Poetry.

THE DREAMS OF OLD.

The dreams of old have faded, Their wondrous spells are o'er; We cannot be persuaded To try their power once more.

Our wisdom now is scorning
What our fathers deemed a boon;
The world's bright clouds of morning

Yet for the parted glory
They shed on mortal mould, Think gently of the phantasy
That framed the dreams of old.

That peopled vale and grove, And overspread earth's regions With strange etherial love? The flowers their essence haunted Are blooming gaily still, But Time hath disenchanted

There's not a child who listens, When their magic tale is told, Who does not know they were but dreams, Those radiant dreams of old! Where is the high aspiring

That the star-watcher knew, Born of the pure desiring For the holy and the true? The faith, that never halted Heaven's starry page to read, And framed a dream, exalted Unto a prophet's creed.
Who now would seek the planets, The future to unfold,

Who, as the grave astrologer, Revive the dreams of old? Where is the kindred spirit, With weary endless quest, Still hoping to inherit Earth's riches and be blest? No more beside his furnace The alchemist may bend-No more, in lonely sternness, We have a bolder wisdom To multiply our gold,
An open craft in supersede
That strongest dream of old.

So pass the dreams of ages, And leave but little trace, Visions of bards and sages, New wisdom can efface; ms, that have won the fearful To hope for better days; Dreams, that have filled the cheerful With terror and amaze! All pass-doth nothing linger With deathless things enrolled,

That shall not perish and depart, Amidst the dreams of old? Yes—what upheld the martyr Amidst the final strife, When he refused to barter His holy faith for life? What cheered the pilgrim strangers
To lofty thought and deed,
To sow, 'midst death and dangers, The gospel's sacred seed?

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They hoped the world's wide nations Its fruit should yet behold, And was their glorious faith a dream, A fading dream of old? No-by the babe's devotion Lisped at its mother's knee,
And by her deep emotion
Its early trust to see;

And by the bond of union, The faithful here may prove, And by the blest communion Of ransomed ones above, We feel that here no vision Was with the past enrolled, That the Christian faith may never be

(By a Correspondent of The Church.)

"But who can paint what dire confusion reign'd, What waves of blood the streets of Paris stain'd, What piercing shricks were heard, what dying groans? Torn from her breast, and dash'd upon the stones, The mother, dying, own'd her infant dead! Sons o'er their fathers' bleeding bodies bled! Men, women, children perish'd, sex nor age, Beauty nor innocence, escap'd their rage!'

Translation of Voltaire's Henriade. Nullum similis sævitiæ exemplum in totâ antiquitate, evo-

There are no hours of his life so sweet to the Christian as those which he spends, during the intervals of secular occupation, in the solitude of his closet, bending over the precious Word of God, or prostrate before the throne of grace in humble attitude of prayer. These are the happy moments in which piety, drooping and pining perchance amid the strife and solicitude of earthly cares, recovers her sinking energies and sumes a fresher fragrance; epochs of our existence which, comparatively brief though they be, seem to

But the privilege of enjoying, for a time, this sacred repose,—of holding periodical communion with Him whose Shechinah still attends, though unseen, the secret devotions of the heart, -is qualified and disturbed, as must needs be, by the troubles and anxieties of this our weary pilgrimage below. As the sky cannot always remain without a cloud; so there are seasons of and call for sterner virtues than those meek graces which adorn retirement, and consort with the quiet charities of the social circle and the domestic hearth. And it is well that it should be so: the feelings of nature may, indeed, recoil from the occasional discomposure; but reason will discern in it the operation of a merciful Providence. For, when that indolence is likely to be established which ensues from long inaction, we recognize in the friendly violence which rouses the dreamer from his trance, and brings him into contact with reality both of thought and action, a due restraint imposed on the wanderings of a spirituality which, though excellent in itself when it does not supersede the substance and practical part of Christianity, may yet become too refined and imaginative, losing itself in its own vagueness and enthusiasm, and thus be rendered, in a very great measure, unequal to the hardships and self-denials of the Cross.

