"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.

· VOLUME IV.]

TORONTO, CANADA, SATURDAY, MAY 8, 1841.

[NUMBER 44.

## Poetry.

LOSSES. BY MRS. ABDY.

"In all losses I would have a double prospect, I would consider trouble, a snare, or a danger." - Owen Feltham

What hast thou lost? the early spring of youth, The season of rash wishes, feverish dreams, Vain follies, ending in regret and ruth,
Joys and afflictions known in wild extremes What hast thou gained? the feelings calm and sage, The tranquil haven of maturer age; Then weep not for the phantoms thou hast lost.

What hast thou lost? thy stores of shining gold, The means to dazzle with gay pomp thy eyes. To mock thy ears with flatteries false and cold, And cheat thy senses with proud luxuries. Earth's glittering baubles lay at thy controul, Yet wert thou slowly perilling thy soul; Now vanished is thy wealth—thy projects crossed— Thy power to tread temptation's maze is lost.

What hast thou lost? the guests whose wit beguiled Thy mirthful hours, whose presence crowned the feast, Who sought and praised thee while thy fortunes smiled, And left thee when their fitful blaze had ceased. True friendship rests not on the drossy hoard— It seeks the lowly roof, the frugal board: Now hast thou purchased wisdom at cheap cost Thy friends thou hast regained—thy flatterers lost.

What hast thou lost? oh! can'st thou ever lose The boon that long ago for thee was won? Turn thee from life's poor vanities, and muse On the dear mercies of God's blessed Son. Not in the guise of power on earth He came,-Oh! were thy rebel thoughts by Him engrossed, Could'st thou thus mourn the nothings thou hast lost?

Thy youth has passed with all its idle mirth-Thy wealth-with all its anxious cares has flown, False sycophants no more profane thy hearth,
The calm of holy quiet is thy own.
And thou should'st rise each earthly ill above, Dwelling alone upon thy Saviour's love, To save the sinful and redeem the lost!

## CHURCH PRINCIPLES.\*

doctrines contained in Dr. Pusey's letter, and in the ciples, to take every fair opportunity of publicly explain-Tracts for the Times. My language, I fear, must have ing their real opinions, especially in Ireland. And there been indistinct, if it failed to explain that such an un- is no one, to whom, after your own declaration of the dertaking would be a direct compromise of the very importance of such explanations, and of your willingness principle for which I was contending. Clergymen in to meet them in a calm discussion, they could be ad-England who advocate what are called Church principles, dressed with more propriety than yourself. The pubon the authority of the formularies and standard divines | lications of the day seem comparatively little circulated of their church, and who approve generally of the Tracts | in Ireland, and thus the public mind is left exposed to for the Times, on account of their general accordance the mis-statements, and misconceptions, and idle rumours, suppose that they were disciples or followers of the I allude in my last letter, without reference to the Tracts ments, as appointments of Chris, making us members Be sure to avoid, as much as you can, to inquire after those tracts, and wished others to recognize them as authori- for the Times, one writer asserts the authority of the of himself, and feeding us with his body and blood. that have been sharp in their judgment towards me; and I charge tative. And when a theological controversy has once Church, and he is charged with substituting the Church They encourage learning that it may be dedicated to you never to suffer thought of revenge to enter your heart. But been allowed to slide from general truths into the merits in the place of Christ. Another traces up the creeds His service. They inculcate works, but they are the be careful to be informed who were my friends in this prosecution, of particular writers, especially of a collective body, and the Scriptures of the Church to apostolical tradition, works of Christ, working within u. And if any ques- and to them apply yourself to make them your friends also; and however small, it must sink into party spirit, and for- and the word tradition is immediately seized on as sym- tion has been raised on the doctrine of justification by on such you may rely, and bestow much of your conversation getfulness of the true authority appointed for the decision bolizing with the human traditions of Popery. A third faith, the object has been to recal men's minds from amongst them. And God Almighty, of his infinite goodness, bless of theological questions, perhaps into personality and happens to preach on the "wonderful order" and "sertrusting to a mere passing emotion or a cold intellectual you and your children's children; and his same goodness bless church, may surely warn us against mixing up the names worship of angels. A fourth declares that faith without through his Holy Spirit, without which all will acknowof individuals with the discussion of doctrines.

