The Church.

VOLUME V.]

## TORONTO, CANADA, SATURDAY, SEPTEMBER 4, 1841.

### Poetry.

ONE BY, ONE LOVE'S LINKS ARE BROKEN. (From The New-York Churchman.)

"One by one the objects of our affection depart from us. Thou glorious Spirit-land! O, that I could behold thee as thou art,—the region of life, and light, and love, and the dwell-ing place of those beloved ones, whose being has flowed onward like a silver-clear stream into the solemn sounding main, into the ocean of Eternity!" HYPERION.

> One by one love's links are broken, One by one our friends depart, Voices that have kindly spoken, Heart which throbbed to kindred heart.

Gentle tones with ours that blended At the holy hour of prayer, Lips from which Te Deum ascended, We ask for these, and find tham—where?

Some are resting in the ocean, Hidden 'mid its sources deep, Heedless of its wild commotion, Slooping there a dreamless sleep.

Some have wandered o'er the billow, Prayers nor tears their lives could save, Deep their rest beneath the willow, In a far-off churchyard grave.

And some are near us calmly lying, Our love-words cannot break their sleep, No answer comes but wild winds sighing Through the grass o'er which we weep.

List we for the heart-warm greeting Loved and prized in days gone by? Look we for fond glances meeting Ours from out the soul-lit eye?

Ask we for the joyous beaming Of the smiles that radiant shone Round us in our youthful dreaming? Ask for these?—where are they?- -gone!

Like the fresh and dewy sweetness Of the summer's balmy flowers, Such the fragrance, such the fleetness, Of those blessed dreams of ours.

Ab. not here, not here our dwelling In this changing world of time, Thanks to Gon! all change is telling Of a holier, happier clime!

Thanks to Gon! this parting, paining, Weans the heart from earthly ties, Life's night of sorrow darkly waning, Will break in morn beyond the skies!

Weep not over hopes departed, k not here the scattered band, Soul of mine, rouse up, look forward To the glorious Spirit-land!

LUTHER AT ROME. (From Dean Waddington's History of the Reformation on the Continent.)

He had been thus occupied for about three years, when [in 1511] the affairs of his order compelled him to make a journey to Rome. And here again was another form of discipline, by which Providence prepared him for his ofnice. It is easy to imagine the feelings with which he and studies would create in him some enthusiasm; but those were already giving place to a for deener passion those were already giving place to a far deeper passion and more engrossing pursuit, and these too no less closely connected with Rome. Among the tombs of the apostles and the monuments of so many saints, in the heart of the Church of Christ and in the presence of Christ's delegate upon earth, he doubtless upon earth, he doubtless expected to warm his devotion and purify his faith. Zealous and earnest in his evan-gelical profession, he extended his ardent reverence to that visible representation of the gospel truth established among men. Nothing in his yet clouded eyes was so sacred as the Church of Rome. His devotion to it, and to the chief who presided over it parteels of the yebeto the chief who presided over it, partook of the vehe mence of bigotry. He was then so wild a papist as to find all the apologies and eulogies of the system faint and cold, compared with the eternal majesty of the subject. He set out on his journel cold, compared history history

her close and in all her deformity, and who had courage to reflect on what they saw. Only their reflections led them too far. They never thought of reforming and restoring the restoring; they never paused to distinguish the evil from the good; but they hurried at once to the conclusion, that a system externally so offensive to reason and so subver-sive of morality could not possibly have any foundation in truth. Yet was even this precipitance in some measure excused by the policy of the church; for it had been her perpetual object to identify all religion with herself; to preclude any form of belief unconnected with her own system. She had locked up the Scriptures, and substi-tuted herself in their place. So that to chose, whose restoring; they never paused to distinguish the evil from tuted herself in their place. So that to those, whose veneration was secretly revolted by the near view of her deformities, she afforded no alternative, she left no refuge short of absolute infidelity. If the crimes of Alexander VI, had covered the see with charge and the see

