# TORONTO, CANADA, SATURDAY, MAY 14, 1842.

The Church.

VOLUME V.7

& Co.

ERS,

ED those have laid rits, with er low for

34-tf

nsei

go Coffe

es Wines Cadhs an

E & Co. 23-tí

his friend illy infor-the above

d to order. SHAW.

OUSE,

ON.

the Mill

ips, &c,

from the 51-17

LOB,

lic, that h of the best

meres

is prepare n moderat

GOWNS in superio

5-18.

KER

n exchange

PASTE;

te public for ness, and as price for the experienced o enlarge his d Shopkeep-

£ s. d.

1 2 14 0

<sup>2</sup>/<sub>2</sub> 1 16 <sup>0</sup>

 $\begin{array}{c} .. & 0 & 4 \\ les & 0 & 9 & 0 \\ .. & 0 & 12 & 6 \\ .. & 1 & 0 & 0 \\ .. & 1 & 0 & 0 \end{array}$ 

he world ards will be 12. 10. to a g appproved

, punctually

LAMB, Toronto.

ERS,

HESTER.

ter, touching Wednesday , touching at Morning,

lsor Harboun ock ; and will orbour, every

d Hamilton. ROCHESTER to ble and expe-Canada, who

s booked and RT, Agent. 1842.

ght, the 29th rt Hope and on Thursday for Kingston

& W. ROWhs; nor the paid, unless at Shillings and WSELL, Eşq'r.

20.

EET,

### Poetry.

### THE PARISH CLERK OF BISHOP'S BOURNE.

The individual who was clerk of this parish when the meck and matchless fichard Hooker was rector of the same, survived him many fatchless fichard Hooker was rector of the great rebellion; and up to affection for the memory of Hooker. He died from grief and indig-tion, occasioned in the mamer about to be related: The then rector of the parish being sequestered, a "Genevan" manner. When the tools or seats were placed about the altar, the poor old clerk looked radionishment and indignation, and upon being told by the in-the assessment and indignation, and upon being told by the in-marker of the parish the cases wondering, and to look the Church door," have recome more into this Church; for all men will say my master bools or seat good man, and a good scholar; and I am sure that it mere roome more into this Church; for all men will say my master bools or sea good man, and a good scholar; and I am sure that it presently home and died.—*Gathered from Walton's Life of Hooker*.

Dark times, when sternest hearts might quail, For hope seem'd lost, forsooth ! Yet faith there was too strong to fail In hoary age and youth; Such came—yet came not such alone— To do and die for truth ; For honest names of low degree Were writ amid that company.

Some slowly sank in calm despair, Some perish'd'on the block, Some stood amid rebellion's glare Like billow-heaten rock; Some fell where war's grim shadows lower'd, And thick and fast the death-shots shower'd. While broken with the shock, Were humbler hearts, round which would cling Rev'rence to Church, and law, and king.

Such heart had he-that lowly man-His name unknown I ween; For meek and mild the course he ran, As brook in forests green : Whose very murmurs are unheard Save by some little woodland bird. And in sequester'd scene, Away from tumult, noise, and strife, He pass'd his unpretending life.

In early youth his little feet The sanctuary press'd, And there in age his hours were sweet With cherish'd memories bless'd. He loved the Church with order due, Altar and chancel, desk and pew, And priest in snowy vest : He loved the prayers of his dear mother, No better knew nor asked for other.

But men arose to changes given, Scoffers at things divine, And soon each holy spell was riven That hung about that shrine. The handiwork of other days, Time-hallowed strains of prayer and praise, Their wonted place resign ; And quiet faith and rev'rence flee. With decent pomp and liturgy.

When next the old man sought the fane, He found all alter'd there ; For voices hymned a meaner strain, And breathed a cheerless prayer. And men had grown too proud to kneel To take salvation's sign and seal: And so, in calm despair, He turned away, and never more Darken'd the desecrated door.

Where could he go for solace then? His quiet household hearth, His loved ones of the race of men Had passed away from earth : Rebellion made her rude abode The place where all his joys had flowed,

Home of his second birth. Back to his lonely cot he hied, Wept for the fallen Church-and died.

