poetry.

TO ENGLAND. WRITTEN IN INDIA.

My fatherland! my fatherland! I pine to hear once more The dashing of the ocean-spray against thy rocky shore;
To feel the fresh and cooling breeze bring health upon its wings, And press the emerald turf again where many a daisy springs. My fatherland! my fatherland! how often in my dreams The scenes I lov'd in youth return—thy wooded hills, thy

The chalky cliffs that towering rise above the sandy shore, The beacon light to warn the ship where furious breakers roar.

My fatherland! my fatherland! ah! how can I forget The places where, a merry band, so often we have met; When shouts of laughter told of hearts unconscious of a care, And free from all the sorrow that their after-years must bear. My fatherland! my fatherland! where are those children now, With eyes of light, and shining hair that wav'd o'er each fair

Where are the little feet that once so lightly bounded or Unwearied, all the livelong day, that aye too soon was gone? An exile pining to behold once more thy sea-girt land; With yearning heart, and saddened brow, and drooping, wasted

That long hath bowed beneath the weight of many a pelting

My fatherland! my fatherland! another of that group Hath left thy shore to harken to the Indian's wild war-whoop; Hath pierced the forest's gloom, and heard the thund'ring And watch'd the star's calm light shine down between the pine-trees tall.

My fatherland! my fatherland! another laughing boy, With bright blue eyes, and dauntless heart, all full of tameless

joy, Hath made the sea his home, and dares the ocean's wildest rage, And happiest feels when wind and waves their wildest conflict

My fatherland! my fatherland! all, all dispersed are they, And ne'er perchance may see the home where pass'd their childhood gay,
But unforgot that happy home through each vicissitude,

So deeply are their hearts with pleasant memories imbued. My fatherland! my fatherland! oh! should they ever meet,

Once more upon thy verdant plains, and hold communion sweet, Though sadly chang'd each form and face, and chill'd each time-worn heart, From such deep happiness as this they ne'er again could part. My fatherland! my fatherland! my thoughts are all of thee,

And of the fondly lov'd ones whom I never more may see; I cannot feel I have a home within this torrid clime, Despite the palm-trees' waving grace, and fragrant blossom'd

My fatherland! my fatherland! there's not a priceless gem That sparkles in an Eastern monarch's glitt'ring diadem, Would tempt me to forego the hope that I may press once more Thy mossy turf, and shady lanes, and ocean-girded shore. Dublin University Magazine.

ASK FOR THE OLD PATHS:

A SERMON. PREACHED AT THE OPENING OF THE NEW CHURCH OF ST. JAMES, AT DUNDAS, IN UPPER CANADA, ON SUNDAY, DECEMBER 31st, 1843, BY JAMES BEAVEN, D.D.

with the Church of the Apostles.

Church possess to which we belong.

Church. We have our order of deaconship, which is

in a manner an imperfect degree, and but a step to

be raised above his brethren and constituted a bishop.

of a perpetual succession in the Church, till time shall

be no more. Of that succession there are two branches,

by which men were initiated into the Church,-and

the ordinance of Confirmation, by which persons were

Confirmation resembles theirs; and our Ordination

2. But I said that the Apostles ordained the means

IN THE UNIVERSITY OF KING'S COLLEGE, TORONTO.

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.—Jer. vi. 16.

PROFESSOR OF DIVINITY

THE occasion which now brings us together is one which, in a scattered country like this, is not likely to lives are marked, and to which we look back, and might be for ever sought and found. matter to raise the first temporary House of God in handsome and durable edifice, in which the thriving and increasing town may hope for the rest of the life and recorded. of the present inhabitants to worship the God of their Present dimensions. God grant that they may so prosper and increase, that these walls may be soon far too small to contain them. God grant that they may integrity, and brotherly-kindness, and charity, that others may see their light, and be gathered into the communion of the Apostolic Church, of which it has pleased God to make us members. Then may we and that one place is not sufficient for the increasing numbers of our thronging worshippers, and other

Nor will this be an unimportant day to me: for it the first occasion upon which I have been called, in this new country, to assist in the opening of a new house for the worship of God; and when I regard the edifice itself, recalling in so many points the churches of our parent country, when I look round on this assembly, and perceive features such as I have left behind in our native land,—when I see the same classes of persons around me, to whom I have been cannot avoid feeling the renewal of many past plea- of members, the sacrament of Baptism was ordained, sures, nor the persuasion, that in this assembly I meet those who are desirous of handing down to their Posterity the habits and institutions which they have

us derive our origin. But I am anticipating. Whilst we look forward in hands of the Apostles, and afterwards of the Bishops to prove them apostolical, such as we seldom see. hope to what is future, let us look down on what we of the Church, whose special office it was to see that brought into the Church, let us learn to value God in the ministry of His Church. highly the privileges we enjoy as Churchmen. Whilst we joyfully celebrate the opening of this new edifice in the communion of the Church, let us look deeper and more at length into the solid grounds we have for a joyful celebration of this event.

