TORONTO, CANADA, THURSDAY, DECEMBER 7, 1848.

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November, 1848. Upon the occasion of the ered from the following statement of Dr. Wain-Church Missionary Society's Jubilee Celebra- wright :-

it is characterized by soundness of reasoning, elo-quence of diction—and a warm vein of practical quence of diction—and a warm vein of practical tion piety. The Association whose cause he pleads could will only allow us to give the following extract which this striking little work:

lay, wipe off the reproach from the country of their love, and from their spiritual mother, and would vindicate

the moral dignity of its principles, and conquering esteem by deserving it. One and another prelate has come forward to stamp its proceedings with the seal of his approval, until now thrice ten appear amongst its supporters; and many of the noblest of the land have conferred and received distinction by enrolling their names in the list of its officers. Time would fail me to recount the manifold labours of the Society, and to show how that from the east and from the west, and from the north and from the south, it has caused the joyful sound to be heard, even the voice of thanksgiving unto our God. Nor will I seek to enumerate the honoured Missionaries who have gone from under its auspices, to different and distant e Cross of Christ, as to the power of God unto salva-

ets for the promotion of which it designs to appropriate whatever fund may be raised in thankful acknowledgment extract, however, we must find room:

D.D. New York, Stanford & Swords, 139 Broadway. 1847.

Since truth has been extracted from the well in which, if we were to judge by popular opinions upon religious subjects, she has in these latter days been hid. hidden, her march though beset by numberless opponents, has still been onward and triumphant, and owes his acknowledgements to Dr. Wainwright for furnishing him with another weapon wherewith to quell Her foes, in the shape of the small but striking work, the title of which stands at the head of this notice. From the title of the book, together with the name of Dr. Wainwright as the writer of the introductory notice; persons unacquainted with the character and reputation of Dr. Lathrop would naturally conclude that he was a clergyman of the Church, and such individuals will learn with some degree of surprise that he was, during the close of the last century and the commencement of the present, the Congregationalists.

Perhaps there was no minister in the whole circle of the Congregational Churches of New England more respected by his cotemporaries, or who exercised greater influence amongst them. As an accomplished scholar, an eloquent preacher, and a writer whose style was remarkable for its perspicuity and elegant simplicity, he was excelled by none and equalled by few. So great was his reputation as a theologian that in 1793 he was chosen Professor of Divinity in Yale Collage. This appointment, however, he declined: having been settled as pasthe year 1756, he continued in this relation for sixty-three years, and in it he died in 1820, at the usual age of eighty nine. It is said of him that "he stood as the patriarch of the Congregational Churches; no minister

prophets who come unto you in sheep's clothing but nwardly they are ravening wolves, ye shall know them by their fruits,"-together with the appendix mentioned in the title page. The style is characterized both by simplicity and force. He was evidently an honest, sincere, and straightforward man, who was altogether uninfluenced by the time-serving cowardice which leads men to hesitate in asserting that heretics or schismatics who may assume the office of religious teachers are "false prophets." He enters without ceremony upon the calm discussion of the

not, however, be permitted respectfully to suggest to our American brethren who frequently use the words thus, the advisability of speaking of human Societies as such, and of revisability of speaking of human Societies as such, and of realining from applying to them that term which of right belongs to the one Body of Christ alone.

Industrial we had, another a handkerchief tied round his head. One had a portion of a jacket, another was in his shirt-sleeves, with overalls open to the winds, reaching a little below the knees. All were bootless and unspured. One had on a rusty sword and lance, another a gun without a hammer, the third a bow and arrows. Al-

A SERMON: By the Rev. George Mackie, D.D., from that day forward a fair report as a very respectathe Evening of the Festival of All Saints, 1st but the general orthodoxy of his views may be gath-

tion. Published by request: Quebec. 1848.

We have perused this discourse with much satistion. Like the other productions of the able and faction. Like the other productions of the able and doctrine connecting the ministry as so sound and scriptural, compared with loose and indefinite opinions too tural, compared with loose and indefinite opinions too

Without extending our remarks to a great length we hardly find a more effective advocate. Our limits will now present our readers with a few extracts from

embodies the objects and claims of the Church Missionary Society:—

"The Society, like the kindred Society for Promoting Christian Knowledge, sprang from small beginnings, and like that Society, took its rise from the irregular movement, if you will, of a few Churchmen zealous for the honour of God and the welfare of their Zion. At the close of the last century, godly men met together, if not in an upper chamber, yet in number so small that an upper chamber might easily have contained them all; and, humbling themselves before the Lord because of the insensibility of the times, and because of the indifference of the Church to the assertions of her nobler rights, resolved that as Christians, as patriots, and as Churchmen they would, as far as in them lay, wipe off the reproach from the country of their love, and from their love, and from their love. panions took upon them to offer incense, and exercise the functions of the priesthood. They murmured against the family of Aaron, which had been consecrated to this holy service. their natural and rightful position, as charged with a mandate to take the lead in evangelizing the world.