errors in the spirit of Christian love; and the authors bound by his office to promote the study of heathen must undertake their own defence. But a bystander, philosophy, and notwithstanding the most careful declano way connected with their teaching, is not called on ration to the contrary, he is charged with wishing, as a to come forward in its behalf; he may not accurately part of the new so-called Oxford teaching, to substitute understand the opinions themselves, nor the precise philosophy for Christianity. Candles are found placed grounds for them in the minds of the authors; and he upon the communion tables in the English Churches, and does as much as is either necessary or safe, when he those who are not aware that the practice is in England delivers his own humble testimony to the general char- no more a novelty than the use of the surplice, are acter of the writings attacked. This I have never hesi- startled at it, as a step to reviving the doctrine of trantated to do. And, loaded as the authors in question substantiation. These are the kind of mistakes-(are have been with the most unmerited obloquy, I should they not more than mistakes? are Christians justified be ashamed not to express my conviction, that if they without the strongest proof in promulgating or believing have erred in minor points, they have revived, under such charges against each other?)-which do indeed God's blessing, most important and essential truths- require to be rectified. And if, after declining the disthat the tenor of their teaching is, like their lives, hum- cussion which you proposed on the merits of the Tracts ble, holy, and consistent with the Word of God, and the for the Times, you would allow me on some future us not suspect and misinterpret incidental expressions, spirit of Christians, and that no men have lived since occasion to state to you what really seem to be the the seventeenth century, who have contributed more opinions generally understood in England under the than they have to the Church of England, and to the name of Church principles; and if, as a calm, dispasdiffusion of the truths of the Gospel. This may be per- sionate observer, whose services both to literature and fectly compatible with the occurrences of indistinct or the Church are appreciated by all parties, you would inaccurate statements, even with a tendency to one ex- add any remarks of your own, this perhaps might be an treme of opinion, while they are retreating from another. opportunity, which ought not to be neglected, of ex-But it is the part of Christians to judge men by their general efforts and intentions, not by incidental aberra- from a new opening of the inquiry. tions. Those who dislike the whole tendency of their writings, who object to the recognition of any authority in the Church, to any divine title for the appointment of its ministers, to any deep and awful views of the sacraments, any recal of men's minds from a luxurious, trines usually denounced in Ireland, with few exceptions, imperfect; but under God's blessing, it may not be self-indulgent, licentious spirit, to self denial, obedience, and discipline, will, of course, condemn them as a mass of errors. But those who believe and value the fundaticular parties. mental principles of their teaching, will guard carefully against a general censure, even when lamenting or opposing particular faults. They will speak as men engaged in the same good cause, kindly, respectfully, as admonishing rather than condemning—never finding fault without acknowledging excellencies, and guarding, as much as possible, against permitting their own exceptions to be confounded with a popular clamor.

This is the spirit in which we ought to speak of the tracts of the times, and none is more likely to promote the real interests of truth.

It was not, however, my intention to have said even this much on the subject; and I should also be reluctant to add an explanation on a remark in your letter personal to myself, but I have been told that it is required.

You speak of my attempting to admonish and instruct the Irish clergy. Had you known the feelings with which I erased a sentence that had fallen from me, expressing an admiration of their character, which must be felt by every Christian who knows what within the last Ireland especially, are so zealously devoting themselves mission to consider myself no longer as your antagonist, repeal by authority this standing proof of the want of unity in her the land has had her Sabbaths!" In fact the order of civilization

\* From Professor Sewell's Letter to the Rev. Dr. Miller.

