

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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Original Poetry.

For the Church.
THE STORM.

God help thee, Traveller!—KIRKE WHITE.

The storm sweeps by on his car of cloud,
And drives o'er earth in wildness;
The wan moon, wrapt in her silver shroud,
Hath hid her brow of mildness;
The stars are cloak'd in the fun'ral pall
That darkness folds around them,
The roling vapours their forms conceal,
And blackness' chain hath bound them.

What a night is this! what a night is this!
When the forest's earth-born giant,
Writhes his huge form o'er the precipice,
And bends like the o'er the precipice,
Till down comes his crushing vastness near,
With a dying groan of thunder;
Earth quivers and bounds at that crash in fear,
And the stern wolf wakes in wonder.

What a night to ride the forest path,
Dim, viewless, and strange, before us;
While the wild wind gathers the gusts of his wrath,
And wrecks them in fury o'er us,
Had man a heart and a breast of steel,
This night were their firmness shaken;
This hour must that heart's frailty feel,
And fear in that breast awaken.

Yet there is a Power around and nigh,
That watchful ever abideth;
His hand rules all in the earth and sky,
His wisdom the tempest guideth:
Not a leaf can fall from the forest-tree,
When the storm its branches swayeth,
Not an atom can stir by land or sea,
But it is his bidding obeyeth.

If he be thy friend, thou need'st not fear,
Nor hurt nor harm can befall thee,
Thou' death in a thousand shapes seem near,
And darkness and storms appal thee:
Thou' flesh may quiver and spirit quake,
And terror of sense beave thee,
His hand thy soul from distress shall take,
And from ruin's depth retrieve thee.

He'll bring thee back to thy homestead dear,
Thou' desolate forest-ranger!
Home! O! how a thought on thee cheer
Long hours of travel and danger!
Lone, weary and dark, as I ride along,
While my limbs in the chill rain welter,
Sweet visions of thee around me throng,
And lure to thy welcome shelter.

In the world's cold gloom, one spot most bright
Can the care-dim'd eye discover,
There waits a shelter, and warmth, and light,
And rest when our toil is over;
Home! where every charm of hope and love
The drooping soul allureth,
Sweet emblem of that best state above
Where joy for aye endureth.

J. H.

THE CHURCH IN THE WEST INDIES.*

On a people thus placed—in so many instances for the first time—in a state of personal freedom, scattered over so many colonies, separated from each other by intervening waters, differing in their language, and varying in no small degree even in their habits, a large body of religious teachers, of different persuasions, unconnected with the established branch of Christ's church in these parts, diverse from us, and even from each other, in discipline, and often essentially opposed in doctrine, are prepared to act, with considerable pecuniary resources at their command, and under many outward marks of public encouragement. The church of Rome has roused itself from its past lethargy, and into those colonies where its peculiar tenets are still maintained, proposes, as we learn from the public declarations of an accredited agent, to pour in a large accession of ministers and subordinate teachers. The Moravian, Wesleyan, and Independent bodies are manifesting equal activity; and lately a new educational power has been introduced, symbolizing with no existing system, yet aiming, by the suppression of all distinctive opinions in religious matters, to comprehend within its instruction the children of every denomination of Christians.

