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Poetry. TO A LITTLE BOY.

(By the Rev. F. W. Faber.)

Dear little one, and can thy mother find In those soft lineaments, that move so free To smiles or tears, as holiest infancy About thy heart its glorious web doth wind, A faithful likeness of my sterner mind? Ah! then there must be times unknown to me, When my lost boyhood, like a wandering air, Comes for a while to pass upon my face, Giving me back the dear familiar grace O'er which my mother poured her last fond prayer; But sin and age will rob me of this power, Though now my heart, like an uneasy lake, Some broken images at times may take From forms which fade more sadly every hour!

CRUELTIES OF THE REPUBLICANS AT NANTES AND LYONS IN 1793. (From Alison's History of the French Revolution.)

While Thurreau was pursuing with varied success the system of extermination in La Vendée, the scaffold was erected at Nantes, and those infernal executions com-menced, which have affixed a stain on the French Revo-lution, unequalled cinaction be benefited of the model. lution, unequalled since the beginning of the world. A revolutionary tribunal was formed there, under the direc-tion of Carrier, and it soon ontstripped even the rapid march of Danton and Robespierre. "Their principle," says the republican historian, "was, that it was necessary to destroy and another the source of the so to destroy, en masse, all the prisoners. At their com-mand was formed a corps called the Legion of Marat, composed of the most determined and blood-thirsty of the Revolutionists, the members of which were entitled, of their sector of the s the hevolutionists, the members of which were enhanced of their own authority, to incarcerate any person whom they chose. The number of their prisoners was soon between three and four thousand, and they divided among themselves all their property. Whenever a fresh supply of captives was wanted, the alarm was spread of a counter-production the adjoint here and the cannon planted; and this revolution, the générale beat, the alarm was spread of a connect revolution, the générale beat, the cannon planted ; and this was immediately followed by innumerable arrests. Nor were they long in disposing of the captives. The mise-rable wretches were either slain with poniards in the prisons, or carried out in a vessel, and drowned by wholesale in the Loire. On one occasion, a hundred 'fanatical priests,' as they were termed, were taken out together, stripped of their clothes, and precipitated into the waves. The same vessel served for many of these Noyades; and the horror expressed by many of the citizens for that mode of execution formed the ground for fresh arrests, and increased murders. Women, big with child; infants, eight, nine, and ten years of age, were thrown together into the stream, on the sides of which, men, armed with sabres, were placed, to cut off their hands, if the waves sabres, were placed, to cut off their hands, if the waves should throw them undrowned on the shore. The citi-zens, with loud shrieks, implored the lives of the little innocents, and numbers offered to adopt them as their own; but, though a few were granted to their urgent entreaty, the greater part were doomed to destruction.— Thus were consigned to the grave, whole generations at once; the ornament of the present, the hope of the future " future

