

TASHW NOUS ment which it required the utmost exertions of the officers to quell. One of Crown Prince's chief difficulties was to restrain his pikemen and dragoons from invading by main force the pulpits of ministers whose discourses, to use the language of that time, were not savoury; and too many of our cathedrals still bear the marks of the hatred with which those stern spirits regarded every vestige of Popery.

THE BANNER.

QUEBEC, THURSDAY, FEB. 1, 1819.

The retirement of the Hon. and Rev. B. Noel from his pastoral charge meets the eye now in almost every publication which gives religious intelligence; and it is not a little strange, to find this event designated as a "perversion" by American writers professing the principles of their national constitution; the cause of Mr. Noel's retirement, so far as it has yet become known on this side of the Atlantic, being none other than that he entertains those principles respecting the connection of the Church with the State which our neighbours in the United States universally profess to hold. He sees great evils arising from that connection—he thinks them fatal to the best interests of the Church—he conceives it his duty to bear testimony against the evil by withdrawing from the exercise of his ministry in connection with the Church of England. So much we know; and in all this, there is nothing for which Editors of Church periodicals in the United States have any right to call him a perverted man.

We do not think it unlikely, we must confess, that other causes may have contributed to bring Mr. Noel to the step he has taken; but until they are known, writers in the United States certainly ought to mention him with sympathy rather than affix to him opprobrious epithets.

We cut the following piece from Mr. Noel's just published Essay on the "Union of Church and State," as we find it in an English paper.

"If any one is undecided respecting the principles advocated in this work, let him compare the arguments adduced by Hooker and Warburton, by Chalmers and McNeile, by Gladstone and Birks, on the one side, with those advanced by Dick and Graham, by Ballantyne and Conder, by Wardlaw, Vinet, and Gasparin, on the other. Let him study the history of the Free Churches in Scotland and of Vaud. Let him attentively examine the phenomena of State-churches in Scotland, in Switzerland, and in France. Let him examine, as they are developed by Mr. Baird, the grand results of spiritual liberty in the United States. And let him determine his conduct without regard to interest, fashion, or friendship, in loyalty to Christ, and as accountable to the heart-searching God."

Since many will hold back from even an examination of truths which entail momentous consequences to themselves, each disciple of Christ who ascertains the separation of the churches from the State to be his Master's will, must count it an honour to serve him singly if need be, in this conflict. Great events in history have waited on the actions of a few intrepid men. Hampden, by his resolute resistance to an act of tyranny, awoke in his countrymen the spirit which secured our liberties. The gallantry of Clive saved our Indian empire. Luther long thought and laboured almost alone. The extensive revival of the last century was owing, under God, to Wesley and Whitefield, with very few companions. Let each member of the Establishment, therefore, who comprehends this duty, determine that he will, without waiting for the decision of others, do his utmost in the name of Christ to secure the freedom of the Anglican churches from the fetters of the State."

Upon this short extract, a long comment might be offered. The Free Churches of Scotland and of Vaud can hardly be said to have a history yet; the Free Church system in the United States has a history, and many of those who have studied the result of it by means of a residence in the States, as well as in Europe, have become less eager to pronounce their opinion, after personal observation, than they were while they had their knowledge of one of the two systems from books only. There are letters of deplorable popular will, as well as there are those of the State; and which of the two hamper the rightly disposed servant of God most in his endeavours to promote his Master's glory, is more than we think Mr. Noel has yet had opportunity of determining.

The Memoir of the martyred Bishop Latimer, which our readers will find on the first page of this number, is taken from one of the volumes published by the PARKER SOCIETY—an association to which we have referred on a former occasion, and from whose publications we have more than once borrowed articles which set forth the sound, scriptural principles of our reformed Church. The volume to which the Memoir is prefixed was edited by the Rev. G. E. Corrie, Norrisian Professor of Divinity in the University of Cambridge, and he, we conclude, drew up the Memoir, which he opens with a quotation from the Bishop himself, setting forth his extraction from parents honest and industrious, but not of rank or worldly distinction.