Hoar of a mighty empire's doom, A monarch's overthrow, A Church enwrapt in cheerless gloom, And law and right laid low!

And can an individual fate Render the scene more desolate? Go bid the ages know, If ye would all its wo impart,

The fate of such an honest heart. REV. B. D. WINSLOW.

revelation from God. All these persons meet together, and, from the nature of the occasion which assembles them, with an appearance of recognized equality in a matter touching upon the foundation of religious belief.— The Independent, the Baptist, the Quaker, the Socinian, assemble on the platform by the side of the members of the Church, on a common understanding that their diffe-rences are *pro hâc vice* to be laid aside, and their point of agreement in receiving the Bible as the Word of God, and being zealous for its distribution, is to be alone considered. revelation from God. All these persons meet together, being zealous for its distribution, is to be alone considered. Do not let me be misunderstood as implying that a dis-Do not let me be misunderstood as implying that a dis-honourable compromise of opinion on the part of any one is required by the constitution of the Society. On the contrary, I know that "union without compromise" is a sort of watchword in it. But what I do say is, that the necessary tendency of a meeting so composed is to mag-nify the point of agreement between its members, and to sink, as of comparative insignificance, their respective differences. Whoever has been in the habit of attending meetings of the Bible Society, must be familiar with such differences. Whoever has been in the habit of attending meetings of the Bible Society, must be familiar with such expressions as that the members of the Society are only separated by "nnimportant differences," and are joined in "assential unity;" whereas an examination of what these "unimportant differences" are, will show, that in one quarter or another, they comprise most of the chief doctrines, and all the ordinances of the Christian religion, and are so clearly recognized in the constitution of the Society, as to make it impossible for a meeting of persons assembled to promote the distribution of God's word to unite in worshipping him in prayer. differences. Whoever has been in the habit of attending meetings of the Bible Society, must be familiar with such expressions as that the members of the Society are only separated by "mimportant differences," and are joined in "assential unity;" whereas an examination of what these "mimportant differences" are, will show, that in one quarter or another, they comprise most of the chief doctrines, and all the ordinances of the Christian religion; and are so clearly recognized in the constitution of the

keeper of Holy Writ," and are capable of being satisfac-torily discharged by her alone. I mean satisfactorily discharged on the principles which a member of the Church is bound to recognize : because the indifference to positive doctrine, and the unlimited license of private judgment, both in points of faith and discipline, which it is the effect of the system of the Society to foster, are as much at variance with the spirit of the Church, as they are agreeable to the views of some of the bodies that are separated from her. And this is the third ground which I mentioned, as having influenced my judgment in coming to the decision I have done. I have now stated the reasons which brought me to the conclusion that the British and Foreign Bible Society is not so constituted as to enable it to discharge in the best

not so constituted as to enable it to discharge in the best and most satisfactory manner the great office it has under-taken; and that, sensible as I am of the importance of the object proposed, and anxious to promote it, I cannot pro-perly co-operate with this Society in doing so, or continue a member of it consistently with my duty in other respects. I have the honour to remain, my dear Sir, Your very faithful servant,

the enticing appearance of godly names and pretences." And if they defended the system of the Church of England with their understandings, they realized it in their lives. There is a longing in this day for the rise of some light of surpassing holiness within the Church of England, such as we are wont to dream of in the monas-terior of the surplus and this would be willingly as teries of former times: and this would be willingly ac-cepted as a proof that, amidst all the dangers which seem to threaten our Church as a system, and the defects which may disgrace some of its individual members, yet we still have life within us, and need not seek for any outward change to assure us of the favour of God. "What!" exclaims Bishop Hall-referring to the lives and actions of claims Bishop Hall—referring to the lives and actions of those "eminent scholars, learned preachers, grave, holy, and accomplished divines," such, and so many, as no one clergy in the whole Christian world did yield—" What! could you see no colleges, no hospitals built? no churches re-edified? no learned volumes written? no heresies con-futed? no seduced nersons reclaimed? no hospitality