On one occasion, by orders of Carrier, twenty-three of the royalists, on another, twenty-four, were guillotined, without any trial. The executioner remonstrated, but in vain Among them are the security of caven or in vain. Among them were many children of seven or eight years of age, and seven women; the executioner died two or three days after with horror at what he himself had done. At another time, one hundred and forty women, incarcerated as suspected, were drowned toge-ther, though actively engaged in making bandages and shirts for the Republican soldiers. So great was the multi-tude of captives who were brenche in a which that the tude of captives who were brought in on all sides, that the executioners, as well as the company of Marat, declared executioners, as well as the company of Marat, declared themselves exhausted with fatigue; and a new method of disposing of them was adopted, borrowed from Nero, but improved on the plan of that tyrant. A hundred, or a hundred and fifty victims, for the most part women and children, were crowded together in a boat, with a con-cealed trap-door in the bottom, which was conducted into the middle of the Loire; at a signal given, the crew leapt the middle of the Loire; at a signal given, the crew leapt into another boat, the bolts were withdrawn, and the shricking victims precipitated into the waves, amidst the laughter of the company of Marat, who stood on the banks to out down any any structure with the banks. banks, to cut down any who approached the shore. This banks, to cut down any who approached the shore. This was what Carrier called his *Republican Baptisms*. The *Republican Marriages* were, if possible, a still greater refine-ment on cruelty. Two persons, of different sexes, gene-rally ap old man and an old warman or a young man and rally an old id an old woman, or a young man and young woman, bereft of every species of dress, were ound together, and after being left in torture in that situation for half an hour, thrown into the river. ascertained, by authentic documents, that six hundred children had perished by that inhuman species of death; and such was the quantity of corpses accumulated in the Loire, that the water of that river was infected so as to render a public ordinance necessary, forbidding the use of it to the inhabitants; and the mariners, when they heaved their anchors, frequently brought up boats charged with corpses. Birds of prey flocked to the shores, and fed on human flesh; while the very fish became so ous, as to induce an order of the municipality of Nantes, prohibiting them to be taken by the fishermen. The scenes in the prisons which preceded these horrid executions, exceeded all that romance had figured of the Many women died of terror, the moment a man entered their cells, conceiving that they were about to be ed out to the Noyades; the floors were covered with the odies of their infants, numbers of whom were yet quivering in the agonies of death. On one occasion, the inspec-tor entered the prison to seek for a child, where the evening before he had left above three hundred infants; they were all gone in the morning, having been drowned the preceding night. To all the representations of the other preceding night. itizens in favour of these innocent victims, Carrier nswered, "They are all vipers; let them be stiffed."three hundred young women of Nantes were drowned him in one night; so far from having had any share Political discussions, they were of the unfortunate class ho live by the pleasures of others. Several hundred sons were thrown every night, for some months, into their shrieks at being led out of the entrepôt on board the barks, wakened all the inhabitants of the town, and froze every heart with horror. Fifteen thousand persons perished there by the hands of the execu-tioner, or of perished there by the hands of the total lseases in prison, in one month; the total hs of the Reign of Terror, at that place, exceeded thirty thousand.

hymns of the Lyonese, till the signal was given, and the guns were discharged. Few were so fortunate as to hymns of the Lyonese, till the signal was given, and the guns were discharged. Few were so fortunate as to obtain death at the first fire, the greater part were merely mutilated, and fell uttering piercing cries, and beseeching the soldiers to put a period to their sufferings. Broken limbs, torn off by the shot, were scattered in every direc-tion, while the blood flowed in torrents into the ditches on either side of the line. A second and a third discharge on either side of the line. A second and a third discharge were insufficient to complete the work of destruction, till at length the gendarmerie, unable to wirk of destruction, the tracted sufferings, rushed in and despatched the survivors with their sabres. The bodies were collected and thrown into the Blaze. into the Rhone

On the following day, this bloody scene was renewed on a still greater scale. Two hundred and nine captives, drawn from the prisons of Roanne, were brought before the revolutionary judges, at the Hotel de Ville, and, after merely interrogating them as to their names and profes-sions, the lieutenant of the gendarmeric read a sentence, condemning them all to be executed together. In vain several exclaimed that they had been mistaken for others, that they were not the persons condemned. With such On the following day, this bloody scene was renewed that they were not the persons condemned. With such precipitance was the affair conducted, that two commissaries of the prison were led out along with their captives; their cries, their reclamations, were alike disregarded.— In passing the bridge Morand, the error was discovered, upon the prisoners being counted; it was intimated Collot d' Herbois, that there were two too many. "What signifies it," said he, "that there are two too many; if they die to-day, they cannot die to-morrow." The whole were brought to the place of execution, a meadow near were brought to the place of execution, a meadow near the granary of Part Dieu, where they were attached to one cord, made fast to trees at stated intervals, with their hands tied behind their backs, and numerous pickets of soldiers disposed so as by one discharge to destroy them all. At a signal given, the fusillade commenced; but few were killed; the greater part had only a jaw or a limb broken, and uttering the most piercing crices, broke loose in their agony from the rope, and were cut down by the gendarmerie in endeavouring to escape. The great num-bers who survived the discharge, rendered the work of destruction a most laborious operation, and several were estruction a most laborious operation, and several were still breathing on the following day, when their bodies were mingled with quick-lime, and cast into a common Collot d' Herbois and Fouché, were witnesses of this butchery from a distance, by means of telescopes which they directed to the spot.

