

the opportunity, would be as zealous as their fathers in urging persecution forward, yet a spirit is very widely and universally diffused, which, measuring its notions of religion by what all are agreed to hold, denounces, as the narrow-mindedness of party feeling, all that constitutes the distinctive characteristic of separate professions. Men influenced by this principle have no great affection for creeds, and utterly condemn all damnatory clauses: they rise, as they think, superior to theological disputes: they breathe, as they imagine, a purer atmosphere, and from their height can look down upon all sects as on a level.

Now it is a lamentable fact, that as much energy has been wasted in contending fruitlessly about non-essentials, as, if combined against the common enemies of fundamental truth, might, by God's blessing, have achieved many a victory; yet because we may dispute unreasonably for trifles, it by no means follows that we must cease to "contend earnestly for the" substantial "faith once delivered to the saints." The apostle Paul was willing, in indifferent matters, to become "all things to all men;" yet we find him strenuously asserting, that if any of the Galatians sought to be justified by the law, they were "fallen from grace." And he scruples not to denounce a fearful curse on him who should presume to teach another Gospel, even though he were "an angel from heaven."

The question, therefore, is, what is fundamental truth? Where can we take our stand? A member of the Church of England need not find it difficult to answer. For, besides that he has free access to the sacred Scriptures, which, by the teaching of the Holy Spirit, are able to lead him into all truth, he is furnished, in the forms of sound words handed down to him from past generations, with a summary of the doctrines he professes to believe, so clearly exhibited as to leave him in no doubt respecting his faith. Hence, it is easy for him to see on how many or how few points other religionists accord with him. He can distinguish whether the difference be of discipline or of doctrine; and whether the doctrinal disagreement be in matters which his own Church has left undecided, or in those on which she has deemed it fitting to pronounce her solemn judgment.

But I will descend a little to particulars. Our Church, since her emancipation from the Romish yoke, has always regarded the corruption of Popery as of fearful magnitude. In the thirty-first article we are told that "the sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." Now, after this, is it possible that any conscientious Churchman can deem Popery and Protestantism two forms, nearly upon a par, of common Christianity? Either let it be proved from Scripture that our reformers were wrong in thus characterising the mass, and that the Church is to be blamed for retaining such language in her formularies; or let the charge of uncharitable restlessness, which Protestant champions so frequently incur, be for ever silenced. The truth, let us allow for the sake of argument, may be on the one side, may be on the other; but the dispute never must be said to be on trivial matters. As Protestants, we may live in peace, yea, in love with Roman Catholics; but we ought never to dissemble that a wide gulf lies betwixt their faith and ours.—We may abhor the cruel absurdity which would strive to make the one party agree with the other by force: we ought never to disguise the fact that there is little, very little common ground on which we are both standing. The arguments which are brought against the agitation of Protestant as opposed to Roman Catholic doctrines, would have been equally applicable in the Apostolic age to shut the mouths of the first preachers of the Gospel, and to persuade them, instead of making proselytes, to let their countrymen alone; and, instead of exposing the deficiencies of Judaism, and the corrupt traditions introduced into it by the Pharisees, to be content with dwelling on the points in which it agreed with Christianity.

Yet, strong as are her expressions of censure on the Romish doctrines, our Church nowhere declares that salvation in the Romish communion is impossible: she does, however, in almost scriptural language, raise her warning voice against the certain danger of those who disbelieve the doctrine of the Trinity. If, then, there is little ground common to us and to the Romanists, there is none to us and to the Socinians. Can the difference, therefore, be esteemed of no moment? ought it to be represented as a war of merely speculative opinions, which had better for the quiet of the world be foreborne? Men who could so advise, would be ready to yield every thing which the humble follower of Christ holds dear: they would be justly guilty, in the mind of the believer, of the charge once brought against the Roman masters of the world, "When they have made a desert, then they call it peace." No: there can be no peace betwixt truth and such error. He that can profess to look with complacency on both, might attempt a covenant betwixt God and Mammon—might strive to reconcile Christ with Belial.

Differences of opinion in matters of science are eagerly investigated. No point is thought too unimportant to be tested, no fact too trivial to be maintained. The philosopher, when discordant theories arise before him, carefully pursues his experiments, arranges the evidence they offer, and at once promulgates the result. His object is not concession, not reconciliation, but truth. Is he blamed for this? Is he not rather lauded and honoured? Why then should the same liberty be denied to the theologian? Why should he be denounced for defining accurately, and maintaining resolutely, that truth on which, not a science, but the salvation of innumerable souls depends?

It will be said, you are encouraging bitterness and acrimony. But I reply, there may be in the mind the fullest persuasion that it has grasped the truth, the most resolute determination to hold and to diffuse it, the most vivid perception of another's error, and yet the kindest affection towards him. The Apostles, though their enemies denounced them as turning the world upside down, were surely actuated by no bitter spirit when they went forth, in spite of opposition, to preach to the nations, who were lying in wickedness, the love of the crucified Jesus. They were gentle and tender to those whose idolatry and sin they rebuked.—Acrimony is not a meet associate of truth. Must the physician be angry because he has discovered his patient's imminent danger?