doctrines, and all the offentive to the constitution of the Society, as to make it impossible for a meeting of persons assembled to promote the distribution of God's word of unite in workhoping him in prayer. There filt therefore, that the practical tradency of such ital doctrinal truth, as well as yet more clearly to extend the dody to which that the interaction of cod's word of a disregard of the distinctive character of the Church, as the body to which that the interact. A member of the Church at such meetings is always liable to hear statements made on these topics, which must either and greaves trading the state of very inopportune discussion, or apparently be sanctioned by being passed over in site, as one word with the good order of the Church, by being obtruded into the parishes of Clergy who do not for a therry to take a part in them. A very great pro-forms for the Church of the Bodit spreare contrary to their wishes. It not unfrequently happens in such a case, that and meetings are holden in the parishes of such Clergy contrary to their wishes. It not unfrequently happens in such a case, that the place of ascentized or the Church, by his first space of the Church of the doly is space and the parishes of such Clergy contrary to their wishes. It not unfrequently happens in such a case, that the base of ascentized in the parishes of such Clergy contrary to their wishes. It meets the clurch from on ther parishes and the such of the clift supporters of the Society, also attend. Perhaps som meighbouring Clergy are induced, even under such clears in theores to the offence, and supporters of the Society, which there for the there asses the induces the parent for the theores of the further parentize at the trans the parent for the clifts of the wery distribution of the Society is the the first space of assent degreas the the strange doctines con-metigibbouring Clergy are induced, even under such clears and device away. The hard repared class controls, found, "wort in precessity his is the the very distributi years; and I have felt that, while I continued a member of the Society, the sanction of my authority was indirectly given to proceedings which I could not but regard as very detrimental to the good order of the Church, and the influence of the Clergy in their respective parishes. Reflection upon these two great practical evils in the working of the Society will, I think, show that they both proceed from the same fundamental error, that, viz., of forgetting that a body so constituted is not properly eapable of performing functions which essentially apper-tain to the Church in her character of "witness and strange torily discharged by her alone.

not allow them to pass without some token of gratitude and reverence—the recognised defender of the Church of England, Bishop Jewell. If one fault be enough to blot out a whole "angelic life," a life spent in the service of the Church, between his chapel and his study; if some hasty words are to condemn as unworthy of confidence the man who set an example to all, that in treating of holy the man who set an example to all, that in treating of holy things he did not "set abroad in print twenty lines, till he had studied twenty years,"—then we may presume to speak lightly of Bishop Jewell. But not so the true and grateful and humble-minded sons of the Church of Eng-land. They will reverence him with Hocker, as "the worthiest divine that Christendom hath bred for the space of some hundreds of years;" with Bilson as "that learned worthiest divine that Christendom hath bred for the space of some hundreds of years;" with Bilson as "that learned father;" with Laud, as "that painful, learned, and reve-rend prelate;" with Usher as " $\delta$  Macaqir $\eta$ C Juellus, ille nunquam satis laudatus Episcopus;" with Baneroft, as "a man to be accounted of as his name doth import, and so estem-tend prelate is in England. but with all the learned nunquam satis laudatus Episcopus; with Jancoor, as "a man to be accounted of as his name doth import, and sa esteemed, not only in England, but with all the learned men beyond the seas, that ever knew him or saw his writings;" with Morton, as "that admirable doctor in God's Church," "that godly bishop," "whose name we acknowledge to be most worthily honourable in the Church acknowledge to be most worthily honourable in the Church of Christ," with Montagu, as "that Jewel of England," with Cosin, as "that worthy and reverend prelate" ("præstantissimus præsul"); with James, as "one of the most precious and peerless Jewels of these later times, for learning, knowledge, judgment, honesty, and industry;" most precious and peerless Jewels of these later times, for learning, knowledge, judgment, honesty, and industry;" with Bramhall, as "that learned prelate;" with Carleton, as "Master Jewel, the reverend Bishop of Salisbury, for piety and learning the mirror of his time;" with Hall, as "that precious Jewel of England," "whom moderate spirits may well hear;" "who alone with all judicious men will outweigh ten thousand separatists;" with Field "that precious Jewel of England," "whom moderate 1 spirits may well hear;" "who alone with all judicious men "that worthy Bishop;" with the martyr Charles, as one 1 "that worthy Bishop;" with the martyr Charles, as one 1 "whose memory he much reverenced, though he never "whose memory he much reverenced, though he never thought him infallible;" with Heylin, as "that most thought him infallible;" with Heylin, as "that most stood the Church's meaning;" that "reverend prelate, of stood the Church's meaning;" that "reverend prelate, of whom I would not have you think but that I hold as reverend an opinion, as you or any other, be he who he reverend and learned Jewel;" with Stillingfleet, as "that incomparable bishop"—"that great light and ornament of this Church, whose memory is preserved to this day with due veneration in all the Protestant Churches;" and, lastly, with Whitgift, as "that so notable a bishop, so learned a man, so stout a champion of true religion, so painful a prelate." "Pardon me," he concludes, as we will conclude also, "though I speak somewhat earnestly; it is in the behalf of a Jewel that is contenned and defaced. He is at rest, and not here to answer for himself. Thus He is at rest, and not here to answer for himself. Thus have I answered in his behalf, who both in this, and other liave 1 answered in his behalt, wao both in this, and other like controversies, might have been a great stay to this Church of England, if we had been worthy of him. But whilst he lived, and especially after his notable and most profitable travails, he received the same reward of un-grateful tongues, that other men be exercised with, and all must look for that will do their duty."

