.

Mr. Secker.—Nay, my respected friend, do not be is opened for the entrance of innumerable errors.

and other swho stood hear min. Then the damaged work—nor and other refreshments were handed is opened for the entrance of innumerable errors. Love-feasts, &c. I cannot, therefore, conceive how you become the Christian character, large numbers of their bounds. The Continental Reformers of their successor of the Apostles in the valley of Ooroomiah, announced to him at once her amusement, and the could leave us and join the cold and formal Church of England I. I. It is not a control of the Apostles in the cold and formal Church of Puseyism; though this last is a word I do not like to people felt very differently, and were largely tinctured people felt very differently, and were largely tinctured people felt very differently, and were largely tinctured people felt very differently, and therefore unclasses a surface of the Apostles in the cold and formal Church of Puseyism; though this last is a word I do not like to people felt very differently, and were largely tinctured people felt very differently, and were largely tinctured people felt very differently. England. I shall therefore feel exceedingly obliged, if with the spirit of ungodly independence. A continued use; it appears to me an unkind, and therefore undescribed by more than at once her amusely successful completion of his enterprise.

Floration in real water amusely successful completion of his enterprise.

Floration in real water amusely successful completion of his enterprise.

Floration in real water amusely successful completion of his enterprise.

Floration in real water amusely successful completion of his enterprise.

Floration in real water amusely successful completion of his enterprise.

Floration in real water amusely successful completion of his enterprise.

Floration in real water amusely successful completion of his enterprise.

Floration in real water amusely successful completion of his enterprise.

Floration in real water amusely successful completion of his enterprise. you will tell me what reasons could possibly induce you to take so singular actuated undoubtedly by worthy motives in the course as is in our power, the substance, occasionally perhaps actuated undoubtedly by worthy motives in the course as is in our power, the substance, occasionally perhaps actuated undoubtedly by worthy motives in the course as is in our power, the substance, occasionally perhaps actuated undoubtedly by worthy motives in the course as is in our power, the substance, occasionally perhaps actuated undoubtedly by worthy motives in the course as is in our power, the substance, occasionally perhaps actuated undoubtedly by worthy motives in the course as is in our power, the substance, occasionally perhaps actuated undoubtedly by worthy motives in the course as is in our power, the substance, occasionally perhaps actuated undoubtedly by worthy motives in the course as is in our power, the substance, occasionally perhaps actuated undoubtedly by worthy motives in the course as is in our power, the substance, occasionally perhaps actuated undoubtedly by worthy motives in the course as is in our power, the substance, occasionally perhaps actuated undoubtedly by worthy motives in the course as is in our power, the substance, occasionally perhaps actuated undoubtedly by worthy motives in the course as is in our power, the substance, occasionally perhaps actuated undoubtedly by worthy motives in the course as is in our power, the substance, occasionally perhaps actuated undoubtedly by worthy motives in the course as it is not power, the substance actually perhaps actuall