If the crimes of Alexander VI. had covered the see with shame, and staggered even its most chivalrous sup-porters, the military excesses of Julius II. were scarcely less offensive in the chief of the religion of peace. The father of the faithful, the servant of the servants of G\_d, took pleasure in the tunult of the camp, in the pomp and circumstance of war, and directed with his own hand and voice the onset of battle. A pontiff reeking with the blood of his brother Christians, the head of the caurch exculting in the sensils of his brother churchmen, presented and voice the onset of battle. A point recently with the blood of his brother Christians, the head of the church exulting in the spoils of his brother churchmen, presented a contreast between duty and practice somewhat too gla-ring even for an age born and educated in bad principles. Again: the manners and the morals of the prince were communicated to the court. Thence they descended to the prelates and dignitaries of inferior rank; and thence to the officiating ministers of the Italian churches. And, as these scandals produced their deadliest effect where they were most notorious, it was at Rome that infidelity had taken the deepest root, and concealed itself with the least decency. Yet were there none more faithful and bigoted to the church than some of those who disbelieved the religion—those, I mean, who found their personal profit in maintaining the established enormity, and reaped either wealth, ar luxury, or dignity, through the predomi-nance of the superstition which they despised. Among suck men as these—men whose Italian vivacity heightened the effect of their levity, and whose subtile wits were sharpened by practised art—the serious, devont,

wits were sharpened by practised art-the serious, devout, evangelical Saxon spent fourteen days of astonishment and mortification. It was too short a time to allow him any clear insight into the real meaning of the scenes which surrounded him—yet long enough to disclose in its entire deformity the wickedness and hypocrisy of his Roman brethren. His own pious practices gave occasion only to their raillery. He heard blasphemies uttered without reproof in their private conversations. The public without reprod in their private conversations. The public services of the church were performed with a perfunctory and contemptuous haste, and not least among them the sacrifice of the mass. Once, when he celebrated that sacrament, he perceived that seven were already finished

# THE CHURCH, THE PILLAR AND GROUND OF THE TRUTH.

(By The Rev. W. Gresley.)

To establish in men's minds that truth is something real and discoverable, is a primary object. We may then go on to the declaration of God's word, that "THE CHURCH is the pillar and ground of THE TRUTH ;" from posing truths, all nevertheless equally true; and several pillars of the truth," on the which contradictory systems are inscribed; and several "grounds," or foundations of truth, on which utterly discordant fabrics are raised. So long as men persist in so absurd a notion, as they now practically do, so long will the Gospel be lidden and ob-scured, and the features of God's Church bemarred. But once let men recognize the fact that the truth is real, and based on a real foundation; then we have some principle to proceed on; then our own Church comes forth, and claims to be a true and pure branch of that one Apostolic Church which was founded by Christ; she shews her lineal descent from the Apostles; she appeals confidently to God's word, and to the testimony of antiquity, for the pureness of her doctrine and discipline; and declares herself to be God's appointed instrument in the land for the naintenance of the truth amongst the people.

more or less responsible. Then let him consider the mismore or less responsible. Then let him consult interna-chief which he is scattering about, by his loose and care-less mode of speaking, to the multitudes. The Church bids the people "behave lowly and reverently to their betters;" then comes the demagogue, and tells them that betters;" then comes the demagogue, and tells them that their betters are tyrants and oppressors, or fools and dri-vellers. God's word bids the people submit themselves to their spiritual pastors; the demagogue holds them up to ridicale and opprobrium. The Bible teaches men to be humble-minded; the demagogue puffs them up with vain notions of their enlightenment and manifold virtues. The Bible teaches them to perform their working duties the The Bible teaches them to perform their various duties the demagogue bids them clamour for their rights and the demagogue bids them clanbour for their rights and privileges—thus scattering firebrands amongst the most inflammable matter, and sowing seeds amongst an igno-rant population, which may be the cause of countless evils here, and to many of them an eternity of misery herehere, and to many of them an eternity of misery here-after. There is yet another serious charge against the liberals—namely, that by their votes, and speeches, and writings, they directly prevent the communication of the will of God to the people. Their false theory obliges them to join with the Infidel and the Dissenter, in refu-ing to allow the government of the covert to build sing to allow the government of the country to build churches and appoint religious teachers, for want of which hundreds of thickly peopled communities are dwelling in heathen darkness.