Fathers. We here worship by the same form of ment of the same bishops, by which our fathers worcolumn the same bishops, by which our fathers working the same bishops and the same bishops are same bishops. The same bishops are same bishops are same bishops and the same bishops are same bishops are same bishops and the same bishops are same bishops are same bishops and the same bishops are same b caused us to exist in successive generations? - of persons and ordinances; it has spiritual functions, why has He made the preceding generation the author and those functions require an inward life emanating existence, the protector and the instructor of the from God himself, and spread throughout the whole succeeding?—for what reason has He commanded the mystical corporation which the Church in fact is. child to honour his parent, and implanted in his soul And for this the Apostles provided in the word and regard and reverence for him?—if it be not intended sacraments. For the preaching of the word of the that truth should be handed down from father to son, Gospel was not merely for the conversion of the unthat the son should believe because his divinely believers; but still more for the building up of the appointed instructor believes;—that thus a holy pre-Judice should be fostered in the young mind, and ideas word, but the sacraments of the gospel have the same should be planted which may grow with our growth and be planted which may grow with the planted which we have a planted which which we have a planted which wh and be planted which may grow with our grow with our strength, and which it shall germs of spiritual life, by the removal of guilt, by require almost a total change of our very selves to incorporation with Christ, by the gift of the Holy eradicate. God forbid that the time should ever Spirit;—to the other, the nourishing and sustaining come that the parent shall not think it his duty to that life by the continual communication to the betrail

you not, in this way, set aside all the distinctions of are in their operation hidden and sacred, and to human the soul of the Christian, after he becomes capable of are in their operation hidden and sacred, and to human the soul of the Christian, after he becomes capable of are in their operation hidden and sacred, and to human the soul of the Christian, after he becomes capable of are in their operation hidden and sacred, and to human the soul of the Christian, after he becomes capable of are in their operation hidden and sacred, and to human the soul of the Christian, after he becomes capable of are in their operation hidden and sacred, and to human the soul of the Christian, after he becomes capable of a state of the christian are in their operation hidden and sacred, and to human the soul of the Christian, after he becomes capable of a state of the christian are in their operation hidden and sacred, and to human the soul of the Christian are in their operation hidden and sacred, and to human the soul of the Christian are in their operation hidden and sacred, and to human the soul of the Christian are in their operation hidden and sacred, and to human the soul of the Christian are in their operation hidden and sacred, and to human the soul of the Christian are in their operation hidden and sacred, and to human the soul of the Christian are in their operation hidden and sacred, and the soul of the Christian are in their operation hidden and sacred, and the soul of the Christian are in their operation hidden and sacred, and the sacred hidden are in their operation hidden and sacred hidden are in the sacred hidden and sacred hidden are sacred hidden and sacred hidden are sacred hidden are sacred hidden and sacred hidden are sacred hidden are sacred hidden and sacred hidden are sacred hidden are

of his father's being of that persuasion? themselves,—by transmitting to succeeding generative Church.

COBOURG, CANADA, FRIDAY, MARCH 1, 1844. tions the truths to which their fathers have attained.

yet in many other respects forms of truth. It may by the absolutions, and exhortations of the Church, or adopted forms of words, embodying the chief points own sake and for our own souls' sake, can we fail of happen, as in the case of a heathen parent, that the by the catechising of the young, or by public discour- of Christian truth, round which all other truth might wishing to transmit its benefits to our children? As quantity of truth which he is able to transmit is but ses. We have the administration of baptism and the be gathered, and from which all other revealed truth we have received it from our forefathers, how can we small, and that it is overlaid, and in a manner over- Lord's Supper, in which we are taught to look for spi- might be developed and branch forth. Such forms show our gratitude so well as by handing it down to our whelmed with error. It may happen that the same ritual life and sustenance. And with us it is equally are the Creeds of the Primitive Church; which, posterity? As God has been pleased to ordain that his agency, and the same authority which transmits the necessary, if we wish to obtain these, to have recourse although differing from each other in order and truth should be preserved in the world by natural truth may equally transmit the error. But I can never to men bearing the divine authority committed to arrangement, yet contain some main features strictly descent, shall we not fail in our duty to Him if we do believe that God has left error and truth in their own nature undistinguishable, so that as persons grow up to the power of judging for themselves, they shall cepting that administered by "a lawful minister," to men bearing the drivine authority committed attribute authority committed attribute attribute authority committed attribute attribute

a parent's instruction as sacred, as divine; until it Instituter of them. parent is but God's instrument,—as the Lord of all has a perfect right to use other instruments if he has a perfect right to use other instruments if he has a perfect right to use other instruments if he has a perfect right to use other instruments if he has a perfect right to use other instruments if he has a perfect right to use other instruments if he has a perfect right to use of Liturgies,—another parts of the Apostles' teaching; and that being the mility and reverence and charity. None of them can be a perfect right to use of Liturgies,—another parts of the Apostles' teaching; and that being the mility and reverence and charity. None of them can be a perfect right to use of Liturgies,—another parts of the Apostles' teaching; and that being the mility and reverence and charity. -and as every soul of man is bound to receive and we might instance others still.