"From small beginnings the Society has won its way to its present flourishing and high estate. Despite the many prejudices and prepossessions with which it was assailed, it has gone onward, bearing down opposition by the moral dignity of its principles and concepting estate. ters a tyranny, an usurpation of rights common to all the Lord's people; they pretended, that every man, who pleased, might officiate in the priesthood. Moses said, "God hath brought you near to him to do the service of the tabernacle, and do you seek the priesthood also? Ye take too much upon you, ye sons of Levi." How their presumption issued, you well remember. Now the Apostle says, these false teachers, who crept into the Church unawares, were guilty of the gainsaying of Corah. They had assumed the sacred office like him, uncalled and unom the east and from the west, and from the north and authorized; were guilty of his presumption, and exposed

Again, his observations on the insufficiency of an

which nobody knew but themselves. In the present day the tables are turned. It is the preacher now who is direct only to what cause shall we ascribe this happier condition of things, and to what assign the cheering fact that the cannibal of yesterday is now in many respects an example to the European colonist, if not to the success, under God, of those Missionary efforts in which direct our view to Southern India, we shall see this Society has borne so distinguished a part? If we direct our view to Southern India, we shall see this Society maintaining, with the Society for the Propagation of the Spirit; not they who are to set him apart to the work. If it could be supposed that one might have such a secret command from the Spirit, this is only evidence to himself: it will not warrant others to attend on him; it can, therefore, answer no purpose. What endless confusion would follow from admitting such pretences? Any man, who is dishonest enough, may pretend such a call; and who shall contradict him? What order can there be in the Church? The man may be ignorant, in-

whatever fund may be raised in thankful acknowledgment of that mercy and loving kindness which have prevented and followed and overruled for good its varied and indow, have enabled it to go on from strength to strength, and from grace to grace, in the fear of the Lord and by the power of the Holy Ghost."

We may add that the Sermon is very neatly printed, at the press of the Berean.

Christ's Warning to the Churches with an Appendix on the Apostolical Succession by the Rev. Joseph Lathrop, D.D., with an Introduction, which is mediately followed, we think it can import no tory Notice by the Rev. J. M. Wainwright, and the mode of introduction, which immediately followed, we think it can import no which immediately followed, we think it can import no less, than that a regular ministry should never cease in less, than that a regular ministry should never less than the mode of the mo less, than that a regular ministry should never cease in the Church, nor any necessity occur for departing from the instituted manner of introduction. We have the institution, the promise, and the Apostolic practice in our favour; and what more do we need? The promise, so emphatically expressed, and so clearly interpreted by subsequent usage, must, we think, be understood as we have stated it.

"It is, then, by no means necessary, that, by historical wherever Her banner is fearlessly flung to the breeze there victory is sure to follow. Every lover of the truth we have a right to presume it until evidence appears to the contrary. If any say, the succession has failed, the burthen of proof must lie wholly on them. Let them, from incontestible history, show us the time, place and manner in which it terminated; who were the last ministers in the line from the Apostles; who the first in the new line; who the laymen that ordained them; and new line; who the laynest manaction. Until we have these was the seen of the transaction. Until we have this information, we rely on the promise of Christ, in the sense in which we understand it.

The act of ordination implies the necessity of an Apostolical Succession, but we should hardly have looked for so able an advocate of the doctrine in the shape of a Congregational Minister who flourished some 60 years ago. The Work, though not perhaps most eminent among the Pastors of the American adapted for circulation among the bulk of the laity, is of great value to every Clergyman-and satisfactory Dr. Wainwright in his introductory notice speaks to every well-informed and intelligent member of the

> ADVENTURES IN MEXICO AND THE ROCKY MOUNTAINS, By G. F. Ruxton, Esq. London: Murray,

This is a spirited and interesting production. Its descriptions of Mexican scenes and characters are very vivid and striking. Look at the following picture of a Popery-ridden country. Has Romanism raised the ment, however, he declined; having been settled as pastor of the Congregational Chareh in west Springfield in national character anywhere? In Mexico it has renational character anywhere? mained unmolested; and what a degraded population has sprung up under its baleful shade.

"The Mexicans, as a people, rank decidedly low in the patriarch of the Congregational Churches; no minister was more respected and venerated. He was as eminent for candor and charity, as he was devout and holy in life.*"

This high character seems borne out, as far as it will enable us to judge, by the work before us. It consists of two excellent Sermons preached about the year 1781, on Matt. vii. 15 16. "Beware of false transfer of the minister was a people, rank decidedly low in the scale of humanity. They are deficient in moral as well as physical organization: by the latter I do not mean to assert that they are wanting in corporeal qualities, although certainly inferior to most nations in bodily strength; but there is a deficiency in that respect which is invariably found attendant upon a low state of moral or intellectual organization. They are treacherous, canning, indolent, and without energy, and cowardly by nature. Inherent, instinctive cowardice is rarely met with in any race of instinctive cowardice is rarely met with in any race of men, yet I affirm that in this instance it certainly exists, men, yet I affirm that in this instance it certainly exists, and is most conspicuous; they possess at the same time that amount of brutish indifference to death which can be turned to good account in soldiers, and I believe, if properly led, that the Mexicans would on this account behave tolerably well in the field, but no more than tolerably.