Hence it happens that the distressing as well as the cheering history of the Church of Christ,—its dejection equally with its elevation,—its sufferings no less than its triumphs; embody an important moral, and may be studied to much advantage. To our minds, en, there seems to be a sound philosophy,—inasmuch as the provision just meets the necessities of our common nature,—in occasionally dwelling upon the hoble struggles of those in bygone days who, in defiance of sword and flame, contended for the faith against the bigotry of a conflicting world; and this appeal to the fortitude of our Christian forefathers becomes, we nagine, more especially judicious and desirable, when there is reason to apprehend that the age in which we live, may be absorbed either by a mere mechanism of devotion, which is guided and controlled by the force of custom alone; or by an abstracted quietism which means little and does less; which regards the truths of the Gospel as simply an intellectual repast; which gazes, in short, with admiration and awe upon the

the very intolerance we abhor.

that the writer of the present paper, is not disposed fenceless side of the dauntless Huguenot. tained by the early Christians, which form the main tion and wholesale ruin.

"If the rude waste of human error bear One flower of hope, oh! pass, and leave it there!"

was merely the calm which precedes the storm. The unfortunate Protestants, detested alike by the Royal party and the rebellious House of Guise, were assailed at once by the Court and the League. Yet, under every disadvantage of inferior numbers and the ranguage of thems, and were not claimed or exercised by any other means than the prayers of her between them and other in train for affording the cpiscopal ministrations to others not in such episcopal ministrations to the territory by other means than the flying visits, which had been set over them without ascertained authority.

But it is painful to pursue any farther the dreadful details of this unexampled perfidy. The whole transport of the calm which precedes the storm. The control of the sympathes and the prayers of her others not in such episcopal ministrations to others not in such episcopal ministrations to others not in such episcopal ministrations to other means than the flying visits, which had been set over them without ascertained authority. In like manner and to like functions Titus was also at once by the Court and the League. Yet, under the calm which precedes the storm. The others not in such episcopal ministrations to others not in such episcopal ministrations to presbyters or ministers of the Gospel, while the Seventy or affording the cpiscopal ministrations to others not in such episcopal ministrations to presbyters or ministers of the Gospel, while the Seventy or affording the cpiscopal ministrations to presbyters or ministers of the Gospel, while the Seventy or affording the cpiscopal ministrations to the protection of the sign that the and tis high time that and it is and it is and it is not in such episcopal ministrations to others not in such episcopal ministrations to other and the first and the calm that every disadvantage of inferior numbers and resources, saction addresses an awfully impressive warning to these devoted Reformers maintained a gallant defence, those intemperate zealots, and asserted their political and religious privileges "Who fill their sails for heaven, with blasts from hell." That the Christian faith may never be
A baseless dream of old!

THE MASSACRE OF ST. BARTHOLOMEW.

THE MASSACRE OF ST. BARTHOLOMEW.

(By a Correspondent of The Church.)

The death of Conde and of others, its most gifted and successful leaders; still the patience of the French that is in thee, which was given thee by prophecy, with successful leaders; still the patience of the French that is in thee, which was given thee by prophecy, with successful leaders; still the patience of the French that is in thee, which was given thee by prophecy, with successful leaders; still the patience of the French the sanction of spiritual zeal. The flames of a confidence of the presbytery, (1 Tim. iv. 14), coupled with the further command in relation to the laying on of the hands of the presbyter to do those things without the laying on of hands in Ordination, Lay hands suddenly on no man, (1 Tim. v. 22). Here was Timothy shoulders alone? And if the charge were, that he seendant of the chivalric House of Valcis had complete the death of Conde and of others, its most gifted and successful leaders; still the patience of the French the sanction of spiritual zeal. The flames of a confidence of the presbytery, (1 Tim. iv. 14), coupled with the further command in relation to the laying on of hands in Ordination, Lay hands suddenly on no man, (1 Tim. v. 22). Here was Timothy shoulders alone? And if the charge were, that he with the content of the sanction of spiritual zeal. The flames of a confidence of the French that is in thee, which was given to Titus alone, Bishop, Hall closely remarks, the sanction of spiritual zeal. The flames of a confidence of the restantion to the sanction of spiritual zeal. The flames of a confidence of the restantion to the sanction of spiritual zeal. The flames of a confidence of the restantion to the sanction of spiritual zeal. The flames of a confidence of the restantion of spiritual zeal. The flames of a confidence of the sanction of spiritual zeal. The flames of a confidence of the sanction of spiritua scendant of the chivalric House of Valcis had compromised the knightly reputation of his family by an attempt to cut off a weaker enemy in detail, and had "with a view to involve them the more surely, and the more easily, in a general massacre."