But if the poor sufferer, unwilling to acknowledge his malady, would repulse the kind hand that administers his medicine, is he, therefore, to be left? He will only be the more pitied by a humane mind. And so, to leave a man in error, to palliate his moral danger, to soothe him with crying peace, when the word of God declares that there is no peace, is the mark rather of impatience than of charity, is the act of him who feels not for another's welfare, rather than of one in whose bosom burns the heavenly flame of good-will towards his fellow-creatures.

Let Christians strive to overcome that infirmity of their nature which mingles evil with their holiest things; let all anger and wrath, and bitterness, be put aside; let them speak the truth in love, lest they throw a stumbling-block in any man's way.—But let them never fall from "their avowed steadfastness;" let them be persuaded to make no concessions to error; let them be deterred by no stigma from maintaining the purity of faith, and the exclusiveness of truth. The standard of the Lord must be more boldly displayed; the difference between good and evil more decidedly marked. Then will the spirit, of which I have been speaking, be checked, and we shall become more "jealous for the Lord God of Hosts." Indifference and amalgamation of right with wrong will be seen to breathe little of this holy jealousy, and therefore, to detract from that glory which God will not give unto another.

Still never let the weapons of human warfare be employed in a spiritual contest. Christ's Kingdom is "not of this world," and, therefore, his servants will not fight. They must imitate him who was meek and lowly, of whom it was declared, "he shall not strive nor cry, neither shall any man hear his voice in the streets;" yet he shall "send forth his judgment unto victory."—*Church of England Magazine.*

#### SCRIPTURAL ILLUSTRATIONS.

No. 7.

##### THE MANNA USED BY THE ISRAELITES.

EXODUS xvi. 14, 15.—"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost, on the ground. And when the children of Israel saw it, they said one to another, It is Manna."

Manna is the common name for the thick, clammy, and sweet juice which, in the southern countries, oozes from certain trees and shrubs, partly by the rays of the sun, partly by the puncture of some kinds of insects, and partly by artificial means. The manna common in our druggists' shops, comes from Calabria and Sicily, where it oozes out of a kind of ash tree, from the end of June to the end of July, when the cicada appears, an insect somewhat resembling a locust, though distinguished from it by an instrument which it possesses, peculiarly adapted to the work of puncturation. The juice issuing from this wound is, in the night, fluid, and looks like dew, but in the morning it begins to harden. But the European manna is not so good as the oriental, which is gathered in particular, in Syria, Arabia, and Persia. The peasants about Ispahan collect it at sunrise, holding a sieve under the branch, into which the grains fall when the branches are struck with a stick. If the gathering of it be deferred till after sunrise, no manna can be obtained. The time for gathering it is confined to July and August.

But though the manna described in these instances resembles for the most part that mentioned by Moses, yet we find a peculiar circumstance in the latter, by which it is distinguished from the common. Moses says, expressly, that the manna lay round the camp, upon the ground, like hoar frost: which at first view does not seem to agree with the manna which oozes out from the stem, branches, and leaves of certain plants, and settles on them.

ORDMAN, however, supposes that "the great heat of Arabia and other Eastern countries, expels a quantity of sweet juices from different kinds of shrubs and trees growing there, as rhamnus, date-trees, &c.: that these exhalations float and rise in the air, as long as their specific gravity is less than that of the atmosphere: that they are condensed by the coolness of the night, and, by the laws of gravitation, fall with the dew, or more probably form with the dew a separate substance." And this supposition is abundantly confirmed by the observations of various travellers and others. The Arabian physician IBN SINA, generally known by the name of Avicenna, gives the following description. "Manna is a dew which falls on stones or plants, of a sweet taste, and becomes as thick as honey, or hardened into a kind of grain." FELIX FABRI relates that, in his travels in Stoney Arabia, he found the dew quite sweet. SHAW says, that one night when he travelled in Palestine, both the bridge and the saddle were covered with a similar clammy dew: and FORSKAL was informed by the monks of Tor, that manna falls on the roof of their convent. EURMAN, however, a learned Swede, mentions in his travels, that manna is not produced every year: and that when he was in Sinai in 1712, there had been none for two years.

Upon the whole, then, it appears that manna exudes from the leaves of trees, and that it is likewise exhaled from them, and afterwards descends along with the dew: and that in its general appearance and properties it resembles that which was eaten by the Israelites. Still, however, the miraculous circumstances remain. During the long period of forty years it fell every day during the whole year: whereas, in the common manna, it falls only during the short space of two or three months. Double the quantity also fell on the sixth day, and none at all on the Sabbath; and while that kept for the Sabbath remained pure, that reserved over any other day became corrupt, and bred worms. And, lastly, the manna in its regular properties is laxative, and is only used as a medicine; while that of the Israelites was employed as their ordinary food.

