

a man on horseback, with a long lance in his hand, followed by a great many others on foot. The stone was soon afterwards cut into small pieces, for repairing the buildings of Mousoul; and this inestimable specimen of the arts and manners of the earliest ages was irretrievably lost." These ruins evidently indicate the former existence of some very extensive edifices, which most probably belonged to ancient Nineveh, and which attest the literal accomplishment of the prophecy, that that "rejoicing city, which dwelt carelessly," should "become a desolation, dry like a wilderness, a place for beasts to lie down in." (Zeph. ii. 15, 13)

There are appearances of mounds and ruins extending for several miles to the southward, the space between which is a level plain, over every part of the face of which broken pottery and the other usual remains of ruined cities are seen scattered about.—*Illustrations of the Bible.*

#### EASTERN SHEEP.

JOHN X. 5.—The sheep hear his voice, and he calleth his own sheep by name.

Having had my attention directed last night to these words, I asked my man if it was usual in Greece to give names to sheep; he informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I put to my servant, and he gave me the same answer. I then bade him call a sheep; he did so, and it instantly left its pasture and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience, which I had never before observed in any other animal. It is also true of the sheep in eastern countries, "that a stranger will they not follow, but will flee from him; for they know not the voice of strangers." The shepherd told me that many of his sheep are still wild; that they had not yet learned their names; but that, by teaching, they would all learn them. The others, which know their names, he called tame.—*Rev. J. Hartley's Journal.*

#### EASTERN DOGS.

PSALM LIX. 14, 15.—And in the evening they will return, grin like a dog, and go about the city: they will run here and there for meat, and grudge if they be not satisfied.

A person landing at the water-side at Smyrna, in the evening, is accosted by the furious barking of a multitude of dogs: they are very numerous in the street, unowned and unfed. In Constantinople, it is said, they are fed by a public officer appointed for the purpose. These dogs are so feeble from poor living, that they whine at the slightest touch. In the long Greek fasts, when there are no offals left by the butchers in the streets, multitudes of them perish. In the day they seem very torpid from the heat, and as if they had not spirit to join in the bustle of mankind; but at night they are ready with their clamor at every little stir. They are considered useful, as keeping the streets somewhat less offensive than they would otherwise be. They remind one of Psalm lxx. 14, 15; "And in the evening they will return, grin like a dog, and go about the city; they will run here and there for meat, and grudge if they be not satisfied."—*Rev. W. Jewett.*

#### TESTIMONIES OF DISSENTERS & WESLEYANS IN FAVOUR OF THE CHURCH OF ENGLAND.

By the Rev. R. Meek.

##### No. I.

It is an established and generally admitted axiom in controversy, that no argument is so conclusive as the concession of an opponent. This is the argument intended to be used in the following pages. Under distinct heads will be given the testimonies of Dissenters themselves in favour of national religious establishments in general, and of the Church of England in particular.

First, Dissenters of the present day condemn every State Establishment of religion, as unscriptural, unlawful, and injurious to religion itself. They boldly assert that no king or government has a right to establish any form of religion, as the religion of the nation, but that this should be left entirely to the voluntary demand and choice of the people themselves. Churchmen, however, hold a different opinion. They believe that religion is indispensable to the well-being of the nation;—that, as it is the duty of every head of a family to take care of the religious instruction of his household; so is it equally the duty of every Christian king or government to provide for, and establish, the means of religious instruction for the nation over which they rule. They are confirmed in these opinions by the melancholy fact, that the great bulk of the people, if left to themselves, would never seek or desire religious instruction. "The appetite for the soul's spiritual food," the present Bishop of London justly remarks, "does not exist in the unconverted man; but must be first excited, and then supplied." Churchmen, therefore, contend, that the religious wants of the nation can only be adequately supplied by such a religious establishment as we possess in this country. The following testimonies from Dissenting Writers will confirm the truth of these statements:—

The Nonconformist, Dr. JOHN OWEN, preaching before the Long Parliament, which had overthrown both the Monarchy and the Established Church, says:—