Nullum similis sævitiæ exemplum in tota antiquitate, evolutis gentium annalibus reperiri": "No example of a similar cruelty can be discovered in all antiquity, were the annals of nation and be discovered in all antiquity, were the annals of called, and the ferocious Duke of Alva, who afterseven years before its actual accomplishment, between wickedness of the system he was pledged to uphold. called, and the ferocious Duke of Alva, who after- Life of Philip de Mornay, "sympathized with the perwards signalized himself by establishing in his govern- secuted French Protestants; and some idea of their ment of the Netherlands the same brutality which he feelings may be formed from the manner in which the had recommended in France. The female, however, French ambassador was received in Elizabeth's court, it was who became the prime mover of this deadly when he came, by his king's command, to allege the stratagem; a woman-if the voice of history do not detection of a conspiracy of the Huguenots as the ligion; inheriting, indeed, the talents of her illustrious be more awful and affecting, says Hume, 'than the race, but tarnishing them all with her own enormous solemnity of his audience. A melancholy sorrow sat vices; who ruled France through her children, and on every face. Silence, as in the dead of night, reigned achieved her own ambitious projects through the in- through all the chambers of the royal apartment; the comprehend nearly all that is worth living for; which strumentality of her offspring; who sneered in secret courtiers and ladies, clad in deep mourning, were claim near affinity with heaven, and appear to those, at the Church she professed to reverence in public, ranged on each side, and allowed him to pass, without who have learned to relish them, both a pledge and a and beneath a show of devotion, concealed the most affording him one salute or favourable look; till he foretaste of the blessed eternity reserved for the faithas this has Rome conceded the tribute of her ever- received him with a more easy, if not a more gracious, lasting gratitude!

and Marguérite of Valois, the sister of the French | blot out." Monarch, were celebrated a few days before the contemplated massacre, with all due solemnity, and every trial which overcast the fairest and the happiest life, inhabitants. The sanctity of a religious ceremony was made the cloak of premeditated assassination!†

> the Festival of St. Bartholomew, and the Christian Sabbath, the work of death was begun. Hired assassins poured into the dwellings of all those whose distinction marked them out as valuable prey, and slaughtered the inmates, incapable of offering the slightest resistance, in their very beds. Many who had retire 1 to rest apprehending no danger, awoke in another world. The brave Admiral Coligny who, when soli-Philip de Mornay,—who himself narrowly escaped those powers which Jesus Christ alone had hitherto from the subsequent tragedy,—communicated to him held, not only enacting but acting laws as Bishop Hall his apprehensions of impending calamity some days says. This is shewn by their Ordination of others to their province. Moreover, in addition to this, the but protestations of friendship. "I know well, my not to do, who cheerfully acquiesced in their episcopal ledged to be superior to those here called bishops. young friend," was his reply, "that neither the queen- proceedings. The prelate just mentioned observes If the Apostles had designed that presbyters should

> even extolled it in the language of panegyric. Suffice it to say that he died as he had lived, a brave soldier d'Août, qu'au mois de Mai." "Bleed! bleed! bleeding is just d'Août, qu'au mois de Mai." "Bleed! bleed! bleeding is just of the distinct offices. it to say that he died as he had lived, a brave soldier and a true Christian. He was startled from his sleep to see the Count of Teligni, the youthful husband of the seed to see the teli

Standeur and symmetry of the Christian temple, but never thinks of entering within,—self-excluded from the management of the Sacrament of the Lord's Supper with the Duke of Guise, the very day before he caused that nobleman to be murdered in the Estates of Blois.