government or outward ordering of the Christian seem to have had so unpleasant an effect upon your his own examples, as in the case of Hymeneus and Christian seem to have had so unpleasant an effect upon your his own examples, as in the case of Hymeneus and Christian seem to have had so unpleasant an effect upon your his own examples, as in the case of Hymeneus and conversation between Mar Dionysius and Dr. Bucha-had so unpleasant an effect upon your his own examples, as in the case of Hymeneus and conversation between Mar Dionysius and Dr. Bucha-had so unpleasant an effect upon your his own examples, as in the case of Hymeneus and conversation between Mar Dionysius and Dr. Bucha-had so unpleasant an effect upon your his own examples, as in the case of Hymeneus and conversation between Mar Dionysius and Dr. Bucha-had so unpleasant an effect upon your his own examples, as in the case of Hymeneus and conversation between Mar Dionysius and Dr. Bucha-had so unpleasant an effect upon your his own examples, as in the case of Hymeneus and conversation between Mar Dionysius and Dr. Bucha-had so unpleasant an effect upon your his own examples, as in the case of Hymeneus and conversation between Mar Dionysius and Dr. Bucha-had so unpleasant an effect upon your his own examples, as in the case of Hymeneus and they mean. you of Calvin, Luther, Cranmer, and the English Re- placed the theft in her pocket-book. formation? Mar Y. "We know nothing of them till divinely appointed, and to depend upon human means Missionary come with us; we have no books-our Christian, which he could not find in the Church of England or any where clear the Church of Mr. Secker.—That is very true. But the What then is it that has caused the exertion of this for the preservation and perpetuity of the truth as it people no read, very little."—Whence do you get What then is it that has caused the exertion of this for the preservation and perpetuity of the truth as it people no read, very little."—Whence do you get What then is it that has caused the exertion of this for the preservation and perpetuity of the truth as it people no read, very little."—Whence do you get when the could not find in the Church of the preservation and perpetuity of the truth as it people no read, very little."—Whence do you get little and the could not find in the Church of the preservation and perpetuity of the truth as it people no read, very little."—Whence do you get little and the church of the preservation and perpetuity of the truth as it people no read, very little."—Whence do you get little and the church of the preservation and perpetuity of the truth as it people no read, very little."—Whence do you get little and the church of the preservation and perpetuity of the truth as it people no read, very little."—Whence do you get little and the church of the preservation and perpetuity of the truth as it people no read, very little."—Whence do you get little and the church of the preservation and perpetuity of the truth as it people no read, very little."—Whence do you get little and the church of the preservation and perpetuity of the truth as it people no read, very little."—Whence do you get little and the church of the preservation and perpetuity of the truth as it people no read, very little and the church of the preservation and perpetuity of the truth as it people no read, very little and the church of the people no read, very little and the church of the people no read, very little and the church of the people no read, very little and the church of the people no read, very little and the people St. Thomas, St. Mark, and Thaddeus."-We noticed from a maturer acquaintance with Methodism itself. that all we do is to be done to the glory of God: the one hand of paternal watchfulness and tender of the Gospel, as respects our present condition,

Sympathy and on the other of scaling with confiding pamely a due and reverse the condition to the other of scaling with confiding pamely a due and reverse the condition to the other of scaling with confiding pamely a due and reverse the condition to the other of scaling with confiding pamely a due and reverse the condition to the other of scaling with confiding pamely a due and reverse the condition to the other of scaling with confiding pamely a due and reverse the condition to the other of scaling with confiding pamely a due and reverse the condition to the other of scaling with confiding pamely a due and reverse the condition to the other of scaling with confiding pamely a due and reverse the condition to the other of scaling with confiding pamely a due and reverse the condition to the other of scaling with confiding pamely a due and reverse the condition to the other of scaling with confiding pamely and on the other of scaling with confiding pamely and on the other of scaling with confiding pamely and on the other of scaling with confiding pamely and on the other of scaling with confiding pamely and on the other of scaling with confiding pamely and on the other of scaling with confiding pamely and on the other of scaling with confiding pamely and on the other of scaling with confiding pamely and on the other of scaling with confiding pamely and on the other of scaling with confiding pamely and on the other of scaling with confidence of the other of the oth sympathy, and on the other of seeking, with confiding affection for the same of the interest of the same of the sa his two hands together forming a cup,) "we dip up the Roman maxim, his principle was,

Pagan, one Mohametan declare he converted, then he | the principal cause of his rapid decline. burnt."—Have you the rite of confirmation, and whence Holland was the first power which submitted to the system is calculated to drive away and keep away the do you derive it? Mar Y. "Yes, always; it came republican arms. The inhabitants of its great towns much more true piety amongst our people than there is in the members of the Church.

Mr. Secker.—That, my dear friend is not the Mr. Secker.—That, my dear friend, is not the sadors of Christ, saying, "Obey them that have the sadors of Ch question,—were it even as you say, which, however,