"carried away with partial respects of persons, or with the enticing appearance of godly names and pretences." And if they defended the system of the Church of immediate contact with, that final and matured development of Popery, its great engine and full representative, the system of Jesuitism; of which we in this day know little, and believe less; but which, though expelled from every country where it had settled, as if its very existence was incompared. was incompatible with either society or religion, had been created, and is now again restored, unchanged and un-censured, by the Romish Church, to wield in her service a machinery of such gigantic power, and such atrocious principles, that the best and greatest men, not only of our own, but of the Roman communion, have been compelled to confess that, if the foreshadowed form of the Anti-christ, which is still to come, can any where be traced, it must be here. must be here.

must be here. All this must be borne in mind, when we approach the writings of our divines of the seventeenth century; and especially it will prepare us for many facts which must strike a student, when he inquires into their mode of managing that controversy with Popery and Puritanism, which the English Church, now, as throughout the whole of her existence will in some share or other he obliged of her existence, will in some shape or other be obliged to sustain.

### OFFERINGS OF THE WISE MEN.\*

Treasures they are called before they are opened, that we may learn God is not to be served with mean things and ordinary hearts, and the treasures of our cabinets and coffers, are never better opened than for him. David would not offer what cost him nought; and Araunah, when he does but understand God's business toward, gives like a king (2 Sam. xxiv. 23). The Israelites-hard-hearted Israelites-are yet so tender of God's service, that they pluck off their jewels and golden ear-rings for too costly by pious souls for God's worship. Are the treasures creature might well groan under.

that God expects gifts as well as dues. Falling down and worhim?

3. Gold, frankincense, and myrrh, they prove when they are of them; that we may know there is no country so barren, no man so poor, but may afford something to God's service. Not the rocks of the one Arabia, nor the sands of the other, so dry and fruitless but that they yield some fruit for Christ. They have but little indeed that have not to offer a turtle or a pigeon : if they have no gold, they may have frankincense and myrrh,no such great cost. Even the poor widow had a mite or two, something at least to bestow on God, to present him with, that none may plead excuse.

Yet, 4, as they are such as the country yields, proportionable to that, so they are, as it falls out, very proportionable for them to offer them. Gold and perfumes : fit presents for kings and princes, and persons of estate and honour, to present or be pre- born again.

[NUMBER 45.

save, or his ear heavy, that it will not hear? Why should not the flame kindle from individual to individual, and spread from family to family, and from parish to parish, till "one shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel ?" (Isaiah xliv. 5.) We are not to wait for fresh interpositions on the part of God; we are not to look for extraordinary effusions of the Holy Spirit; but we are to act upon the means vouchsafed to us, abundantly sufficient as they are, and to trust the promise, that the word of God shall not return unto him void.