He partook of the Sacrament of the Lord's Supper with the caused have made no allusion to that learning epoch.

Duke of Guise, the very day before he caused that nobleman to be murdered in the Estates of Blois.

From the value of the study itself, let us descend faith, however, which during life he had made the who symbolize with him in opposing episcopal, that is, the variety of all those offices prescribed.* Neither up its windows, in which the beautiful stone tracery of to the qualifications it requires. Now, of all the pre- beacon of a brilliant career, and for which he was now as all antiquity was wont to construe it, apostolical could Timothy be ignorant, after so long a sojourn and other times has been replaced, when repairs became liminaries essential to the improvement of such a about to suffer, sustained him in the appalling emer- government." theme, that which takes the lead is, beyond question, gency: with unblenching eye and composed demeanor | Examples of the way in which the practice of the private ministrations, but rather would need to know should be so is a fearful sign that there has grown up "the ornament of a meek and quiet spirit." It is he presented himself before the murderers, and bade Apostles prescribes the government of the Church how to conduct himself as a diocesan over and in the amongst us an earthly, luxurious, and unchristian certain that we do worse than waste our time, if, when them dispatch their office. But the ruffians, hardened (docens et utens) are soon given from Scripture. In face of the entire Church. Moreover, it comes to temper. engaged on a subject of this kind, we cannot regard as they were, recoiled overawed by the majesty of the the first chapter of the Acts of the Apostles, we have this; if Timothy had not superior power as a bishop, our enemies with other than feelings of exasperation. man; and hesitated to dye with blood the gray hairs the election of Matthias to the bishopric vacant by the Whilst we deplore the vindictiveness of the persecutor, of the intrepid warrior. There stood the first man of death of Judas Iscariot, an election proposed by an Ephesus, but that he was placed as the former, the plelet us not emulate his evil temper; whilst with an his age arresting the fury of a horde of maniacs by the Apostle, and submitted, not to the choice of the people, nitude of correcting power given to him amply testifies. aching heart we grieve over that dark and cruel malice mere superiority of mind, and the fortitude of conscious but to the choice of God. In Acts vi. 3-6, they In 1 Tim. v. 19, his right to sit in judgment over which, where it failed to command the acquiescence innocence. And Coligny, without a weapon in his appointed the order of Deacons. In Acts iii. 14-17, presbyters is admitted in these words, Against an elder of the proselyte, reposed with satisfaction on the ago- hands, would have been spared even then; had not we see that they exercised such powers in the Church (not an elderly person as in verse 1, but a presbyter) nies of the martyr; it becomes us to guard against Besme, the savage leader of the band, advanced in by the imposition of hands and prayer, as none others, receive not an accusation, but before two or three wit-It is hoped that it will be argued from this caution, with their cowardice—and buried his sword in the de- xiv. 23, we find Paul and Barnabas (since become may fear; the context seeming to shew that sinning