All these various and often counteracting forces are brought into prominent action within the same diocese. The church of England legally contains every colony within its pale. In every colony it is the established church. Its ministers outnumber, at the present moment, those of all other churches and denominations of Christians amongst us; and its members, both lay and clerical, exceed probably in an equal proportion. With the church of Rome we agree in retaining the three ancient creeds, the three orders of the ministry handed down to us uninterruptedly from the apostles, and the two sacraments of Christ; but we have fallen back on the doctrines and usages of more primitive times, and on the purer days even of its own faith, when it was "spoken of throughout the world." We have restored the scriptures to their legitimate pre-eminence; we have purified the liturgy; we have discarded much which was unwarranted by scripture, and calculated to lead the people into superstition. The Moravian, or German Church claims to be episcopalian, having at a solemn conference, and by lot, decided on the adoption of the regimen of episcopacy, yet not to the exclusion in its ministry of the presbyterian form. It has even its lay-elders. It has survived the charges which were brought against it, and the fanaticism into which it fell during the middle of the last century; in its doctrines it holds the essentials of the gospel; the latest edition of its offices and hymns breathes warmly the spirit of Christian piety; but the reading of the scriptures forms necessarily no part of the service of the Lord's day: it has added to the words of institution in the administration of the initiatory sacrament; but confines itself strictly to our Lord's own words in that of the Lord's supper: it has its confirmation and ordination services, and litanies for the more solemn interment of the dead. Of the Wesleyans and Independents it is difficult to speak. Of the former, if they cannot wholly forget that they were once baptized at the same font, that they assembled in the same consecrated house, that they knelt at the same table, and partook of the same ministry with ourselves, it must, in much sorrow, be confessed, that they are still labouring apart from us, that they are raising altar against altar, and teacher against teacher, and aiming to draw off our people by the pretensions of a stricter discipline, and the promise of more abundant means of grace, producing excitement where there should rather be humility and sobriety, and substituting for the freedom of Christian thought and action, an organized and graduated

system of inquisitorial influence. In doctrine, if we except their notion of perfectibility, the Wesleyans still agree in the main with us; in the public services they use in the most part an altered form of the English liturgy. They are not opposed to episcopacy; and in the United States of North America a considerable portion of their body has adopted the episcopal form: they claim to be more fitted to instruct the poor than the ministers of the church of England, forgetting it would seem, that Wesley himself was a minister educated and ordained within the bosom of our church, and that a zealous and well-informed clergyman can assuredly be in no respect disqualified by the variety and extent of his knowledge, for diversifying his instructions, or from adapting his language, without being low or irreverently familiar, to the capacity of the most simple and illiterate of his hearers. With the Independents, whose exertions are confined exclusively, in the persons of missionaries from the London Society, to the southern portion of the diocese, there are fewer points of external union and sentiment than with any other body of Christians acting amongst us. They are neither episcopalian nor presbyterian in their form of church-government. Each minister, when once elected by, and contracted to, his congregation, is, with that congregation, independent of all extraneous authority. The Kirk of Scotland, identifying itself with the presbyterian form of church-government already existing, and established in British Guiana previously to its capture from the Dutch by the British arms, has a certain number of the parishes of that extensive colony set apart and allotted to the charge of its ministers.

There, in a diocese extending from the fourth to the most southern point of cultivation—to the twentieth degree of north latitude, comprehending within that space thirteen distinct colonies, with their dependencies, and a population of not less than 450,000 souls, there are all these several religious forces in more or less activity of operation, often opposed to, and rarely moving in entire harmony with, the church, or with one another. Under such circumstances the church has need, after the admonition of its Divine head, to unite the wisdom of the serpent with the innocence of the dove. How then is it provided for the various exigencies of its position?

The number of its benefited and officiating clergy, including the bishop, the archdeacons of Barbadoes and Antigua, and I am happy in being able to add, a third archdeacon, for the archdeaconry of British Guiana, the constitution of which has been recently determined on, and awaits only the sign-manual of her Majesty, is ninety-nine. It reckons fifty-three parish churches; fifteen chapels of ease; three chapels private, yet open to their respective neighbourhoods; seven chapel-schools; twelve school-houses, used also as temporary places of worship; and forty-four school-houses, strictly so called, being situated in towns, or in the vicinity of a church or chapel; besides numerous buildings permanently hired and fitted up, or temporarily granted, for the uses of public worship and religious instruction. Its congregations on the Sabbath, and the daily and Sunday attendance of children and adults in its schools, are large and increasing. The number of communicants is—I had almost said everywhere, for I am unwilling to particularize some painful exceptions—usually great. The distribution of the Scriptures, of the Prayer-book, and of elementary publications for the use of schools, has been extensive and seasonable; whilst the pecuniary assistance continually afforded by the mother-country towards the erection of additional buildings, and the maintenance of ministers and schoolmasters, has infused a vigour into the operations of the clergy, which has enabled them, under God, to accomplish much, and to pledge themselves for yet more. God grant, my brethren, that there may ever be in us, its ministers and teachers, a spirit equal to the occasion, and proportionate to the means, opportunities, and encouragements thus mercifully vouchsafed unto us! It would be difficult to estimate, at its full weight, the responsibility which at this moment rests upon us.