Gospel in ease and comfort to stand by as spectators and even to praise their brethren who are preaching it at clergy, the most opposed to what they considered the English clergy have gone through the same fire of perse- found one who did not profess some allegiance to his cution, and have come out of it as pure, shall we be Church; who was willing to abandon the title of Catholic; competent to praise, and how much less to censure you. who did not value his prayer book, and recognize the what I have lost, and I would have regard to what I have left. It may be in my loss I may find a benefit; I may be rid with it of a as much as of Ireland, that certain things seemed to me did not mourn bitterly over the suppression of the Irish as much as of Ireland, that certain things seemed to me | did not mourn bitterly over the suppression of the Irish likely to give efficiency to the labours of the Church. bishoprics, and long for their restoration; and who did This opinion was not formed at Oxford, nor from the not profess himself desirous to show respect and obediinformation of any single individual; but on the very ence to his ecclesiastical superiors, even when exposed spots to which you referred me, after a careful study to the heavy trials of important differences of opinion. into the present progress of conversion as carried on I found the celebration of the Lord's Supper more freupon various principles, and from the testimony of the quent than in England, the importance acknowledged of clergymen themselves who are most actively engaged in Episcopal ordination, and therefore, of that which is ties for reading, and the hearty co-operation of the two branches of the Church with each other are needed—that Scriptures, human teachers, teaching not their own docthey have not, in England, at least, been promoted as trines, but the doctrines of their communion, and that they should be-that they are beginning, under God's communion deriving its doctrines through the channel blessing, to revive-and that they will produce the hap- of historical testimony, from a Primitive, Catholic, Apospiest effect both in England and Ireland. England was tolical Church. This spirit, I was informed by the same as much in my mind as Ireland, when these advantages clergymen, had sprung up to a great degree within these were suggested. Where we love and respect sincerely, few years, and was still spreading. I was struck also memory of your excellent mother and myself. Therefore your we speak freely and carelessly, and, therefore, I never by a remarkable difference between the general tone of took the trouble to guard my expressions against the sus- mind of the Irish clergy, who expressed themselves afraid have of yourself, and the like regard must you have to your youngpicion of intending disrespect to the Irish clergy, or of of Church principles, and the English clergy, by whom est sister; for indeed you owe it her also, both for her father and presuming to instruct them. And yet, if an English those principles have been directly opposed. There mother's sake. clergyman did offer suggestions to his Irish brethren, seemed in Ireland comparatively little of a sectarian and and did warn them by our experience in England of the self-willed spirit. It seemed not a love for dissent, and evils of dissent, as you may properly warn us of the a disregard to the Church, but a fear of Popery, and a diligently morning and evening; and recommend yourself unto evils of Popery, it would scarcely be presumption. We love for the Church, which drove them into opinions, him, and have him before your eyes in all your ways. With paare one Church, have one work before us, must stand certainly not in accordance with what are called in Eng- tience hear the instruction of those friends I leave with you, and or fall on the one and the same ground, must act in one land Church principles. I feel the difficulty of speaking diligently follow their counsel; for till you come by time to have spirit. Is it presumption, when the whole body is suf- of such things, and if I an wrong you will correct me; experience in the world, it will be far more safe to trust to their fering, for each member to suffer likewise? Has not every but if such be the case, we have the testimony of the judgment than your own. English clergyman a right to feel an interest, and to Irish clergy themselves to the value of Church principles, raise a voice, even if it be officious, in behalf of the so far as they are yet recognised, and hopes to encourage virtue and knowledge which may be of use to yourself, and com-Irish Church? And here our correspondence might naturally close,

and yet the continuation, in the public mind, of the ed two parties within one Church. same misconceptions which induced me to publish my former letter, makes me desirous of adding something further, if you will permit me to take this opportunity of doing so, without supposing that I impute to yourself what I lament in others. Many circumstances have recently come to my knowledge, which render it imperative You have invited me to an amicable discussion of the on those who are considered advocates of Church prinworks is dead, and this means justification by works. ledge, that faith is an empty name. Such I sincerely As Churchmen, we are comparatively little concerned Another doubts if the prophecies of Antichrist are strictly believe to be the nature and object of that new teachwith the opinions of Dr. Pusey or Mr. Newman. Those applicable to Popery, and the most violent clamours are ing, (new only to ourselves, because we had permitted who think them erroneous are bound to point out their raised, as if this was a defence of Popery. Another is plaining the real state of things, and deriving benefit