All the other fusillades, of which there were several, were conducted in the same manner. One of them was executed under the windows of a hotel on the quay, where Fouché, with thirty Jacobins and twenty courtesans, were engaged at dinner; they rose from table to enjoy the spectacle. The bodies of the slain were floated in such numbers down the Rhone, that the waters were poisoned, and the danger of contagion at length obliged Collot d' Herbois to commit them to the earth. During the course of five months, upwards of six thousand persons suffered death by the hands of the executioners, and more than double that number were driven into exile. Among those who perished on the scaffold, were all the noblest and most virtuous characters of Lyons, all who were distin ruished either for generosity, talent, or accomplishment. The engineer, Morand, who had recently constructed the celebrated bridge over the Rhone, which bore his name, was among the first to suffer, and he was succeeded by a was among the first to surer, and he was succeeded by a generous merchant, whose only crime consisted in having declared that he would give 500,000 francs to rebuild the Hotel Dieu, the noblest monument of charity in Lyons.

ON THE EARLY FATHERS. No. II.

(By The Rev. J. J. Blunt, B. D., Margaret Professor of Divinity in the University of Cambridge.)

The Puritans and Socinians succeeded the Romanists in the attack upon her [*i. e.* the Church of England]; and still the Churchmen who were accounted her best and still the Churchmen who were accounted her best and safest guardians now, appealed as their prodecessors had done, to Scripture and the Primitive Church, for their arguments. Witness the writings of Hooker, of Taylor, of Hammond, of Sanderson, of Pearson, of Bull, and many more; a class of divines, to whom the works of the most ancient Fathers of all were even more familiar, perhaps, than they were to the Reformers themselves. Let us take an example or two from the first I have named of this noble company; the first too of our great churchmen who wrote after the controversy had shifted its ground from the Romish to the Puritan question; and we shall see, as I have said, that the principle upon which the de-fence of the Church of England was maintained, was the same as before, though the assault was from quite a dif-Primitive Church restored. "They which hereof make so perilous a matter, do eem to imagine, that we have erected of late a frame of some new religion, the furniture whereof we should not have borrowed from our enemies, lest they relieving us, should afterwards laugh and gibe at our poverty; whereas in truth, the ceremonies which we have taken from such as were before us, are not things that belong to this or that sect, but they are the ancient rites and customs of the *Church of Christ*; whereof ourselves being a part, we have the selfsame interest in them which our fathers bere us had, from whom the same are descended unto us. Again :- "Was it amiss, that having this way eased the urch, as they thought, of superfluity, they went not on till they had plucked up even those things also which had aken a great deal stronger and deeper root ; those things which to abrogate without constraint of manifest harm thereby arising, had been to alter unnecessarily (in their judgments) the ancient received custom of the whole Church, the universal practice of the people of God, and those very decrees of our fathers, which were not only set down by agreement of general Councils, but had accordingly been put use till that very time present?" And again,-for I have all along multiplied my quotations at the risk of being thought tedious, (though why should I excuse myself for thus incidentally bringing the works of such master-minds largely before you?) in order to show that the view to be taken of our Church for which I am contending, is not one which escapes from our great early divines once or twice, and as if by chance, but is presented to us all their writings through, as their abiding permanent im-pression—"As far as they (*i. e.* the Romanists) follow reason and truth, we fear not to tread the selfsame steps Where others whom we much more affect, leaving it for newer and changing it for worse; we had rather follow the perfections of them whom we like not, than in defects resemble them whom we love." semble them whom we love." And again :---" In the rest we observe that custom whereunto St. Paul alludeth, and whereof the Fathers of the Church, in their writings, make often mention, to show indefinitely what was done, but not universally to bind for ever all prayers unto one only fashion of utterance." Let these instances out of multitudes suffice-for were we to proceed in this Catena Patrum, to the names of a later date than Hooker, to which allusion has been made, we should only find the principle 1 am develop ng still more apparent—the times of trouble to the Church, which had succeeded, having only served to render the appeal to that principle on the part of the champions of the Church, still more cogent and necessary. Indeed the authority of some of the earliest Christian records was by this time becoming better understood than in the days of the Reformation itself. The Epistles of Ignatius, for instance, documents of the highest value both for the testimony they bear to the divinity of the Saviour, and to the episcopal form of Church government, were scarcely to be appealed to with confidence, till Usher and Isaac Vosis generally admitted) the genuineness of the shorter co--not to say that our reformers from early habit as Romanists, and from a disposition to meet their antagonists on their own ground, appear to have been well dis-posed to refer to Fathers of a later date than the three of punishment. Sixty captives of both sexes, were led out together, tightly bound in a file, to the Place du Brown distribution of the seventeenth and Socinian causes, put the divines of the seventeenth century on looking at the Fathers in a fresh light, and century on looking at the Fathers in a fresh light, and Church of England found the faith and practice of the