betrayed by impulsive passion into the immediate re- revealed a scene strangely discordant with the sacred carefully reads over the New Testament will find that Timothy, Lay hands suddenly on no man: and further, taliation of wrong; and who manifest too commonly, associations of that holy day. The steams of recent scarcely any act of power was done by our Lord when the handing down of the commission by succession is of which he was closely engaged in duties at different when provoked, a strange neglect of the apostolic slaughter ascending to heaven from that guilty city; on earth which was not, at least in some degree, exer- given in these plain words: And the things that thou churches. precept, "Be not overcome of evil; but overcome the despairing cry of orphan children, and the shrieks cised by the Apostles after His ascension. Their hast heard of me among many witnesses, the same comevil with good!" He would rather heal than enlarge of bereaved mothers; the hopeless idiotcy of those sentence in explanation of any of our Saviour's laws mit thou to faithful men, who shall be able to teach others the breach of Christian communion. And in the case under review, he has not selected the appalling transparence to the control of the Church, or the decency the overseer is directed to the control of the Church, or the decency the overseer is directed to ensure both honour and saction simply because it is a manifestation of Romish lant knight and book-learned scholar; trembling fugi- of divine worship. The whole of the seventh, eighth, payment suitable to the station and labours of the persecution, but because persecution of any kind is odious to him, as it must be to every right-minded individual, from whatsoever source it may spring;

and the control of the station and book-learned scrolar, techning to the station and book-learned scrolar, technical scrolars, techning to the station and book-learned scrolars, technical scrolars, t individual, from whatsoever source it may spring; whether it be exemplified in the heart-rending scenes of Smithfield, or the burning of Servetus in Geneva.

Tavanne,* rushing through the streets of the distracted to the Church of Corinth, many of them never expressions, and language of the letter, when the three were other ministers at Ephesus all the while; for when St. Paul himself had the oversight of Ephesus, and cruelty on the one hand, of lamentation and mournof Smithfield, or the burning of Servetus in Geneva. and cruelty on the one hand, of lamentation and mourn-required by the Apostle's own authority (1 Cor. vii. for when St. Paul himself had the oversight of Ephesus, He is desirous of treating the matter in a purely Ca- ing and woe on the other, present when combined a 10—12; 1 Cor. xi. 34; 1 Cor. xii. 34; tholic spirit; and would discuss it solely upon those picture of desolation and dismay unparalleled perhaps Apostle always enforced his rules with suitable punish- Ephesus, and called the elders of the Church.

from avowing or adopting the tenets of eradication most shocking feature of the whole affair. Thus, propounded by certain zealots in the nineteenth cen- Marsillac, the Count of Rochefoucauld, for whom he delivered Hymenæus and Alexander unto Satan, ters and deacons of the Church, with a view, in regard tury, whose excesses are likely to prove a lasting dis- Charles IX. had conceived an affection, had passed and even in his absence condemned the incestuous to the latter, to a higher grade of office, honour and credit to the Reformation itself, that he is anxious to several hours of that fatal night in the society of the Corinthian (2 Thess. iii. 6—14; 1 Tim. i. 20; 1 emolument; since he is required to rebuke presbydisclaim explicitly any such views of Gothic devasta- King. When he rose to take his leave the Monarch, Cor. v. 3, 5, 7, 13; 2 Cor. ii. 9). Besides the power ters in open assembly, and officially to receive and who was somewhat desirous of saving him, invited of judging and condemning, he also exercised that of examine on witness charges brought against them, even him to remain in the Louvre. Unhappily the offer pardoning and absolving (2 Cor. ii. 6-10). In against those who were styled by St. Paul himself, was declined, and Charles permitted him to depart, matters of Ordination, in addition to that of the dea- "pastors of the Church of God;" since he is required But there can be no prospect of reconciliation and without saying another word, remarking to himself cons, Paul and Barnabas ordained elders; and St. to ascertain the qualifications of candidates for the union betwixt the Churches of Rome and England, so after his friend was gone,—"Well, I see that it is the Paul, with the elders, ordained Timothy, the inferior ministry, and the power of Ordination was placed in long as the former, setting at nought the solemn de- will of God he should perish!" This same King is ministers always giving complete obedience. We find his hands; and since St. Paul, who was so careful of nunciation, "Whoso sheddeth man's blood, by man said to have discharged a musket, with his own hands, this from the attendance of inferior ministers on St. rendering all their dues, plainly admits those several shall his blood be shed," declares that it is a pious upon his Protestant subjects. Another incident is Paul, (Acts xii. 25, 13, 5), and on Barnabas, (Acts and important functions rested in the hands of one, deed to slay a heretic. We may weep and pray for, recorded of him which more fully develops his cha- xv. 39); again, (Acts xix. 22; Acts xvi. 10, &c. &c.) and abstained from any intimation that this one was but we dare not unite with a Church which declines racter. Going with some of his courtiers, not long and St. Paul all along through his Epistles to Timothy but a partner with others in the dignity and duty, we to abandon the perpetuation of human sacrifices in a lafter the massacre, to visit Montfaucon, where the and Titus writes in a style which implies his authority are bound to believe that Timothy was called to exer-Christian land, and refuses to mitigate the sanguinary remains of the brave Coligny were exposed on a gibdespotism which resulted in the Massacre of St. bet; and when, upon their arrival at the dismal place, mon, (Phil. i. 8—9); to the elders of Ephesus, (Acts of pastoral office, but of a station which carried with one of his attendants who probably had a more feeling xx. 17), at Corinth, (1 Cor. xiv. 29; 1 Cor. xiv. 36— it superior authority, and the power of compelling The Treaty of 1570 between the French King beart than his sovereign, remarked that the body 37). From this then we clearly learn that the Apos- obedience; and this official station made the discharge Charles IX. and his Huguenot subjects, was the sig- emitted an unpleasant odour; the rejoinder of the nal for a temporary intermission of civil feud; but it monarch was expressed in the language of Vitellius, such as they had never yet exercised, and that there belong to him, and were not claimed or exercised by any