Such are the modes in which many liberals in the present day are deluding the minds, and, it is to be feared, destroying the souls of their fellow-men; themselves, it may be, utterly unconscious of the evils which they are causing; supposing themselves at perfect liberty to adopt whatsoever course of polities they choose, and to promote their objects by all the means in their power, without any

their objects by all the means in their power, without any reference to the effect which they may have on the cause of truth and virtue, or the souls of their fellow men. Nay, even those from whom ve might expect better things—those to whom we might look to stem the torrent, thingsare too often more inclined to yield to it, and adapt them selves to the circumstances of the times, than strive to direct and amend them.

O! that such men would act on principles of *right* instead of *expediency*; that they would look to God and His eter-nal truth, as the object and aim of al their actions!

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A trepool in the proof in the perceived that seven were already in the perceived that seven were already in the heard from others, that there is the had completed one; while the prices were exhorts in the heard form others, that there is the heard form others, that the indecencies of the ministers that hear and the indecencies of the ministers that hear and the indecencies of the ministers that heard heard heard heard the other, an entire disregard for that may struggles, and which he now almost considered as may struggles, and which he now almost considered as indecencies of the further has postolical city, the apersonal view of the vices of the index to now the vices of the index to now the vices of the index to now the vices of the vices that are any malevolent is indeed any malevolent is an enter, the vices that does in the strengt to the are of the vices is that is indeed any malevolent is index the mere building Churches is any strength of the vices is a strength of the vices is a may strength and more index to the area of the vices is a strength index the index that are postolical city.

appointing preachers who shall stand up in God's name to teach the people; but it is the restoration of the Church's spirit and holy influence, at which we must aim. We should teach men what the Church really is—namely, the instrument which God hath appointed to evangelize the world; yea, the body of which Christ himself is the head. We should scrupplously restore whatsoever holy rite or ceremony has fallen into disuse through lapse of years. We should build our churches as our fathers built them with a headth fit of the dwelling-place of the Most CHURCH is the pillar and ground of THE TRUTH; from which declaration it would appear certain hat the Church also is something *real* and *visible*. It cannot be an airy and invisible phantom, as some appear to think. If it be to stand as the basis and pillar of the truth, it must be itself also something tangible, visible, and ascertainable. The notion is nonsensical that there may be several op-the notion is nonsensical that there way be several opand in the spirit of St. Pa We should adopt, eparate from the apostolic fellowship. We should adopt, a its full extent, the principle furnished to us by the Socialist, —that by early training and association, you may model the young mind, and lead it in the paths of truth and virtue. But, unlike the Socialist, we should go to the living word of God for instruction, and not to the shifting sands of human caprice. We should recognise as truth, not what vain men conjecture, but what God has taught. In all these ways, and a thousand others, should the eturning spirit of truth and unity be encouraged and set forth. We should consider nothing too arduous to be at-tempted, nothing so trivial as to be disregarded. Then let us not despair of an eventual triumph. God has pronised to be with his Church, even to the end of the w Let us look at her past history for a confirmation of this promise, and a warrant for our hope. Time was, when half the world was overshadowed by the baleful cloud of Arianism ; Pelagianism spread its noxious branches over many of the Church's fairest territories; but both have perished and passed away. Here, in our own land, the omish superstition once spread like the deadly upas-tree; but that too was rooted up. Why then should we think that the sects which now spread themselves over our land, and mar the fair proportion of the truth, should remain amongst us as fixtures for ever? Why should statesmen and politicians act on this most improbable hypothesis, and endeavour to adjust their policy to a state of things which all history and all analogy teach us will endure out for a short time? Why not rather believe that, like Arianism, and Pelagianism, and Popery, and the host of other heresies, which have sprung up and flourished, and then passed away, so the various discordant sects and schisms which now vex the land, will again merge for ever in the great stream of the Church catholic and universal? Only let us preach, and pray, and act, and write, with this hope, and we may yet live to see the day of its accomplishment.

architecture, in all its lightness, luxuriance, and variety. No. The Dissenters, as a body, were against the cause of The effect may have been heightened by the rising of the slow volumes of smoke from the evening sacrifices, while even at the distance of the slope of Mount Olivet, the silence may have been faintly broken by the hymns of the worshippers.

THE MIRACULOUS DISPERSION OF THE JEWS. (From The Rev. C. Benson's Hulsean Lectures.)