lerably. "On the morning of my departure an escort of soldiers was seen drawn up at my door, I was immediately promoted to be "somebody." This escort—save the mark!—consisted of two or three dragoons of the regiment of Vera Cruz, which had been several years in Santa without ceremony upon the calm discussion of the subject of his text on the broad ground of Holy Scripture, and all must feel that his reasoning is well sustained, and his conclusions, for the most part irresustable. Were a clergyman of the Church in the sistable. Were a clergyman of the Church in the present day to preach these Sermons, (which he present day to preach these Sermons, (which he above extract in any but the Conventional Sense. May we above extract in any but the Conventional Sense. May we have were, be permitted respectfully to suggest to our admensional sense the words thus, the ad-

behind formidable breastworks, having ten or twelve pieces of artillery in battery, and numbering at least 3,000. Will it be believed that these miserable creatures were driven from their position, and slaughtered like sheep, by 900 raw back-woodsmen, who did not lose one single man in the encounter?

"From south to north I traversed the whole of the Republic of Mexico, a distance of nearly two thousand miles, and was thrown amongst the people of every rank, class, and station; and I regret to have to say that I cannot remember to have observed one single commendable trait in the character of the Mexican; always recenting from this expension clause the women of the excepting from this sweeping clause the women of the country, who for kindness of heart and many sterling qualities, are an ornament to their sex, and to any nation.

If the Mexican possess one single virtue, as I hope he does, he must keep it so closely hidden in some secret fold of his sarape as to have escaped my humble sight, although I travelled through his country with eyes wide and open, and for conviction ripe and ready. I trust, for his sake, that he will speadily withdraw from the bushel the solitary light of this concealed virtue, lest before long it be absorbed in the more potent flame which the Anglo-gave just now disposed to shed over benighted

REST FOR THE SOUL IN CHRIST, AND THE WAY TO IT.

Those who have the pleasure of being acquainted with Dr. Van Ingen, or have read what he has published, know that he is distinguished for depth of thought and originality of illustration. The extracts which we give below from this Sermon will show that it possesses in a marked degree these characteristics.

This world is full of ways as it is full of men. There are ways of Satan, ways of men, and—through redeeming love—there is also a way of God. The Gospel, faithfully exhibited by God's church to whose keeping it has been confided, is the ancient and true way,—the old and safe and good path,—along which heaven-bound pilgrims are conducted to a blessed immortality.

His bearers learn nothing from the Bible but what squares with that heresy. Impressions formed after that model only, reach their minds from the Bible but what squares with that heresy. Impressions formed after that model only, reach their minds from the Bible but what squares with that heresy. Impressions formed after that model only, reach their minds from the Bible but what squares with that heresy. Impressions formed after that model only, reach their minds from the Bible but what squares with that heresy. Impressions formed after that model only, reach their minds from the Bible but what squares with that heresy. Impressions formed after that model only, reach their minds from the teacher's lips.

"We reach then these conclusions. The Bible, God's inspired word, is, to the Church Universal, the Rule of Faith. "So that whatsoever is not read therein nor may be proved thereby, is not to be required of any man that it was a supplied to the church Universal that heresy. Impressions formed after that model only, reach their minds from the teacher's lips.