"Even judges and rulers, as such, must kiss the Son, and own his sceptre, and advance his ways. Some think if you were well settled, you ought not in any thing, as rulers of the nation, to put forth your power for the interests of Christ: the good Lord keep your hearts from that apprehension. If once it comes to that, that you shall say, you have nothing to do with religion as rulers of the nation, God will quickly manifest that he hath nothing to do with you as rulers of the nation. The great promise of Christ is, that in these latter days of the world he will lay the nations in a subserviency to him, the kingdoms of this world shall become his; that is, act as kingdoms and governments, no longer against him, but for him. Surely those promises will scarcely be accomplished in bringing commonwealths of men professing his name, to be of Galileo's frame, to take care for none of those things; or as the Turk, in an absolute indifference what any profess \*\*\*\*\*. But being fully persuaded in your own minds, certainly it is incumbent on you to take care that the faith which you have received, which was once delivered to the saints, in all the necessary concerns of it, may be protected, preserved, propagated to, and among the people over whom God hath set you. If a father, as a father, is bound to do what answers this in his own family unto his own children—a master, as a master, to his servants; if you will justify yourselves as fathers or rulers of your country, you will find in your account this to be incumbent on you."

Again, Dr. Owen, remarking on the following promises to

the Church—Isa. xlix. 7, 23, 23; lx. 3, 11, 16, 17. Rev. xi. 15—observes:—

"As to the matter of these promises,—the Lord engageth that Judges, rulers, magistrates, and such like, shall put forth their power, and act clearly for the good, welfare, and prosperity of the Church. This is plainly held out in every one of them; hence kingdoms are said to serve the Church, that is, all kingdoms: and how can a kingdom, as a kingdom, (for it is taken formally, and not materially, merely for the individuals of it, as appears by the threatening of its being broken in pieces,) serve the Church, but by putting forth its power and strength on her behalf, Isa. lx. 12; and therefore, upon the accomplishment of that promise, they are said to become the kingdoms of the Lord Christ, Rev. xi. 15; because as kingdoms they serve him with their power and authority. They must nurse the Church, not with dry breasts, nor feed it with stones and scorpions, but with the good things committed to them. Their power and substance in protection and supportment, are to be engaged in the behalf thereof: hence God is said to give these judges, rulers, princes, kings, queens to the Church, not setting them in the Church as officers thereof, but ordering their state in the world (Rev. xi. 15) to its behoof. In sum, there is not any one of the promises recited but holds forth the utmost of what I intend to assert from them all, viz. that the Lord hath promised that the magistrates, whom he will give, own, and bless, shall put forth their power, and act in that capacity wherein he hath placed them in the world, for the good, furtherance, and prosperity, of the truth and Church of Christ. They shall protect them with their power, feed them with their substance, adorn them with their favour, and the privileges wherewith they are entrusted, &c."

Again—"Although the institutions and examples of the Old Testament, of the duty of magistrates in the things and about the worship of God, are not in their whole latitude and extent to be drawn into rules that should be obligatory to all magistrates now, under the administration of the Gospel; yet doubtless there is something moral in those institutions, which being unclouded of their judicial form, is still binding to all in the like kind, as to some analogy and proportion. Subject from those administrations what was proper to, and lies upon the account of the church and nation of the Jews, and what remains upon the general notion of a church and nation must be everlastingly binding. And this amounts, thus far at least, that judges, rulers, and magistrates, which are promised under the New Testament, to be given in mercy, and to be of singular usefulness, as the judges were under the Old, are to take care that the Gospel Church may, in its concernment as such, be supported and promoted, and the truth propagated wherewith they are entrusted; as the others took care that it might be well with the Jewish Church as such. And on these, and such like principles as these are, may you safely bottom yourselves in that undertaking wherein you seek for direction from God this day."

J. FLAVEL, a Dissenting Minister.—"What is the duty of political fathers or magistrates to their political children or subjects? It is to rule and govern the people over whom God hath set them, with wisdom, carefully providing for their souls in every place in their dominions."

MATTHEW HENRY, the Commentator, and a Dissenting Minister.—"It is the duty of rulers to take care of religion, and to see that the duties of it be regularly and carefully performed by those under their charge, and that nothing be wanting that is requisite thereto."

Dr. DODDRIDGE, Dissenting Minister.—"Both as regard to the honour of God and the good of society, which surely the magistrate is not the only person under no obligation to, must engage him to desire and labour that his people may be instructed in what he takes to be truth."

