

THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

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RELIGIOUS MISCELLANY.

STANZAS.

Let party names no more
The Christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ their Head.

Among the saints on earth,
Let mutual love be found;
Heirs of the same inheritance,
With mutual blessings crown'd.

Let envy and ill-will,
Be banished far away;
And all in Christian bonds unite,
Who the same Lord obey.

Thus will the Church below,
Resemble that above;
Where no discordant sounds are heard,
But all is peace and love.

STATE AND PROSPECTS OF THE JEWS.*

There are Jews in all parts of Europe who dare avow their Christianity, so great is the fear of public reproach or domestic tyranny. In Constantinople, Tunis, and Turkey generally, where the Jews have a police, and authority over their own body, conversion is as dangerous as in Ireland itself. Whenever a Hebrew is suspected of wavering in his rabbinical allegiance, he is imprisoned and bastinadoed; no later than January of this year, a young man in Tunis, who had discovered an inclination to the Christian faith, was assaulted so violently by his relations, that 'he fainted on the spot,' says the missionary, 'and lingered a few days, when he died.' Nevertheless, conversions even there as in Ireland, are constantly on the increase; it being still the good pleasure of God that the blood of the martyrs should be the seed of the church.

A desire, corresponding to this change of sentiment manifested to obtain possession of the Word of God; and they eagerly demand copies of the Society's editions of the Old Testament in Hebrew. In the last two years 5400 copies have been sold by Stockfeldt, in the Rhenish provinces; several thousands on the coast of Africa, by Mr. Ewald; in Königsberg Mr. Berghfeldt sells copies to the amount of about one hundred pounds annually. In England and Jerusalem the missionaries can dispose of what are sent; and the last report of the Society informs us that a less additional number than twenty thousand copies would be utterly inadequate to the wants of the Israelites in all parts of the world.—It is also very observable that the translation in their vulgar dialect have excited the liveliest interest; and the long-neglected females of the Hebrew nation. All this indicates a prodigious change; hitherto they have cared little but for the legend of the rabbi and rabbinical preachments; they now bestir themselves to the study of Scripture, and will

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accept the Pentateuch printed and presented by the hands of Christians! This abundant diffusion of the Hebrew Bible has, more than any other cause, contributed to abate prejudice and conciliate affection.

But a more important undertaking has already been begun by their zeal and piety of those who entertain an interest for the Jewish nation. They have designed the establishment of a church at Jerusalem, if possible on Mount Zion itself, where the order of our Service, and the prayers of our Liturgy shall daily be set before the faithful in the Hebrew language.—A considerable sum has been collected for this purpose; the missionaries are already resident on the spot; and nothing is wanting but to complete the purchase of the ground on which to erect the sacred edifice.

The growing interest manifested for these regions, the larger investment of British Capital, and the confluence of British travellers and strangers from all parts of the world, have recently induced the Secretary of State for Foreign Affairs to station there a representative of our Sovereign, in the person of a Vice-Consul. This gentleman set sail for Alexandria at the end of last September—his residence will be fixed at Jerusalem, but his jurisdiction will extend to the whole country within the ancient limits of the Holy Land; he is thus accredited, as it were, to the former kingdom of David and the twelve Tribes.

This appointment has been conceived and executed in the spirit of true wisdom. We have done a deed which the Jews will regard as an honour to their nation; and have thereby conciliated a body of well-wishers in every people under heaven. Throughout the East they nearly monopolize the concerns of traffic and finance, and maintain a secret, but uninterrupted intercourse with their brethren in the West. Thousands visit Jerusalem in every year from all parts of the globe, and carry back to their respective bodies, that intelligence which guides their conduct, and influences their sympathies.

We oftentimes express our surprise at the stubborn resistance they oppose to the reception of Christianity; but Christianity in their view is synonymous with image worship, and its doctrines with persecution; they believe that in embracing the dominant faith they must violate the two first commandments of the Decalogue, and abandon that witness, which they have nobly maintained for 1500 years, to the unity of the God of Israel.

It well imports us to have a care that we no longer persecute or mislead this once-loved nation,—they are a people chastened, but not utterly cast off; 'in all their affliction He was afflicted.' For the oppression of this people there is no warranty in Scripture; nay, the reverse; their oppressors are menaced with stern judgments; 'I am jealous for Jerusalem and for Zion with a great jealousy, and I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they

helped forward the affliction.' This is the language of the prophet Zechariah; and we may trace, in the pages of history, the vestiges of his never-slumbering Providence. No sooner had England given shelter to the Jews, under Cromwell and Charles, than she started forward into commercial career of unrivalled and uninterrupted prosperity; Holland, embracing the principles of the Reformation, threw off the Yoke of Philip, opened her cities to the Hebrew people, and obtained an importance far beyond her natural advantages; while Spain, in her furious and bloody expulsion of the race, sealed her own condemnation. 'How deep a wound,' says Mr. Milman, 'was inflicted on the national prosperity by this act of the "most Christian Sovereign," cannot easily be calculated, but it may be reckoned among the most effective causes of the decline of Spanish greatness.'

ON THE UNITY OF THE CHURCH.

Extract from an address of Bishop Onderdonk, to the Convention of the New York Diocese.

After some prefatory remarks, the Bishop proceeds—
"I confess that much and serious reflection on the subject has led me to look with deep concern on all unnecessary departures from the scriptural and primitive order of the Church of England. Not unfrequently do the advocates for the Church of Rome bring against Protestants the specious argument of the contrast between their divisions and the unity of that Church. The argument is, indeed, but specious, yet it is not without its effect. This, I have thought, might be diminished by the adoption, as extensively as may be, of the primitive order, as well as the evangelical doctrines, by a reversion to which the Church of England was made the great bulwark of the reformation. Within her proper sphere, at home, in the provinces of the English empire, and in the many congregations of her communion scattered over the European continent, and other parts of the world with which those civil relations are maintained which always guarantee the admission of her religious rites and worship, especially as far as they are embraced in recent measures for local episcopal supervision; and in her sister communions in Scotland, and our own confederacy; Protestants can show a unity in the great points of ministry, doctrines and worship, existing in all parts of Christendom, not unequal to be weighed in the balance against the boasted exclusiveness of the Church of Rome; and an unity, the more valuable because preserved by the voluntary spirit of uniformity, and not by the compulsion of unscriptural authority. It is a desire for this beautiful, and, to the sound christian mind, deeply interesting and important regard for the maintenance, throughout the christian world, of a catholic primitive unity, in form as well as substance, that fills me with deep concern at any unnecessary departure from that order which was established by our great and good fathers in the Reformation."

All our outward performances and worship of the body are nothing but the body of worship, and therefore nothing but a carcass, except the Lord Jesus by his Spirit breathe upon it the breath of life.—
Archbishop Leighton.