"We reach then these conclusions. The Bible, God's inspired word, is, to the Church Universal, the Rule of Faith. "So that whatsoever is not read therein nor may be proved thereby, is not to be required of any man that it was a supplied to the church Universal that model only, reach their minds from the Bible but what squares with that heresy. Impressions formed after that model only, reach their minds from the Bible but what squares with that heresy. Impressions formed after that word in the provide that here is a supplied to the provide that here is a supplied to the provide there is a supplied to t inward call alone, to authorize men to assume the of- the old and safe and good path, -along which heavencountries, not counting their lives dear unto themselves, if so they might proclaim among the Gentiles the unsearchable riches of Christ. One of your own Ministers can tell you better than I, how great things have been to done for the liberated Africans at Sierra Leone, and what annies to go and declare to Paul, that he was chosen to preach Christ's name; and the Holy Ghost said to the prophets and teachers at Antioch, "Separate me Barnabas instrumentality; and our own Diocesan has left on record, in terms familiar to many here present, with what cord, in terms familiar to many here present, with what gladness of heart he witnessed labours of love among the Indians in the Hudson's Bay Territory. If, turning to New Zealand, we consider the actual state of the Aborigines of the Indians in the Hudson's Bay Territory. If, turning to New Zealand, we consider the actual state of the Aborigines of the Indians in the Hudson's Bay Territory. If, turning the present day which nobody knew but themselves. In the present day which nobody knew but themselves. In the present day of life? Oh! it makes us shudder to think of the dark, dreary, dismal way it would have been—uo hope, which nobody knew but themselves. In the present day of life? Oh! it makes us shudder to think of the dark, dreary, dismal way it would have been—uo hope, which nobody knew but themselves. In the present day of life? Oh! it makes us shudder to think of the dark, dreary, dismal way it would have been—uo hope, which nobody knew but themselves. In the present day of life? Oh! it makes us shudder to think of the dark, dreary, dismal way it would have been our journey of life? Oh! it makes us shudder to think of the dark, dreary, dismal way it would have been—uo hope, which nobody knew but themselves. In the present day of life? Oh! it makes us shudder to think of the dark, dreary, dismal way it would have been—uo hope, which nobody knew but themselves. In the present day of life? Oh! it makes us shudder to think of the dark, dreary dismal way it would have been our journey of life? Oh! it makes us shudder to think of the dark, dreary, dismal way it would have been our journey of life? Oh! it makes us shudder to think of the dark. dark, dreary, dismal way it would have been—uo hope, nor comfort, nor joy; but all just like Ezekiel's roll, which was written within and without, with lamentation, and mourning and wo. Such it might have been; but what has the mercy of God made it? "The Bright and Morning Star" hath risen upon it, and so we walk in the cheering radiance of a holy light; the we walk in the cheering radiance of a holy light; the persuasive heart-moving inspirations of the Holy Ghost surround it; and so our souls breathe an atmosphere—live in a vital influence—which is not only others—live in a vital influence—which is not only others—which is not only others—live in a vital influence—which is not only of the trade of christian teaching takes its hue mainly from that public christian teaching takes its hue mainly from the chosen standard of christian teaching takes its hue mainly from the chosen standard of the teaching takes its hue mainly from the chosen standards of the teaching takes its hue mainly from the chosen standards of the teacher outside the Bible. ciety maintaining, with the Society for the Propagation of the Gospel, the generous rivary of a common zeal, while, by the Divine blessing upon their joint exertions, a goodly array of converts bears witness to the power of the Cruster of the Cru Did space permit, there are many passages in the cially and altogether God's way, it ought not to sur-The publications issued by the Society and circulated Second Sermon which we could quote with pleasure prise us that those who travel along it, are expected to ourselves and profit to our readers, on the duty of amongst you preclude the necessity of any further mention, whether of its past achievements, or of the extension suggested to its present sphere of operation. Nor is
it needful that I dwell upon the importance of those oblects for the prometical operation of the prometic of the p rather than commit the sin of Schism. For one more | thing in regard to it, -the marks whereby it may be | price, but, by the established laws of that divine kingdom. his discourse. This is the able and striking manner

Redeemer, (of all words they are the fittest, the most have a fitted to this occasion:)—"Go ye, into all the world, and preach the Gospel to every creature; He that believe hand is baptized shall be saved, but he that believe have a historical title to their office. Thirdly. To Bishlave a historical title to their office.

eth not shall be damned!"

"The commission here recited is the Great Master's signet, its terms the very essence of his will. He bids us preach the Gospel. He then describes the issue, to two classes.—1. To those whom it shall save. They will believe; they will be baptized; they will be saved as baptized believers. To those who shall be damned.

They will not believe. Disbelieving the Gospel they They will not believe. Disbelieving the Gospel, they will disbelieve baptism, which is a part of it, and will reject it; or, practising hypocrisy in unbelief, they may enact baptism and be damned as baptized hypocrites thrice dead. In either case, unbaptized unbelievers, or baptized unbelievers, both shall perish. But whether optized or unbaptized, as unbelievers they shall perish.
"Two matters are brought out here in grand and awexceptions, sure to go together as tokens of salvation; Belief and Baptism. In both in such a place, we are to seek high meaning. They are, in their full significance, the two sides of a grand arch; and woe be to him who shall dare to disparage either, or wilfully dispense with either. In nature they differ strikingly, not in import-

Baptism is a transaction, a fact. Belief is a life, given and dated from: Belief is an experience to be conscious

of, and to be acted always.
"Christ hath joined the two to make a "new man" in him—according to the word of the Holy Ghost, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." What Christ has thus joined let no man put

"Of Faith the Church has ever preached high doctrine, but just as high of Baptism. Not of such baptism as some men talk of, and slanderously impute to her; once done, then over with forever and forgotten, a faithless, prayerless, soulless baptism, but of baptism such as Christ sealed by his Spirit, and bedewed and made fragrant with His precious blood and blessing."

"1. In the STANDARD OF CHRISTIAN TEACHING, error, and delusion may lie hid or may prevail.

"When we speak of standards of teaching, and ask what is the true standard of Christian teaching?"—I suppose most minds have been already sufficiently de-ceived on this point, by teachings which are naturally popular, to warrant me in saying that nine out of ten of those who hear me to day will answer, that "The Bible and the Bible alone is the religion of Protestants." "Now such of you as will listen with common candor, may, it is trusted, be readily convinced that whatever may be the theory, such is not the fact: that as a matter of fact and practice, "the Bible alone" is never the standard of Chairman and of Chairman

ard of Christian teaching—but always some set of impressions professedly gathered from the Bible. which does not claim the Bible even as the source and warrant of its impressions. That teaching, in matters of necessary faith and duty, let the Christian inquirer repuliate and the source and the sour

diate and abhor.