* Of the seven churches destroyed by the hurricane of 1831, in the island of Barbadoes, six have been re-erected and consecrated, and the seventh is nearly finished. I cannot express in too strong terms my sense of the personal exertions, and of the liberality, both public and private, manifested on the occasion. In every part of the diocese, indeed, additional churches, chapels, and school-houses are in course of erection.

ON THE QUIET SPIRIT OF THE CHURCH OF ENGLAND.*

BY THE REV. ARNER W. BROWN.

No. III.

The Church of England manifests the same quietness of spirit in her operation upon society, which I have already described. Philosophy itself is compelled to acknowledge, that no other social engine has ever appeared equal in moral power to the visible Church. But evil has its natural home and stronghold in the heart of fallen man; and although God has promised to his Church that the gates of hell shall not prevail against it, yet he has never promised that the mere engine shall overthrow by its natural energy the dominion of evil—the kingdom of Satan. His Church, therefore, while using every means which wisdom and experience may suggest for his glory and the deliverance of man, must, nevertheless, be careful to leave the event with God, and must humbly act as if the kingdom were his alone, and as if means could only be efficacious so far as employed and blessed by his Holy Spirit. For the Redeemer's kingdom, though not of this world, has to be established in the world; and the Church, therefore, must endeavour to bring the Gospel practically, as well as doctrinally, as close as possible to each individual in the moral wilderness of society, because corrupt man will not go out of his way to seek that which he values not. But in preparing the way for the Lord, and providing the light of truth, the Church needs to remember that she cannot give sight to the eye, nor change the heart. She will do well to avoid that usurping of the Holy Spirit's office; that forcing of religious excitement, and calling it change of heart, which utterly vitiates the whole modern system of revivals. Our branch of Christ's Church aims, therefore, to operate directly upon the mass of society with energy, yet without excitement; not confining herself to the periodical opportunities of instruction, but entwining true religion with the social relations of life, and mixing up its principles with all that men do. She exerts her immense influence openly and undisguisedly; yet with so little of bustle or excitement, that society in yielding to it is scarcely aware of its all but universal operation. Her influence (to borrow the praise bestowed by a recent Dissenting Review on a modern publication)

"is at once mild and salutary, insinuating the lessons of wisdom, and strengthening the resolves of virtue." Through the marriage service, she finds access for sound doctrine and pious impressions into every family at its beginning. By the thanksgiving service, she seizes the birth of each child as an opportunity of touching once or oftener every mother's heart, and of pouring Christian instruction into her mind. She connects every infant at its admission into the Church with certain adults as sponsors; imprints on the memory of every child as it grows up the essentials of divine truth in a few simple questions and answers; brings at confirmation every young person of every rank into personal spiritual intercourse with her highest ministers; and solemnly fastens on their minds their responsibilities to God, and their connection with the Saviour. To pass over the use made of sickness in the visitation service, she seizes the burial of every member of society as he dies for an opportunity of impressing on those who stand around the open grave as well the cheering as the awful realities of God's word. By directing most of her occasional services to be solemnized in the public congregation, she habituates the members of the Church to feel that there is a certain personal union among them all. She appeals to every inhabitant of every parish throughout the kingdom each Sabbath, to observe the universal day which God has sanctified and hallowed for worship and instruction; and by providing for daily morning and evening worship, she invites all to consider themselves as a family, and meet in her churches as at a family altar. She holds forth to the nation the importance of the incarnation, death, and resurrection of our Redeemer, and of the descent of the Holy Ghost, by the prominence which she gives to Christmas, Good Friday, Easter, and Whitsuntide.