##### THE SMOOTH STONES SELECTED BY DAVID FROM THE BROOK ELAH.

1 SAMUEL xvii. 40.—"And he took his staff in his hand, and chose him five smooth stones out of the brook."

"The chapel belonging to the convent is built over that part of the house where John Baptist is said to have been born: and the village itself stands on the mountain occupied by the Israelites, when the Philistines from the neighbouring mountains to

the westward defied the armies of the living God. The brook between them is that of Elah, whence David chose the five smooth stones, with one of which he slew Goliath. It is remarkable that many smooth stones are to be found in the brook to this day, brought probably from a distance by the winter-floods, though those we observed spread over the surrounding mountains are of an entirely different quality."—*Field Officer's Diary.*

##### DEXTERITY OF ANCIENT SLINGERS.

1 SAMUEL, xvii. 49.—"And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead."

"The slingers among the ancients were remarkably expert, being accustomed to this exercise from their earliest infancy. The inhabitants of the Balearic Isles, now called Majorca and Minorca, stood among the foremost in their dexterous use of this weapon: and so great a point did they make of having their children well trained in this respect, that they would not suffer them to break their fast till they had struck down the bread they were to eat from the top of a pole, or some distant eminence. Polybius gives a similar account of the Achæans. He tells us "they were trained to this art from their infancy by slinging from a great distance, at a circular mark of a moderate circumference; and by long practice they took so nice an aim that they were sure to hit their enemies, not only on the head, but on any part of the face they chose. Their slings were of a different kind from the Balearians, whom they surpassed in dexterity."

"The slings thus employed were of three different lengths. The longest they used when the enemy was at the greatest distance: the middle one on their nearer approach: and the shortest when they came into the ordinary fighting distance in the field. They are said to have had one of their slings constantly bound about their head: to have used the second as a girdle: and to have carried the third always in their hand."—*Burder's Oriental Customs.*

##### For the Church.

##### ANECDOTE OF CAPTAIN WYNNE.

In the time of the Civil War, it was fashionable for all sorts of persons who served in the Parliament's army, to carry a Bible along with them; which, therefore, many did who yet made little use of it, and had hardly any sense of serious religion. On one occasion Captain Wynne, with his company, was ordered to storm a fort, which he accomplished after having been exposed for some time to a very heavy fire from the enemy. After the heat of the action was over, he found a musket-ball lodged in his Bible, which lay in his pocket on such a part of his thigh that it must necessarily have proved mortal to him, had it not been for this seasonable and well-placed piece of armour. Upon a nearer observation he found the bullet had made its way so far through the Bible as to rest distinctly on that part of the first unbroken leaf where these words lay, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." As the surprising deliverance much affected him, so a passage which his conscience told him was very apposite to his own case, and which Providence in so remarkable a way pointed out to his observation, made the deepest and best impression on his mind. By the grace of God, he, from that time, minded religion in earnest, and continued in the regular practice of it to a good old age; and frequently made the remark with pleasure, that his Bible had been the salvation of his soul and of his body too.

The story is related by Dr. Evans in his Sermons to young people, who informs his readers that he received it when young, from the Captain's own mouth.

Would God, Sir, that our hearers would do as those soldiers did,—bring a Bible with them to their Church. Every christian soldier should come to the house of his God with this companion, yes, and with his Prayer Book too. For he must prove but a useless combatant who goes into the field of battle unarmed.

October 9th, 1837.

A. S.

#### THE CHURCH.

COBBOURG, SATURDAY, OCTOBER 21, 1837.

The article which follows from the *Church Advocate* is one of interest as well as pain;—pain, because of late years it has become, in the United States especially, so alarmingly prevalent as to compel, in a very large proportion of the Lord's most devoted labourers, a suspension of their valued services;—and it is a subject of interest, because too much attention cannot be bestowed both to means of prevention, and to measures of alleviation and cure. If advice upon the latter belong not to our province, the former, at least, is not excluded from it; and perhaps the best suggestion we can offer, independent of the very excellent remarks below, is briefly to detail what we conceive, in many cases, to be the cause of the disease, so that our caution about prevention may come with more force and usefulness.

We consider a first grand cause—apart, of course, from any physical or constitutional tendencies—to be an excessive employment, and consequently, excessive irritation of the organs affected, viz. the throat and lungs; and that this injudicious over-working is more the case in the United States than in most other countries, the following extract from Mr. Colton's recent well-known work abundantly testifies:

"The wasting energies—the enfeebled, ruined health—the frequent premature deaths—the failing of ministers almost as soon as they have begun to work—all which is too manifest not to be seen, which every body feels that takes any interest in this subject,—are principally and with few exceptions owing to the unnecessary, exorbitant demands on their intellectual powers, their moral and physical energies. \* \* \*

"I have myself been thrown ten years out of the stated use of the ministry by this very cause, and may therefore be entitled to feel and to speak on the subject. And when I see my brethren fallen and falling around me, like the slain in battle, the plains of our land literally covered with these unfortunate victims, I am