The properties of the very last to be moved to community of the forther with her doctrines, that it is most that decided Episcopalians are the very last to be moved to community by the forther with her doctrines, that it is most that decided Episcopalians are the very last to be moved to community by the forther with her doctrines, that it is most that decided Episcopalians are the very last to be moved to community by the forther with her doctrines, that it is most that decided Episcopalians are the very last to be moved to community by the forther with her doctrines, that it is most that decided Episcopalians are the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the very last to be moved to community by the forther with her doctrines of the I by no means admit; for I am not now comparing over your souls as they that must give account."—(Heb. apparent. You, I know, are too well acquainted from an adherence to this doctrine. He could not have

the individual excellence of Churchmen or Methodistrent working of the two systems. That the coils of this environment of the two systems. That the coils of this environment of the two systems. dists, but the unierent working of the Carly species of the Church to cenYou will grant that if the Clergyman of the Parish
does not do his duty as a Pastor, the fault is in the to their people. Now, apon section 1 and guiding innuence of our truly venerable and loth to exercise a discipline which she had no means strongest of these is its tendency to preserve and periods. Its one Priests till 24. Mar Y. "On what leaf of the petuate the truth in its entireness and purity. Its petuate the truth in its entireness and purity. Its petuate the truth in its entireness and purity. Its petuate the truth in its entireness and purity. Its possible von find that? some vonnamer 16 better than the petuate the truth in its entireness and purity. The petuate the truth in its entireness and purity. Its petuate the truth in i sent; and the consequences of which would be the conservative; and its history proves that its members some men 50." We remarked, all that may be true, and his Apostles in the first formation of the Christians and a very slight acquaintance with Evidesies and a very slight acquaintance with Evidesies and a very slight acquaintance with the early Christians and Evidesies and History shows that the early Christians are indeed to abandon priming increasing of he ranks of Dissent, probably without increasing of he ranks of Dissent, the same time, no body of Christians is more truly his ignorance of our language, or want of theological

Mr. Brown—I confess there is a g-eat deal of ore in what you say; but still I cannot think that

and preach by talking to our peoples, but no write In concluding this article, we beg leave to say, that sermons."—Do you observe any other days? Mar Y. we shall be misunderstood if it is supposed by any "O, yes, very much; Christmas, Easter, Pentecost,

ANECDOTES OF BISHOP CORRIE.

The lamented Heber was not the only Indian prelate with whom the ever-changing current of life had entirely upon true repentance, and faith in a crucified brought Huburt St. Paul in contact. He had known Redeemer. But this only makes us the more anxious Bishop Corrie; and described him as "one of the to preserve those truths and doctrines which Jesus kindest, mildest, and most guileless of human beings." inculcated, and which are by so many set at nought; His heart was filled with the affection and tenderness and this we believe can be done by adhering to the of a woman; while, in matters affecting the progress of Apostolic Church,—while the farther any Christians religion, he had the unflinching firmness of a martyr. depart from this church, the more liable are they to Never was there a mind more free from all suspicion fall into essential error, and so retard the progress of and distrust; or a spirit so "gentle and easy to be entreated."

Let me place him before you. He had adopted into his family, while in India, two orphan children, who were the daughters of deceased English soldiers. He was extremely partial to them;

"I've my work to pick out," said Annie, in an agony

"But it MUST be done," returned Annie, despe-

Our first question was—In what light do your peo- Let the following anecdote bear out this statement.

-Do your Presbyters impose hands with you? Mar | -a most demure looking young lady-taking out of Y. "No, never." This brought to our mind the her reticule a small pocket-book; and thence a tiny

"I never," remarked the Bishop, "felt so thoroughly provoked with a woman's absurdity in my life."

your sacred orders? Mar Y. "From the Apostles, DISASTROUS EFFECTS OF DISHONOURA-BLE COMPROMISE.

(From Alison's History of the French Revolution.)

Napoleon uniformly treated with the greatest seveand Greek Churches? Mar Y. "We love them not, rity the Powers which had been most friendly and no good. We from the Apostles; we pray not to the submissive to his will; and that acquiescence in his Virgin Mary, we have no relics, no images; in our demands, and support of his interests, so far from being a ground to expect lenient, was the surest passport to vindictive, measures; while he reserved all child baptized."—How? Mar Y. "We put him in his favours for the rivals from whom he had experienone vessel of water up to the chin, and then" (putting | ced only the most determined hostility. Reversing "Parcere superbis, et debellare subjectos."

The object of this policy was, that he might their most holy faith; the consequence of which is, that there is a largest all most or Mohametanism? Mar Y. "No, never; when one his unexampled success; its ultimate consequences