

but they found no better support, so that I sunk altogether among the broken mummies, with a crash of bones, rags, and wooden cases, which raised such a dust as kept me motionless for a quarter of an hour, waiting till it subsided again. I could not remove from the place, however, without increasing it, and every step I took I crushed a mummy in some part or other.—Thus I proceeded from one cave to another, all full of mummies filled up in various ways, some standing, some lying, and some on their heads."

SUPERIOR QUALITIES OF THE WATERS OF THE NILE.

Exodus vii. 18.—"The Egyptians shall loathe to drink of the water of the river."

This was a severe infliction, especially when we consider the great estimation in which the water of the Nile was held, and the peculiar delight which the Egyptians express in partaking of it. Of this circumstance the following is a remarkable instance—

"The overflowing stream being then at its height, was deeply impregnated with mud. That, however, did not deter the thirsty mariners from drinking of it profusely. If I were to live five hundred years, I should never forget the eagerness with which they let down and pulled up the pitcher, and drank of its contents, whistling and smacking their fingers, and calling out "tayeep, tayeep," (good, good) as if bidding defiance to the whole world to produce such another draught. Most of the party, induced by their example, tasted also of the fur-famed waters, and having tasted, pronounced them to be of the finest relish, notwithstanding the pollution of clay and mud with which they were contaminated; a decision which we never had occasion to revoke during the whole time of our stay in Egypt, or ever since. The water in Alabama is good, but the water of the Nile is the finest in the world.—Richardson's Travels.

Belzoni also asserts, "there are few waters, if any, in Europe, that can be compared to the Nile. It has the freshness of Spring, and the softness of river water; it is excellent to drink and serves all other purposes."

The Abbot Muserier further remarks that the Turks find it so exquisitely charming, that they frequently incite themselves to drink of it by eating salt.

VIEWS OF OUR ZION.

No. IV.

THE MINISTRY—(Continued.)

Further Remarks on the Testimony of the Fathers.—Testimony of Non-Episcopalians.

A brief selection from the mass of testimony afforded by the early Fathers of the Church in favour of that Apostolical constitution of the Ministry which is a characterizing feature, and a distinguishing bulwark of our Zion, was furnished in my last Essay; and this was concluded by the brief, but admirable and unanswerable, conclusions drawn from all that accumulation of evidence, by the masterly hand of the learned Chillingworth. I shall add a few remarks in corroboration of the argument which that able author adopts.

Should not the mass of testimony thus afforded by the primitive Fathers in favour of Episcopal jurisdiction, remove every doubt from the minds of those who declare themselves unsatisfied by what they may call the accidental, and, as it were, inter-sectional testimonies of the Apostolic writers? Is not the practice of the Apostolic successors—evinced by the uncontradicted testimonies of three centuries of writers—sufficient to establish the nature and mode of those institutions, on which the Apostles themselves may not have spoken clearly, and at length? Or, (as Chillingworth would say, horrible untruth) were all those ancient fathers, those "clouds of witnesses," the wretched dupes of credulity, or the crafty authors of imposture? Is it possible that all the Churches founded by the Apostles, in places, too, the most distant and disjointed, would unite in the acknowledgement and use of a constitution which the Apostles had never established? If it had been in contradiction to Apostolic appointment, would it or could it have been introduced without opposition? Would no voice have been raised against such an innovation? Would no discontent have been expressed at such a deviation from primitive usage and appointment? Would the whole order of Presbyters have so tamely and quietly submitted themselves to the authority of their respective Bishops, in the several parts of the Christian World, if they knew that their authority was unduly usurped; especially when, as was the case, the prelates were not armed with any civil power to compel or frighten them into any undue submission? Or, on the other hand, is it possible that in those days of persecution, when to be eminent amongst Christians exposed to greater trial, and to seek distinction was to court danger and trouble, and torture and death, there should have prevailed such an ambition of unlawful advancement as appears to have influenced the ablest and best of Christians? Shall we, indeed, charge so unhallowed an inconsistency upon all those famous martyrs to the cause of truth? Shall we accuse of so criminal an ambition those early champions of the faith, so renowned for their wisdom and so conspicuous for their integrity? Can we conceive that all the monuments of Christian antiquity,—the acts, the letters, the histories, the apologies of the early confessors of our faith,—were but a conspiracy to delude and to deceive posterity?—Shall we, indeed, reject as frauds and fictions every record of those Bishops who contended so vigorously for the purity of the faith against the falseness of paganism and the corruptions of heretics; who here planted the good seed by their labours, and there watered it with their blood?