It was in this way that the kingdom of Christ began. The Spirit influenced the deacon Philip, to explain the gospel of Christ Jesus to the Ethiopian eunuch. He believed that Jesus Christ was the Son of God, and was baptized. (Acts viii. 37.) Thus Christ reigned in an INDIVIDUAL HEART where he had not reigned before.

Paul and Silas spake the word of the Lord to the Philippian jailor. And he was baptized, and rejoiced, believing in God with all his house. (Acts xvi. 33, 34.) From that time Christ reigned in a FAMILY which had hitherto been subject to the prince of this world.

The gospel came to the Thessalonians in power, and in the Holy Ghost, and in much assurance; so that they turned from words. Nothing can be too good for him; the treasures of our idols to serve the living and true God, and to wait for his Son from heaven. (Thess. i. 5-9.) Here then was a DISTRICT delivered from the power of Satan, and brought over to the dominion of Christ.

Thus the kingdom of Christ had its first beginning in the world, through the ministry of the apostles. And you are the successors of the apostles. To them was committed the ministhe service of the tabernacle. The first Christian emperors give try of reconciliation, and the same ministry is committed to you. their stately halls, and make churches; and nothing is thought You have the same object to accomplish; the only object in this world which can be spoken of as of real importance, that of proand precious things of the earth only for men, and not for God? moting, in some way or other, the kingdom of Christ; -- whe--that were strange indeed, and a bondage and usurpation the ther by bringing over to him those who were before living without God in the world, or by strengthening the weak-hearted, or 2. Gifts they are styled when they are presented, to tell us by raising up them that fall, or by edifying the church, and maintaining steadfast unto the end those who have taken up in shipping are due upon command: the second commandment, earnest the yoke of their Redeemer. In pursuing this object, that forbids it to an idol, must necessarily thence infer it due to you have, on one side, the same obstacles to overcome, and, on God; and if we do no more than pay our dues, what thank the other side, the same assistance to rely on. To hinder your have we? God loves a free-will offering, and expects it too; success, you have the like deep-rooted prejudices, the like atunless we can suppose the Jew more bound to him than are we. tachment to this present world, the same lusts of the flesh, in Ourselves know how we value a voluntary service above any; short, the same fallen nature arrayed against you; opposition, and think we that God less accepts it? He accepts of the will far more hard to be surmounted than those can imagine who when there is nothing else, so much he esteems it; and will he have not had long intercourse with the corrupt heart, both in not accept it when he sees it pour out itself with fulness upon themselves and others. Blessed be God, however, you have the same encouragement to speed and animate your labours. With men this is impossible; but not with God. (Mark x. 27.) Beopened-such best presents as the country affords, and the best fore the power of his grace, the cold apathy of the Gentile world melted like ice before the sun, and Dionysius the Areopagite clave unto Paul and believed. (Acts xvii. 34.) Before the power of his grace the strong holds of philosophy gave way, and every high thing which exalteth itself against the knowledge of God was brought into captivity, and bowed down to the cross of Christ. Before the power of his grace, sensuality was purified, and the carnal passions restrained ; Corinth repented of her laxury, and in effeminate Antioch men were first called Christians. Before the power of his grace, the prejudices of birth and education yielded, and spiritual pride became meek and humble; the scholar of Gamaliel confessed himself the chief of sinners, and the Pharisee Nicodemus learnt that he must be

> And can we suppose that the word which achieved these triumphs is less effectual now? Is it not still quick and powerful, piercing even to the dividing asunder of soul and spirit? Has the energy of the Holy Ghost failed, that it can no longer warm the careless and indifferent, or melt the hard-hearted, or refine the impure? Has Christ withdrawn the promise, that he will be with his ministers alway, even unto the end of the world? No. The Scripture is still sharper than any two-edged sword, which cannot be wielded in vain; the Spirit still "bloweth where preach the word in season and out of season, to instruct and rebuke with all authority; and both publicly, and from house to house, to testify repentance towards God, and faith towards our

THE BISHOP OF SALISBURY AND THE BIBLE SOCIETY. (From the London Church Intelligencer).