I am not now laying down a rule, nor advancing a theory, I am seeking to dissipate an illusion by an appeal to fact: and I invoke in the argument only common ex-

perience and common observation.

"Take any christian teacher and try him by our rule. When he sits down to draw instruction from the Bible for public teaching, he has in his head or before his eyes a standard of interpretation, outside and beside his Bible; a public or a private standard. The Christian teacher who has a private standard is every where regarded as eccentric;—a sort of a "frolic-work" of nature; he is

Our Monthly Review.

| Continued from that day forward a fair report as a very respectation to the Chapel of the Diocese of Quebec. Preached in the Chapel of the Holy Trinity, Quebec, on the Evening of the Festival of All Saints, 1st |

| Continued from that day forward a fair report as a very respectation to the Chapel of the Festival of All Saints, 1st |

| Continued from the Lord Bishop Of the Gold with very trifling alterations, he might do with very trifling alterations, he might make up his mind with perfect confidence to enjoy deemed too much to say of such an one, that God will be wretched, tattered sarape of the commonest kind between this standard varies with his mode of mind; or he is the deemed too much to say of such an one, that God will be standard varies with his mode of mind; or he is the deemed too much to say of such an one, that God will be standard varies with his mode of mind; or he is the founder of a sect to be called after his name, and has no fellowship except with his obedient and captivated followers. Examples of this class, living the order to much to say of such an one, that God will be standard varies with his mode of mind; or he is the deemed too much to say of such an one, that God will be standard varies with his mode of mind; or he is the deemed too much to say of such an one, that God will be standard varies with his and at the good way, find rest to his soul and life, as a meek follower of Jesus Christ,—it is not the deemed too much to say of such an one, that God will be standard varies with his and or the commonnest kind between the standard varies with his mode of mind; or he is the founder of a sect to be called after his name, and has no fellowship except with his obedient and captivated followers. Examples of this class, living the standard varies with his and at varies with his doed will be standard varies with his mode of mind; or he is the founder of a sect to be called the mind to mind; or he is the founder of a sect to be called to much to say of the eact to be ca

memory.

"Another, upon the faith of individual computation, and by resolving all righteousness into faith, and all faith into the belief in a near advent of the Lord, arrayed a vast band of followers in fancied robes of wisdom for a speedy ascent to the skies, which they soon awoke to find were the rags of conceit, presumption, destitution, and delu-

"Such are samples of those who teach by a private standard: they are eccentric, and they are rare com-

"The immense majority of teachers have a standard which is so far public that it is adopted by many other teachers with whom they symbolize, and with whom they bear some name in common. As with the lawyer who has a statute book, but has also his standard of interpretation, in testimony cotemporary with the statute and in court decisions, and as with the architect or the sculptor, so with Christian teachers: the Bible is their statute book, their quarry;—but they teach from it according to their standards, and hew their blocks and shape

open, and for conviction ripe and ready. I trust, for sake, that he will speadily withdraw from the bushel solitary light of this concealed virtue, lest before long a absorbed in the more potent flame which the Anglosia came just now disposed to shed over benighted tico.

Terror the Soul in Christ, and the way to it.

Being part of a series of Sermons preached in St.

Paul's Church, Rochester, in May and June, A. D. 1848. By the Rev. J. V. Van Ingen, D. D. Rochester: Harrison & Luckey. 1848.

Those who have the pleasure of being acquainted in Dr. Van Ingen, or have read what he has

"Another erects as his standard, That our Divine Redeemer "had no existence before his human birth;"—and that therefore the doctrine of the Trinity is a fable. He turest efforts of the British muse. writes it over the door of his place of public teaching.

His hearers learn nothing from the Bible but what squares

requisite or necessary to salvation." But that besides this, as a matter of fact, each particular man, and each particular church, and every sect outside the church catholic, has necessarily, and in fact, a standard of interpretation and teaching of its own, and referring to the Bible for its proofs

Bible for its proofs,
"I will not stop here to repudiate by argument the charge of disparaging or undervaluing God's inestimable word. The services of to-day and every day, in this holy place, would sufficiently disprove that calumny: did not the ENGLISH Bible stand in its whole history to

"What is the lawful exercise of PRIVATE JUDGMENT

examples of conversions in the Scriptures, all the instances of rest to the soul in Christ recorded there, stand

"A mighty monarch is setting out for a far country.
He commits, at his departure, a certain subordinate care of his empire to chosen servants.

"As the warrant of their authority he placks from his finger a signet, pointing their attention emphatically to the inscription which it bears, and which, at parting, he the inscription which it bears, and which, at parting, he register aloud. It embedies the essence of their commissions that the anostles. Christian teachers all the the inscription which it bears, and which, at parting, he recites aloud. It embodies the essence of their commission, and the one test of meetness for his favor. The signet is their joint heritage, and, in its faithful use, carries with it the full weight of all his power, to awe or to reward.

