

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."
STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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COBOURG, UPPER CANADA, SATURDAY, NOVEMBER 30, 1839.

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Poetry.

THE WAY-SIDE FOUNTAIN.

I pass'd, as once I journey'd on a long and lonesome way,
A fountain, form'd that travellers might their fever'd thirst allay;
By ancient trees 'twas shadow'd o'er, and pleasantly it stood,
And ever from its side did pour a cool and crystal flood.

And many way-worn pilgrims, by the noon-tide heat oppress'd,
Had halld near the dashing stream to pass their hour of rest,
Unsanctid were their swollen feet, each scrip was laid aside,
And gratefully they kneel'd to drink the renovating tide.

And some were there whose feet were soil'd in travel from afar,
And some whose hands were mark'd with stains acquir'd in recent war;
Bending beside the cleansing stream, they wash'd each stain away,
And blessing him who built the fount, proceeded on their way.

Beside the grateful shade apart a widow's mother staid,
Beneath the soft and verdant turf her only son was laid,
"Fair is thy resting-place," she said, as through her tears she smil'd;
"Would I were with thee laid beneath that pleasant sod, my child!"

A graven tablet o'er the fount in grateful accents told
Of some who kindly hands repair'd it when defac'd of old;
Defil'd and chok'd had been the stream—the spoiler they withstood,
In its defence the best of earth had pour'd their valied blood.

England, this fountain is thy Church; for ages hath she been
To thy shining, sighing, sorrowing sons a soul-reviving stream;
Pleasant have been the hours they pass'd beneath her holy shade,
And round about her hallow'd walls their best belov'd are laid.

Again the spoiler threatens; canst thou guiltless stand to see
Polluted or impair'd the fount thy fathers left to thee?
Thy to their sons the sacred trust unsullid did resign,
See that thou fail not to bequeath it unimpair'd to thine.

Church of England Magazine.

THE CHURCH IN INDIA.*

The following important communication has been made to the Church Missionary Society by the Lord Bishop of Calcutta. It is dated Feb. 27, 1839, and addressed to the Earl of Chichester.

"I have this morning perceived the gentlemen of the Church Missionary Society Calcutta Committee, that I would represent to your lordship the urgent need of additional European missionaries in the station of Kishnagur, which has been created by the extraordinary promises of success which the goodness and grace of God have been lately opening to the pious subscribers of the great Society over which your lordship presides, in that particular field of missionary exertion. I fulfil my promise, at the instant; and the pressure of incessant duties, which, wave after wave, roll over me, should defeat my purpose.

"It was just before Christmas last, that the Rev. W. J. Deerr, hearing that I had returned from the first division of my second visitation, sent down a catechist to entreat me to come up to Kishnagur, and advise him how he might best proceed with the large and increasing numbers of candidates for baptism who had applied to him from all the villages around. He described himself as quite overwhelmed. I wrote to him a few lines instantly, to 'comfort him concerning his faith,' and promised him to visit his station the moment I could get away from Calcutta. I begged him to answer me, in the mean time, eight or ten questions also, that I might judge the better of the blessed appearances which he spoke of. On the receipt of his reply I was struck with amazement and admiration of the grace of God; I could scarcely believe the accounts for joy. There seemed to be hundreds being 'born at once.' Finding that I was unable, however, to leave home from an unexpected crowd of duties, I begged of the archdeacon to go down without delay, and bring up a full statement of the position of things, that I might submit it to the Church Missionary Corresponding Committee, and advise with them how to meet the rising demand for help. The archdeacon is just returned; and the meeting of the Committee took place, as I have intimated, this morning; and I am now redeeming the pledge which I made of communicating with your Society, through its honoured president, without an instant's pause.