even to the instruction and authority of his parent, to | infant institutions of the Church, prayer from the quit the system in which he has been brought up, to very nature of the case must have been free and ex- receive the doctrine of the Apostles. She employs again at his right hand, and fall down together, with has found error in his own religion and truth in another. pleased God to inspire individual members of the tat called "the Apostles," the main features of throne throughout eternity. But, until that is the case, the religion of our fore- Church with the faculty of prayer in the public assem- wich may be traced up to the times succeeding the fathers ought to be in the eyes of all of us sacred, nay | blies. But that which was fitted for the first incipient | gneration who had seen the Lord. divine; and it should always be a most cogent argu- unsettled state of the Church was not necessarily Not only that, but she reverences the Scripture ment to us that a thing is good, and to be honoured suited to it in its more established and settled con- nost unfeignedly, and builds all her instruction upon it.

and held fast by us, if we know that we have inherited dition. And indeed our Blessed Lord himself had Se appeals to it unreservedly, to confirm and establish it from our progenitors. And that, we are well as- sanctioned the idea of forms of joint prayer, by giving hr own doctrine. She appoints to be read in her sured, is the case with the Church, in whose commu- such a prayer to his disciples. Accordingly we find dily public service a portion of it, manifold more exnion this edifice calls us to worship. Here we can that every Christian Church under the Sun, which toded than those read in any other Christian Church feel that we are united with our distant friends in the can trace its existence up to early times, has had uder the sun. All her Services are tinctured with old honoured country from which we have come out, forms of public prayer, the first beginnings of which Sriptural language and sentiment in a most remark--and with those again who are no longer in this lie in the obscurity of the remotest antiquity. Now ale degree. And to place the matter beyond all world, with the generations past, whose mortal remains supposing we had only that one fact, that all ancient dubt, she declares explicitly in one of her Articles, repose with their fathers in the holy ground of our old | churches have forms of prayer, the beginning of which | tht "Holy Scripture containeth all things necessary to church-yards, and whose spirits rest with the blessed no one can trace,—we might naturally conclude that sevation, so that whatsoever is not read therein nor may in Abraham's bosom, in the presence of their adorable | the idea of forms of prayer was given to all churches | be proved thereby shall not be required of any one as in their very beginnings, by some one joint authority, ncessary to salvation." And if there are things taught II. But it is not only with the Church of our fathers which they all recognized and respected: and what all commanded in our Church, for which we have no that we are called on to worship in this edifice,—it is authority can that be, but that of the apostles? But dect warrant in Holy Writ, they will be found to be we can go further than this. There are certain forms eiher such as are requisite in order to carry out the When the Apostles made converts to the Christian of words, which are to be found in almost all ancient pecepts of the Apostles, or such as we learn from hisfaith, they did not go upon the selfish and haughty liturgies and which we find alluded to by very early toy to have been the completer development of their principle that a man's religion concerned no one but writers as in use in their own time; such for instance wrds, exhibited in the very age in which they taught. himself. They joined men together in one holy So- as the Gloria Patri,—the words in the Communion

succession, till time should be no more. Moreover, in the Liturgies of their day. as this Society was to have within it a heavenly life, this will be one of the great periods by which our lives are most of those here present, I apprehend, this heavenly life should be conveyed, and in which it lives are most of those here present, I apprehend, this heavenly life should be conveyed, and in which it lives are most of those here present, I apprehend, this heavenly life should be conveyed, and in which it lives are most of those here present, I apprehend, this heavenly life should be conveyed, and in which it lives are most of those here present, I apprehend, this heavenly life should be conveyed, and in which it lives are most of those here present, I apprehend, this heavenly life should be conveyed, and in which it lives are most of those here present, I apprehend, this heavenly life should be conveyed, and in which it lives are most of those here present, I apprehend, this heavenly life should be conveyed, and in which it lives are most of those here present in the state of th Still further, as spiritual life depends upon the the words which our Lord used in instituting the 1. And first, need I exhort you to abide steadfastly

and function in the Church, so that some should mi- soul the flesh and blood of his Lord. Now to every reflecting mind it surely must appear nister and others receive; that some should teach and others learn; that some should govern, and others absolutely incredible that forms of prayer in many difso adorn their profession by devotion, and purity, and render obedience. They established, in short, a clergy ferent languages and different countries,—in Churches and a laity. And that self-same distinction does the even at variance with each other,-should have such a minute and particular agreement with each other in There was not only the distinction of clergy and certain specified particulars,—if those particulars did laity, but there was also an order and distinction not emanate from one authority, which they all jointly amongst the clergy themselves. One order of them acknowledged and looked up to. And where shall we (as may be seen in the Epistles to Timothy and Titus,) | find such an authority but in the Apostles? Surely temples may arise to heighten the native beauties of was probationary, and intended as a step to the full then, if we knew no more, we must be drawn irresistiexercise of ministerial functions; another was placed | bly to the conclusion, that some form of Service for above the ordinary ministers of the Church, in a place | the Holy Communion, containing these points in which of authority and government. And so it is in our all agree, was sanctioned by the Apostles themselves.