"Nothing less than this, beloved brethren of the clergy and laity, nothing less than this are the words of our Redeemer, (of all words they are the fittest, the most natural to this occasion:)—"Go ye, into all the world, and preach the Gospel to every creature; He that beinguirer, for rest and a Christian teaching here on earth. Every where, always, since the apostles, Christian teachers all the world over, have taught and ministered by the warrant and under the oversight and in the fellowship of Christian Bishops. God be praised, and let us my brethren, thank Him from the bottom of our hearts to day, that we have found a blessed home by that divine landmark: "the wayfaring man though a fool" need not "err" if he accept that token.

"Secondly. History inspired and uninspired points the inquirer, for rest and a Christian home to bishops who

lege.† And so, where allegiance is challenged, and Christian guidance offered by a bishop claiming the whole earth as his diocese—and sinking all other bishops except his vicars beneath the grade of presbyters, virtually—the same obvious guides teach us to flee from him as an usur-per, and to protest ugainst him as a false guide, and to admonish him as a brother; and so of all who counte-nance and abet this exaggeration and perversion of his

"Guided to the Episcopate and to a teacher in its fel-Two matters are brought out here in grand and all and all and a find the Epheropate and to a teacher in its left down in the prominence, as ordinarily and with rare anomalous exceptions, sure to go together as tokens of salvation; Belief and Baptism. In both in such a place, we are to seek high meaning. They are, in their full significance, seek high meaning. They are, in their full significance, and the Nicene its interpreter; as found emboding the primitive Lituries of the church Creed, and the Nicene its interpreter; as found embodied and attested in the primitive Litugies of the church catholic. These it embraces, as furnishing the best attested guidance in a baptismal profession, the nearest approach to infallible truth in a summary of the objects of Gospel faith, of which, without a miracle, our condition here is a state.

*The case of Saul is no exception. "Lord, what wilt thou have me to do? Go into the city and it shall be told thee!" Arise and be baptized and wash away thy sins calling upon the name of the Lord."

† The writer is well aware that there have been periods in the church's history, when what had become (whether by concession, or usurpation, or both.) the accustomed mode of "Investiture." would require a rule more complicated than the above, in order to settling the question of lawful jurisdiction, with regard to rival bishops claiming the allegiance of the faithful. Still, even such a rule would not differ in its principle from the above; which is suggested both by the history of the planting of the Christian standard on this continent by the church of England, and by the early models of church-exten-

thorities as the following:

"Now, it is the fundamental doctrines of the Catechism, which I bighliest value, and daily think of; and find most useful to myself and others. The CREED, the Lord's Prayer, the Ten Commandments, do find me now the most actable and allowed the commandments, do find me now the most actable and allowed the commandments.

hear of them, than of any of the school like way than ever; so much pleased me."

"Therefore, I am less for a disputing way than ever; believing, that it tempteth men to bend their wits to defend their errors, and oppose the truth; and bindereth, usually, their information. Therefore, I am most in judgment, for a learning or teaching mode of converse. In all companies, I will be glad, either to hear those speak, that can teach me; or to be heard of those, that have need to learn."—Richard Baxter.

"I am an old doctor of divinitie; yet, to this daie, I am not the companies."

THE LATE REV. W. ARCHER BUTLER. (From the Irish Ecclesiastical Journal.)

ompleted his thirty-sixth year. In early childhood his residence was removed to on baptism and baptismal privileges and responsibili-Garnavilla, a lovely spot upon the banks of the River ties. The day was beautifully fine, and God appeared. Suir, about two miles from the town of Cahir. The to look down graciously on the first administration of enchanting scenery of the neighbourhood made an His life-giving ordinances in Sandwich Bay. The indelible impression upon his susceptible tempara- afternoon service, which commenced soon after \$ ment, and enveloped almost in infancy, his poetic o'clock, was not concluded till nearly 7. talents. He almost "lisped in rhyme," and some of On Monday and Tuesday mornings marriages were his boyish compositions would do honour to the ma- celebrated, and the usual morning Service, with bap-

slow in discovering the rare endowments of this modest | they all sung in unison in a clear and pleasing tone. pieces of public speaking.

Church of Ireland. He had been from the cradle miles of the Labrador shore, and noncine deeply impressed with a sense of religion, and consci-began to doubt; he examined the controversy for cause serious damage by sudden collision. himself, and his powerful mind was not long before it On Saturday (Aug. 26th) the Church Ship passed

literature of the day. His refined taste in criticism and his eloquence of diction, naturally made him one Leaving Anchor Point on Wendesday (Aug. 30th),

he took a lively interest and a leading part. Such an arena was well calculated to elicit his rhetorical powers, and nowhere did he shine with more brilliancy than in his philosophical orations before that Society. "Baptism is a transaction, a fact.