> satisfactory, as a positive distinct declaration of our name of Church principles? own several opinions; and the present controversy is not so much what is truth, and what is error, (for the docwould be equally denounced in England,) but whether such and such errors are held and promulgated by par-

Now all clergymen, whether in England or Ireland, whatever be the degree in which they value Church principles, use the same prayer book, are pledged to the same articles, receive their ordination through the same object-Truth. Episcopal authority, and are bound by the same principles of ecclesiastical law. Surely when we come to either on those who advocate Church principles, and this crisis to aid the efforts of the Irish brethren, in that, by discountenancing these privileges among an ignorant powhose general characters have not been calumniated, nor bringing a noble people into the bosom of a holy Church, pulation, she would have gradually rendered them suspected, then When we contemplate the present condition of Palestine comon those who express such alarm at them, but who, in I have ventured to say thus much, and to ask your per- odious, and finally would have found herself sufficiently strong to pared with what it once was, we may be ready to exclaim, "Surely to their duties. If therefore, we differ, it must be but as an inquirer, ready to receive your suggestions discipline and of pliancy in her principles. We should stretch a in those once favoured countries is reversed, or rather it has fallen not think me to be guilty of such a presumption. I chiefly as misunderstanding each of us the principles of and corrections, into the exact extent and form of those hand to save them from this spiritual, as we lately have saved back into its early elements. The mountains (as affording secu-

I had the happiness of meeting many of the Irish the hazard of their lives, is a presumption. Not till the new doctrines emanating from Oxford, and yet, I scarcely I do think that discipline, organization, opportuni- implied in it, apostolical succession; and the necessity perceived of employing as auxiliary to the reading of the us for the future, that a still closer approximation to each fort to your friends, for the rest of your life. And that this may

unity, it is because Christ has enjoined it. If we re- truth in the one, and much unsteadiness and vanity in the other. cognize her authority, it is as witnessing to the revela- The King, I trust, will deal graciously with you, restore you interpolated into the Word of Christ. They value sacra- without having obligation to any other. it to be forgotten,) which is now preading in England under the name of Church principes; and at which so large a portion of the Irish clergy lave been led to feel such unmitigated alarm. If anyother rises up among us, building on any foundation but the name of Christ, any which would rashly disturb the constitution of the Church, and throw us back for a new reformation upon a period, and on teachers whom we are at present scarcely competent to judge, or would raise up a new standard of doctrine, distinct from that which God almost miraculously has preserved to us in the prayer book, the catechisms, and the articles of the Church, of which we are the pledged ministers, let us denounce it as an evil thing, and put it from us. But It us beware of confounding a seeming tendency to such evil (seeming perto mean what the authors declare that they were not intended to mean. Warn, remonstrate, object, correct. but let it be done to those, whose object must be one with ourselves, in Christian charity and equity, not as condemning criminals, but as advising brothers.

With these impressions on my mind, will you, will the Irish clergy think it presumption if I venture on another occasion to explain what seem to me, as an individual, according to the best means I have of judging, No form of controversy is so peaceable, so short and to be meant and held generally in England under the

> Every such statement must require many qualifications from the reader, and must be necessarily very wholly incorrect, and therefore not wholly useless; and neither failing, 1 trust, nor likely to fail for many years,

ing most cordially with yourself in the belief, that, "the as at the first." to believe, we hold in common.

LAST WORDS OF THE DYING. From the Christian Remembrancer.