The same rules and ordinances have we. Our leading points contained in those which seem to have the beginning to the present time.

Baptism is the same as that of the Apostles; our come from the hands of the Apostles. serves to the same ends as theirs, and is administered, holy-days and seasons. We find such observance pre- They are the way in which the external and inferior vailing in every ancient Christian Church in the world. portion of our nature is called upon to pay homage to that there was no church in the world which commu- Lord's good will and pleasure was now, that these as in their times, by the Chief Pastors of the Church. And first, this edifice is one in which we are Not only that, but every Bishop and every Clergyman We trace the matter up in history, and we discover its Lord. Religion, to be effectual to its external nicated as the old churches did. united in divine worship with the Church of our of the Church of England has it in his power to trace that the same custom prevailed when the whole Caup the succession of Bishops through whom he received tholic Church was one and undivided. We find that and spiritual. Whilst, therefore, we draw near to words, with the same outward ceremonies, by the his authority, beginning with the Bishop who laid his certain seasons, such as Good Friday, and Easter, and God with our mouths, let us be careful that our hearts that fasting is enjoined in our liturgies on many occaministry of the same priesthood, under the governhands upon him, and going upwards from Bishop to
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hands upon him, and going upwards f as history reaches. But we can go further than this. bow down before Him in lowly adoration. did actually observe Good Friday and Easter Day, - is one ordinance, the highest act of both prayer and and that they appointed the observance of those days praise,—that in which we unite to partake of the to the Churches they founded. Shall we then hesi- body and blood of our crucified Redeemer,-to be tate to believe that the observance of such days, and thereby united to Him and to each other. If we have has ascended they will fast." some of the leading days themselves, were authorized not courage to proceed to this, as we cannot be per-

by apostolical authority? England walking in the steps of the first founders of which we keep up our union with the Church, nor will

truth and error? Will you not require a child to be apprehension unintelligible, and therefore in the apprehension unintelligible apprehension unintelligi in the maintenance of error.

Now precisely thus is it with us in the Church of In order, therefore, that truth might be taught and | 5. There is one more point which I desire to urge These various forms of religion, although in their dis- England. We hear the preaching of the word of preserved in the Church, the Apostles appear, in their upon you, my brethren, and then I have done. tinctive peculiarities they may be forms of error, are God; whether by the reading of the written word, or own day, and in their own customary practice, to have If we really value the Church of England for its

have no means of separating the one from the other. and no person is supposed to have assuredly received both doctrinal and practical; and, if left to be inter- have had it in our power to convey to them so great civil government, rapine, spoil, and the greatest mis-It is not my intention to teach that men should not the holy communion for all its saving purposes, ex- preted only by the traditions of their preaching, which a blessing, and have neglected it? In short, how is seek to go beyond what their parents have taught them. cepting those who have come for it to the hands of a might be handed down in the Churches in which they it possible that one who really values the Church of On the contrary, I equally believe that it is the order priest of the Church lawfully ordained and in commu- had ministered, might have been liable to great cor- England, should not desire to perpetuate her minisof providence, that each generation should improve nion with his lawful hishop. What measure of grace ruption. It pleased therefore the Holy Spirit so to trations to the remotest posterity? Indeed this very upon the preceding, -should add to the stock of it may please God to attach to imperfect ordinances, guide the minds of the Apostles, that they should be edifice, so durable in its material, is I trust a pledge knowledge and truth,—should dissipate further the received by simple and sincere minds in ignorance led by the circumstances of the Churches and of indimists of ignorance and error, -and by that means and with a true desire to do what he has appointed, - viduals, to commit to writing all their essential doc- contributed to raise it. Let us then be careful and My fatherland! my fatherland! there's one of that bright band on the deposit to their successors enlarged and we do not presume to decide; but the Church trines and precepts. At first sight, indeed, looking at earnest in the performance of this duty. Let us train just indignation corrected against those men, who, of a better and higher quality. But I must believe | does not recognize such imperfect ordinances, because | the apparently casual and accidental origin of most of | up our children in the principles and doctrines of the that every child ought, in the first instance, to receive she has received no authority so to do from the great the Apostolical writings, we should hardly expect that Church. Let us habituate them to her worship. they should contain the whole of what the Apostles Let us, as they become gradually fitted for her higher pleases God (if he has been instructed in error) to 4. But besides these points of authority most manopen the eyes of his understanding to discern the ifestly apostolical, and of importance more decidedly Church, from which we derive our knowledge what are ticipation of them. And let us not neglect her minor error. And then, as all truth is God's truth, -as the vital, there are other things in the Church of Christ, and what are not the inspired writings, -that it is so; habits and traditional usages. They are all parts of quences

pleases, to correct the imperfect working of the first, is the observance of holy days and holy seasons; and case, we have no need to seek further, excepting that be neglected with impunity. ve may understand more perfectly this undoubted And now, may He, without whose blessing all our act upon God's truth, in whatever way presented to his mind, so soon as he is persuaded that it is truth of proud and peevish spirits, who had not light enough his mind, so soon as he is persuaded that it is truth, he have a means he have -then it may become a man's duty to go counter ship. There can be but little doubt that in the first of developing the whole of the Apostles' doctrine. holy bond, so that after being united in acts of worship