Dr. ADAM CLAUKE, Wesleyan Minister.—"Whoever would, he consecrated him, and he became one of the priests of the high places." (1 Kings xiii. 33).—A holy priesthood, a righteous ministry, is a blessing to any state, because it has a powerful effect on the morals of the community; inducing order, sobriety, and habits of industry among the people; on the contrary, the profligacy of the clergy, and false principles of religion, are the most likely to unsettle a kingdom, and to bring about destructive revolutions in the state. This is the principle upon which all national establishments of religion were originally formed. The state thought proper to secure a permanency of religion, that religion might secure the safety of the State: because it was supposed, from the general aversion of men from good, that, if left to themselves, they would have no religion at all. When the religion of the country is pure, founded solely on the oracles of God, it deserves the utmost sanction of the State, as well as the attention of every individual. A Christian State has surely authority to enact the Christian religion is and shall be the religion of the land; and, prejudice apart, should not the laws provide for the permanency of this system? Is the form of Christianity likely to be preserved in times of general profligacy, if the laws do not secure its permanency?—What would our nation have been, if it had not had a version of the Sacred Writings, established by the authority of the laws, and a form of sound words for general devotion, established by the same authority? Whatever the reader may do, the writer thanks God for the religious establishments of his country."

\* Vol. xv. pp. 503, 504.

† Vol. xv. p. 509.

‡ Exposition of Assembly's Catechism, 5th commandment.

§ Exposition, Ezekiel xlv. 17.

¶ Doddridge's Lectures.

‡ Commentary on 1 Kings xiii. 34.

#### To the Editor of the Church.

TORONTO, June 7th, 1838.

REV. SIR,—Grace be with all them that love our Lord Jesus Christ in sincerity,—is the aspiration of every devout follower of our heavenly Master. Did this spirit,—which characterized the great Apostle of the Gentiles, and which, the "beloved disciple," in words which the Holy Ghost taught, strove to inculcate with such affectionate earnestness and such powerfully constraining motives,—did this lovely spirit universally pervade the body of the Church on earth, how beautiful would the "spouse of Christ appear," "fairest among women," as a "garden with beds of spices," from which the gentle breathings of the North and South wind cause the sweet odours to "flow out,"—thus emblematically representing perhaps "the Church" composed of its different sections, which, as it were, a "garden enclosed" from the world without, is divided into "beds of spices" and is adorned and enriched with divers "plants" and "pleasant fruits." What a barren waste would the fields of Zion present, but for the tender care of the "dresser of the vineyard," who never forgets his purchased possession but incessantly pleads for her, thus—"Awake, oh north wind, and come thou south, blow upon my garden!" Let us respond, with eager expectation, "Let my beloved come into his garden

and eat his pleasant fruits!" How pleasant to his taste are the "fruits of His Spirit,"—"love, joy, peace, longsuffering" &c. May our highly-favored garden "abound in them more and more;" then will "he whom our soul loveth" "take pleasure" in "his well-watered garden."

If ever there was a period in the history of the Church of Christ, when she should exhibit herself as "a city compact together" "within whose walls peace" reigns throughout all the "tribes of the Lord," now I think is that time,—when Popery, always plotting against her, is now putting forth all her artifices, and, in coalition with every shade of infidelity and "false philosophy," is openly assailing all that is precious to the Bible Christian. It is, therefore, with no small gratification, that I have perused the reciprocations of mutual esteem and christian regard which have appeared in the correspondence between yourself and the Rev. Mr. Harvard, alike honorable to both parties. As there can be but one medium of spiritual intercourse between Christians "whose fellowship is with the Father and with His Son Jesus Christ," so do I think, that all "holding the head" may, though differing in matters not involving essential truths, hold communion on common ground, and co-operate on some occasions for the general advancement of "the common faith," without in the smallest degree compromising any of their doctrinal distinctions; which I should be the last to approve of, conscientiously as I am attached to the doctrines embodied in the Articles and Liturgy of the Church of England. Acting upon this principle, I did not scruple to avail myself of the kind permission of the Editor of the Christian Guardian, to make the columns of that useful Journal, the channel of communicating to the public some thoughts on the general prevalence of Sabbath desecration. You have probably not read my desultory remarks, though perhaps the signature affixed may have induced you to glance at them. Without presuming to obtrude any observations of mine upon the columns of "The Church," may I take the liberty of urging you most solemnly to bring this very important subject before the attention of the ministers and people of our beloved Zion. That you may be guided by the Spirit of Truth in your very influential sphere of labor, and may be enabled through grace "earnestly to contend for the faith," and when you rest from your labors that your "works may follow you," and though imperfect and defiled, may yet find acceptance through the atoning blood and all prevalent intercession of our Great High Priest, is the sincere prayer of a

ZEALOUS CHURCHMAN.