texts of Scripture which relate to the Eucharist, and to the authority of which texts we, of course, bow no less than himself, his great doctrine of transubstantiation. We of the Church of England understand the expressions to which texts we are a study of the Fathers; we of the Church of England understand the expressions to which he refers, in a more figurative sense. Where can we turn for further light so well, as to the Primitive Church? The true interpretation of so important a tenet, must, we may suppose, have been received by those who were the immediate successors of the Apostles; and on finding their testimony in our favour, as I will make bold to affind the expressions of the rainleys, an increased reverence, certainly, for ecclesiasti-cal institutions and ordinances, as having in them a great mystery; but an increased conviction also that the only sound and apostolical divinity is that, which "ceases not to teach and preach Jesus Christ." I trust that in what I have so expressed mystelf as not to lay mystelf open to the inst animaly to affirm we do, we may be well content. Or again—if we take the case of the Puritan : he discovers in those texts of Scripture which relate to Church government, and by which texts we profess to be bound no less than he does, that the three orders of the ministry are not recognized. How can we test our respective opinions bet-ter than by recourse to the Primitive Church, in which is called upon to take part in the intricate controversies if we find the three orders clearly prevailing, we may be satisfied that our exposition of these Scriptures is the sounder of the two? Take another case, that of the So-hurt his brother." The deeper he dives into the writings sounder of the two? Take another case, that of the so-cinian; involving a question of the most vital import-ance of all, the divinity and atonement of the Son. Cer-tainly it seems to us that nothing can be more clear and explicit upon these points than the Scripture itself; and we may quote with great satisfaction the verdict of one of the most perfect masters of Greek which this Univerof the most perfect masters of Greek which this Univer-sity ever produced, Professor Porson; that "if the New Testament is to determine the question, and words have any meaning, the Socinians are wrong"—still they think otherwise themselves. How then, once more I ask, can the point be determined with so much probability of jusotherwise themselves. How then, once more I ask, can the point be determined with so much probability of justice being done it, as by consulting the Primitive Church —by ascertaining what the creed was in this article, -by ascertaining what the creed was in this article, of those Christians who lived in the generations next of those Christians who lived in the generations next after the Apostles, and who could scarcely have been left in ignorance of a matter so momentous? Indeed, the Socinian himself is aware of the value of such testimony; and accordingly Dr. Priestley bravely challenged the Primitive Fathers for his own; an act of presumption which must seem so extravagent to every man who has which must seem so extravagant to every man who has examined them for himself, that it can only be accounted for on the supposition of his own slender acquirements on such subjects (which indeed Bishop Horsley sufficient-ly exposes), and the confidence he must have had that he was writing at a time when the early ecclesiastical authors were but imperfectly known even to churchmen themelves, and that he was at any rate monoculus inter caccos. Whether therefore we have to defend our Church

against the Romanist, the Puritan, or the Rationalist; and the day is come when we have not to defend her against one or other, but against them all; and therefore when it behoves us to adopt a principle of defence which will avail us against them all, and to say, with the warrior of old, when tempted to look to one point of the ramparts too exclusively.

ή και έμοι ΤΑΔΕ ΠΑΝΤΑ μέλει:

we shall find a magazine of arms fitted for our purpose in the writings of the Primitive Fathers; so that a man well versed in these, it being presumed of course that he is familiar with the Scriptures—can seldom be taken at a disadvantage by either of these various assailants; whilst it seems scarcely possible for one ignorant of them, to conduct his argument with such discretion, as not to lay himself open to thrusts which come from quarters so different.