This then is the especial glory and safeguard of the ciety, which they called the Church. And in order Service, "Lift up your hearts," "we lift them up unto Curch of England, that she not only communicates that this Society might be preserved so long as the the Lord,"—the hymn to the Trinity in the latter toher children the faith which the Apostles taught, world should last, they introduced into it principles of portion of the Communion Service. All these are but also adopts those methods of preserving and auorder and discipline, and the means of a perpetual expressly mentioned by very early writers as existing the truth which they instituted.

II. I trust I have now sufficiently shown that the Still further, it is a very remarkable fact that all the Chrch in whose communion this sacred place enables disseminated throughout it, and communicated to all ancient forms of the Communion Service now in the us o worship, is not only the Church of our fathers, have happened many times in the lifetime of any indi-To most of those here present, I apprehend, desire it, they devised means and channels by which tain the Lord's Prayer; they all have a prayer of the Church of the Apostles. It now only remains for

what do we behold? Here are assembled persons of joice in the work of their hands. Surely this is great encouragement to us to go forward, and to hope that the body of the people may increasingly be gathered

home to our Zion. 2. But it will be a small step to make a profession of adherence to the Church, unless we carry our adhe-But there is one remarkable fact still behind. All rence out into all its consequences. If we do not, we these different forms of Service for the Lord's Supper may point out the right way to others, but we ourselves full orders; and again, a clergyman in full orders may can be traced to four originals, containing the same shall not reap the benefit of walking in it. It behoves features, but differing in arrangement; and each of us then to do something more than frequent the asthese originals bears the name of an apostle or evansemblies of the Church, we must take our full share and to effect some improvement in the education of sleight which they had to stroke and smooth up the gelist; one being called St. Peter's, another appear- in her worship. A heathen might, as an inquirer, or ing to originate with St. John, a third attributed to even from curiosity or other questionable motive, be accustomed to minister in the country parishes in one that of the ordinary members, the other that of St. James, and the fourth to St. Mark. It is very present in our assemblies. It behoves a Christian and which my lot has all my life hitherto been cast, __ I the ministers. In order to keep up a perpetual supply true, that in the form in which they are now found, a Churchman to confess his principles before men, by they have undergone great alterations from their ori- uniting with voice and gesture in the worship of God ginal state; but the fact that there are four distinct as conducted amongst us, and by following all the rules tear gathered in his eye as he talked of the years of being fully persuaded that what they did, was in obeforms, and that these are ascribed by history to apos- and regulations which are laid down for that purpose. admitted to a fulness of privilege and grace. In order tolical men, -coupled with the consideration of their Nor are the outward ceremonies of our Church withteceived from that noble country from which most of to keep up the succession in the ministry, there was unity in general plan, and their dissemination through- out their value. They carry us back to the home of the rite of Ordination; and that rite was left in the out the Christian world, -makes a chain of evidence our fathers. They form another and another link of the chain by which we are connected with that great Now the Church of England is thus apostolical in nation from which we are sprung, and with the Church at present possess. Whilst we hope that others may a due supply be kept up of persons qualified to serve her prayers, in having set forms of public devotion, which is the glory of that nation. In many cases they of England. Among the most interesting of these, to strengthen themselves, they secretly entered into a

> 3. But words, and gestures, and ceremonies, are Much the same may be said for the observance of but instruments and means of something higher.—

> > amends for our deficiency in this.

sincerity, both as Christians and as Churchmen.

And just in this light does the Church of England | to one common Lord here below, -we may be united change his religion,—if he is once persuaded that he temporaneous. And for that reason, no doubt, it frms of profession of faith in the Nicene Creed and all the company of heaven, in adoration before his

> BISHOP OF BERRAWI. (From Ainsworth's Tour.)

