

beg the reader to turn to page 59, No. 8 of the Sentinel; and look over an extract from the address of Dr. Milnor of New York before the Prayer Book and Homily Society, London. It may possibly serve as a warning to some who observe "the signs of these times."

14. If the union of Church and state is wrong in principle now, it never was right; for the truth or falshood of the principle can never vary, nor be made dependent on local or temporary circumstances. It rests on a foundation immutable in its nature while man continues what he is, even on those fundamental and leading principles upon which the vast fabric of human society and government in its best and most perfect form is erected. And though it may be at some times inexpedient to press just claims to their full extent, yet it can never be right to abandon them altogether, nor to build a system of human society on a *corner stone of falshood*:—for the CORNER STONE of the Jewish polity was the union of the civil and ecclesiastical powers. The true relations of governing and governed can never alter. They are at this moment what they were when man was first formed into the civil and social compact. He still needs the same moral restraints that he ever needed. He still should recognise the same official sacredness of character in those whom God has placed over him that he did in the beginning. He still needs to be held in check in his civil and political relations by the awful sanctions of the voice of God, giving strength to those bonds which retain him within the limits of his own peculiar sphere. To say that modern improvements in the arts and sciences, great as they are, and the vast achievements of philosophy which have distinguished this ominous age above all others, have fitted the human mind for a new era in regard to the relaxation of the Ecclesiastical character of human government, is a slander both upon the declared will of God, and upon the whole scheme of his moral providence over the world. The world by its own wisdom knows not God; and the world's wisdom, though of mighty effect in mere worldly things, can never advance the children of this world one inch towards their emancipation from the leading strings of moral rule. The highest degree of human learning is quite compatible with the lowest degree of attainment in the knowledge of the moral Government of God; and a community composed entirely of the greatest philosophers that ever lived, stands in the same necessity for a hierarchy to keep them in moral subordination and continue their existence as a virtuous community, as did the house of Israel on its deliverance from Egyptian bondage. For only look back on the days of old and see how it was "in the beginning." When the Almighty sent forth Noah and his family to people and subdue the earth, he made Ecclesiastical dominion the stay and the staff of the civil power. Every leader of a tribe or political chief was also the Melchisedec of his people; and every family "separated from its brethren" carried with it this copy of the divine economy. Successive improvements in mere temporal things wrought no change here; and this fundamental principle of all good government by this means became the heaven-descended inheritance of "all the families of the earth." And indeed there can be little doubt that idolatrous religions, bad as they have ever been, were less vicious in their effects on the people by being state religions. The priest and the head of the tribe came down in descent by the right of primogeniture in the same person; and even where the chief magistrate was elective he became also the chief priest. The first consul of Rome was the PONTIFEX MAXIMUS. "Nor was the combination of divine office with human power prohibited by the original law. The Jewish judge, under the Theocracy, exercised the functions of king and priest. He made war, and he consecrated peace, he led armies to the field, and he sacrificed in the temple; and this union of powers, established by the express ordinance of the Deity, and emblematic of his own concentration of all power, continued through the golden age of Israel, from Joshua to Samuel, a period of more than three hundred years."—(Crolly in Apoc.). Even our Lord acknowledged the civil jurisdiction of the priests of the temple. And is not his driving by violence, (the only violent act of his holy life,) the buyers and sellers out of the house of God, and overturning the tables of the money changers, a plain assertion of the duty of civil rulers under the gospel to use their influence and power in reforming abuses in the Church? For the Christian ministry, however, we claim no jurisdiction as by

*jure divino*,—BECAUSE IT IS NOT INCLUDED IN THE APOSTOLIC COMMISSION.

(To be Continued.)

## MISSIONARY INTELLIGENCE.

EXTRACTS OF LETTERS FROM MR. BENJAMIN BARKER.

Smyrna, Jan. 17, 1829.

On the 2d inst. I was favoured with your letter of the 11th Nov. last, from which I am happy to perceive that the Almighty continues to pour his blessings on our institution, and on the exertions of its directors and agents. The greater the success may appear in our endeavours to disseminate the word of God, the more let us humble ourselves before him, ascribing all to that gracious and omnipotent Being, without whose help we can do nothing worthy of his acceptance; for we are only vile instruments in his hands, and in his great goodness he is pleased to make use of us in furthering his holy purposes. We are as useless as the chisel out of the sculptor's hands: and we have hardened our hearts like unto the metal of which that instrument is made. Let us, therefore, pray to the Almighty to root from within us pride, that baneful foe of ours, which if it once takes possession of our senses, not only hurls us on to perdition, but brings a curse on our understandings, and we become stumbling-blocks to all around us. In my letter to the Rev. Mr. Leever, of the 17th of Dec. last, I mentioned that, at the request of the master of the Greek charity school of this town, I furnished him with 250 Greek New Testaments, as prizes to the boys at the close of the last year. I have now to relate an interesting scene relative to their distribution. A few days back I was invited to the rehearsal of the boys, where I met with the Greek Bishop and his attendants, as well as the directors of the school, and the principal Greek laymen, together with a few English gentlemen, amongst others the Rev. Mr. Hartley, and the Rev. Mr. Salvin, chaplain on board the Isis frigate. The master of the school, seated in a conspicuous place, had a table before him with a globe in the centre, and a pile of our New Testaments on each side of it. The boys underwent their trial, and at the end of their respective examinations a New Testament became their reward, and they appeared extremely pleased with it. Thus 250 volumes were distributed in the course of a week, whilst the rehearsal lasted, in the presence of the Bishop and all the principal Greeks of Smyrna. When the first day's examination had ended, the master and the three directors of the school called on me to express their thanks for the New Testaments which I had given to their school, and at the same time requested me to take charge of that establishment. This I was obliged to decline; but I shall endeavour to introduce into it the reading of the sacred Scriptures oftener than once every Sunday morning. The Armenian master of a large charity school here, hearing of the distribution of the New Testaments at the Greek school, requested me to give him some for his boys, and I presented him with 50 volumes, which have been given in a similar manner. This master, when he engaged to be a teacher in the Armenian school, made a condition, that after his boys knew a little grammar, he should instruct them to read in the New Testament. The sacred Scriptures have produced great effects amongst the Armenians; and from good authority I can say, that there are many of that nation, both here and at Constantinople, who are directing their line of conduct by the precepts of the New Testament; and as a proof of this, several have been heard to say, after one of their sermons, that if after consulting their New Testament, they found that the preacher had been admonishing them from that book, they would conform themselves accordingly,—if not, they would take no notice of what had been said to them. I have given the opinion of some schoolmasters respecting the Greek Psalter in my last letter to the Rev. Mr. Leever. As it is a book principally made use of in schools, they complain of the print being too small for beginners, and they prefer the Venice edition. Dr. Korck writes to me of this work from Syra, in a favourable manner: he says, "Lazaridi (a young man employed in our service) has made another voyage to Egina and Paros, and sold there in a few days 174 Psalters and