Among the last acts of that distinguished "martyr for the Church and King," as Earl Strafford has been justly designated, was one which is too apt to be overlooked in history, but which. ntrinsically perhaps, reflects as great honour upon his character as any of his more prominent political deeds; we allude to the beautiful and pathetic epistle to his son a few days before his exeution, an epistle which cannot be read without interest, and may

justly be considered as belonging to the "last words of the dying." MY DEAREST WILL:-These are the last lines that you are to receive from a father who tenderly loves you. I wish there were a greater leisure to impart my mind unto you; but our merciful God will supply all things by his grace, and guide and protect you in all your ways; to whose infinite goodness I bequeath you; and therefore be not discouraged, but serve him, and trust in him, and he will preserve and prosper you in all things. Be sure you give all respect to my wife, that hath ever had a great love unto you, and therefore will be well-becoming you. Never be wanting in your love and care to your sisters, but let them ever be most dear unto you; for this will give others cause to esteem and respect you for it, and is a duty that you owe them in the care and affection to them must be the very same that you are to

Sweet Will, be careful to take the advice of those friends which are by me desired to advise you for your education. Serve God

Lose not the time of your youth, but gather those seeds of other may be made by what are now unhappily consider- be the better effected, attend thereunto with patience, and be sure to correct and refrain yourself from anger. Suffer not sorrow to And if English clergymen must rejoice to see that cast you down, but with cheerfulness and good courage go on the what they regard as the greatest bulwark against dissent race you have to run, in all sobriety and truth. Be sure, with a and heresy, and as the best means of winning over their | hallowed care, to have respect to all the commandments of God, Roman Catholic brethren, is beginning to be appreciated and give not yourself to neglect them in the least things, lest by more and more in Ireland, would not Irish clergymen | degrees you come to forget them in the greatest; for the heart of also rejoice to learn that there is no disposition in Eng- man is deceitful above all things. And in all your duties and land to place human authority before divine, to value devotions towards God, rather perform them joyfully than penthe forms of religion except as they cherish the spirit, to sively; for God loves a cheerful giver. For your religion, let it raise up new soctrines, to substitute any thing for the be directed according to that which shall be taught by those which truth, and faith, and love of that Lord and Saviour, who are in God's Church, the proper teachers therefore, rather than must be to us all in all. If the advocates of Church that you ever either fancy one to yourself, or be led by men that principles in England venente and love their Church, it are singular in their own opinions, and delight to go in ways of is as the body of Christ. If they strive to maintain her their own finding out: for you will certainly find soberness and

with the same standards, could scarcely permit them- and party denunciations, so prevalent in the popular the children of Christ. If hey appeal to the historical deprived you of, together with the life of your father; which I tion of Christ, enforcing the precepts of Christ, edifying those honours and that fortune which a distempered time hath selves to be drawn into a defence of the tracts, in place prints. While this is the case, what hope can be testimony on which both creeds and Scriptures have been rather advise might be by a new gift and creation from himself of simply maintaining their own principles, without much entertained of confidence or peace being restored to transmitted to us, it is less human inventions should be than by other means, to the end you may pay the thanks to him,

> your sisters in like manner, perfect you in every good work, and give you right understanding in all things. Amen.

Your most loving Father,

T. WENTWORTH. Tower, May 11, 1641.

P. S.—You must not fail to behave yourself towards my Lady Clare, your grandmother, with all duty and obedience; for most tenderly doth she love you, and hath been passing kind unto me. our sisters, that so the same may be observed by you all. And mind, and put truth in the inward parts. once more do I, from my very soul, beseech our gracious God, to bless and govern you in all, to the saving you in the day of his visitation, and join us again in the communion of his blessed saints, where is fulness of joy and bliss for evermore. Amen,

THE LATE EVENTS IN SYRIA AND PALESTINE. (Extract of a letter from the Chaplain of one of her Majesty's ships engaged in the operations.)

the rage of the oppressor was like a storm against the wall," up to interposing almost as visibly as when the pillars of fire and cloud lirected and covered the movements of the camp of Israel.