of Berrawi, with his attendants, waiting for us; al- gerous conceits; and by their subtle insinuations, though an old man, he had walked from his residence | though most notoriously false, have so far prevailed at Duri, a distance of nine miles, to meet us. This upon their proselytes, that they not only refuse to first specimen of a chief dignitary of the Chaldean communicate with us is Divine offices; but in that, Church was highly favourable. I had expected a and whatever else their own vain fancies do prompt bishop with a dagger and sword-perhaps, as it was them, are become disobedient and refractory to the time of war, with a coat of mail; but, instead of that, superior powers which God hath ordained. I shall we saw an aged man, of spare habit, with much repose | begin with the Anabaptists in Germany, from an auand dignity in his manners, and a very benevolent and thor of good credit. "They had always in their mouths intelligent aspect, his hair and beard nearly silvery (says he) those great things, Charity, Faith, the true white, his forehead ample and unclouded, and his fear of God, the Cross, the mortification of the flesh. countenance, from never eating meat, uncommonly All their exhortations were to set light by the things clear and fair. Welcoming us in the most urbane in this world; to account riches and honour vanity. manner, he held his hand to be kissed, a custom com- Whenever they found men, in diet, attire, furniture of mon in this country, and accompanied the ceremony by house, or any other way observers of civility and deexpressions of civility and regard. Dr. Grant describes cent order, such they reported as being carnal and

him the use of a horse. I was not fatigued, and pre- used to put on better attire, they would be sure openly ferred walking; but he had never been accustomed to show themselves abroad in worse. The ordinary to ride, and it was with some difficulty that we got names of the days of the week, they thought it a kind him to mount a loaded mule, where he could sit safe of profaneness to use; and therefore accustomed thembetween the bags. We then started, Kasha Mandu, selves to make no other distinction than by numbers, and a poorly-dressed man carrying a hooked stick, From this they proceeded to public reformation; first walking ceremoniously before.

not be more plainly manifested than in the change of the truth, which thing, upon peril of their lives, they manners immediately observable in the country we would at all times defend. Wherefore, that things had now entered into, and which presented itself with might be brought again to that integrity which Jesus the more force from its contrast with the sullen fero- Christ, by his word requireth, they began to control knowledge of the truth and faith therein, they made Lord's Supper in the same expressions, and those exthe midst of the forest; it is more still to provide the it their business to transmit to succeeding generations be midst of the forest; it is more still to provide the whereas, the truth, said they, was that when the word in the New Testament; they all contain the Creed, and in the New Testament; they all contain the Creed, and in the New Testament; they all contain the Creed, and in the New Testament; they all contain the Creed, and in the New Testament; they all contain the Creed, and in the New Testament; they all contain the Creed, and in the New Testament; they all contain the Creed, and in th forms and documents in which that truth was embodied forms and documents in which that truth was embodied the New Testament; they all contain the Creed, and in the solemnities of the day, and the hearty share you which showed themselves. Nothing could be more is said to convert the soul of man—these speeches are the "Glory be to God on High," and the hymn, have taken in the worship of God according to the gratifying to us, after a prolonged residence among not thereunto applicable, as it is read and preached, 1. I have said that the Apostles introduced into "Therefore with Angels and Archangels": and they usages of the Church of England, prove that it is your the proud Mohammedans and service Christians, than but as it is engrafted in us by the power of the Holy the present inhabitants to worship the God of their fathers. Not that I would limit the Church people to observe on this, our little procession, the peasants of the Church principles of order and discipline. This all agree in making an oblation to God of the elements the Church principles of order and discipline. This to abide by it. And surely there is much in to observe on this, our little procession, the peasants of the Church principles of order and discipline. This the Church principles of order and discipline. This the Church principles of order and discipline. This to abide by it. And surely there is much in the Church principles of order and discipline. This the Church principles of order and discipline. This the Church principles of order and discipline. The church principles of order and discipline are to represent the church principles of order and discipline. The church principles of order and discipline are to represent the church principles of order and discipline. This the church principles of order and discipline are to represent the church principles of order and discipline are to represent the church principles of order and discipline are to represent the church principles of order and discipline are to represent the church principles of order and discipline are to represent the church principles of order and discipline are to represent the church principles of order and discipline are to represent the church principles of order and discipline are to represent the church principles of order and discipline are to represent the church principles of order and discipline are to represent the church principles of order and discipline are to represent the church principles of order and discipline are to represent the church principles of order and discipline are to represent the church principles of order and discipline are to represent the church principles of order and the church principles of of this place to this house of divine worship in its observe on this, our little procession, the peasants to observe on this, our little procession, the peasants of order and discipline. This to observe on this, our little procession, the peasants of order and discipline. This to observe on this, our little procession, the peasants of order and discipline. This to observe on this, our little procession, the peasants of order and discipline. This to observe on this, our little procession, the peasants of order and discipline. This to observe on this, our little procession, the peasants of order and discipline. This to observe on this, our little procession, the peasants of order and discipline. This to observe on this, our little procession, the peasants of you can look back to the time when the few adherents flocking to kiss the hand of the benevolent white- interpreted that restless levity, to their growing to of the Church in this neighbourhood scarcely durst haired dignitary. This was done with the head bare, spiritual perfection, and their proceeding from faith show themselves, --scarcely durst assemble to own her a practice unknown among the Christians of Turkey to faith. But the differences amongst them, growing worship, for fear of worldly loss or injury. And now in Asia; and so great was the anxiety to perform this by this means in a manner infinite, there was scarcely all classes, who have contributed, according to their up in the arms of their fathers to partake of it. not possest with some special mystery. Their own means, to erect this handsome and substantial edifice, Kasha Mandu also came in for his share of congratu- ministers they highly magnified, as men whose vocaand are now met together before God, to own and re- lations and welcomings. Every where the same tion was from God; but their manner was to term were exhibited.