But will any say, the Fathers are no authority for us: we cannot trust to sources of information so fallible; we cannot rely upon testimonies so distant and uncertain! Let us see into what danger such a scepticism would lead us. Fancy all those documents of Church History destroyed; lead the waters of oblivion over every written tract which has emanated from a Christian since the days of St. John; and where would be those Scriptures which we now triumphantly hold up as the basis of our faith and hopes? They must either long ago have shared the destruction of those contemporary and succeeding annals which

some would reject as useless and of no authority: or they would have come down to us so interpolated by heretical conceits and "private interpretations,"—so clogged with the contradictory statements of oral tradition, that their pure original would have been lost forever. To those FATHERS, then, we are indebted, if not for the settlement of that sacred canon, at least for our knowledge that it is really the volume which the first Apostles compiled: upon the authority of those FATHERS we reject certain spurious volumes which were, from time to time, foisted into the code of our religious faith: to those FATHERS we are indebted for the detection of supposititious passages craftily inserted into the inspired volume; and we confide in their integrity and praise their vigilance, in thus preserving the purity of those heavenly records.

The same written authority, the same recorded testimony, the co-incidences of separated and successive writers, all undesignedly attesting and proving the same fact,—the same indisputable mass of evidence which convinces us of the genuineness of that volume which we hold as the "rule and guide of our lives" does, with every similar instance of candour and truth, declare to us also, that the order of Bishops was pre-eminent in the Christian Church,—that it was founded by the Apostles—that it was along the Channel of the appointment of Christian Ministers.

Thus far I have adduced the testimony of Apostles and Fathers in favour of Episcopacy: I now proceed to advance the opinions expressed by certain non-Episcopalians to the validity of the Ministerial constitution which is held by our Church.

The following are the words of CALVIN:—"Thus, as we have said that a three fold ministry is commended to us in Scripture, in like manner whatever the ancient Church had of the Ministry, it distinguished into three orders: for of the order of presbyters part were appointed pastors and teachers, the other part presided over the regulation and correction of conduct.—To the deacons were committed the care of the poor and the dispensing of alms."*

Speaking of ordination, he says, "The Bishops ordained the presbyters and the deacons also, by the imposition of hands alone: but each bishop ordained his own presbyters with the college of presbyters. And although they all did the same thing, nevertheless, inasmuch as the bishop presided, and the transaction took place, as it were, under his auspices; therefore it was called his ordination. Whence the ancient writers often mention this, that the presbyter differed from the Bishop in nothing, unless in his not possessing the power of ordaining."†

From Calvin I proceed to MELANCTHON, who, although in speaking of the Bishops of the Church of Rome, he expresses himself with disapprobation and severity of their tyrannical conduct, nevertheless bears this testimony in favour of Episcopal jurisdiction:—

"We have stated in our confession the power that the Gospel gives to bishops. Those that now are bishops, do not discharge their office according to the Gospel. Let them be truly bishops according to the canonical polity, and this we do not censure; but we speak of the bishops according to the gospel, and what meets our approbation is the ancient partition of power, into the power of order, and the power of jurisdiction. Therefore the bishop has the power of order and the power of jurisdiction also."‡

Again, in alluding to the impossibility of submitting to the Romish bishops, he says, "Here, again, we wish to testify that we would willingly preserve the ecclesiastical and canonical polity, if only the bishops would cease to rage against our Churches. This our will shall excuse us, before God and before all nations to all posterity, lest they should impute it to us that the authority of the bishops is undermined, when men shall hear and read, that we deprecated the unjust cruelty of our bishops, and could obtain no equity at their hands."§

The following is the testimony of JOHN LE CLERC, a minister of the Dutch Church, modelled upon presbyterian principles: "Those who have read without prejudice the remains of the most ancient Christian writers, know well that the first form of discipline, which is called Episcopal, such as we see in the southern part of Great Britain, was every where established in the very next age after the Apostles; from whence it is reasonable to conclude that it was of Apostolic constitution."¶

"Those who have read attentively the histories of the 16th century," continues this writer, "know perfectly well that the Presbyterian form of Church Government was introduced only because the bishops refused to grant any reformation in those points of Christian doctrine and manners which were complained of as being corruptions. For otherwise, if the bishops of that day had been willing to do every where, that which was shortly afterwards done in England, that same Church government would have obtained at this day amongst all who seceded from the Church of Rome, and thus innumerable calamities which have happened from the confusions and convulsions of ecclesiastical affairs might have been avoided."‡

The same learned author says of the celebrated GROTIUS, also a follower of the Presbyterian system, that "he vehemently applauded the Episcopal form of government such as obtains in England," because, when he had studiously examined the writings of Christian antiquity, he found it to be the "primeval form."§

These are testimonies which serve fully to prove that those Reformers would gladly have retained the primitive model of Church Government to which we adhere, had circumstances rendered it practicable. It demonstrates, at the same time, the utter futility of the objection sometimes advanced against the orders maintained in the Church of England, on the ground that the chain of legitimate succession was, through the Romish corruptions, broken;—that, as the dominion of Popery communicated its spiritual slavery and blindness to all the extent of Chris-

*Instit. Lib. iv. 1.

†Ibid. ch. 15.

‡Apol. Confess. Fidei &c.