#### THE CHURCH.

COBourg, SATURDAY, JUNE 30, 1838.

To the affectionate wishes breathed in behalf of our beloved Zion, in the communication of a 'Zealous Churchman' given above, we most heartily respond; and we join with equal fervency in the prayer that all who belong to our reformed and venerated communion may labour to accommodate themselves, in heart, and hope, and life, to the peculiar and exalted character of their privileges. Clear and defined as is the doctrine of the Gospel, that we are "saved not of works, lest any man should boast,"—a tenet to which our Church responds in these words of her eleventh Article, "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings,"—it must not, by the humble and grateful Christian it cannot be forgotten, that the only test and evidence of a genuine and lively faith, the only satisfying proof of a "part and lot" in the efficacious blood of Christ, is the obedience of the heart and life to the principles of his doctrine. We can, therefore, with our zealous correspondent,—and we believe him, with an humbling dependence for salvation only upon the atoning merits of our precious Saviour, to be "zealous of good works,"—we can feel the utmost regret and shame that, amongst the inconsistencies evinced in the lives of Christian professors, the desecration of the Sabbath Day, of which he complains, should prove so common and so prominent a dereliction of evangelical duty.

To the natural inquiry, how is this fault to be remedied, this crying sin of Christian communities to be corrected,—we might simply answer, By bringing about, through the preaching of Christ crucified, a love of God's law; and of this the only foundation, permanent at least and sure, is the being "a new creature in Christ." It is only when "the ends of the world shall remember and turn unto the Lord," that we can hope for a hearty and scriptural obedience to the requirements of his holy Word.

But apart from the inward and constraining influence, in individual cases, of religious obligation, much may be done—to prevent at least the desecration of the day—by stronger expressions of public opinion, and a more vigorous interposition of the authorities of the land. There are many violations of the sanctity of the Sabbath, coming within the reach of our penal statutes, which are often, unhappily, overlooked; while the effects of such indulgence is of necessity the increase of offence on the part of those who have no respect for the claims of this hallowed day, and, from the frequent observation of these outrages upon its sacredness, a greater and a growing indifference to its obligations on the part of those who once may have had better impressions.

We have not space to enter minutely, at present, into all the bearings of this important subject; but for one thing we may contend, as likely to produce some correction of the evil that is deplored,—the increase of opportunities throughout the country of attending upon those ministrations of religion which form the appropriate business of the sabbath-day. It is easy to anticipate the degree of neglect, yes of growing contempt for this day of holy rest, which will be begotten by an absence, month after month and even year after year, from the proper duties of the sabbath; where there is no house of prayer to open its portals to the Christian fraternity, no ambassador of peace to tell of the promises and point to the threatenings of the Gospel. By this long habit of absence from the services of religion, how many are the practical evils induced! "How can these things be," becomes the sneering language of those who are told of the precious faith and the high requirements of religion, when, without watchfulness, without warning, without prayer, they have permitted conscience to sink into a death-like slumber, and the Spirit of God, neglected and grieved, has forsaken its once chosen but now polluted resting place. "How can these things be," becomes the taunt of many in reply to the exhortations to obedience as well to human laws as to the ordinances of God! Our churches then must be increased, and our ministers multiplied in fourfold ratio, if we would hope to observe a more general regard for the wa-

credness of Christian duty in general, and of the sabbath-day in particular.

There are other points in the letter of our respected correspondent on which it becomes us briefly to touch. While we agree with him, that expressions of Christian civility, from whatsoever quarter, ought to be reciprocated by those to whom they have been addressed,—we are compelled to dissent from what appear to be his views on the subject of Christian unity. Pleasing as it is, and anxiously as we should strive and pray for its prevalence, we believe that it is not practicable on the grounds by which it is so often attempted to be maintained. We have no persuasion that it can be forwarded by an amalgamation, in works ostensibly of Christian enterprise, of those who dissent materially from each other's opinions; and even if experience were not decidedly against the expectation of any such result, we ought not, by affording personal and positive encouragement to diversity of sentiment, to undertake the fearful responsibility of promoting that "schism in the body" which is so decidedly adverse to the first principles of the doctrine of Christ. Not a word from the Scriptures of God can be adduced to countenance that variety, and of course that conflict, of religious opinions which unhappily exists in the Christian world: this is clearly an imperfection superinduced by the frailty, and often the wickedness of man, upon the Christian system; and while towards the Christian fraternity at large we may feel and advance the genuine spirit of forbearance and love, we are not to lose sight of the grand principle which in the same Gospel is inculcated,—that there is but "one Lord, one faith, one baptism," and that this unity we are bound by precept and by practice to maintain.