dren hurrying to school, and of priests rising in the | ble,) might be squared. scale of humanity. He also asked many questions But seeing that this could not be done without

vud, our Chaldean interpreter, was instructed to say less miraculous, in casting out violently the wicked versally observed now, and have been so as far back bodies testify our reverence for Him, let our souls also holy festivals; is observed by some on other occasions at the first sounded nothing but mortification of the also, but disregarded by others. The bishop said, flesh, were come at the length, to think they might We can prove that St. John, St. Philip, and St. Peter, Nor ought we to rest in prayer and praise. There "We attach importance to the act of fasting, because lawfully have their six or seven wives a piece. They (quoting the leading argument) our Lord said to the who at first, thought justice and judgment itself to be Jews, concerning his disciples, 'As long as the bride- merciless cruelty, accounted at length, then, their own groom is on the earth they do not fast, but when he hands sanctified with being embrued in Christian

and error? Will you not require a child to be apprehension unintelligible, and therefore in the child to be apprehension unintelligible, and therefore in the child to be apprehension unintelligible, and therefore in the child to be apprehension unintelligible, and therefore in the child to be apprehension unintelligible, and therefore in the child that end, must be belief in the truth. It is only the is a duty in itself; but it is also a means to an end, of deep regret at the corruption and apostacy which cause of their enterprize, they would then command that end, must be belief in the truth. It is only the is a duty in itself; but it is also a means to an end, their neighbours to arm, and come unto them immediately their paichbours to arm, and come unto them immediately their paichbours to arm, and come unto them immediately their paichbours to arm, and come unto them immediately their paichbours to arm, and come unto them immediately their paichbours to arm, and come unto them immediately their paichbours to arm, and come unto them immediately their paichbours to arm, and come unto them immediately their paichbours to arm, and come unto them immediately their paichbours to arm, and come unto them immediately their paichbours to arm, and come unto them immediately their paichbours to arm, and come unto them immediately their paichbours to arm, and come unto them immediately their paichbours to arm, and come unto them immediately their paichbours to arm, and come unto the paichbours to arm, and come unto them immediately their paichbours to arm, and come unto the paichbours to arm and the paichb chman, only and solely because of the accident and these sacraments the spiritual life of the Church truth which can make man spiritually free. If the and that end is a pure and upright life. Indeed, if a had found their way into this church—a church their neighbours to arm, and come unto them immediately was to be sustained: and to mark most distinctly that Church's belief be erroneous, all the external system person does from his heart take his share in the joint which he enthusiastically said had stood from the ately and help them: if not, then they would threaten Not so, my friend. The accident (as you denomite they are indebted to divine appointment for all their of the Church, if he does worship God in spirit earliest times of Christianity, amid all kinds of difficult to come upon them with all their force. But having hate it) of his birth, is not an accident, but a providense it) of his birth, is not an accident, but a providense it of his birth, is not an accident to a providense it of his birth, is not an accident to a providense it of his birth, is not an accident to a providense it of his birth, is not an accident to a providense it of his birth, is not an acci ce, a divine providence; specially ordained by Foundation of all grace—believers were required to must be dimmed of its lustre; nay, occasionally per-The winds of them from the hands of men bearing the being the winds of them from the hands of men bearing the being the winds of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of them from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of men bearing the bear of the from the hands of the fr constrained perpetually to search out truth for divine commission from the Apostles and Bishops of been fostered by the means of grace, may be engaged constant care that we may have this evidence of our tinued, "thank God, we are still as we were, only them as wicked thieves and parricides, in like case as it is a great pity there should be apostates among us." they would come to quench a common fire. In Suevia

THE ANABAPTISTS. (From Dugdale's "Short View of the late troubles in England, A.D., 1681.")

As to the usual practices of the men of this sect (Schismatics), there is nothing more clear, than that religion, may the reformation thereof to its purity, hath been the thing they have ever cried up; and that meekness, sanctity, and the power of godliness, are the cloaks in which they have first showed themselves, by which plausible devices they have captivated thousands. But it is no less evident, that having by this means got power into their hands; destruction of chiefs imaginable, have been the woeful effects of these their specious pretences. I deduce our late troubles in England and other his Majesty's realms, from the principles of those persons, who, about 150 years before, under the same hypocritical pretences, did grievously infect Germany. If the reflections on what is past are sometimes severe, let it be imputed to the under specious pretences, masked the most black designs; and an abhorrence of those proceedings which embroiled the nation in a civil war, perfidious in its which to this day proves mischievous in its conse-Upon the departure, long since, of most of the sub-