"It appears that between fifty-five and sixty villages are thirsting for the waters of life, in a greater or less degree; they stretch to the north and north-east of Kishnagur on the Jeljingha, to the distance of forty or fifty miles, and to the south-west fifteen or twenty. The numbers described as prepared for holy baptism—in various measures, of course—are between 3,000 and 3,500. The archdeacon assisted himself at the reception of about 500 souls, including women and children, into the Christian church; and there seems the fairest prospect, if we can but enter at the wide and effectual door in time, that not only these 3,000 or 4,000 but the whole population of the fifty or sixty villages may receive the Christian faith, and resemble our Christian villages in the times of our Anglo-Saxon forefathers in the 6th and 7th centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal. And, after making all deductions for over-statements, sanguine hopes, the existence of secular motives, and the instability of large numbers; nay, after allowing for the influence of the temporal relief which was exhibited to the sufferers, Christian and Heathen, by one of those inundations to which the sandy banks of the Jeljingha are peculiarly liable, and which occurred during the progress of this religious awakening, and which excited a natural admiration, as it ought to do, in the neighbourhood, and contributing to augment the number of our inquirers; admitting all this, and as much more as the most timid observer can require, it still appears that a mighty work of divine grace is begun,—a work wide and permanent, as which will demand, and warrant, and repay, all our pastoral care, anxiety, and labour,—a work for which our fathers in India—Brown, Buchanan, Martyn, Thomason, and Dps. Corrie, Middleton, and Heber—would have blessed and praised God in the loudest strains of gratitude and joy.

"I am the more struck with this great event, because somewhat similar ones, though on a far smaller scale, have been taking place in the missions of the Incorporated Society for Propagating the Gospel around Janjera and Barrypore. I suppose, like hopeful appearances more than once blessed the labours of Swartz. The early tidings from Tinnevely were not very different, also, as I imagine. We have reason, therefore, to be doubly grateful for every recurrence of these harbingers of the day; and, at the same time, to be doubly watchful in guarding and training these tender plants, lest they should be snipped by Satan's temptations, or pine away for want of moisture. The fearful relapses of native converts and whole flocks, when destitute of adequate instructors, in all parts of India, and after the lapse of a

very few years, is a sufficient indication to us of that wonderful connexion in the system of means, which we all acknowledge in theory, but which is nowhere so prominent as in our labours in a heathen and Mohammedan land. Every thing depends, under God, upon incessant culture, and culture by European missionaries; at least in the actual state of things around us in this heathen and prostrate country.

"But this leads me to present to the Society a sketch of some of the facts which have occurred, and which will enable them to judge for themselves of the accuracy of my own impressions. Possibly I have felt and spoken too strongly.

"About four years since, the Rev. W. J. Deerr, missionary at Kishnagore or Kishnagur (the town of Krishna no longer, I trust; but rather Anunda Bas, 'the village of joy,' according to the name of the first spot where the blessed baptisms took place), having heard that there was a body of persons, partly of Hindoo and partly of Mussulman origin, who professed to worship the one true God, and who were exposed to persecution on that account, went to their principal village and spoke to them of the Gospel, but apparently with little impression. He left copies, however, of the New Testament behind as silent missionaries, and promised to see them again.

"In 1836 he was more cordially listened to; he had repeated interviews; they consented to unite in prayer to Jesus Christ; they begged for Christian instructors.

"Five heads of families were baptized by Mr. Deerr at his visit the following winter, 1837. A fierce persecution had broken out; their wives and children were forcibly torn from them, and only restored by the interference of the magistrate. From that date, however, numbers began to flock around the new Christians; the tidings spread; the young converts became each of them missionaries; one told his brother, another his mother and sister, like the primitive disciples. 'We have found the Saviour!' Thus the information reached to the extremities of the connexion; for the whole body or sect are connected by intermarriages.

"In 1838, the leading men in ten villages, including with their families probably 400 or 500 souls, embraced openly the doctrine of Christ; and, after some months' further instruction, were baptized, these began from that time to celebrate Christian worship among themselves, and keep holy the Lord's day. A keener curiosity was thus excited among the connected family, or tribe, and more rigid persecution followed. But the flame was so far from being extinguished, that it burned only the brighter, and spread with more rapidity: whole neighbourhoods came over to the Christian fold, and prayed for instruction in the new religion. Mr. Deerr did what he could, but said little to any one.

"In the present winter, 1839, a devastating inundation plunged the whole agricultural population in a moment into the most profound distress. Christianity, feeble as it was, produced its immediate fruit. Help was afforded. Mr. Deerr stripped himself even of the little fund indispensable for his own necessities and those of his own children, to administer to the sufferers. The Christian villagers went about in boats over the deluged fields to see how their brethren did. The neighbours said, 'There, see how these Christians love one another! For us, poor fellows, no one cares. Of a truth, there is the true religion among these people.' Your lordship will here again recognise the scenes of primitive Christianity.