But whilst our own Church, as well as the reason of the thing itself, encourages us to give great heed to these Fathers, it is not to be denied that they are to be read with caution. Sometimes it is to be borne in mind, that they are contending against heretical opinions which have long passed away, but which at the time forced them by their extravagance into positions unfriendly to the calm investigation of truth. Sometimes that the civil relations of the Christian community were in those days so far from the same as in these, that much qualification may be fitting under this head. Sometimes that the Fathers themselves may have been led into a snare, by an over-anxious desire to make their doctrines palatable to the philosophy of that age. Sometimes that the difficulty of finding any common ground of argument with their m-inding any common ground of argument with their mtagonists led them to adopt questionable principles ; or to push such as were safe, to an extreme that was dan rous. Sometimes that they are themselves tainted with heresy. Sometimes that they are inconsistent with them-heresy. Sometimes that they are inconsistent with them-selves, or with one another. Sometimes that they speak the voice of the individual, rather than of the universal rash and unguarded. These, and the like allowances, must undoubtedly be made by us, when reading the writthough the assault was from quite a dif-namely, that she was, on the whole, the rch restored. whole. So is it with regard to witnesses in our courtsthere may be found something perhaps to reserve in the evidence of each of them-some abatement to be made, for inconsistency; inadvertency; precipitation; passion prejudice; character; opportunity; and the like; al which, nevertheless, does not prevent twelve honest men who are only bent on looking for the truth, by sifting the vidence of each, and combining that of all, from drawevidence of each, and combining that of all, from that ing a conclusion, for all practical purposes sufficiently correct and trustworthy. Our Church herself, much as she defers to the authority of the Fathers, encourages such exceptions to be sometimes taken; for though following them in most things, especially as helpers to the interpretation of Scripture; and conservators of Creeds and Rituals; she does not blindly bind herself to them in all things; particularly on some points where the Scrip-tures are, not doubtful, but altogether silent; much less, where they are, or seem to be, opposed-Still we must be careful not to let our estimate of the worth or worthless-ness of the Fathers be formed at second hand, from a mere perusal of such authors as Daillé or Barbeyrac, whose only object is to single out whatever imperfections they present, and place them before their readers in continuous succession, and without one lucid interval of merit, -nor yet from observing the value set on them by Puritan writers of our own, who, with Milton at their head, had their reasons for describing them as "an undigested heap and fry of authors, which they call antiquity, whatever time, or the heedless hand of blind that chance, hath drawn down from of old to this present time. in her huge drag-net, whether fish or sea-weed, shells or shrubs, unpicked, unchosen, those are the Fathers. There is much distortion of the truth in such representations as these-yet churchmen have for a long time been content to know too little about the Fathers, except through some such medium; and the Church has suffered accordingly. For had not the period arrived when the broad principle upon which our reformers went in their restoration of her, and to which I have been endeavouring to give prominence in this Lecture, was so far lost sight , even by churchmen, that it began to require some boldness to re-assert it ?---to make an avowal, which, from Edward the Sixth's time for generations afterwards, few churchmen at least, I believe, would have cared to con-ceal, or thought to dispute? Was not the time come it began to be almost as much a scandal to search the Fathers, those witnesses of this Primitive Church, of which our Reformers, we have seen, talk so much; as it once was to be ignorant of it, and of them? And though this jealousy arose, no doubt, out of an honest zeal for the glory of God's word, yet does the Church of England, which surely shares in such zeal to the uttermost, nay, of which it is the very characteristic mark, share in any such which it is the very characteristic and who presents himself alarm, when she asks of every man who presents himself for priority orders, whether "he will be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same?" expressions which, I think, few will say have no reference to the Fafor priest's orders, whether sius, first by the discovery of manuscripts; and Pearson afterwards, by most ingenious criticism, established (as matter to that test), that whilst the Fathers were read, a read, as in the sixteenth and seventeenth centuries, our theology was unsound and unscriptural; and that when they con paratively ceased to be read, as in the eighteenth century it became pure and evangelical? On the contrary, was not our declension in orthodoxy (properly so termed), coincident with our declension in Churchman-ship; and did not mere ethics encroach upon our pulpits, as ecclesiastical antiquity was lost sight of? from a new quarter—so that on the whole, opposite as the point was from which the assault came, still the Church of England found the faith and practice of the Primitive Church to be a shield and buckler it serves circumlocution ;) which they partly may be whole. The wretched victims beheld with firmness the Thus to take the case of the Romanist. He finds in those them as abettors of Gospel principles too, which is un-

awful preparations, and continued singing the patriotic texts of Scripture which relate to the Eucharist, and to doubtedly true of them-and I feel confident, both from