That influence and machinery which has been abused by the Church of Rome is by the Church of England unostentatiously restored to its legitimate use, of extending the Saviour's spiritual kingdom by means of his Church. Her distinctive badge among the Churches of Christendom is her open and constant reading of the unadorned, unutilized word of God. This also is "the mainspring of her efforts against evil and error; a still, and quiet, and mighty mode of attacking sin, and of infusing light, and life, and truth, into the souls of a whole nation." In short, the operation of our Church upon the mass of the nation through the individuals, the families, and the communities, of which it consists, is, like that of the air we breathe, indescribably mighty and extensive, directly vital, ye almost unperceived.

Her corporate ecclesiastical action and influence in the cause of truth and godliness great and free from bustle. Placing the crown on the head of the chief magistrate to whom God has committed the government of the nation, she brings Christian truth and active religion to bear directly upon his mind at the moment of his entrance into power. She ever afterwards upholds his authority, and urges all her members to do the same; quietly pointing to him as the chief power in the realm. Her stated prayers for him convey to himself and his subjects a silent exhibition of his duty to them, and theirs to him. In respect to legislation, she silently exerts her influence to have the revealed word of God adopted as the basis of all human laws. Not appearing officially in the bustle of the lower house of parliament, she directly operates by her superior clergy in that house which is less under the influence of changing opinions and parties. The laws of the nation were, by the Church's influence, founded or modelled upon the word of God; and the Church is bound to watch over them in God's behalf, in order that, as far as her power extends, whatever changes may be made in them shall be such as do not contravene his word, but rather further his kingdom on earth. This duty our bishops fulfil in the calm spirit of their Church, always operating by their votes, but seldom interfering in debates, except where the subject evidently bears upon religion. They sit in parliament, as one of their number lately observed in debate, "not to make the Church political, but to make the state religious." The distributive ecclesiastical influence which she possesses is exercised in the same quiet and tranquil manner. She stations in every village through the kingdom an official representative of the Church of Christ, one who hath vowed to spend his life in building up the Saviour's kingdom, and in promoting the salvation of souls. He is forbidden to engage in secular pursuits; nothing in his situation necessarily thrusts him forward; his station and rank in society are fixed, and he needs no struggle to ascertain his level. He may be possessed of a powerful, graceful, and well-stored mind, and yet the world at large neither see nor know of him; he may pass through life almost unknown in the adjoining parish, and yet be ceaselessly and successfully doing his Master's work in his own: the work will indeed be evident, but the workman may be unseen. What a moral dignity, as it has been justly observed, does society unconsciously award to these representatives of the Church! If the civil government require as a document, a satisfactory testimony, a credible witness, the certificate of the unknown parish clergyman is called for—his person, his name, is immaterial—it is his office which carries weight, and affords the sanction required: the demand is addressed to "The Rev. the officiating Minister." If private persons at a distance require local evidence, the clergyman of the place, though his name and individual character be unknown, is applied to. It is universally felt, that as far as general certainty is attainable, trust and confidence may be reposed in the person whom the Church has approved and anywhere fixed as her minister. Isa stranger in distress, is a traveller hurt, the Church's representative in the place is an accredited character, to whom is known to belong the Redeemer's office of doing good. Probably most clergymen can testify how constantly they are applied to by Dissenters of their parish in times of distress, or in cases of difficulty; how generally those who never enter Church, but are wont to declaim against liturgies and forms, establishments and bishops, come in their hour of trouble to the "Church minister," for that assistance, comfort, or advice, which, I trust, it may confidently be said the "Church minister" always delights to be able to afford to sufferers. The honour thus on all hands conferred upon the Church of England, through her representative, is the natural result of what her clergy have long habitually done as members of society; in accordance, indeed, with their character as ministers of the Church of Christ, but not in compliance with any injunctions of official duty. It evidences the existence of astonishing influence, which nevertheless is scarcely felt to exist, except where the suspension of its benefits in any locality makes the neighbourhood long for its restoration.