Our readers may, perhaps, feel interested in learning that Latimer gave this account of his parentage in the course of one of the sermons preached by him before King Edward the sixth and his court, and one of the sermons addressed in the Memoir. Thus it is fully attested, and it is not possible to deny, but which it has for some years been endeavoured to keep out of sight, by order that the Church of England may be exhibited as bearing no resemblance to the Latin Church of Rome, and as repudiating the reformed Churches of Germany and Switzerland.

now had but pay sixteen pound by year, or more, and is not able to do any thing for his price; for himself, nor for his children, or give a cup of drink to the poor. "It would agree but little with the taste of modern times, to have matters of this kind interwoven with discourses from the pulpit; and indeed Latimer's Sermons altogether would shock the ears of by far the greater number of attendants upon preaching at this day. We must treat our readers to an extract or two from the same Sermon which contains the above. The preacher's text is taken from the 17th chapter of Deuteronomy, in the 17th verse of which, the word "greatly" was rendered by Latimer "too much"; therefore, "he shall not multiply unto himself too much gold and silver." This being in the first instance said of Israel's king, Latimer applied it, without any hesitation, to the young king of England before whom he was preaching; and forasmuch as there was slender chance of the king's being told when he had "too much" by those about his person, or his seeing it with his "corporeal eyes," he advises him to

"have a pair of spectacles, which shall have two clear sights in them: that is, that one is faith; not a reasonable faith, which shall last but a while, but a faith which is continuing in God; the second clear sight is charity, which is fervent towards his christian brother. By them two must the king see ever when he hath too much. But few there be that use these spectacles: the more is their damnation."

The preacher then addresses himself to men of less exalted rank: "Well, then, if God will not allow a king too much, whether will he allow a subject too much? No, that he will not. Whether have any man here in England too much? I doubt most rich men have too much; for without too much we can get nothing. As for example, the physician; if the poor man be diseased, he can have no help without too much. And of the lawyer, the poor man can get no counsel, expedition, nor help in his matter, except he give him too much. At merchants' hands no kind of ware can be had, except we give for it too much. You landlords, you rent-raisers, I may say you step-lords, you unnatural lords, you have for your possessions yearly too much. For that here before went for twenty or forty pound by year, (which is an honest portion to be had gratis in one lordship of another man's sweat and labour) now is left for fifty or an hundred pound by year. Of this "too much" cometh this monstrous and pitiful death made by man, notwithstanding God doth send us plentifully the fruits of the earth, mercifully, contrary unto our deserts; notwithstanding, too much, which these rich men have, causeth such deathly, that poor men, which live of their labour, cannot with the sweat of their face have a living, all kind of victuals is so dear; pigs, geese, capons, chickens, eggs, &c. These things with other are so unreasonably enhanced; and I think verily that if it thus continue, we shall at length be constrained to pay for a pig a pound."

The science of political economy was clearly not that in which our venerated reformer excelled; and if he lived in our day, he would convince himself that a pig may cost even more than a pound, and the labouring man (provided no one can hinder him from raising the pig, besides geese, capons, chickens, and eggs, which fetch a high price) be bought the worse off for that. The judgment formed of Latimer's preaching by those who lived in the days when he was at liberty to exercise his ministry, may be inferred from the note which describes the provision made for the admission of an auditor: "The pulpit was, for the first time, placed in the privy-garden when Bishop Latimer preached these Sermons, it being thought probable that the chapel royal would not hold all the people that would flock to hear him. The king listened to the Sermons from a window in the palace."

To this we subjoin the close of a dedication "to the reader" prefixed to the edition of six Sermons preached by Latimer, and published in the year 1549: "We lack a few more Latymers; a few more such preachers. Such plain Pasquys we pray God provide for us, as will keep nothing back. Of the which sort and number we may most worthily reckon this faithful minister of God, and constant preacher of his word, Master Hugh Latimer; which, by his perseverance and steadfastness in the truth, hath established this wavering world. He hath been tost for the truth's sake, and tried in the storm of persecution, as gold in the furnace. He is one whom, as well for his learned, sound and catholic judgment in the knowledge of God's word, as for his integrity and example of Christian conversation, all we, and especially ministers and prelates, ought to set before our eyes, as a principal patron to imitate and follow; desiring God, who hath stirred up in him the bold spirit of Helias, may daily more and more augment the same in him; and may also provide many such preaching prelates; which both so well could, and so willingly would, frankly utter the truth; to the extolling of virtue, to the reward of well-doers, the suppressing of vice, the abolishment of all papistry. It is our part, therefore, to pray diligently for his continual health, and that he may live long among us in a flourishing old age; and not, as some ingrate and inhuman persons, to malign and deprave him, for that he so frankly and liberally taxed, persisted, and openly rebuked before the king's majesty the peculiar faults of certain of his auditors; but it is our part rather thankfully to accept in good part, take his godly advertisement; unless we be minded to prefer our mucky money, and false felicity, before the joys of heaven; or else believe, as the Epicures do, that after this life there is neither hell nor heaven. Receive, therefore, thankfully, gentle reader, these sermons faithfully collected without any sinister suspicion of any thing in the same being added or omitted."

