

well worthy the consideration of that church at large; but I do not believe episcopalians would, by the alteration, renounce their own communion. With many of them the episcopal church is that of their forefathers, who suffered much for their unflinching adherence to her, and others have been led to enter her pale by rational conviction of her scriptural character. They differ from the established church, not because she has no liturgy or no organ, (at one time the episcopal church herself had not the former) not because her people stand to pray and sit to sing; they admire indeed, their own ritual, but the ground of distinction is episcopacy or presbytery. I think this not sufficiently clearly understood, for after dinner, on a somewhat public occasion at which I was present, the churches of England and Scotland being given together, as a toast, by a staunch presbyterian, he added, our only difference is that of mere forms and ceremonies.

I have often felt, at the great festivals more especially, what could not be felt by those officiating on the present occasion, and which has been a comfort in the reflection, that at the same moment I was engaged in the administration of the Lord's supper, probably fifteen thousand of my brethren in the ministry were engaged in the same holy work; many whom I valued much, but whom I may never see in the flesh; and that, at the same sacred season, though not at the same hour, many in the far east, and the far west, under the heat of a burning sun, or amidst the frosts and snows of a bleak climate, would be engaged in the celebration of the same holy mysteries; many who, counting not their lives dear, have left all that could add to the domestic joys of life, to carry the glad tidings of the gospel of the grace of God, and to plant the banner of the cross for the salvation of those who were perishing for lack of knowledge.

In one sense these devoted men may have gone forth on their way weeping, but they shall doubtless come again with joy, bringing their sheaves with them. They may return no more to the land of their nativity, for their ashes may be consigned to a far distant grave; but, doubtless, they shall return and come to Zion with songs and everlasting joy upon their heads. They shall come, and we doubt not with many, seals of their ministry, many spiritual children whom God has given them, from the east and the west, and the north and the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God.

I seldom have retired to rest more contentedly than I did at my quiet inn this night, for all was peace and quiet at an early hour. I would lay much emphasis on the word "quiet," because I have since been told that there is often much dissipation on sacramental occasions, as they are called, and that the description of one of Scotia's most eminent poets, to whose memory more than one monument has been raised, tells too true a tale. I know not how this may be. I saw nothing of the kind on the occasion referred to, to warrant me to suppose that any thing was amiss. All was conducted with the greatest decorum. A holy and reverential feeling seemed to prevail around. Talking of the description of the poet referred to, I have often been amazed that his works should have been, and now be, without a blush, laid upon tables from which the licentious works of a Byron or a Moore would be swept with a proper and honest indignation. Surely an expurgated edition would find a ready sale. If there be anything to excite intense pity in the heart, it is the reflection of splendid talents not merely wasted, but employed in casting ridicule on all that is sacred. Strange that the same pen, which sends forth sentiments apparently of the holiest devotion, should be engaged in disseminating notions calculated still more deeply to corrupt the heart.

In a week or two I found myself once more amongst my little flock, consisting chiefly of red-cloaked women and smock-frocked men, to whom on the Sunday after my return, I administered the sacrament of the Lord's supper. The cool chancel, cool even amidst the sultriness of an August day, strongly contrasted with the stifling suffocation of the kirk of —. There was less of excitement, I trust not less heartfelt religion, than I had witnessed on the occasion referred to. I was surrounded with the tablets of those who were mouldering beneath my feet. The

arms of gallant knights adorned the walls; and before these were the vaults in which former rectors, with their families, were buried, and where, with those most dear to me, I shall probably lie. I had witnessed much to interest me in my tour. I had visited the splendid cathedral. I had heard much of the din of controversy, of disputes, and vetos, and intrusions, and non-intrusions, but I inwardly exclaimed, as I left the church that day, and talked to three or four old communicants as I returned to the rectory, "Thank God, unworthy as I am, I am a country minister of the church of England!"—*Concluded.*

LETTER FROM ONE OF THE EDITORS OF THE EPISCOPAL RECORDER TRAVELLING IN EUROPE.