§De E'igend. inter dissent. Christ. Sent. &c.

¶See Appendix to Grotius de Veritate &c.

tendom, every one who owned that authority, became anti-Christian in his belief and practice; and consequently that the purity of the ministerial commission was proportionably affected.

We grant that the most of Christendom was infected by that corruption in discipline and doctrine which so loudly called for the glorious and blessed REFORMATION. But what does a reform imply? Not surely a demolition of the whole fabric, but the eradication of abuses,—not the destruction of the whole constitution of Christianity, but its purification from the errors which deformed it. The church of Christ had too generally strayed away from the appointments of their divine master, and had "sought out many inventions;" but that reformed part of it to which we belong, abolished the one and returned to the other. But they did not overthrow with sacrilegious hand, the whole system of Christianity, and bury in one indiscriminate ruin, all that was pure and proper, with whatever was corrupt and wicked. They carefully discriminated betwixt the evil and the good; and while they eradicated the inventions of man, they adhered to the workmanship of God. Retaining every institution which was apostolic and primitive, they would not abandon that medium of the ministerial commission which the apostles had settled, and their successors had universally used.

For, supposing that all things had been thus overwhelmed—that one wide and undistinguished ruin had been made of the whole fabric of Christianity,—who was to lay again the corner stone of the new temple which was now about to be erected?—What Uzzah could touch the ark of God without presumption? What Korah could offer incense for the people without profanation? What Jeroboam could exercise and confer the priestly office without making Israel to sin?—Such impiety by the Church of England was not hazarded;—such an annihilation, such a ruin they contemplated not;—it was contrary to the received maxims of mankind: it was contrary to the revealed examples of heaven.

The Church of Christ, though deformed, was not destroyed by the corruptions which had been heaped upon it:—the rock of its foundation was unchanged—its model survived unimpaired—its lineaments remained imperishable. By the intervention of the clouds of human error, its glory was eclipsed, but not extinguished. The Spirit of God interposed again for the restoration of harmony and order;—those clouds were dispersed, and that sun broke forth once more. It was not a new creation; new lights were not set up in the religious firmament; but the old ones were freed from the spots which had dimmed their radiance.

That fabric, as constituted by the son of God,—holy and spiritual in its nature,—was impalpable to the unhallowed touch of man. He might obscure, but he could not change; he might heap on additions and defile, but he could not destroy.—The Reformers of our Church cleansed away this rubbish of superstition, and restored to a comforted, but long darkened world, the primitive purity of our holy religion. The Bishops of our Church,—the legitimate dispensers of the ministerial commission—awoke from the trance of Popish enchantment, and broke from the thralldom of Romish error,—they stripped not off and trampled under foot the mantle of episcopal authority with which they had been lawfully invested, but they washed and made clean their garments, and stood again, in their original and unsullied vestments, before the altar of their God.

C. R.

THE CHURCH.

COBOURG, SATURDAY, JULY 22, 1837.

CLERICAL SOCIETIES.—We long ago intended to direct the attention of our readers to these excellent, and we are happy to say, increasing associations,—so delightfully calculated to cement the bonds of fraternal union amongst the Shepherds of our Zion, and to promote the eternal benefit of the precious flocks entrusted to their charge. But our notice, at the present moment, will doubtless be accompanied with a stronger interest to many of our readers from the opportunity so soon to be afforded of witnessing, and becoming sharers in their beneficial effects. As the following extract from the Hamilton Gazette was some time ago put into our hands, we gladly avail ourselves of the very full and clear explanation which it affords of the origin and design of these fraternal associations:—

"At a time when to run down the Church of England seems to be the feeling among all those who bear no goodwill to our Constitution; and to stigmatize the character of her respected clergy has become fashionable among those who envy her usefulness; it will afford unfeigned joy, not only to her members, but to all friends of good order and loyalty, to hear of the exertions which the Clergy are now making for the spiritual welfare of their people. Unity of purpose in so excellent a cause must produce increased usefulness, and confer a real benefit on pastors and their flocks. The distance at which the various ministers are placed from each other, prevented that intercourse which ought to exist among those who serve at the same altar; casual circumstances alone brought them together. Sensible of the advantages of union, Associations have been formed throughout the Province, by means of which the Clergy will meet at appointed times for prayer, mutual improvement and brotherly advice. Nor will their congregations be neglected on such occasions. Public service will be held, and the united talents of an educated and exemplary body of men will be called forth in advocacy of those principles in whose soundness they all alike concur.

For several years the Western Clerical Association has been in existence; and its meetings throughout this and the London District have been attended with a very happy effect.

"During the winter, we learn that the Clergy to the East of Kingston have united as the Eastern Clerical Association, and have already met together with the most favourable prospects of success. During the last month, we are informed, the ministers of the Central District assembled and constituted themselves "The Midland Clerical Association;" the first public meeting of which will be held in Kingston on the 31st May. They purpose assembling