son of its apparent corruptions, there were some who did unhappily infuse into sundry well-meaning people trace those of the Romish Church in the paths by which they had deviated from the doctrine of Christ and his holy Apostles, and so, by reason thereof, ran from one extremity to another. Thus sleighting the authority of the learned and pious Reformers, who shewed the errors of the Church of Rome. As, at last, when the giddy multitude became deluded by those false teachers, every brain-sick person stampt At the village of Hayis we found Ishiyah, bishop the seal of God's spirit upon his own false and danthe same bishop as a most patriarchal personage. earthly minded. They so much affected to cross the The bishop wished to walk back, but we offered ordinary custom in every thing, that when other men Ecclesiastical and then Civil. Touching the former, The happy moral influence of Christianity could they boldly avouched, that they themselves only had act of kindly reverence, that little children were held found any one of them, the forge of whose brain was pleasing testimonies of respect, mingled with love, others disdainful Scribes and Pharisees; to account their calling human, and to detain the people, as much We spent the evening with the bishop. We were as might be, from hearing them. Certain it is, that in a grove of luxuriant growth and variegated foliage; at first these men were only pitied in their error; golden orioles sang from the shades, and pigeons their great humility, zeal, and devotion, being in all cooed from the rocks above; the men sat round and men's opinion, a pledge of their harmless meaning, patted us on the back with the familiarity of old ac- Nor were the means, whereby they allured and retained quaintance, and the women crowded to enter into the so great multitudes, ineffectual; viz., first a wonderpassing conversation. The bishop was much pleased ful show of zeal towards God; second, an hatred of the people; he looked upon all such assistance with minds of their followers, as well as by appropriating sincere gratitude. "Indeed," he said, "we are wor- unto them all the favourable titles, the good words, thy of the pity of those who can afford it, and I hope and the gracious promises in Scripture, as by casting we shall also prove ourselves worthy of the friendly the contrary always on the heads of such as were assistance of those who can bestow it upon us." A severed from that retinue. And in all these things oppression, and neglect, and oblivion, which had dience to the will of God, and that all men should do assed away, and as a new picture presented itself to the like; there remained after speculation, practice, his mind, of his peasants reading the gospel, of chil- whereby the whole frame thereunto (if it were possi-

concerning the doctrine and government of the Church | mighty opposition and resistance against it; therefore and in comprising in her Communion Service all the unite us with the whole company of the faithful from were his inquiries as to whether the priests of England league of association; concluding that as Israel was put the consecrated bread into the mouths of the delivered out of the Egypt of the world's servile thralpeople, or communicate them with bread only. Upon | dom to sin and superstition;—as Israel was to root it being explained to him that our forms were here out the idolatrous nations, and to plant instead of similar, he was much pleased. He said he had thought them, a people which feared God; -so the same new Israelites, should under the conduct of other He asked concerning the penance of fasting. Dal- Joshuas, Sampsons, and Gideons, perform a work no

blood. They, who at first were wont to beat down We, on our parts, made direct inquiries regarding all dominion, had at the last consuls and kings of fect Christians, we cannot be true Churchmen. That the sacraments of the Chaldean church. The bishop their own erection amongst themselves. Finally, they And here again, therefore, we find the Church of especially and beyond all others is the ordinance in answered, "Two sacraments only are mentioned in that could not brook at first, that any man should our liturges, baptism and the eucharist, and so the seek, no not by law, the recovery of his goods impithe Church, and observing the ordinances and tradi- the utmost exactness in all other points, nor the fathers of our church taught us; but the rest (and he ously taken or withheld from him; were grown at last tions which they delivered, "either by word or by their greatest zeal for the externals of the Church, make enumerated more than the papists do, evidently con- to think they could not offer unto God more acceptasidering the word sacrament in its original light, 'holy | ble sacrifice, than by turning their adversaries clean 5. But order and discipline, and succession, and 4. We must bear in mind, furthermore, that religion thing or mystery,' and applying it to consecration of out of house and home, and by enriching themselves means of grace, and holy ordinances, would be of is not a thing merely for the assemblies of God's churches, &c.) are only holy ordinances or forms of with all kind of spoil and pillage. Muncer, their chief, comparatively little service, if the minds of those who people. It is a thing to be carried out in our daily the church." He remarked that no layman can enter by his new doctrine, touching goods to be in common, train up his child in the principles he himself believes! liever of the flesh and blood of his Redeemer offered received them were not instructed in the truth.—

The principles he himself believes the himself believes the himself believes. The second them were not instructed in the truth.—

The principles he himself believes the himself believes the himself believes. The second them were not instructed in the truth.—

The principles he himself believes the himself believes the himself believes. The principles he himself believes the himself believes the himself believes. The principles he himself believes the himself believes the himself believes the himself believes. The principles he himself believes the himself believes the himself believes the himself believes. The principles he himself believes the himself believes the himself believes the himself believes the himself believes. The principles he himself believes the himself believes th But some one perhaps will reply in his mind, will and poured out for him on the Cross. Both these Spiritual life itself cannot be adequately supported in and public profession of attachment to the Church, an intrusion took place, the bishop or priest must coning them that he was commanded of God to destroy The aged dignitary expressed at length his feelings all wicked princes,—thus, when they had declared the