Go where you will, and in every nation under heaven in the east and in the west, in the north and in the south in the snowy mountain and in the sandy desert, in every In the snowy mountain and in the sandy desert, in every city and almost in every village, you will behold the face of some exiled Israelite, fulfilling, in his destiny, the prophecy of the Lord: There is something peculiarly remarkable and apparently providential in this *universal* dispersion of the people of God. They are to be found in all nations, and in all nations they are found despised and rejected of men, without a home and without a country; without the night or the properties of other atic without the rights or the protection of other citizens. Still there are some places in which they are less hated and oppressed than in others; and under the mild and paternal government of our native land they have nothing to fear and less to suffer than in any other country in the world. Why then do they not gradually quit those lands of their oppressors to seek for safety in this rock of comparative refuge and peace? It is the common dictate of human nature to flee from distress and seek comfort of human nature to flee from distress and seek confort and security wherever they may be found, no matter in what country or in what clime. Why then does not the Jew avoid the fury of a German populace, the barbarity of the chieftains of Africa, and the grinding exactions of Turkish avarice, by raising the tabernacle of his rest under the influence of the freedom and protection of Britain's laws? Or why, if in all countries he is con-demned to suffer—why does he not turn his steps towards the land of his fathers after which he sighs, and endeavour the land of his fathers after which he sighs, and endeavour to console his sorrows by living and dying in that Judea, and beside that Jordan, which he loves? Such would be the natural conduct of common men. But the Jew acts not thus. Oppressed and persecuted, he still continues, to live where he has lived, and grows and multiplies in adversity without the thought of change. Neither tribunal truth, as the object and aim of al their actions! Men know not the power of truth, or they would not thus despise it; they know not the hreditary faith which yet pervades the people; they know not the instinctive feeling of conscience which God has inplanted, and which still exists in the breast of each individual, even though the understanding has been deceived and perverted. The truths we learn upon a mother's knee ere yet the evil in-tercourse of the world hath tainted is; the influence of parametal authority which is yet saced, though abused: parental authority, which is yet saced, though abused; the power of old associations still roted in the nation's general experience of the rest of the world to the world in the nation's general experience of the rest of the world to the terms of the rest of the world to the terms of the rest of the world to the terms of terms of the terms of terms of the terms of terms of the terms of terms of the terms of terms mankind; that the gew atome should act contrary to our general experience of the rest of the world, to what can we ascribe it, but to the providential dispensation of God? why is it, but that he is immoveably fixed and rooted, as it were, by the never-failing word of prophecy, to the soil on which he dwells? Why is it that he flees not back to the land of his fathers, but because Jesus hath said, that he shall be led captive into "all nations." And why does he not strive for the possession of Jerusalem again, but because the same Jesus hath said, that "Jerusalem shall be trodden under foot of the Gentiles, until the time of the Gentiles be fulfilled." Yea, and for the same reason it is, that he that did once strive to restore it to these children of vengeance, did strive in vain.

### THE CORRUPTIONS OF CHRISTIANITY. (By The Rev. Hugh J. Rose.)

Some of those very corruptions of Christianity, which Some of those very corruptions of Christianity, which are loadly and justly complained of, served, for a time, the most important purposes. In consequence of the papal supremacy, a constant intercourse was kept up between the various nations of Europe; which tended, materially, to diffuse information, to break the gloom, and prepare the way for a better order of things. By the establish-ment of the religious orders, the same and was promoted: and rich monastic establishments offered, in those days, the only shelter for the learned, and for learning itself the only shelter for the learned, and for learning itself. The studies of the schoolmen, though we may be pleased in our wisdom, to despise them, yet, unquestionably, shar-pened and strengthened the mind; and from the Scriptures, and from the works of the earlier fathers, the solitary and from the work in those establishments, what he could not have learned in the world, a knowledge of the doc-trines of genuine Christianity. The gorgeous ceremonies, the power, and the splendour, of the church, gave it an degree, which, perhaps, over such minds, it could hardly, otherwise, have acquired. By all these things, the notion of the superiority, the certainty, and the truth of Christia-nity, lived, and grew up, and strengthened itself, during the dark ages, in the minds of men; and prepared them for clinging to it, with the fondest and most invincible affection, in the storm and tempest, which were to ensue

social order. We speak not of individuals who were above the prejudices of their sect; men in whom the religious feeling predominated over the sectarian. Such, no doubt, were, here and there, to be found. And we hope it will be distinctly understood that we take the whole body of

be distinctly understood that we take the whole body of Wesleyan Methodists out of the category of Dissent. We regard them as irregular Churchinen, whose sympathies are much more with the Establishment than against it. But to the Baptists, to the Independents, to the Socinians, "et hoc genus omne," we owe no gratitude for the great deliverance which has been achieved from the greatest calamities that ever threatened a nation. If their counsels or their efforts could have prevailed, the vessel of state would, ere this, have been borne amidst the rapids; by which it would have been hurried to speedy destruction