I will state to you the most obvious of the reasons which have led me to consider the present time favourable to the introduction one advantage will be derived from it, if it may induce you of the Church of England and the spread of the Gospel in Syria to undertake a task to which you have expressed yourself and Palestine. I might briefly comprehend them all in the statenot reluctant, and to devote the energies of an intellect, ment that the late important events have signally tended, in those I will not trespass further on your patience; but join- of Judah and the captivity of Israel shall return and be builded up

erased it, because I felt that for men preaching the the other; and that which is principally wanted is exfectually when the power of Rome has received such a shock from which once supported an immense population are lying desoints.

the perfidy of France, whom identity of interests had made her natural ally. France, by her profession of Catholicity, had recommended herself to the confidence of the Maronites; whilst the hope of conciliating her powerful protection recommended the Church whose religion she espoused, to the acceptance of all the Christians of Syria. In this manner the interests of Rome and of France were identical, and their support mutual. Thus, by her religious professions and liberal promises, France had acquired an immense influence in Syria and Palestine. To her, even more than to England, they looked for deliverance from Egyptian bondage; but this hope, the natural consequence of her promises of protection, was inconsistent with her design of placing the keys of Judea in the hands of a dependent sovereign, a creature of her own. She soothed the Syrians, however, till the last with promises; but the insurrection in the mountains, and the decided part taken by England, forced her to unmask, and convinced the people whom she had pretended to protect, that in fact she had been all along the only obstacle to their freedom. They now believed themselves not only deceived by her, but sold and betrayed; affection was changed into hatred, the name of Frenchman exe crated, and Rome, which still remained her faithful ally, came in for a share of the discredit into which she was fallen. Hence the Jesuits which were dispatched through Archa into Lebanon to employ the influence of religion in keeping the Maronites from joining the standard of the Sultan, for once found their power gone and their mission fruitless. On the other hand, the good faith of England did not fail to recommend the religion out of which that good faith had sprung. A most unprecedented desire arose among the Maronites of obtaining from the American missionaries at Beyruth the books containing the religion of England. After the Bible, the Book of Common Prayer would have best gratified their wishes; but that the Americans, being dissenters, could not supply. Nor are the Americans, through want of a visible church, able to foster this newborn zeal, nor prevent the Church of Rome regaining, by her usual address, her lost power. The teaching of the American dissenters, however much it may enlighten, has the tendency of weakening the bonds of Church discipline, and therefore is at once in opposition to the clergy of all persuasions. This effect of their teaching I had an opportunity of witnessing in the neighbourhood of Smyrna, where it had placed an impediment in the way of the English Church, which unhappily is identified with them in places where it is not well known. Would it not therefore be wise, whilst the affections of the Syrian Christians are still warm in our favour, to place before them a pure model of the ancient faith and discipline, -our English Catholic Church? To conciliate the affection and overcome the prejudice of the Moslem, no church presents qualities better adapted than that of England, uniting good order and purity without the semblance of idolatry: nor has there ever yet been such an opportunity of labouring for the conversion of the Moslems. The fanaticism of the Government at the Porte has disappeared, and so has that of the Moslem people of Turkey to a great extent. The flame which was fauned by conquest, and nourished by prosperity, has now sunk, but the glow of religious devotion still remains, and may yet kindle the incense of a purer altar. The greatest danger is, that if the ground be not advantageously cultivated, it may soon harden into atheism, or produce (as it has done in Persia) some crop of fantastic deism. Abhorrent as they are of idolatry, neither the Greek nor Roman Church can present them acceptably with the truth as it is in Jesus. What hope, then, remains for them if we will not extend a hand to assist them? They regard us also as their friends without any political jealousy; whilst the character of the English for truth, which places them high all over the world, does so pre-eminently among the Mohammedans, who consider faithfulness the first of virtues. It is a common saying among them, that "an Englishman cannot tell a falsehood." "Will you give me the word of an Englishman?" is considered in Syria as a request superseding the necessity of legal obligation, and implying the last degree of faithfulness in commercial engagements. His character for truth must also pre-engage to a considerable extent the attention of the Moslem to instruction from the lips of an Englishman.

Of the Druses also I think I may say that their professed indifference, which would seem to make them an easy conquest for Rome, forms in fact her greatest difficulty in accomplishing that end. They would for the smallest consideration wear her livery, but with the same indifference would lay it down. The same may God reward her charity for it! And both in this and all the be said of them in respect to the Greek Church. In fact they rest, the same that I counsel you, the same do I direct also to need that instruction which will reach the heart, enlighten the

Of the two heathen tribes north of Tripoli, the Anzevrys and Ismaylys, who know not God, I can say nothing from observation; but all accounts agree in representing their condition as loudly calling for assistance.