"This was the occasion of Mr. Deerr sending down the catechist to me at Christmas. The distress was so great he was unable to relieve it; and the number of inquirers after Christianity, and of candidates for baptism, was still more overwhelming and exciting.

"The archdeacon Dealtry cheerfully went and supplied my lack of service. He took with him the Rev. Krishna Mohana Banerjee, whom I ordained in June, 1837; and he found there the Rev. J. J. Weibrecht, and the Rev. T. Sandys, of Burdwan and Mirzapore, who had been attracted by the tidings, and came, without concert, to give what aid they could to such a work, at such a moment.

"The archdeacon informed himself, before he proceeded to the villages, of the origin and history of the sect from which the chief body of inquirers and Christians sprung. It appears that they have been about sixty years settled on the banks of the Jeljingha. They called themselves 'Kurta Bhoja,' 'Worshippers of the Creator.' They had some connexion with the sect of the Durbeshas, or Derivishes, supposed to abound in Persia. They had a firm notion of one Supreme Being; they rejected, with abhorrence, all idolatry; they held very slightly, if at all, by caste; they considered the test of proselytism, not eating, but uniting in prayer to the one true God. They thought, also, that the Deity was to appear, or had appeared, in human form. The persecution which they endured seemed to argue the importance which they attached to their creed, and their sincerity in following it. Mr. Deerr thinks it will be found that some early Christian missionary had visited them, the tradition of whose instructions had come down to the present generation. More light will be cast on their history, doubtless, by further inquiry. To the grace of God only must we ascribe the faith which receives Christianity aright, as is evident from the bitterness of Islamism, with all its fine theory of the unity of the Divine Being.

"On reaching the first field of labour, the archdeacon, assisted by his brethren, proceeded to examine the candidates for baptism—about 160 were placed in rows—at the village of Anunda Bas. Their replies were most affecting. They evidently showed an acquaintance generally with the lost estate and sinful nature of man, with the incarnation and holy life of our Lord Jesus Christ, with His atonement, with the doctrine of justification and sanctification in their substantial import, and with the necessity and duty of following His example. Jesus Christ was the beginning and end of their religion.—Prayer to Him was the test of discipleship. The moment any one fell down and called on the name of the Lord Jesus (the Society will recognise again the Apostolic faith) he was gathered into their number. They appeared, in short, so far as could be judged, under the influence of the grace of God. They had learned the Ten Commandments, the Lord's Prayer, and the Creed, together with Dr. Watts's first catechism. They knew that the Son of God appeared in human form, and died to save them; that there is salvation in Him, and in no other; that to believe in Him is the way to obtain this salvation; that nothing can be done without the Holy Spirit's influence; that there will be a resurrection of the dead, a final judgment day, a reward for the righteous, and punishments for the wicked. It appeared

further, so far as could be ascertained, that they were willing to forsake all for Christ, and endure whatever persecutions might come upon them; nor could the archdeacon and our friends discover that they were influenced by temporal motives, except so far as *godliness*, having the promise of this life, inseparably brings them with it. The inundation may have given an impulse to some; and time will show further to what extent this has gone; but the greater part had professed to be inquirers after Christianity, and numbers of them had been baptized in 1837 and 1838, a year or two before the inundation occurred.

"The result was, that the archdeacon said to the rev. missionaries, *Can any forbid water, that these should not be baptized, who have received the Holy Ghost*, in His sanctifying influences, as well as we? And, upon their unanimous opinion, holy baptism was administered according to the forms of our Church; first to the 160 then assembled, and then, at three other villages, after like examinations, to about 380 or 400 more. These, together with the little companies which had been received into the Church in 1837 and 1838 may amount, including children, to nearly 1,000. About 1,500 or 2,000 more lay so far distant, that it was impossible to visit them at that time. Messrs. Sandys, Weibrecht, and Mohana Banerjee, however, went to several villages, and found the same eagerness for instruction, but far less attainments in Christian knowledge; they were inquirers only. Those baptized were catechumens—most of them for more than a year—under the instructions of Mr. Deerr and his native catechists and assistants.—The rest are in earlier stages.