To what, then, are we indebted for our escape, at the nagnitude of which we are even still astounded? We say, magnitude of which we are even still astounded? We say; emphatically, TO THE CHURCH OF ENGLAND. Yes! That was the blessed instrument, prepared aforetime for, this great work, and which operated upon the minds of the people, throughout the length and breadth of the British empire, as an antiseptic to those dangerous delusions which, in other countries, have overthrown long-established institutions. Yes!—by our holy, apostofical, and episco-pal Church, the proud waves of revolution have been stayed; and dark is the scowl of the balled incendiary; as he retreats from her bulwarks; and finds; to his confu-sion that there is still, in this country, owing to her Dision, that there is still, in this country, owing to her Di-vine instruction, a power of truth and holiness, against which all his devices cannot prevail: and that even with all the power of the monarchy at his back, he must still all the power of the monarchy at his back, he must still quail before the Conservative spirit of a free, enlightened, and a religious people. We will be told that the press has done much to cause right notions to prevail; and we admit it. But what portion of the press? That portion, of it which is under the influence of the Church of England principle, AND THAT ALONE. The Times has done much —the Standard has done much—the Morning Herald has done much-other great journals and periodicals have done much to banish and drive away those erroneous and pestilent doctrines, both political and religious; by which the realm has been disordered. But what has the Morn-ing Chronicle been doing? What has the Globe been What have all the Dissenting publications been oing? doing? Have they not all been propagating the delusions, by which, had they been suffered to influence the mind of the country during the recent elections, we would ere this have been a doomed nation? No. . It is by the spirit of the Church of England we have been saved. Even the Church of Scotland, towards which we at least have no invidious feelings, can claim no share in the averting of this mighty calamity; as she was more intent upon her own crotchet of church government; than regardful the own electric of the second perfectly willing that the empire should be ruined, provided only that the "non-intrusion" principle might be maintained. Her zeal for a distinguishing peculiarity in her own system seemed to have rendered her indifferent to the safety of all the other great interests of the empire ; blindly forget-ful that when they were compromised, she could not be seenre. She preferred to see Bannerman, the destructive, member for Aberdeen, because he affects to adopt "nonintrusion" views, rather than confer the representation upon a sound and honest Conservative, who would not to the same extent pledge himself upon the church question. In many other places the same infatuation has been exhi-bited ; and the fall of Whig-Radicalism has been broken bited; and the full of wing-ktalicalism has been broken by the accession of many an adherent who never would have again found his way into parliament, were it not for the pirensy upon this point of ecclesiastical polity, which would seem to have deprived our Scottish brethren of the right use of their understandings. Let us not be mistaken for a moment. We prejudge

Let us not be mistaken for a moment. We prejudge them not. As our readers know, we have expressed opinions favourable to that view of the non-intrusion question which has been advocated by the evangelical clergy. Most deeply do we deplore that when a happy opportunity of settling it was fairly afforded, it was not finally set at rest. But we grieve that stich a matter should, at a crisis like the present, have paralysed so many of the friends of the Conservative cause in Scotland, and given an advantage to the common enemy which might given an advantage to the common enemy which might have proved so fatal. And we allude to it at present only for the purpose of showing that in achieving this our great deliverance, THE CHURCH OF ENGLAND STANDS ALONE; and while the Church of Scotland may rejoice in the number of destructives whom she sends into parliament to plead the cause of "non-intrusion," the Church of Eng-land rejoices in that Conservative majority by whom their efforts for evil will be defeated; and by whose vigorous counteraction alone they could be prevented from over-throwing all the houses of God in the land.

Yes; upon the present occasion the Church of Scotland has adopted the spirit and dwindled into the insignificance of a sect; and if she is safe, it is only because she may repose under the shadow of that mighty spiritual mother.