The same quiet and subdued spirit has regulated the

official intercourse of her clergy with the laity. She permits them not to forget that they are subjects, nor allows them to establish orders like the Hospitallers, Templars, or Jesuits; whose corporate immunities and kingly prerogatives are opposed to the supremacy of any civil government which God may have established in a nation. She gives her ministers an official character, and claims for them reverence, as "ambassadors for Christ, and stewards of the mysteries of God;" and she has previously laboured to prepare them, as far as human means can do, for sustaining the high and holy office. No vows can be conceived more solemn than those required of them at ordination; no ceremonies more impressive than those by which she has sought to reach their hearts; no warnings more searching and pertinent than those in which she has urged them to "draw all their studies and cares" towards their holy office, and to remember the account which they have hereafter to give of their ministry. The nature of the public prayers which she puts into their mouths, and the great amount of God's word which she requires them to read aloud, not only fixes the public standard of ministerial character very high, so as indirectly to press on their own consciences; but also secures to the flock a rich provision of Gospel truth, dispensed, too, as it ought to be, by God's appointed minister. They are forbidden to contend from the pulpit against one another. It is not permitted them to narrow the visible Church according to capricious standards of their own. They are required in all their official acts to proceed upon the principle that secret things belong to God, and that in regard to ordinances, the Church must adopt the universally established and as a credible profession and conduct not openly inconsistent with it. But it is also incumbent on them publicly to denounce sin, and constantly to warn all, that the effectual blessings which belong to faith do not accompany the externally credible profession, but only the inward reality. Thus holiness of life is honoured, hypocrisy discountenanced, noisy forwardness discouraged, and every conscience is referred to God's all-seeing eye.

Many other illustrations of the quiet and composed spirit of our Church offer themselves to our attention, but these may suffice.

To conclude: shall we rest contented with merely admiring the beautiful features of our Church? Shall we not seek to have her very spirit infused into ourselves? Controversy, contending for the faith once delivered to the saints, seems to have become needful in our days, and attention to it is therefore a Christian duty. Mixed knowledge, the knowledge of good and evil, is increasing on all sides; and a maddening thirst for information, no matter on what subject, no matter at what price, rages throughout society. Infidelity, to gratify its enmity against God, is urging on this thirst even to frenzy, by intoxicating the nation with scepticism and neology, with deism and atheism—with any thing, in short, which it can persuade people to receive as education. What warfarefulness, then, do we all need, that the weapons of our warfare should not be carnal! What energy, yet what meekness, is required in our present difficulties; what love, yet what indignation; what activity, yet what quietness; what self-possession, yet what ardour; what patient humbleness, yet what lofty steadfastness of principle and purpose!

Our Church teaches us how to rise to the emergency, and she presents us with models drawn from the Scripture, and suited to the exigencies of the times. Let us catch her spirit, and learn wherein our true strength consists. Let us place our dependence on our great Head, let us encourage ourselves in our God, and be "valiant for truth," yet, calmly bearing in mind, that sooner or later, error shall certainly be overthrown, and that the Redeemer's kingdom must assuredly overspread the whole earth, let us, as we "hope for that we see not, with patience wait for it."

LIVES OF THE FATHERS.

NO. II.

SYMEON, BISHOP OF JERUSALEM.*

One among few glimpses gained of a Church more celebrated than known, and of a preacher, who, having been born early enough to share in the general expectation of the coming of Christ, lived long enough both to witness the fulfilment of his prediction of the destruction of Jerusalem, and to see the third generation rise in succession to the apostles—this combines a number of interesting objects to him who sits down to collect and arrange the scanty documents of the life of Symeon. He is disappointed at finding so slight a record of one who was so nearly connected with the Lord, and held a conspicuous post in this Church. But as the moon will pour from one end of the heavens to the other a light which could not be contributed from the whole host of minute-studying stars, so it is with certain historical facts. They shed a brighter and wider light than the whole extent of historical view, starred with less important facts, could dispense. Two or three such facts combine to render the life of Symeon a theme of clear conception and glorious meditation.