Gospet failt, of the soul. Baptism is a point to be looked forward to with desire, or to be remembered with awful gratitude, and dated from: Belief is an experience to be conscious worship which every where are found along with such a worship which every where are found along with such a worship which every where are found along with such a worship which every where are found along with such a worship which every where are found along with such a worship which every where are found along with such a Burke; the deepest views enunciated in language the worship which every where are found along with such a bishop's oversight,—it is not deemed, my brethren, too much to say, that in a Christian home thus found, the private Christian, sincerely and diligently using God's holy Wore (not for vain-glorious disputation, but) for holy Wore (not for vain-glorious disputation, but) for personal guidance, personal improvement and sanctification, in temper, in speech, in thought and deed, in heart the control of the province and the duties of the prescher a description which he lived in the control of the province and the duties of the prescher a description which he lived in language the most splendid and ornate. In the year 1835 he occupied the chair as president of the Society. From his address, delivered at the close of the session, we copy the following description of the province and the himself to realize as a pulpit orator:-

"Gentlemen, there is yet a higher office than either the pleader's or the senator's-an office in which eloquence at once finds its loftiest theme, its purest inspiration, and its most momentous purpose. Someperhaps many, of those who hear me, have joined this institution with the view of prosecuting a part (and it is no unimportant part) of the course of preparation which is to fit men for the highest of all duties, that of proclaiming to a degraded race the mighty means planting of the Christian standard on this continent by the church of Eugland, and by the early models of church-extension. When I approach such a subject, I feel myself, indeed, upon consecrated ground. The pires, though they flourish through a life of centuries, get ultimately share the mortality of their founders. The advocate vindicates the claims of individuals, whose earthly existence is still more transient; but to Push-through, and on Friday (Sept. 15th) went in a the preacher alone is appropriated the assertion of a boat to Hermitage Cove; and from thence on foot

With every other view of his nature the low and the She, however, was brought safe and sound into Harludicrous may mingle; for in every other view he is a compound of the wondrous and the worthless; but in the compound of the wondrous and the worthless; but in the compound of the wontrous and the worthess, out in the church and church-yard, and confirmed in the of an unending existence, no artifice can weaken that afternoon. The wind was so violent that many canimpression of awful admiration which is the great ele-

setting of a few. One exhumed his standard from the bowels of the earth;—and his system like its source soon itself, without losing one man in the campaign.

"And larther, that it truth and salvation may not so bowels of the earth;—and his system like its source soon found a tomb in earthliness and sensuality; I need not in earthliness and sensuality; I need not in earthliness and deceiver of Mormon the ignorant dupe and deceiver of Mormon the ment occupied in the salmon fishery, or rather in preserving and exporting the salmon caught by the Esquimaux. They also deal in fors purchased here, and in Esquimaux Bay, about 50 miles farther north. Mr. Goodridge, the much-respected agent, resides at William Archer Butler was born at Annerville, near Dumpling Island in the summer, but returns to Eng-Clonmel, of an anicent and highly respectable family. land every fall. Here the population, which is large, His father was a member of the Established Church; is almost entirely Esquimaux or Auglo-Esquimaux.his mother for whose memory he entertained the Many of them speak only their own language, and liveliest affection, was a zealous Roman Catholic. By several can both read and write it. These have been her solicitude, her son was baptized and educated in instructed by the Moravian Missionaries resident as the Romish faith. The exact date of his birth is un- Nain and three other establishments on this coast .certain; strange to say he was himself ignorant of it; Nain, the nearest of them, is 300 miles from Sandwick and such is the imperfect registration in the Roman Bay. In a store provided by Mr. Goodridge, the full Catholic polity, that there is extant no record either service of our Church was celebrated, with the Holy of his birth or baptism. By those who should be best Sacrament, for the first time, on Sunday (Aug 20), acquainted with the fact he is stated to have been and in the afternoon many were admitted into the born in the year 1814; and, according to this compu- Church. The Bishop himself received six adults who tation, at the time of his decease he had only reached could answer for themselves. Three of these were his thirty-fourth year. He could not certainly have Esquimaux. All of them made the proper answers much exceeded that early age; for he obtained his seriously and intelligently, and not the least so the scholarship in 1832, and reckoning his age at twenty poor Indians. The chaplains then received into the years, about the usual average, he could not have Church those who had godfathers and godfathers --The Bishop addressed them, as in other places, chiefly

tisms, &c.

On Monday, after the Church prayers, several Es-From this home, whose memory he thus fondly quimaux read portions of the service they use at the cherished, he was removed for education to the en- Moravian stations. It is, of course, in the Esquimaux dowed school of Clonmel. The respected principal language, and appeared to be a litany used at their of that establishment, the Rev. Dr. Bell, who was not public worship, commencing with the Lord's Prayermore distinguished for the many eminent scholars One led, and was, in most parts, followed by others, whom he trained, than for the filial affection which his who seemed to know their parts very perfectly.pupils preserved towards him in maturer life, was not There were frequent antiphons, or short bymns, which