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in the metropolis of Christendom some valuable fruits of spiritual instruction. Instruction indeed he did gather; and he was wont in

later life to say, "Not for a hundred thousand florins would I part with the remembrance of that journey. I night then have felt some apprehension that I had done injustice to the Pope!" It is not that he could have been ignorant of the leading features of the more recent history of the View. of the Vatican, nor that the crimes and scandals of pope and cardinals were altogether veiled even from a German monk; but he may have thought them exaggerated, or he may have condemned them only as individual trans-gressions, not detracting from the holiness of the church At any rate, he had heard only distant rumours, which conveyed no strong impression of the reality. He was attached to his church with the ardour which animated all his feelings; he revered it as he revered his faith, as hoped for his salvation; and he trusted to find in a r inspection only fresh cause for love and veneration.

cended the Alps to Milan, and in the neighbour hood of that city was entertained in a monastery of marble. As he proceeded he found everywhere the same magnifi-Cence. He was astonished at the sumptuous hospitality which loaded the tables of the servants of God. All this as new and surprising to the humble professor in the nagal academy of Wittemberg. But when he discovered beides, that the monks of Italy broke without scruple Friday's fast, he was so moved as to venture on on a remonstrance, for which, as some report, he nearly atoned with his life.

His eyes began to open. He traversed on foot the urning plains of Lombardy. The climate disordered im without, and his inward reflections suggested only dissatisfaction and his inward reflections suggested an-dissatisfaction and disgust. He arrived at Bologna dan-gerously sick; and his only consolation was to repeat, as he was wont, the apostle's words, "The just shall live by faith," He rough Flofaith." He recovered, and, after passing through Flo rence, and toiling under an oppressive sun through the long tract of the Apennines, at length he reached his destination destination. No sooner had he entered the convent of his order, situated near the Porta del Popolo, than he fell on his back is knees and lifted up his hands to heaven and cried, "Hail, revered Rome, sanctified by the blessed martyrs, and by their blood which has been shed into thy boson And under the influence of this enthusiasm he presently astened to the holy places, he visited all their precincts, he listened to all the legends by which they are conse-crated, and all that he saw and heard he believed.

The general voice of history assures us, that the more enlightened classes of the Italian people, not excepting a considerable portion of the clergy, were at that time deeply infected with infidelity. There is nothing impro-bable in this Oable in this. Without assuming any error in the doc-trines of the church, we need not hesitate to assert that ong its rites there were several offensive to any but rossest understanding; among its ceremonies, many ch insulted the simplicity of the religion of the gospel ng the tales and traditions inculcated on the belief of the faithful, many which presumed an unlimited credulity, and these observances and superstitions were carefully put orward and presented to the people as the substance an essence of their faith. The amazing pretensions of the must have shocked the piety of every intelligent mind. e abuses, which had then so overgrown the whole lesiastical system as to form indeed its most conspicuous must have disgusted every one not connected with <sup>th</sup> stained individual members of the hierarchy, the nations daily perpetrated by popes and prelates in name of Christ, shocked that natural feeling which teaches, that no religion can be from heaven unless it

Our object, therefore, as God's ministers, or as moral writers, must be to urge men to embrace the proposition, that it is their bounden duty to make up their minds what is truth, and straightway to act on it in every department of life. PARENTS we entreat, as they desire the soul's he their children, to educate them in that which they believe to be the real truth. We warn them of the irreparable mischief which they are inflicting on their children, if they bring them up in vague, indefinite notions, or in the want of fixed principle, and reverence for holy things. We exhort them, therefore, not to be satisfied with mere worldly information, but to take heed that their children learn the truth as God has revealed it, and as his Church upholds it. MAGISTRATES, AND THOSE WHO ARE IN AUTHORITY,

we remind of their bounden duty to "maintan the truth;" to give their influence and their countenanceto that which they conscientiously believe to be the truth, and to that only.