"But enough, my Lord, of these details, into which many errors may creep. You shall have more accurate particulars, as soon as we can ascertain them. I am sure, however, that you will partake of the joy and gratitude to Almighty God, which filled every heart at the Corresponding Committee Meeting at Calcutta, as the narrative was given, partly from Mr. Deerr's letter to myself, and partly from the notes made on the spot by the Venerable Archdeacon. Solemn acts of praise were devoutly offered up; and it was determined to strain every nerve to meet the Divine goodness, and to cultivate the opening fields of usefulness. Mr. Alexander, a catechist at Kishna, had already been removed to Kishnagur. Mr. Weibrecht had promised two catechists; Mr. Sandys two others. I proffered the first-fruits of my Begum Sunroo's Fund at Bishop's College—a very pious native, Brjonanth Ghose. There were already one schoolmaster, two catechists, and five incipient catechists, with Mr. Deerr. The whole instant body of the teachers would thus be (1) one Missionary, Mr. Deerr; (2) one English catechist—whom the Committee solicited me to admit as a Candidate for Holy Orders—Mr. Alexander; (3) and eleven or twelve native catechists: but what are these among so many!—fifty-five or sixty villages—3,000 inquiring souls—a population all around pressing to hear the Word of God—flocks, upwards of 1,000 already baptized—distances of fifty or sixty miles on the East, thirty-six on the North, and eighteen on the West of Kishnagur to be traversed! Such circumstances demand at least three European Missionary clergymen, three schoolmasters, and thirty catechists; and these are little enough for the effective work before them.

"But before I venture to suggest any particular measures with reference to these urgent demands, your Lordship will rejoice to hear a few particulars concerning the general state of your missions, and Corresponding Committee, in my division of your evangelical labours in India—the diocese of Calcutta.

"I have now been acquainted intimately with all your missions, and most of your Missionaries—I believe I may say nearly all—for between six and seven years; nor can I conceive of any clergy more admirably adapted, as a body, for their sacred work than they are. With a difference of talent and cast of mind, I know of no difference in point of simplicity, of piety, zeal, love for souls, disinterestedness, diligent labour, affection for each other, attachment to the natives prudence, fortitude and resignation, under a thousand privations. They are, indeed, men of God.

"In addition to this substratum of good in your missions, the first rough preparation work is now, after twenty years, a good deal got through—the buildings, compounds, insutations, schools, chapels, are erected—the impression on the vast native population around, as at Burdwan and Beares, is beginning to be acknowledged—the European clergy's ignorance or prejudices are subdued—the Magistrate's friendly, but righteous aid, is experienced—the translation and circulation of the Scriptures, with the noble aid of the British and Foreign Bible Society is advanced—the communication of the Christian doctrine, by the means of their children at our schools, to their parents, and also by the conferences held in the bazaars, as well as by the direct preaching of the Gospel, is in full train—some, yea, many souls, I may say, have been added to the Lord, also, of such as shall be saved.

"Another important feature is, the Orphan Asylums, in which the most remarkable success of Mrs. Wilson has led the way, and which have been nourished by the necessities created in the famine-stricken provinces: these are preparing a body of intelligent native Christians for the next age; are furnishing a specimen of the native female, when trained and educated in the Christian faith; and are breaking down the barriers of caste, with a mighty but imperceptible tread.

"Thus, all is waiting for similar visitations of mercy with that which has led me to the present letter. That very curiosity, that very spirit of inquiry, that very feeling of interest in the subject of Christianity, which is now awakened at Kishnagur, is what our brethren are praying and longing for, with eager and unceasing anxiety; and this may serve to show us the immense importance of this spirit of inquiry, and also the humble thanksgivings we owe to God, for the distinguished mercy.

"Nor is there any thing to prevent similar outbursts, at any given moment, and at any place. Benares, with her 500,000 Brahminical devotees, may desert the point of the Trident of Shiva, for the Divine Redeemer and His Cross. The city of the Imperial Akbar (Agra) may quit its gorgeous Taj for the Christian Mission Chapel; and the commencement of grace, begun under the honoured and beloved Bishop Corrie, and apparent in Abdool Mesech and his flocks for a season, may revive, after so long a decline, under your present Missionaries.