In several successive numbers, we have given selections from the Zurich letters published by the PARKER SOCIETY, to which we prefixed the heading "The English Reformers and those on the Continent." The mutual regard which subsisted between those men of God's counsel which our English Bishops of that period sought of the Swiss and German Reformers—the deference even, which was paid to advice which came from Zurich, and the solicitude felt that no unfavourable impressions should be produced upon the minds of the listening Protestant Divines on the Continent—these are historical facts which it is not possible to deny, but which it has for some years been endeavoured to keep out of sight, by order that the Church of England may be exhibited as bearing no resemblance to the Latin Church of Rome, and as repudiating the reformed Churches of Germany and Switzerland.

The labours in which the PARKER SOCIETY (with Lord Ashley at its head as President) is engaged, in publishing works which set forth the principles and sentiments of the English Reformers, have rendered good service to the cause of Anglican truth already, and promise much good for the time to come. We only wish that a greater number of the Clergy in the Colonies were sufficiently furnished in purse, to enable them to enrich their book-shelves with so valuable a set of works.

If Bishops Grindal and Horn had arisen, some twenty years ago, and found the Church, which it was their lot to rule amidst so much dissent on points of ceremonial, wholly free from agitation on that score; if they had seen her Clergy peacefully wearing the surplice, making the sign of the cross in baptism, administering the sacrament to the communicant on his knees;—how surprised, how gratified would they have been;—it might almost be expected, on reading their letter inserted in our number for December 28, that they would be found disposed to institute a movement for clearing away sundry practices yet retained, of which they signify their disapproval. But if they had become witnesses of the movement in a contrary direction which has since been set on foot; if they had found professing Anglicans multiplying usages which those Bishops and their fellow-workers only just allowed as not sinful; and for reviving as Church-principles what they had strenuously laboured to wash away as "Romish dregs"—what must have been their lamentation over the backward movement that was threatening! And how would they cheer on those engaged in efforts for the preservation of the scriptural simplicity of doctrine and usages which the Reformers won for us, and charge them to use strenuous and persevering exertions that the enemy may not come in again like a flood, and envelope once more the Church, so dearly ransomed from the grasp of superstition and ignorance by the martyr-death of Cranmer, Latimer, and Ridley, and that cloud of other witnesses whose burning bodies lighted the torch which has not been extinguished, since, in England!

The Philadelphia Banner of the Cross, which used to exhibit in its heading the print of a large cross, and a spear-headed banner marked with a cross of smaller dimensions, has commenced its 11th volume with the omission of that pictorial representation, and the Editor states that "The plainer heading of the paper has been adopted from the conviction that simplicity should ever be consulted when the great object is to fix men's attention, not upon pictures, but upon realities. We desire not to give the idea that ours is that Banner, which, though it bears the sign of Peace on earth upon its folds, is carried on a spear."

After her death, Mary of Usategni kept some links of this bloody chain, which exhales so sweet an odour that every one who smells it was obliged to confess it to be supernatural."

Let us not should confine the responsibility of such inventions to the individuals who have reported them. Mr. Faber informs his readers that Bridget was canonized in 1671, by Clement X, who appointed the 30th of August for her feast. Thus solemnly has the Church of God set the seal of her approving approval upon that series of wonders, that endless chain of miracles, which reaching from her cradle to her grave, make up the life of this American virgin!—(She was a native of Lima, in Peru.)

We could do ourselves the pleasure of inserting at least one paragraph with an expression of unqualified approbation, if the following, which is highly instructive at the close, were not distinguished by the silly marvels told in the former half.

"Being at the house of a lady of quality, after a long conversation on heavenly things, Rose left the lady to go and say her prayers: during her prayer a little girl of seven years old saw the Infant Jesus with her, in a human form, dressed in a variously coloured garment caressing her in a thousand ways, which the child related. In the house of Isabel Mexica, the Infant Jesus was seen walking familiarly with our Saint, speaking to her, and following her everywhere: those who witnessed these innocent familiarities, saw a dazzling light stream from the pavement, on which the blessed Rose walked during their conversation. As this incomparable Spouse gave Himself wholly to her, He wished to be the sole possessor of her heart and its affections; and one day He made known to her that He was jealous of a flower which she was fond of. When she was walking one day in her garden, in which she cultivated very beautiful flowers, she saw that a quantity had been gathered; not knowing who had done her this injury, she complained of it to her confessor, but was much surprised, instead of comforting her, to make her the following remark: 'Why art thou attached to flowers, which the sun causes to fade? An I not the flower of the fields, infinitely more precious than all those which thou raisest in thy garden with so much care? Thou art a flower, and thou lovest flowers! O Rose, give Me thy love; know that it was I who pulled them, that thou mayest no longer give any creature a share in that heart which belongs to me.'"