STATESMEN also, and RULERS, we call on to make up their minds what is truth, and to uphold and cherish it; not to rest satisfied with the absurd and flippant assertion, that men have different opinions, and we have no right to interfere with them. We do not ask them to interfere with any man's opinion-far from it; let every man have full permission from the state to exercise his own discre-tion in matters of faith. To God he must give account, not to man. But amongst the multitude of conflicting creeds, all of which, except one, must of necessity, by the force of terms, be more or less false, let statesmin fix on that which they conscientiously believe to be true, and let them cherish and support it, and endeavour to spread its blessings amongst the people. "If the Lord be God, follow Him; but if Baal, then follow him;" but do not raise one tabernacle for Baal, and another for God; which

were to treat both with equal irreverence. We would especially warn those who, from thoughtlessness, or early association, have embraced liberal sentiments, of the awful position in which those opinions We are far from saying that liberal opinions place them. are incompatible with a regard for God's true religion-(and yet it would be well for such men to consider the and yet it would be wen for such men to consider the matter on their knees before God, and earnestly pray for enlightenment). But we would beg the holders of such notions to consider the course in which their opinions are even now of necessity leading them. They are encouraging a press which taints the very air with its impurity, spreading among the people the most openly blashemous and flagitious doctrines; or, when it speaks more modethe endearing tie of interest. Above all, the vices rately, even then encouraging in men's minds doubts or indifference as to the most solemn subjects, and irreve-rence with regard to the most sacred things; this undermining the faith of many poor uninstructed men, raising in their minds unworthy suspicions of those ministers

### JESUS ON THE MOUNT OF OLIVES.

From The Rev. H. H. Milman's History of Christianity.)

It is impossible to conceive a spectacle of greater natural or moral sublimity, than the Saviour seated on the slope of the Mount of Olives, and thus looking down, almost for the last time, on the whole Temple and city of Jerusalem, crowded as it then was with near three millions of worshippers. It was evening, and the whole irregular outline of the city, rising from the deep glens, which encircled it on all sides, might be distinctly traced. The sun, the significant emblem of the great Fountain of moral light, to which Jesus and his faith had been moral light, to which Jesus and nis laten had been perpetually compared, may be imagined, sinking behind the western hills, while its last rays might linger on the broad and massy fortifications on Mount Sion, on the stately palace of Herod, on the square tower, the Antonia, at the corner of the Temple, and on the roof of the fretted all over with golden spikes, which Temple, glittered like fire; while below, the colonnades and lofty gates would cast their broad shadows over the courts, and afford that striking contrast between vast masses of gloom, and gleams of the richest light, which only an evening scene, like the present, can display. Nor indeed, (even without the sacred and solemn association Nor. connected with the holy city,) would it be easy to conceive any natural situation in the world of more impressive grandeur, or likely to be seen with greater advantage under the influence of such accessaries, than that of Jerusalem, seated, as it was, upon hills of irregular height, <sup>operate</sup> for the moral improvement of mankind. These and other similar considerations combined to Plant a secret contempt for the church among all who saw

in the days of purification.

For those days, a good and gracious Providence was aking preparation. While the kings of the earth, the making preparation. While the kings of the earth, the proud noble, and the humble peasant, were laying aside slow degrees, under the influence of Christianity upted as she was, the violence and the ferocity of their acestors, and opening their minds to more gentle influ ences,-while they were listening to the monkish chronieler, or the minstrel's lay,-the cell of the solitary mon beheld him, too, rising above the ignorance of his age and his profession. The learned leisure which he enjoyed, afforded him time for investigation; and, in better natures, devotional habits, and retirement from the busy scenes of ife, taught the value of those sublime and holy truths which that investigation revealed. As time went on, men were, more and more, roused to a sense of their eal situation. Evils, which had remained unnoticed in days of darkness, became daily more perceptible; as the world emerged from gloom into light, under the gentle influence of that religion, which unfolded,-now the page immortalized by pagan genus, to refine and excite the intellect,—and now, the deathless record of sacred writ, to purify and elevate the heart. The true ministers of eligion became, daily, more and more reluctant, to abet and aid the promulgation of falsehood, and to advance or sustain the monstrous domination of the Roman See, over the power of governments, and the consciences of indi-viduals. Then came the dawning of a brighter day.-could throw aside their crutches; the blind man, had recovered his sight, and required no longer the hand to guide or support him.

(From The Dublin University Magazine.)