"The importance, therefore, of the events at Kishnagur, vast as it is in itself—for the value of a single soul who can estimate—is elevated much higher by the rela-

tive position of your other missions, and the hopes which they serve to enkindle of the further effusions of the Blessed Spirit."

The Bishop, while remarking on the insufficiency of native help, when unsupported by European Missionaries, proceeds to observe:—

"But your Lordship will remind me, that I promised to offer such suggestions as occurred to me, for the supply of the immediate demand of help at Kishnagur—Three European Missionaries, I apprehend, are indispensable. They would soon acquire enough of the language to be of essential benefit. And even their going round frequently to each village, and aiding the native catechists, and addressing the flocks for the first twelve-month, through an interpreter, would be of incalculable moment. India hangs upon European intellect, firmness, and matured piety, under God, for every thing spiritual, abiding, holy, influential.

"From the number of your own noble youth in England, your Lordship and the Society must look to supply this mighty occasion, which the Providence of God has vouchsafed to a thousand, yea, ten thousand prayers, poured out during the nearly forty years of your labours as a Missionary body.

"The thirty or forty catechists who will still be wanted, God will raise up by degrees. Extinguish all unbelieving fears. His arm is not shortened, that it cannot save, nor His ear heavy, that it cannot hear. The Apostle intimates, that Titus would find, in every one of the hundred cities of Crete, men fit to be ordained by him to the Priesthood, or body of Presbyters or elders. And if so, then we may hope that, now, initiatory teachers and catechists, to resound the name of Jesus in catechetical response, may gradually be found. Novices, 'Neophytes,' they must at first be; and therefore not to be thought of as candidates for Holy Orders, lest, being lifted up with pride, they fall into the condemnation of the devil. In the mean time, the three European schoolmasters to whom I alluded, if you can be happy enough to meet with suitable persons, will be precious as the gold of Ophir, and catechists and schoolmasters may hereafter purchase to themselves higher degrees in the Church."

His Lordship then earnestly appeals to the Universities of our land, in the hope that "they will confer no longer with flesh and blood,"—and that England will not desert the conjuncture of grace, now that it seems to have arisen." His Lordship proceeds:—

"Surely the love of Christ, the zeal of the Gospel, the glory of the Cross, the patience of the Kingdom of God, the self-denial of the Spirit, the right estimate of Eternity, the bright dawn of prophetic bliss, the full accomplishment of the purposes of Grace, are not all obscured in England, the glory of the Western world, and the brightest of our Protestant Churches! Surely the case only needs to be fairly stated, and our petty selfishness and excuses to be dismissed, to ensure the voluntary offer of an adequate array of Missionary—not martyrs, but—labourers!

"Your Lordship will forgive my warmth. I stand, as it were, the advocate of 3,000 inquirers before your table, who cannot plead for themselves. I represent before you the teeming population around these inquirers and catechumens, who are waiting, as it were, for the Kingdom of God. Opportunity is the golden spot of time. I may to-morrow be myself silent in the grave. The Society may wait in vain the recurrence of such a glorious opening as this, if the present moment be allowed to slip by.—Thirty years back, we had not Delhi; we have now the Indus, and the Punjab, stretching itself in our view. A century since we were unknown in Hindoostan: we are now its masters. To hope to occupy this vast territory is fruitless, unless we enter vigorously, and joyfully, and with gratitude to God, the particular doors of entrance, as they unfold their golden hinges before us."