myself as not to lay myself open to the just animadver-sion of persons who have a competent knowledge of the subject before us. Nobody can enter with any thought-fulness into the multitude of the most delicate and difficult questions which the Reformation stirred, without learning ling of antiquity; and the more will he perceive a call for the exercise of that virtue in himself, whilst he now have followed, and which the experience of past times had proved real, yet, considering how unspeakable a blessing it is for a people to have a form of faith and worship on which they repose, established for ages and hallowed by numberless associations; bearing in mind the caution of the preacher, but too little remembered in these days, "whoso breaketh an hedge a serpent shall bite him, and whoso remove h stones shall be hurt therewith ;" he will a second reformation, even with a view to improve upon the first; content if he can raise the Church again something nearer to the platform on which Cranmer and Ridley left it; and from which, it must be confessed, it has insensibly settled down; who, treading in the steps of the old Fathers, were at one and the same time, zeal-ous *Churchmen*, —witness the Ritual they have left us, — and *Evangelical Teachers*, —witness the Articles and Hoand *Evangencal reachers*,—witness the Articles and Ho-milies, the portions of Scripture appointed by them for holy-days, and which days mark the sense in which they understood those passages; and in short, witness the whole of our Liturgical Services from the first line to the last. Rejoiced shall I be if any efforts of mine shall con-tribute to this consummation even so little—nor do I delast. Rejoiced shall I be if any efforts of mine shall con-tribute to this consummation ever so little—nor do I de-spair of it—not from any presumptuous confidence in my own powers, but because I feel the vantage ground I here occupy; and that fountains, as our Universities are, from which the ministers of God are dispersed over the whole surface of the island, here, if any where, can the tree be cast in which shall flavour the waters. If, then, I had to express in a word the general effect which I am anxious these Lectures on ecclesiastical anti-quity should produce, it would be this; that they may induce my hearers to say Amen to that part of the decla-

coctrine of the Cross."

THE COMING OF GOD'S KINGDOM. (By The Rev. T. J. Rowsell.)

Inasmuch as with us frail and infirm creatures it is next to inpossible to serve God without external assistance, and without the aid of visible ordinances, therefore our blessed Lord has himself instituted visible signs and remembrances of his grace, and hath given to his church his sacraments of Baptism and Supper we are continued in the unity of the faith and in comthe voice of the individual, rather than of the universal Church. Sometimes that practices to which they allude, though innocent, have been found liable to abuse, and have been discontinued in consequence. Sometimes that they wrote before controversy had reduced the language of theolem to construct and mere that account second lines. She has reared her sanctuaries; she has provided her munion of love with one another and with God. In conformity with this merciful consideration of our humanity, the church rest from their labours, and their works do follow them." set forms of prayer; she has faithfully preserved in their purity in our time it is our privilege to witness the daily spreading of God's Christian kingdom; that is, we see the means supplied, and we feel that God will bless them ; we see the channels marked out, and we are sure that God will fill them. We are allowed to witness, and not only in this very parish but in many a crowded neighbourhood throughout this kingdom, where, although in a Christian land and in the centre of a Christain population, there never yet was heard the preaching of Christ, nor the happy sound of the glad sabbath bells, nor the sweet blending of prayer, nor all the many blessings which a church confers upon its vicinity,-it is our privilege to see, through the aid of Christian philanthropy, that churches are planted there. A sanctuary grows up as it were amidst a profligate population, and with the church God's kingdom comes. Neighbourhoods before notorious for their profligacy and vice-where on the sabbath's hallowed day there was nothing but lounging and drunkenness and blasphemy-all are soon changed. The gates of the Christian temple are flung open to a crowd of worshippers; large congregations drink in the tidings of salvation never before listened to; a blessed change spreads gradually over the whole district; it becomes christianised in its very aspect, and a scarcely less change is effected in its outward appearance than in the hearts of the people. And the traveller who had once marked this as a place which was to be shunned and avoided as a fearful spot, would not recognize in the quiet and orderly appearance, in the changed faces that are now tranquil and alm, in the host of decent and silent worshippers-he would not recognize the once noisy, the once drunken, the once blasphemous crowd. The spreading of God's kingdom has indeed a blessed effect ; the minister of God lives among his flock : he comes in between the rich and the poor; he brings them into contact with one another; to the one he forwards the contributions of charity, and to the other he conveys the expressions of thankfulness; the interval between the two is removed; there ensues a happy interchange of Christian love ; both share in the same offices of religion ; the same services of the church are equally the right of the rich and of the poor; the same Saviour died for both and will redeem both ; and by this community of spiritual hope and promise they are all brought within one sphere of Christian movement and actuated by the same hopes and faith. And thus, in the multiplying of places of Christian worship and in the appointment of Christian ministers, we see the lustre of Christianity spreading abroad over crowded regions of darkness and ignorance, and in every case we see a fast and happy fulfilment of our prayers, that God's kingdom may come-and in the bettered condition of the population, in the conversion of many an one from the ways of sin into the paths of Christian duty, we see to some extent God's will being done on earth as in heaven. And when we regard with wonder and admiration the works of our excellent missionaries, piercing their onward way amidst regions that have long been benighted with the deep and gloomy darkness of heathenism-when we know of their travels into distant spots, encountering severest toil and risking all dangers in their apostolic and Christian enterprise-and when the thrilling accounts reach us of whole tribes of savages snatched away from with humbled and freed spirit to the foot of a Redeemer's cross, no new thing in the history of Methodism to act in alliance