The proudest kings, of the longest and most famous line, might have envied his relationship; and among the few who would be superior to the boast of such a distinction was the possessor. Symeon was son of Cleopas, who was brother of Joseph.† Thus he was reputed cousin-german to the Lord. His mother was Mary, sister of the Virgin.‡ Thus he again stood in the same relation to the Lord. He was in the vigour of ripe manhood when the long-expected Saviour revealed himself to the world in one of the members of his own family. Such members are naturally the first or last to believe in lofty pretensions set up by one of their own number. Their familiarity has long reduced him to their own standard; they are reluctant to part with deeply rooted habits, opinions, and associations; they are jealous of the superiority of a former equal, or, it may be, even inferior. But, on the other hand, pride and interest, affection and admiration, may dispose them to engage with eagerness in the assertion of his claims. The brethren of Joseph illustrate the feelings with which any claims to superiority are rejected. In our Lord there were many qualities which would hide his spiritual glory from the carnal and superficial view of his brethren. For instance, his meekness and sweetness of disposition would be a veil to his transcendent wisdom. Ill-temper too frequently passes for talent, from the dogmatism and appearance of decision which it exhibits; and the fear which it impresses emboldens the man to give free scope to such talent as he possesses. Thus it often happens that, with the same quantity of talent, one man shall be deemed to have superior, another but moderate attainments. Alas, that fear should often be so important an element of respect! Had one started up from among the brethren of Jesus with the lurid demoniacal glare of untempered worldly wisdom, his claims would have quite excluded those of Him who shone with the mild, tempered light of heavenly wisdom.—

The heat, which angrily bursts its prison in the volcano, and lays cities desolate, engages our wonder, while we never think of that which, being uniformly and gently tempered through the ground, nourishes the flowers for our subsistence and delight. When to these considerations we add the idea entertained of the carnal dominion of the Christ, we cannot be surprised that Jesus disappointed the expectations even of his own family; and that for some time not even his brethren believed in him.*

But Symeon overcame all these impediments, and attached himself to Jesus; not, however, that he had as yet risen superior to the ambitious feelings which were entertained in the breasts of all Christ's followers, while as yet the real nature of his kingdom was misunderstood. The whole period of Symeon's life had been one of lively hope to his nation; and he could little dream, that instead of giving laws to the world, its extinction in the list of nations would be among the first and grandest preparations for the coming of the promised kingdom. In what position he stood as a disciple of our Lord is not known. Since the kinsmen of the Lord were held in so much honour after his ascension, Symeon was probably called upon to assist at the council of Jerusalem,† and was also entrusted with the care of one of those congregations into which this Church, so numerous even under its sorest afflictions, was divided. But such consideration was attended with the reverse of worldly advantage, and with a great weight of spiritual responsibility. Seated at the head-quarters of its most bitter enemies, this Church suffered much more than its sisters among the heathen, in proportion as a schismatic is always more hateful than an apostate. For it still maintained its connexion with the Temple, and therefore appeared in the garb of a sect.‡ By incessant persecution its members were reduced to great poverty. With what delight, then, must Symeon have hailed the several arrivals of the apostle of the Gentiles at Jerusalem with the contributions of the heathen churches!—the necessities of his flock would be the least among the causes of his gratification. For what a proof was here of the progress which the Gospel had made, not only over the face of the earth, but also in the depths of the human heart! The heathen had been bred up in a contempt and aversion for the Jew; and, after he had become Christian, had every reason to slight the law of Moses. Yet the conformity to it of the Jewish Christian did not chill his charity. Little could Symeon then foresee that these Churches would, in no long time, quarrel among themselves upon a matter so indifferent as the day of celebrating the resurrection. He saw, too, in these gifts a palpable representation of the accomplishment of the prophecies, which foretold the flocking of the Gentiles with gifts to Jerusalem; and looked forward in hope to the crowded courts and spiritual treasures of the heavenly Jerusalem.