and retiring child. Butler soon became specially On Tuesday the 23d of August, after Morning beloved by his master, and a peculiar favourite Service in the store, the Bishop and his Chaplains, throughout the school. He was never a proficient in with great numbers of the inhabitants, male and female, the noisy games of his coevals, but his playful wit and proceeded in three boats across the bay, a distance of amiable manners made him universally popular. His four miles, to consecrate the grave yard. The spot leisure hours were devoted to poetry and music, in chosen had been long used for that purpose by the which he became exquisitely skilled. He was not a traders and settlers, but the Esquimanx, till within a hard student in the ordinary courses, but he was a few years, had continued the practice of laying their constant and discursive reader. He perused the dead in the clefts of rocks, and protecting them with classics as a poet rather than a philologist, for verbal large stones, rather than bury them in the ground.criticism was a branch of knowledge to which he was They had been accustomed also to place with the dead never much attracted. While still a school-boy he bodies food and other necessaries for a journey. Now, had penetrated deep into the profoundities of meta- however, since their comparative civilization and conphysics, his most loved pursuit, and was accomplished version to christianity, they follow the christian mode in the whole circle of the belles lettres. His taste for of burial, and desire to have prayers said at the grave. oratory was fostered by the annual exhibitions for They were not the least interested and devont of the which Dr. Bell's seminary was so famous; and some spectators of the service of consecration this day.of his youthful efforts are still remembered as master- There is no occasion to give them credit for any great degree of reflection, to believe that, looking back only It was during his pupilage at Cloninel, about two a few years, they must have wondered at the contrast years before his entrance into College, that the im- of the events now taking place, and of their condition portant change took place in Butler's religious views, and prospects, both worldly and religious, as compared

Upon one occasion, when his heart was oppressed with Ship was again in Forteau Bay on the 25th, stopping a sense of sinfulness, he attended confession and only a few hours at the little settlement of St. Modeste, hoped to find relief for his burdened spirit. The un- where some children were baptized. Both in going sympathising confessor received these secrets of his and returning, the ice-islands were very numerous and soul as if they were but morbid and distempered massive, and great caution was necessary to avoid them; imaginations, and threw all his poignant emotions particularly in the latter part of the season, when they back upon himself. A shock was given to the moral are broken into smaller fragments, which, though hardly nature of the ardent, earnest youth; he that day discernable above water, are quite large enough to

found and rested in the truth.

Upon his entrance into Trinity College, Dublin,

Coast of Newfoundland, and remained in the Bay of Butler still pursued the same extensive but desultory St. Barbe three days. On Sunday the usual services course of studies for which he had been remarkable at were celebrated, and in the afternoon children were nave a historical title to their office. Thirdly. To Bishops who are equal,—enjoying independent dioceses; and ops who are equal,—enjoying independent dioceses; and their officers, subject only, under God to synods and their officers, formed and empowered by the free assent of bishops, each independent after the model of the apostolic college. wit and an accomplished scholar. His prize compo- and had never seen any clergyman but a French priest, sitions, both in prose and verse, were so pre-eminently on the shore. The long-cherished desire of her heart distinguished, that, unlike most essays of that sort, was at length gratified, and she declared that the day they attracted the attention of the heads of the Col- of the Bishop's visit was the happiest of her life. The lege, and stamped him as a man of rare and varied land in this neighbourhood appears excellent, and game of all sorts is abundant. In the winter seals are killed Whilst still an undergraduate he became a copious in large numbers, and the fishery is always good. No contributor, both in verse and prose, to the periodical part of Newfoundland seems to make a surer or better

of the most popular, as well as the ablest of reviewers. the Church Ship encountered one of those heavy gales In the College Historical Society, at this period, so common at this season in the Straits of Belle Isle. This was succeeded by calms, and, in consequence, the attempt to reach La Poele by the first Sunday in September (the last of two Sundays named for the consecration of the new church, and for a confirmation) was defeated. On that Sunday the Church Ship was blance to that of his illustrious countryman, Edmund beating against a head wind the whole day, in sight of Burke; the deepest views enunciated in language the lowed: heavy rain and frequent lightning at intervals, with violent gusts of wind and a tremendous sea. It copy the following description of the province and the was an occasion of great thankfulness that the ship, duties of the preacher, a description which he lived at day-break was found just off the bay; and of greater when, at 6 o'clock on Monday morning, she was safely moored in the harbour. The new church, which is exceedingly well built and commodious, was consescrated on Tuesday morning, and the confirmation celebrated in the afternoon. The ship was detained, by contrary winds and calms, till the following Monday, (Sept. 11th) and divine service was celebrated in the church twice every day during the Bishop's stay.-Great and blessed indeed is the progress of this settlement since the Bishop's first visit three years ago, - a church duly consecrated, and regularly served by a resident clergyman, where before that period, all was darkness, darkness which could be, and was indeed felt.

The Church Ship left La Poele on the Monday afternoon, and reached Hermitage Bay the next evening. The Bishop confirmed in this bay, at Grole and Prayer, the Ten Commandments, do find me now the most acceptable, and plainest matter, for all my meditations. They are to me, as my daily bread and drink. And, as I can speak and write of them, over and over again, so I had rather read or hear of them, over and over again, so I had rather read or hear of them, than of any of the school-niceties, which once a much pleased me."

heard of those, that have need to learn."—Richard Baxter.

"I am an old doctor of divinitie; yet, to this daie, I am not come out of the childrens learning; that is, the Ten Commandments, the CREED and the Lord's praire. I confess seriously, that as yet, I understand them not so well as I should."—Martin Luther.

I was highly gratifying to