Separating this narrative of the unwieldiness shown by the Spouse to share his follower's heart and its affections with any created good whatever, from the rubbish with which it is mixed up, it forms a beautiful illustration of the claim which our Saviour advances to our undivided gratitude and love; and moreover of the mole which in many cases he takes of securing to himself the supreme place in our affections, by "gathering" the flowers with which we presume to let him share them. Many a parent, wife, husband—or persons less intimately connected with the object which occupied in the hearts the place claimed by the Saviour for himself—have thus experienced his care to wean their affections from the worship of created things. But oh! the sad perversion which throws this sound piece of instruction into the midst of a heap of tales calculated to encourage man in the fancy of earning God's favour by his own doing and penances; and how great that mercy which God has shown us in raising up the Reformers, who have held forth the pure light of the Gospel, and taught fully how sinners are invited to buy the wine and the milk of salvation by the grace of God, free, without money and without price!"

The following letter from the Lord Bishop of Exeter to one of his Clergy has been put in type for this number, with an intention on our part to accompany it with a few remarks, for which, on putting together our materials for the day, we find there is not room left. The letter may go forth and tell its own tale for a week; those of our readers who may have taken part at Church Society Meetings held, as they very commonly are in the two Canadian Dioceses, in their parish churches, will not, we trust, be greatly alarmed by the censure which the Bishop of Exeter pronounces upon the similar use made of the church in the parish of Hinton; they bear the blame in good company, seeing that the Bishop of the Diocese himself, not long ago, attended the annual meeting of the Anglican branch of the Quebec Church Society in the parish church of Point Levi.

"Bishopstowe, 5th December, 1818.—Dear Sir, I have received your letter of the 7th, in answer to my inquiries respecting a statement made, as I was informed, in a newspaper, that a meeting of the Church Missionary Society, on the 1st of last month, being too numerous for the public room to which it had been called, was transferred to your church at Hinton. The frankness and candour with which you relate the circumstances of this case are in accordance with the uniform conduct which you have exhibited during the whole time of our connexion, now nearly twenty years. Your acknowledgement, too, of your error of judgment on this occasion, leaves me nothing to say as respects yourself; for I am quite certain that a similar error will not occur at Hinton during your incumbency. Unhappily, the matter does not affect you, nor even Hinton only; a public scandal has been caused, which I am confident you will perceive, makes a public reparation necessary. That the behaviour of the persons who composed the meeting within the Church was orderly and not irreverent, leaves the inherent and essential impropriety quite untouched. It only shows that there was no aggravation of it from unseemly tumult. That the organ was played and Psalms sung does not appear to me to have at all improved the case. On the contrary, it made the Church to be, for the time, a Conventicle—as the meeting itself made it a public hall. But I abstain from enlarging further on the matter. Any mode which your Diocese shall think it its duty to pursue in the course taken, from good motives, and well assured, and so to prevent a recurrence of such a desecration of God's House, shall be to me the most acceptable. I shall feel to be due to the good order of this Diocese, and the credit of the Society, to say dear Sir, your faithful Friend and Brother, G. A. H. B. Bishop of Exeter."

Prospectus of 'L'ANNALISTE RELIGIEUX ET LITTEAIRE.'—THE REV. G. H. WILLIAMS, ANSON, Rector of the Church of St. Paul, New York, announces his intention of publishing a Monthly Religious Journal in English. This is an extraordinary political event, of which we are obliged to the advantage, to be acquainted with the advantages which this country presents to emigrants, have recently caused a great addition to the French population, not only in this city, but in other parts of the United States. There has, however, been no corresponding increase of papers or publications adapted to their wants or circumstances.