-when we know, as thank God we do know, of rude, but consecrated temples now reared to the God of Peace, and thronged with Christian worshippers, no longer bowing to dumb images, but with upraised hands and uplifted voices attuned in prayer and praise to Jesus Christ,-when we know of the love and affection these converted ones bear to their fathers in Christ, and how the faithful missionary lives for ever cherished in their memories, and as often as they think of him their thoughts are led onwards to that Saviour of whom he used to speak,-oht these things tell us that God's kingdom is daily becoming enlarged. All nations are being gathered within its hallowed precincts ; America contributes its millions, and Asia and Africa their thousands; and Europe as a mass is Christendom itself. Accurately has the evangelical prophet spoken, " I will lift up mine hand to the gentiles and set up my standard to the people, and all flesh shall know that I the Lord am thy Saviour and thy Redeemer;" and the prayer of the righteous has been heard, the prayer of God's saints is being granted to them ; and we may well indeed hope his kingdom is coming.

THE CHRISTIAN WARRIOR. (From The Church of England Quarterly Review.)

We often hear of those who have fallen in the arms of vic. ory, and who, lulled in glory's lap to rest, have slept peacefully eneath the sod; whilst a grateful country, which they gave their lives to defend, has gathered their ashes into marble urns, and enrolled their names with the illustrious dead. And those names have been borne on the tongue of posterity, familiar as household words; and painting has blazoned their triumphs; and sculpture has fixed them in the living rock ; and poetry has be slow to disturb that which is good by any attempt at decked them with the lastre, and crowned them with the halo of song. And we love the memory of the departed brave, and we move with more slow and measured tread as we approach their tombs, and we bless the sod that forms the warrior's pillow, and enshrine in our hearts the names of the sepultured mighty. But while we thus pay a due tribute to those who sleep the warrior's sleep, and honour the brave who shed their blood for their country, whether by land or sea, still must we never cease to remember that the rest of the departed soldier of the cross is a yet more illustrious thing-that he is the true hero who sleeps in the arms of victory.

Earth knew not his conflict ; she marked not his tread in her blood-bedewed soil, and her down-trodden harvests, and smoking villages, and plundered cities, and waters red with gore .---The field of warfare was in the deep recesses of the lonely spirit. There was none of the "confused noise," and the "garments rolled in blood," which marked the battle of the warrior; but yet the struggle was desperate, and the conflict unceasing .--'Twas a conflict with those with whom peace would be ruin, quity should produce, it would be this; that they hay induce my hearers to say Amen to that part of the decla-ration of the good Bishop Ken, contained in his last will — 'As for my religion, I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the contrine of the Cores." such a conflict has ceased, and ceased for ever! How sweet the sleep of the warrior, after such a day of battle and alarms t And though he may have been unknown to the world, and have passed away in obscurity, perhaps in heart-rending poverty, and amidst the grim loneliness of desertion "unwept and unsung;" yet not "unbonoured" was he. He was a king, a enqueror, passing through earth's scenes in disguise. And whilst no solemn dirge was chaunted at his obsequies, and no long train of mourners thronged around his coffin, and no heraldic pomp and blazonry was there; yet was the scene hothe Lord's Supper. These indeed are the outward and visible noured by the presence of an innumerable company of angels, signs of inward and spiritual grace; for by Baptism we are ad- and the admiring gaze of the Church of the first-born. And mitted first of all into Christ's kingdom, and by the Lord's there was a requiem for the departing spirit, though no mortal voices chaunted the strain; and the words were, "Blessed are the dead which die in the Lord ; yea, saith the Spirit, for they

> THE CHURCH AND WESLEYANISM. (From The New York Episcopal Recorder.)