We love to quote from that staunch and conservative periodical, the 'Church of England Quarterly Review'; and we are sure our readers will be delighted with the following, as a conclusion to our humbler remarks, from that able publication:—

"What a beautiful picture of piety is presented in idea when we contemplate all human beings, whatever their age, sex, or station, spiritually united in one Church—bearing and following ministers of the same true doctrine, and eating the bread of life with one heart and one soul! Would it not be to realize the symbol or emblem represented by the oak of Mamre, planted according to ancient tradition by the patriarch Abraham. Under that famous and sacred tree, which Sandys, in his 'Travels in the Holy Land,' speaks of as then still existing, on one yearly day of festival, pilgrims of all the nations of the hither East, and professors of all its different creeds, assembled in peace and concord. There, under the shade of its wide-spreading branches, they gathered together as brethren under the tent of a common parent, forgetting or suspending all difference in their love or veneration of that in which all agreed. They met around the massive trunk as a living monument, dedicated to common recollections and mutual respect, inspired by the *numen loci*, the genius of the place. Alas! from the reign of the first Charles, in which this amiable poet and traveller flourished, even to our own days, by how many has the interesting narrative been perused with a sigh, as a poetic fable,—a pleasing allegory—the expression of a humane wish within the disguise of a pretended fact! Only let there be such a state of Christian optimism, as we have conceived and insisted on,—only let mankind approach Christ by that union in this world, which is the type of an hereafter,—and the emblem would be more than realized; the fable, if fable it be, would become fact; nor need we cross the seas to find the confirmation. Oh! if it be, as it appears, and as we firmly believe, the design of the Almighty that all his creatures should be one in Christ, it is an end proposed to man which challenges emulation as the grandest achievement of his spiritual exertion—it would be to give to airy nothing a positive existence, a significant meaning to the oak of Mamre."

#### CHURCH STATISTICS AND INTELLIGENCE.

##### RECTORY OF CAVAN.

The Rev. S. Armour, Incumbent. The prospects of the Church in this populous and fertile township are highly encouraging; and the field of labour, even with its bounds, is already too wide for the services of a single clergyman.—Mr. Armour, however, in addition to regular service every Sunday at each of the two Churches in that township, frequently visits the remote parts on week days, and occasionally extends his ministrations to the neighbouring townships of Emily and Ops. The members of the Church in Cavan, with highly creditable zeal, have built two new churches in that township since the year 1835, both of which have, for some time, been ready for consecration. Since that period the inhabitants of Cavan have also contributed the sum of £15 towards the support of a Travelling Missionary in this District.

During the year 1837, there were Baptisms 97; Marriages 23; Burials 11; Communicants 75.

##### RECTORY OF FORT HOPE.

The Rev. Jonathan Shortt, Incumbent; who having entered upon his charge only in the month of September last, cannot report his full or accurate statistical information concerning it during the preceding year. In the course of last autumn, St. John's Church, in that town, was repainted within and otherwise considerably improved. A new set of communion plate has been ordered and daily expected; and it is hoped that, when the expenses recently incurred have been paid off, an organ may at no distant period be procured to give more effect to the services of a numerous and very efficient choir.

From Sept. to Dec. 31st, 1837, there were Baptisms —; Marriages —; Burials —; Communicants 35.

By the following Circular from the Lord Bishop of Montreal, the receipt of which was acknowledged in our last, it will be perceived that his Lordship intends to hold confirmations in this Province in the course of the present summer and autumn. We understand that a visitation of the Clergy of Lower Canada will be holden in Montreal on the 8th August next; but we have not learned whether his Lordship intends to collect the clergy of this Province for a similar purpose during the present summer.

(CIRCULAR.)

Quebec, 31st May, 1838.

REVEREND SIR,

In the event of my not having received previous information of the intention of Her Majesty's Government speedily to divide the Diocese, and to appoint a Bishop to the Upper Province, I purpose, with the permission of Providence, to hold a Confirmation within your Cure, in the course of the ensuing Summer or Autumn; and beg to signify that I have adopted the rules in relation to this Ord-