There is not at present a French religious newspaper published in the United States, and this seems to be a favourable time to supply the deficiency. Besides copious extracts from French religious publications, 'L'Annaliste' will contain, in a condensed form, the domestic religious intelligence of the day, with such literary and scientific selections as may interest the young; it being the intention of the editor to make his paper a welcome visitor, not only in the families of our French population, but also in those of our native citizens where the French language is understood. The first number of the paper, which may be considered a fair specimen of its future style and character, will be widely distributed after which it will be furnished to subscribers only. To insure for the paper a very general circulation, the price is fixed at the low rate of \$1 a year. Such is the case, as to the payment of the proprietor, all cases, to require payment in advance, without which it must be apparent that the paper cannot be sustained. One page will be devoted to advertisements, which will be inserted at the rate of \$1 for sixteen lines. The office of the paper will be at the Mission Station of the Rev. C. H. WILLIAMS, No. 63 Duane street, where all communications must be addressed, post paid. The first number will be issued on the first Saturday in March. New York, Jan. 15, 1819. We have great pleasure in bringing to the knowledge of our readers the undertaking in which our esteemed brother, by whom the above Prospectus is sent forth, proposes to exercise the gift that is in him; and we earnestly wish and pray, that his success may be such as to add to the religious literature of this Continent permanently a periodical so promising of good as that announces. As there are, no doubt, some in this city and province who will gladly encourage the Editor of the ANNALISTE, it will gratify them to be informed that our Publisher, Mr. Gilbert Stanley, 4 St. Ann Street, has consented to receive subscriptions for that periodical.

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FATHER'S LIVES OF THE SAINTS.—The commencement and the discontinuance of this series, by the Tractarian, formerly Rev. F. W. Faber, now Father Wilfrid, was described in an article inserted in our first number for last month. We have, since then, met with extracts from the "Life of St. Bridget" which the shrewd Fathers of the Oratory have declared "united to England and unacceptable to Protestants." The soundness of their judgment will appear from a few gleanings here subjoined, as specimens to show the blinding effect which it is possible for error to produce upon minds such as Mr. Faber's—once an Oxford Collegian and English Clergyman, and now, we must believe, persuaded in his own mind that the inspired stories he records of the Saint are truths; that her self-inflictions, which it is unavailing to read of, were acceptable to God—and that the record of what he has been wont to believe of her miracles and will worship tends to edification. We never met with a more striking illustration of the awful fact, that some will have sent to them "strong delusion; that they should believe a lie."

We must take this opportunity of pointing out the very considerable reflection of the "Fathers of the Oratory," that such stuff as Mr. Faber has been publishing was "unacceptable to Protestants." It is very true that Mr. Faber and his friends, partly now members of the Church of Rome, and partly still professed Anglicans, managed much better while they had BURNS for their publisher; their writings then were brought out, much more "acceptable to Protestants," but only the more dangerous. "After she became a nun she was not content with a common sort of discipline; she made one for herself of two iron chains, which she gave herself such blows every night, that her blood sprinkled the walls and made a stream in the middle of the room, so prodigious a quantity did she draw from her veins. As she practised this penance every night, she re-opened her bleeding wounds by making new ones; and being careful to prolong her suffering, she continued not to strike always in the same place; but she reiterated her blows so frequently that she did not allow her wounds time to close; scarcely did they begin to heal than she opened them again by fresh blows; thus her whole body was almost one entire wound. She entertained Marianne the servant, and the dear confidant of her austerities, to load her with heavy stones in the corner where she usually prayed; and she heaped upon her so great a quantity sometimes, that Rose, overcome with the weight of this burden, fell fainting and half dead to the ground. When she was fourteen she used to leap her room at night when every one in the house had retired to rest, and walk about bare-footed in the garden, carrying a long and heavy cross on her wounded shoulders; the joy which she felt under this beloved burden rendering her insensible to the effects of the air and the season. Her confessor having ordered her to use an ordinary discipline and leave off her iron chain, she made it into three rows, and wore it round her body, and after passing the ends through the ring of a padlock, she threw the key into a corner, where it would have been very difficult to find it. This chain very soon took the skin off, and entered so deeply into her flesh that she was no longer visible; and one night she felt so terrible a pain from it that she fainted, and was near dying. The servant having awoke at a cry she uttered, quickly ran to her assistance. Rose, seeing herself obliged to confess the truth, begged her to help her to take off the chain, before her mother, awakened by the noise, should come up to her room. Marianne found no other means than by breaking the padlock; but she could not do this, and she was obliged to go down into the garden for a stone to break it. While she was gone, Rose, feeling her mother would surprise them, had recourse to prayer, which served as a key to open the lock, for Marianne, entering with her stone, saw the padlock open of itself and separate from the links of the chains; they succeeded in taking it off, though not without causing great pain and an abundant effusion of blood. Her wounds were no sooner healed than she laid her chain on again; and as soon as it was fastened into her flesh, her confessor ordered her to send it to him, and in being him she suffered the same pain and loss of blood

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