### To the Editor of the Record.

Sir,—The Bishop of Salisbury, having seen in The Record an erroneous statement respecting the grounds of his retirement from the Bible Society, copied from The Dorset County Chronicle, and also a contradiction of that

My Dear Sir,—My attention has been directed to a letter addressed to the Editor of *The Record*, and signed by yourself and Mr. Browne, as joint Secretaries of the British and Foreign Bible Society, in which you correct British and Foreign Bible Society, in which you correct an erroneous statement respecting the grounds of my retirement from that Society, which originally appeared in *The Dorset County Chronicle*, and was transferred from that paper to *The Record*. It is hardly necessary for me to say, that your statement is quite correct, and that the paragraph in question was altogether erroneous. The mistaken impression, however, on this subject which has gone abroad, seems to make it necessary for me to remove any misapprehension which may exist, by stating the reasons which did induce me to take a step, in many respects so diagraceable to me, as that of resigning

Wilton Crescent, March 2, 1842.

E. SARUM.

Among the many signal proofs of a Divine favour shown to the editor to insert the accompanying letter to the Secretary, which contains a statement of the real reasons which induced the Bishop to resign its office as one of the Vice-Presidents of the Society. 9, Wilton Crescent, March 2, 1842. To The Rev. A. Brandram. My Dear Sir, --My attention has been directed to a letter addressed to the Editor of The President of the secretary and the secretary and the secretary is a statement of the secretary and the secre

testimony. It pleased God that in England two distinct develop-ments of two seemingly distinct principles should be brought close together, and exhibited to the eyes of the Church—the excesses of Popery which brought on the Reformation; and the excesses of Puritanism which pro-duced the Rebellion; and that from the oscillation thus caused, both the Church and the State should right them-solves at the Restoration.

ay, that your statement is quite correct, and that the paragraph in question was altogether erroneous.
The mistaken impression, however, on this subject which has gone abroad, seems to make it necessary for me to remove any misapprehension which may exist, by stating the reasons which did induce me to take a step, in many respects so disagreeable to me, as that of resigning my connexion with the Bible Society.
In the letter in which I conveyed to you my resignation on the 20th of August in last year, I said, "I am so unwilling to speak unfavourably of an institution to which I have for some years belonged, and which comprises among

have for some years belonged, and which comprises among claim to my respect, that I forbear to state more fully with reasons that have led me to the conclusion that it is my duty to abstain in future from taking a part, as I have hitherto done, in the operations of this Society." In accordance with the feeling here expressed, it was my wish to withdraw myself with as little publicity as possible; and not, unless obliged to do so, to state my reasons for taking this step. And even now, though in order to justify my own course, I am obliged to point out what appear to me the great objections inherent in the constitution and practice of this Society, it is my desire to do full justice to those persons, many of them men whose opinions I am bound highly to respect, who either do not see these defects in the same light in which they appear to me, or think that the advantages attending the opera-tions of the Society in other respects are 50, great as to definiteness and consistency of their teacing attorning from some one the set these defects in the same light in which they appear to me, or think that the advantages attending the operations of the Society in other respects are so great as to outweigh these objections.
The following, however, are the considerations which were mainly instrumental in leading my mind to the conclusion at which I have arrived:
The constitution and character of the public meetings by which the business of the Society is carried on.
The manner in which its operations frequently interfere with the good order of the Church, and obstruct the ministry of the parochial Clergy.
The tendency of the Society to obscure the office of the Church in relation to the Word of God.
I will, as briefly as I can, explain what I mean on each of these points.
Whoever has been in the habit of attending the meetings of the Bible Society, is aware that they are composed of persons belonging to every variety of religious denomination.

peace, and yet earnest struggles after peace; patient and laborious pursuit of accurate information, strict and accurate reasoning, and largeness of comprehension, which, as was said before, when a witness is summoned to give evi-dence, compel respect to his testimony, even without reference to his statements.

of these points. Whoever has been in the habit of attending the meetings of the Bible Society, is aware that they are composed of persons belonging to every variety of religious denomination, and holding every shade of opinion which is comparison, and holding every shade of opinion which is comparison, and holding every shade of opinion which is comparison. Patible with the acceptance of the Holy Scriptures as a

talents; frankincense and myrrh as well as gold; the poor man's present as well as the greatest kings' and princes'.