His lordship adds, in a postscript:—

"Since writing the above, a letter is come in from Mr. Alexander, whom I mentioned as recommended to me by the Committee—and most joyfully shall I act on the recommendation—as a Candidate for Deacon's Orders: it is dated Ranabada, near Kishnagur, Feb. 28th. He informs us, that a great change of character is perceptible in the converts, in their desires for instruction, their constant attendance on such means of grace as they possess, and in the love they bear to each other. Females, who a short time since would not have quitted their own private apartments, now bring out the rice and vegetables for the brethren passing by, and overtaken by the night. Travellers, fatigued with a day's journey, will sit down and sing hymn after hymn, which they have committed to memory. 'It is delightful,' says Mr. Alexander, 'to hear the whole company join in; and in this in a place where ignorance, idolatry, darkness, selfishness, and the destructive precepts of the false prophet had reigned triumphant. I do trust,' he continues, 'that a glorious work of grace has been begun: but the almost entire want of teachers is most distressing. The people have no one to instruct them; and numbers of enemies are stalking about and fro, accusing the Christians of having left light for darkness. The fields are white for the harvest, but labourers there are none scarcely.'

"It is my intention, if Providence should permit, to go up to Kishnagur, and hold a confirmation for such of the newly baptized as may be of age, and prepared: this will be towards the end of October, on my way to Burdwan, Goruckpore, Hazerabag, Allahabad, Meerut, the Hills of Mousson and Simla, Leodrana, Kur-naul, Delhi, Agra, Bareilly, Cawnpore, Ghazepore, Dinapore, &c., a circuit of more than 3,000 miles, which will occupy me from October, 1839, to March, 1841; and which I visited four years since. I need not say, I entreat your prayers for me."

DUTY OF ATTACHMENT TO AN APOSTOLIC CHURCH.

There is a regular ministry appointed and authorised by Jesus Christ; and there is a duty owing to that ministry by those who believe. This, in the present day, is one of the most important points to which our attention should be directed; for attempts have been often made, from various motives, to intrude upon that ministry, or to set up another—attempts which, from the fear of falling in charity, we have not hitherto sufficiently resisted; but to which, henceforth, we must not give place, no, not for an hour.

The primitive Church, as founded by Jesus Christ, was a moderate and unostentatious, yet real and effective episcopacy; a system in which the great body of the clergy were ordained and governed under the faithful superintendence of bishops or prelates, with power to transmit their orders and authority to other faithful men through all ages, to the end; and they and their successors may be traced, as a matter of history, down to the present time.

Doubtless the greater part of the Church did for a time fall away to Romish error; but did that invalidate the system originally established, or nullify the orders of the Christian Church in the appointed line? Shall the unbelief or superstition of any number of men make the faithful promise of God of none effect? The error of Aaron's sons did not vitiate the Aaronic priesthood; and the lives of our worst kings have never shaken the right of their lineal descendants to the throne: the system is permanent; the errors are individual and transitory, and may be thrown off; and, in fact, the Church did at length, both in this country and in others, throw off these errors. The same apostolic Church which had fallen into error was purified, by reformation, from the evils which had been gradually and insidiously brought in. The truth which she returned was sealed by the blood of her noble army of martyrs; and from the hour of her reformation, with sound creeds, articles, and liturgy, hallowed by the sufferings of her confessors, she has ever made a faithful and resolute stand—protestant against Romish error on the one hand, and an unscriptional latitudinarianism on the other. This we know, and will not shrink from declaring it, as we are in duty bound: our Church is the Church of the living God; it contains His order and His truth; and the Spirit of glory and of God has rested on her to bless her. She may have her petty blemishes—what human institutions have not? She may have her defective and disreputable ministers—out of 15,000, it would be strange, indeed, if there were not. But after all the scrutiny arising out of the combined enmity of differing men, the spots found upon her garments, when compared with her substantial worth, are but as spots on the sun, visibly only, in the broad blaze of her merits, by the magnifying power of prejudice and envy. What would men have? Here is an open Church, rendered venerable by its antiquity, and precious by its faithfulness and truth; here is an educated ministry, liberal and kind, and ready for all pastoral duty; here are forms of worship unrivalled in evangelical devotion; here is a pure and scriptural worship of the once crucified and now glorified Emanuel, not to be found elsewhere in the world; here are offices, simple, scriptural, and holy, and applied by the Church to all the wants of her members. To this baptismal fount your fathers brought their children, and, by the aid of a duly constituted ministry, have dedicated them to God. Within the church's precincts they have pledged their matrimonial vows, either to other, not by a civil compact, but by a sacred Christian service. To the table of the Lord they have gathered to commemorate "the love of their only Master and Saviour, Jesus Christ, dying for them," and to renew their vows of love, gratitude, and obedience to God, and of kindness to their fellow-creatures; and here also, generation after generation, when the cares of life have been brought to a close, when the weary temples have throbbled for the last time upon the pillow, the mortal remains have been consigned with decent and solemn rites to the green sod around us, to await that day of summons when they shall hear the voice of the Son of God, and rise again. Yes, my brethren, ages have rolled past, storms and shakings have come, but this apostolic and reformed branch of the Church remains hitherto uninjured, rises as a giant refreshed with wine from every onset she encounters—quicken'd and strengthened for nobler struggles, even by the ungenerous and unbrotherly enmity of Protestant Dissenters; and able, we trust, in the panoply of her substantial principles, to repel the united assault of popish intrigue, infidel enmity, and the meaner envy of the political separatist. We stand on ancient ground—on venerable ground—on scriptural ground—on the ground of Divine authority—and on ground that we have resolutely earned and faithfully defended; and we say openly, "Give yourselves to us by the will of God." To whom else would you go? To whom else would you trust yourselves? Will you go back to the Romish mummery of the dark ages? or will you go to the self-constituted churches of yesterday; to those whose religion, in so far as it differs from our own, is only a religion of petty objections? I trust that you will go to neither, but that in the day of trial you will stand steadily and affectionately by your authorised teachers, by that succession of clergy which have been in these islands little less than eighteen hundred years; and that you will endeavour to obtain for yourselves, through their guidance, those religious advantages, both for time and for eternity, which others may promise you in a superior manner elsewhere, but which superiority, if you wandered after their bidding, you might seek amongst them in vain.