I have alluded to the influence of our late achievements and present position as likely to aid us in the work of imparting religious instruction to the different tribes of Syria and Palestine through the instrumentality of our Church. The converse of the proposition is true, and we may safely assert that religious in-In answer to your inquiries respecting Syria and Palestine, I struction through the instrumentality of the Church of England can state, as my decided opinion, that the present crisis promises | would be the very best means, as it is the most natural, of prepeculiar facilities for the diffusion of the light of the Gospel in serving our influence in those countries by at the same time introthose most interesting countries, through the instrumentality of ducing English feelings, and preparing them for a higher degree the Church of England, under the good providence of God. And of civilization than they now possess. Our Government ought to here I hope I may not be presumptuous in saying that the whole consider seriously and embrace the natural means of introducing train of events from the day I reached Beyruth in July last, "when and preserving good order in those countries, otherwise our late successes will be only the forerunners of constant expense and the 3d of Nov., when "the rod of his power was broken" at Archa trouble, and in all probability of ultimate defeat. Detesting, as (Acre), impressed me with the persuasion that we were only weak the Arabs do, both the nation and government of the Turks, they instruments in the hands of a directing and overruling Providence, will always look to England as their protector, and, except through her constant interference in securing them from oppression, they will never be kept under the dominion of the Sultan. As the real trouble, then, of governing those countries, with which, as being the threshold of India, we must always be so intimately connected, will devolve upon our Government, I think it would be their wisdom to establish there Christian institutions to instruct the people in the principles of good order and obedience to the countries, to weaken the influence of Rome, to humble the pride laws, and set before them an example of both. I would not be to aid us in an inquiry, in which we can have but one and destroy the fanaticism of the Moslem, and direct the eyes of understood, by what I have said on this head, to recommend that the Jews to England as the instrument by which "the captivity our religion should be made political, but rather that our policy should be made religious. England has almost universally neglected the cause of religion in her colonies and dependencies, and explain ourselves, either there cannot be any other difChurch of England is the religious hope, not only of

To enter a little more at large into the effect which late events through the want of this natural cement of society, some have beforence between us than the wise discretion of a contract of the wild government and a contra ference between us than the wise discretion of our Church | England and the Empire, but of the whole world;" and have had on the influence of the Church of Rome in Syria, I need come disaffected, in spite of her mild government, and a source of allows, for the purpose of giving a fair latitude to the feeling more and more convinced every day, from a most not state to you who have visited that country the considerable weakness instead of strength. Moreover the presence of a wellvariety of human characters; or if there be any greater anxious and careful examination into the circumstances progress she has made, not only among the Maronites of Mount ordered English society, such as would naturally accompany a difference, one party or the other must be highly criminal of both countries, that "if the Church of England be Lebanon, but the Syrian Christians generally. You know how Church establishment, would act as a check upon our people gecriminal of professing what it does not believe, of de- the fortress," that of Ireland is the main outwork; and that, to gain their allegiance, she modifies her discipline in some nerally, as well as upon the agents of Government, who, finding nouncing as errors what it has engaged to teach, and of that Ireland cannot fall without dragging down Eng- important particulars, such as marriage of the clergy, language of themselves out of reach of the opinion of their countrymen, somereceiving the emolument of the service of the Church, land in its ruins; and that the whole missionary the liturgy, &c. leaving these things, to which they were attached, times lay aside English habits, take up the worst of those they while denying and undermining her authority. But such exertions of England, its money, its intellect, its pray- as she found them, under the regulations of what she calls the find, and imitating the natives only in their vices, lower the chaa degree of criminality is, we may hope, not chargeable ers, might well and wisely be directed to act at Schismatic Greek Church. There is reason, however, to believe racter of their country, and consequently its influence in the eyes