7. God, as he loves men should keep proportion to their abilities, not that they should be burthened; yet he loves also that Lord Jesus Christ. they should keep some proportion to himself. We must have regard to God's honour, as well as our own low estate; not offer lame, or maimed, or refuse things . . . .

8. Do we it, lastly, largely, with open hearts, and hands, and purses, open all our treasures; spread them all before him; bid him please himself, take what he will, all if he will; reserve nothing, no part, no portion from him, as did Ananias and Sapv.); but open we all our treasures to him; keep we nothing from him; knowing this, that he that soweth plentifully, shall And where he takes it not himself, let us pick the choicest out how much good a very little may do: of all; and with these wise and happy souls present them to veniences; somewhat out of our myrrh, our necessaries, that

You perceive then, brethren, on what this consummation,

## A LITTLE WATER A GREAT BLESSING. (From The Episcopal Recorder.)

The following interesting little narrative is told by the Rev. Horatio Southgate, our missionary to Asia, in a letter written by him to the Sunday School Missionary Society of Georgephira, who paid dearly indeed for being so close-handed, (Acts town, D. C. He supposes that the children composing that society may sometimes feel discouraged, in giving the little they have, on account of the very many millions in the heathen world reap plentifully; and he that gives most, shall yet never lack. that are still to be converted. The following incident shows

"Last summer I was in Mesopotamia, the land in which him. Somewhat of our gold, our abundance, and superfluities; Abraham lived, and was crossing a desert in the midst of sumsomewhat out of our frankincense, our competencies and conshrub was yellow as if it had been before a scorching fire .-are to uphold nature, and as myrrh does the dead body, keep it There was no water. There were no houses. Several days we from stinking. Somewhat out of all, I say; the more the better; travelled and did not meet a single person. We rode on horsebut some at least out of all three. "Our goods, indeed," saith back, and our horses became very faint as well as we, and as we the Psalmist, "are nothing unto thee; nothing unto thee, O God, rode along we held down our heads like withered leaves, the sun in comparison of thee, the chiefest good :" our riches nothing to was so hot upon us. One day we travelled many hours and all must look for that will do their duty." Such are some of the considerations which entitle the judgment of our old Divines to the highest respect from every true member of the Church; and the more they are studied, the more there will be found in them those marks of discretion and temperance, that absence of partial views, renunciation of self as an authority, adherence to primi-tive antiquity, dislike of needless change, and yet willing-ness to change for good; refusal to compromise truth for peace, and yet earnest struggles after peace; patient and all must look for that will do their duty." thine; thou needest not them neither; yet for all that, give in these we must: for he needs not our prayers neither, our souls neither; nothing of ours indeed at all: yet does he lay his claim to all, and requires some of all. THE ENLARGEMENT OF CHRIST'S KINGDOM DEPENDENT ON THE CHRISTIAN MINISTRY. (Br. Dr. J. B. Symmer, Bisters of Chester) found no water-not a drop. We sent our men down into every hollow and up every little hill, to see if they could find in great part, depends. It depends on you, to whom the any water. But they found none. What was still worse we spiritual care of these parishes, and of the families and the inreference to his statements. One point more is deserving of attention. It is their profound and extensive knowledge of Popery in all its bearings. They did not shape their judgment of it by some imaginary hope of effecting an impossible reconcilia-tion; nor from some favourable specimen of the Gallian Church, the least popish of all popish communions; nor from the face which Popery can assume when addressing itself to an educated mind; nor from the Catholic portions retained in it, and by some confounded with the Papal.— They saw it before them, practically engaged in its real and characteristic work; that work which it has been about from the beginning, and which constitutes the very