Symeon was now advanced to a higher station, and a post of great peril, in this distressed Church. In one of the murderous riots with which the Jews ever and anon assailed the flock of Christ, they threw his bishop, James, the brother of the Lord, down from the battlements of the Temple, and then stoned him until he expired. Upon this a solemn assembly was held of the Church, to which there came from all quarters the apostles (such at least as were within reach), the disciples, and the kinsmen of the Lord. They elected Symeon into the place of James.§ Perhaps not only his relationship to the Lord, and private character, but also his age as a disciple, contributed to this choice. For as heresy was now beginning to rear its head in the Church, it was of the utmost importance that they, whose authority was to be looked up to, should have been, if possible, eye-witnesses and hearers of the Lord himself. Such men would be able, by their own testimony, to keep their flocks clear from the forged traditions by which the heretics perverted the truth. Symeon was very shortly called upon to put his talent to account. One Theobast, disappointed at not being elected rather than Symeon, headed a heresy,|| which must have miserably added to the distress of this afflicted Church. But Symeon had heard his Master say, "It must needs be that offences come. But woe to that man by whom the offence cometh." He was not, therefore, confounded at the sight of this as yet strange spectacle; and the awful warning contained in this prophecy would stimulate him, were other motives wanting, to exert all his talents and opportunities, that no share of the guilt might be imputed to himself, if the gangrene made progress. Yet the feelings of a good shepherd, like Symeon, must have been painfully wrong, even if but one or two of his flock were infected. The malice and uncharitableness with which a defection from Christian truth always fills the breast of the separatist, who now regards his former pastor with hatred much greater than any love which he once bore towards him; the wranglings which now filled the house of peace; the reckless disputations, on awful points, which the Lord had purposely left in mystery; the mad perversions of the holy word; the avowed contempt of established ordinances; the railing accusation; the unblushing falsehood; the audacious forgery—these were lamentable novelties in the yet virgin Church; and their outward effects were even still less horrible to Symeon than the thought of the extreme jeopardy in which the eternal salvation of these, his wandering sheep, was involved. We, alas! are so inured to such horrible sights, that we cannot see them in their proper hideousness. But to Symeon, his Church, thus violated for the first time, must have seemed like a second fall of man. O, that we and all could enter into the notions and feelings of this godly man on the unity of the Church of God! How beautiful would she be in our sight! How happy, how unwearied would be our labour of love in building up each other into so glorious a temple! Alas! we may as well endeavour to enter into the notions and feelings of the innocent Adam!

To counterbalance this disquietude from within, there was now unwanted peace from without. A succession of iniquitous and rapacious governors, who seemed to have been raised up by God for preparing the execution of his awful judgment, was going on the Jews to their fatal rebellion. The attention of the persecutor was thus too fully absorbed with his own concerns to attend to his usual employment of harassing the Christian Church. Now, therefore, it had rest, and Symeon's utmost diligence would be exerted to separate his flock from the doomed nation. For by this time the prophecy of his Master was rapidly unfolding itself. The portentous signs which he had hidden him to expect, as harbingers of the approaching destruction, were already blazing in the sky. Even to us, who are certified from its fore-calculated appearance, that it is a thing in the regular course of nature, and therefore look for no consequences, a comet is an object of instinctive awe. The mind cannot contemplate a strangeness in the heavens without a feeling, however quickly subdued, of being brought under strange influence. What, then, must have been the feelings of Symeon at the unnatural spectacle when a fiery sword hung in the sky over his dying country for a whole year! Now was his vigilance put to its utmost proof. He had, like Noah, to preach and fill the ark of salvation. He had not only to draw off his own flock apart from the doomed multitude, as the wheat for the garner from the tares for the fire, but also to win over, and save as many as possible of the yet unconverted. God had chosen him as the fittest instrument for his merciful purpose; for perhaps none but he, who was kinsman of the Lord, who had heard the Almighty denounce with his own ears, could have prevailed to keep the line of separation so clear as to fulfil his Master's prediction, that "not a hair of the

* John, vii. 5.

† Acts, xv.

‡ Acts, iii. 1; xxi. 20. Euseb. E. H. ii. 23; iv. 5.

§ Euseb. E. H. iii. 11.

|| Ib. iv. 22.

* Abridged from the Rev. R. W. Evans.

† Euseb. E. H. iii. 11.

‡ Ib. 32; John, xix. 25.

* From the Charge of the Bishop of Barbadoes.

* From the Church of England Magazine.