What is the instrument by which God, in his mercy, has been graciously pleased to achieve for us this great deliverance [from the Melbourne ministry]? Ponder well that question. Was it the monarchy? No. Owing to the most artful misrepresentations, all the power and the influence of our gracious and amiable, but most deluded Sovereign, was exerted against the Conservative cause. Was it the corrupted portion of the aristocracy? No; they were the aiders and abettors in that criminal delusion. Was it the race of pseudo-political economists? No; they were amongst the loudest applauders of those propositions, by which, had they been carried into effect, country would have been irretrievably ruined. it the band of Socialists, by whom public decency has been outraged? No; to a woman they were favourers of the ministerial scheme; and rejoiced in it the more becanse, to a certainty, it must lead to the overthrow of re-vealed religion. Was it the Dissenters? No; as a body, they were ranged on the side of the profligate charlatans whom the country has been thrown into so much disorder, and mainly contributed by their influence to the return of some of the very worst revolutionists who have now found their way into parliament. What was it that caused the defeat of Lord Powerscourt and his colleague at Bath? Answer the question, men of Bath. Was it not the portentous confederacy which was formed of Papists, Socinians, Whig-Radicals, and Independents? Ay; the Independents of Mr. Jay's congregation; were not these the men who turned the scale, and whose bitterness as

without whose influence upon the understandings and consciences of the British people, the whole framework, of our constitution, both civil and ecclesiastical, would have been, ere this, consigned to ruin.

ENGLAND AND THE CORN-LAWS.

(From a Speech delivered by the Rev. Hugh M. Neile before the Liverpool Protestant Operative Association.)

Finding that none of their texts [viz., some texts of Scripture which had been quoted in the Anti-bread-tax. Tracts for the People, publications widely circulated in the manufacturing districts,] really applied to the question before us, I was anxious to ascertain whether there was anything in the Bible that did apply, and I think there is a text that will apply. I will call your attention to it. It is written in the 12th chapter of the Acts of the Appstles, and 20th verse, "Herod was highly displeased with them of Tyre and Sidon." Herod was a petty prince of only a portion of Palestine. Tyre was the mistress of the seas, and the mart of the commerce of the then civil-ized world. The traffic of Egypt, Persia, and Syria, was in her ports. Javan, Tubal, and Meshech were her mer-chants. The house of Togarmah was there with horses and mules; the ships of Tarshish with silver, and iron, and tin, and lead; the men of Dedan with ivory and ebony; Arabia and all the Princes of Kedar were there The corruptions of Christianity, not useless as instru-ments, had done their work; and, when they were required and Raamah were there with the chief of all spices, and no longer, they became purely mischievous and evil.— Childish things were no longer fit for men; the lame, and understanding and traffic she had increased her riches, and sat as a God in the midst of the seas. So she is de scribed. (Ezekiel xxvii.) Of what consequence was it then to Tyre, a city of such exalted riches, such splen-dour, such unbounded commerce, that Herod, a poor THE CHURCH OF ENGLAND THE DELIVERER OF THE COUNTRY. king's chamberlain, their friend, they desired peace of the They besought or implored peace, as the expres-gnifies. This was a most mortifying position for king. sion signifies. such a city as Tyre to be reduced to, but the reason, and a most sufficient reason, is assigned in the close of the verse, "because their country was nourished by the king's country." "Their country was nourished by the king's country,"—they were indebted to Herod for their wheat -they had no home-grown corn. Vain their broidered manufactures of exquisite workmanship, vain their precious stones, vain all their merchandise, vain all their pomp and glory-they had no home-grown wheat, and when Herod, a poor petty prince of Palestine, was angered, the mighty city of Tyre came as a suppliant to him to im-plore peace! Gentlemen electors of Liverpool! If you desire to see your country in the attitude of a suppliant at the ports of the Baltic or of the Black Sea; if you desire to hasten the time so poetically anticipated, when an artist from New Zealand shall sit upon the last monldering arch of London-bridge to sketch the ruins of St. Paul's; you desire to see the humiliation, the starvation, the final ruin of your country, you have only to cause her to be nourished by some other country—you have only to repeal the tax that secures you home-grown wheat! But you wish to keep your mother strong and healthy, as well as richly attired and tastefully adorned—if you wish to keep England the arbitress of nations, as well as the mistress of the seas-if you wish her to have her independence in peace, and in a ready preparation for war (the best attitude to secure the continuance of peace,) then let her be self-nourished—as to wheat—self-nourished Engsectaries outweighed, or overbore, their common sense as | land receiving supplies, indeed, when occasional circum-