Our lodgings are opposite the church on the door of which Luther hung up his 95 theses on the subject of indulgences. Our windows look out upon the door. The church is a plain building, with rounded arches tending to the Gothic shape, and fortified with buttresses. The inside is paved with hewn stone and furnished with plain seats. Here Luther and Melancthon are buried. They lie on opposite sides of the nave, full length portraits of them hanging on the walls above the places where they are buried. Small bronze tablets sunk in the pavement and covered with trap doors, mark the resting places of the two reformers. That over the remains of Luther is inscribed as follows: MARTINI LUTERI. S. THEOLOGIE D. CORPUS, H. L. S. E. QUI AN. CHRISTI M. DXLVI. XII. CAL. MARTI EYSLERII IN PATRIA S. M. O. C. V. ANN. LXIII. M. II. DX. That over the body of Melancthon has the following: PHILIPPI MELANCTHONIS S. V. CORPUS H. L. S. E. QUI AN. CHRISTI M. DLX. XIII. CAL. MAI IN HAC URBE M. O. C. V. ANN. LXIII. M. IID. II. In the same church are the tombs of the Elector of Saxony, Frederick the Wise, and John the Steadfast, who supported Luther in the Reformation. As we have passed a Sunday (yesterday) in Wittenburg, I went into the church during service. The association of such a place may be imagined. What a spirit might animate the preacher standing over the graves of the reformers. But truly it is not places that can give the right spirit. We have already seen enough of the evils of attaching virtue to places associated with important events. The sermon being in a foreign tongue, my thoughts were left to their natural course. The music was good, grave, and suited to the occasion.—There was language in that, "which, common to all men, I could understand. I thought of the 300 years past since the man whose tomb was before me had lifted the weapon of reformation. It was the sword of the Spirit, the word of God he used. What times of emotion were those. The public mind of Europe was moved as the sea by a mighty wind. Popes, emperors, diets, kingdoms, far and near, were agitated. Christendom was labouring. It was the birth of a new era in the church. What was the means of this great renovation. They were simple. The word of God was made to be heard, and its simple language had with it divine power. The leper washed in Jordan and his flesh came again as the flesh of a little child. I thought on the changes wrought by time. I was sitting by the place where the hands that once were lifted with such singular energy in the face of popes and diets have been folded in the grave for three hundred years. Luther and Melancthon, who were united in life, lie together after death.—Charles V. once came to see the grave of Luther.—The most powerful monarch of the age desired to see the place where the man was lying, who in an honest cause had feared neither him nor the pope nor the diet of the empire. That emperor, the several popes who had opposed Luther, and all his other enemies, are in their graves, and the questions between them have been carried up to the great tribunal. Adjoining the church is the chateau, which was occupied by the electors of Saxony, now changed into a battery. At the opposite end of the town and next the gate is the building of the Augustine monastery, in which is the cell which was occupied by Luther. Here he lived too after his marriage. The table at which he wrote, the chair or stool on which he sat, and the stove are as he left them. Peter the Great, who visited the place, wrote on one of the doors his own name

but in characters which I could not read. In another room are kept the mug from which Luther drank, some needle work of his wife. The university, a large unadorned building, adjoins the monastery. Both are now deserted. We passed on through the gate and saw on the outside the spot where Luther burnt publicly the bull of excommunication which the pope had issued against him. The spot is marked by a young oak tree, (the old one has fallen,) surrounded by a railing. Roses and lilies and other flowers are planted within the enclosure and are now in bloom. On our return, we stopped before the house in which Melancthon lived. It is a plain building, designated by an inscription on the front. "*Her wohnte lehrte und starb Melancthon.*" (Here lived, taught and died Melancthon.) In the middle of the town is the Stadt Kirche or city church, in which Luther was accustomed to preach. The bronze font at which he baptized children stands in its proper place and is still used. The church is a plain Gothic building adorned about the former altar with paintings by Cranach. Near the church is the market place in which a statue of Luther has been lately erected. It is of bronze, on a granite pedestal, and stands under a cast-iron canopy. On the several sides are suitable sentiments, one of which is as follows:

"Ist's Gottes Werk, so wird's bestehen Ist's Menschen Werk, wird's untergehen." (If the work be of God, it will stand, if of man, it will fall.)

The peculiar doctrine which distinguished the reformation, that which Luther held forth as properly the gospel, is that man, fallen and lying under the curse of the divine law for sin, is justified upon his believing in Christ, who is the end of the law for righteousness. It is not Luther's doctrine, but that of the Bible. It is the weapon with which the apostles wrought such wonders in the conversion of the heathen world. God blesses the preaching of it, and makes it mighty through his Spirit. In the proportion in which it is clearly preached in the proper spirit will religion revive and exist in life and power. Though we are to contend earnestly for the faith, this precious doctrine is not to be set forth in the spirit of mere controversy, but in a spirit of love for the souls of men, as the great truth made known for the peace of them that mourn sin. It is so precious as a gospel truth, that it is never to be yielded by those who have learned it through the Scriptures opened to the understanding by the Holy Spirit. It is peace to the fearful and troubled, it is freedom to the soul burdened under the bondage of sin, it is hope to the anxious and doubtful, it is life to the dead.—It is worth dying for, if one is called to martyrdom in good confession. So far as it is not distinctly presented in preaching, the preaching is defective. Let this truth be properly understood and held, and errors in other things are undermined and must fall. All nations which would exalt man's powers of obedience, which would put forms and acts in the place of the spirit of religion, come to the ground. Luther was raised up as the instrument of reviving this truth after it had been buried for some centuries under all manner of devices for enabling man to work his way to heaven by his own powers. Here in Wittenburg is the chamber in which the great Reformer was taught it. He was made to see its worth. Through him the Lord prepared the way for a revival of evangelical religion in many nations.—*Epist. Rec.*

TRINIDAD.

The Bishop has lately confirmed 281 persons.—There is at present in connexion with the Church of England, one Church, the Holy Trinity, in Port of Spain, opened for Divine service in 1823, also, fourteen temporary places of worship. There are two churches nearly ready for consecration, viz. one in Coura, and one in Chaguanae. Two churches are also in immediate contemplation, one at San Fernando, the other at Tacarigua.

The Rev. Mr. Samuel, of Bombay, states that he has discovered, and for several months lived among, the remnant of the ten tribes of Israel, located on the south west shores of the Caspian Sea, and surrounded by a circle of mountains. He reports them to be living in the exercises of their religious customs in a primitive manner, distinct from the customs of modern Judaism.—*London paper.*