Most of our readers are aware that for the last few years there has been a succession of efforts in England to crush the Established Church of that country, and th

* -* * In pursuance of these principles, orders were given to We are dying of fatigue," said the judges and the executioner to Collot d' Herbois. "Republicans," replied he, "the amount of your labours is nothing to mine; burn with the with the same ardour as I for your country, and you will soon recover your strength." But the ferocity of their person which most persecutors was disappointed by the heroism which most of these of these victims displayed in their last moments. Seated on the fatal chariots, they embraced each other with trans-Ports of enthusiasm, exclaiming-

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"Mourir pour la patrie Est le sort le plus doux, Le plus digne d' envie."

Many women watched for the hour when their husbands were to pass to execution, precipitated themselves upon the average of the second second second solution in the second solution in the second solution is the second solution is the second solution in the second solution is the second solution is the second solution in the second solution is the second solution in the second solution is the se chariot, locked them in their arms, and voluntarily suffered death by their side. Daughters surrendered their honour to save their parents' lives, but the monsters who violated them, adding treachery to crime, led them out to behold the execution of the objects for whom they had submitted to sacrifices worse than death itself.

Deeming the daily execution of fifteen or twenty such ersons too tardy a display of Republican vengeance, ollot d' Herbois prepared a new and simultaneous mode ditch on each side, which was to be their place of sepulwhile gendarmes, with uplifted sabres, threatened with instant death who ever moved from the position in which they stood. At the extremity of the file, two can-non loaded with grane were so placed as to enfilade the And indeed it stands to reason that it should be so.--

and unexpected alliances have been formed to render them successful. The Dissenter in many instances has become a rabid politician, and has made common cause with the Infidel, the Chartist, and the Romanist, in order to pull down a venerable fabric which has been the strong bulwark of Protestantism and the great preserver of the faith once delivered to the saints.

Whatever present satisfaction it may afford Dissenters to be associated with Socialists, Papists, and Nothingarians in a political crusade against the church, they may rest assured that neither popery nor infidelity will have any tender mercies to bestow upon Congregational or Presbyterian communities when the Church of England shall be crushed or prostrated by the fury of her foes. But we have no such fears-she has within her bosom the imperishable principle of life, and is probably possessed of more spiritual warmth, and is putting forth more benevolent effort at the present time to promote the highest interests of the world than she has done within several past generations. Having had twenty years personal acquaintance with the Church of England; having seen her influence in many districts of the country from Northumberland in the north to Cornwall in the south; having listened to the persuasive eloquence of Legh Richmond, and resided where Grimshaw so nccessfully laboured, and where a succession of men. likeminded, have broken the bread of life within the walls of the venerable establishment, the writer of these lines feels free to say that, notwithstanding all the defects of the Church of England, she stands in his view incomparably higher and stronger than any thing around her, for the spread of scriptural holiness through the land.

We have been surprised at the tone and temper which dissent has assumed of late towards Wesleyan Methodism in England, in consequence of the open and general support which that body of Christians has given in defence of the Church. The unmeasured abuse of Daniel O'Connell was to be expected. Methodism is too bold in its attacks upon Romanism, and ometimes too successful, not to awaken the most virulent feelings of such a political aspirant for ecclesiastical canonization and annual rent, if not of Irish Royalty, as is Daniel O'Connell. His letters published a few months ago to the intractable, tory Methodists, are fine specimens of the abusive qualifications of their author, and have done no little in awakening the feelings of Protestant Britain to a sense of the danger to be apprehended from the inroads and triumph of popery. We did not expect, however, that the leading journals in the interest of Protestant Dissenters would abuse the Wesleyans for their attachment to the Church of England, or to that political party which was pledged to the country to guard its interests. We thought they at least might be permitted to exercise their judgment and act according to their convictions without any censure; and as they bore the same pecuniary relation to the Church with the Dissenters, might be allowed in the spirit of charity to follow a course for which they have been long proverbial, and for which Daniel O'Connell so grossly abuses them. We marked a number of passages which we intended to insert, but on reflection, as we wish only to promote brotherly affection, while we give ecclesiastical intelligence, we under the murderous feet of their crushing idols and brought will omit them, contenting ourselves with the proof that it is