THE JEWS AN EXAMPLE TO THE CHRISTIAN CHURCH.

What is the line of conduct which the proceedings of Jehovah with the Jews hold forth to Christians as the guardians of religious truth? Our weapons are not carnal, but spiritual. Those weapons, however, we are bound to use with unremitted energy. With them we are as much commanded to pull down the strongholds of evil that exalt themselves against the Redeemer; with them we are as much called upon to overthrow every communion and heresy which prevents and obscures the brightness of the Gospel,—as were the Jews to destroy the Canaanites and their gods. We must keep the covenant which was sealed by Christ's blood with unwearied fidelity; we must watch over it to observe its ordinances, to defend its purity, to promote its honour. We must throw down by reasoning the altars of every false religion that opposes its strange fire to the holy sacrifice of the cross. We must break in pieces their understandings and their hearts, and teach them to make the form of sound words in the New Testament the only form of doctrine to which they bow, the image of the Redeemer's righteousness the only image which they adore. We must neither spare men's heresies, nor have mercy upon their impieties. We must never be unequally yoked with the unbeliever, nor, for the sake of transitory peace, or some worldly interest, make a league with the misbeliever, or the denier of the Saviour's deity, and the Spirit's sanctifying work. With the word of God, as with a sword, we must cut through the cavilling distinctions of philosophy falsely so called, and permit no unauthorised mode of worship to exist unrebuked before our eyes. We must root out by conversion every adversary of the Lord; and labour, by the transforming of their minds, to bring them out of darkness into light, and from the synagogue of Satan into the assembly of the saints. Like the Jews, we must be very zealous for the Lord God of Hosts; for, like them, we are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should shew forth the praises of Him who has called us out of darkness into his marvellous light. The difference lies not so much in the work in which we are engaged, as in the means by which it is to be accomplished. To them was given the awful charge of cutting off God's enemies from the earth by the arm of the flesh: to us there is only committed the gentler office of cutting them off by persuasion and argument from the regions of error and the life of sin. If in this acceptable employment we do in any wise draw back from the sacred obligation that rests upon a Christian people,—the obligation of promoting to the utmost what they believe to be the Christian truth,—there is no more for us than there was for the Israelites a hope that we shall escape the sorrows and sufferings that flow naturally from our negligence in spiritual things. If, content to enjoy the truth for ourselves, we permit others to live and to die in their errors undisturbed, we cannot but expect that God, in His wrath against our selfish lukewarmness for His honour, will allow the existence of the error to

* From the Ecclesiastical Gazette.

* From a Sermon by the Rev. Edward Craig, M. A.