with considerable success. Many a valiant hero did It assures us, too, how speedily and completely religion Navarre send forth to keep at bay the combined forces itself can be transformed into an instrument of destruc-

"Ardebant sancti sceleratis ignibus ignes, Et mista est flammæ flamma prophana piæ."

It is singular that Pope Gregory XIII. who was a failed in the pusillanimous undertaking; a cessation scholar, a man naturally of gentle habits, and possesof hostilities was proposed to the Huguenots in 1570, sing a cultivated mind, should have been gratified by but only, as a French Jesuit* himself has admitted, this cruel massacre. Yet such was the case: he caused a medal to be struck in commemoration of it, and proclaimed an universal jubilee. He would probably have The statement rests upon good authority that this felt and acted differently in a different station; and scheme of assassination had been concerted at least his conduct in this matter goes to prove more fully the

'The English nation at large," writes Hone in his belie her character—devoid alike of humanity and re- occasion of the recent barbarities. 'Nothing could countenance; and heard his apology without discover-In order to allay the suspicions of the Protestants, ing any visible symptoms of indignation.' Her answer and to inveigle the heads of their persuasion into Pa- to him, however, clearly showed her conviction that ris, the nuptials of Henry the young King of Navarre, the crime was one which no pretences or excuses could

THE PRIMITIVE CHURCH IN ITS EPISCOPACY.

CHAPTER IV. Early on the morning of the 24th of August, being | What did the Apostles think of their Ordination?-Remark of i. 18; 1 Tim. i. 3-4; 1 Tim. iii. 1-14; 1 Tim. v. 19;

his daughter, hewn down before his eyes; his mind it for the ruggedness of an English translation. It is bad enough, however, even in the smooth phraseology of France.

front of his more humane followers-reproaching them even of themselves, could or would exercise. In Acts nesses: and them that sin rebuke before all, that others Apostles) ordaining elders in every Church. Indeed, presbyters are signified. In 1 Tim. v. 22, the power to be one of those impetuous spirits who are frequently

The morning's sun which rose on Paris must have as has been observed by an eminent writer, whoever of ordaining to the ministry is lodged in the hands of grand principles, designed by the Gospel and main- in the annals of human misery, madness, and crime. ments, and the Corinthians believed him to have this Since then Timothy is commanded not only to But the association of the mimicry of religion with power (2 Cor. vii. 15; 2 Cor. x. 6, 8, 13, 10). He advise but to charge teachers respecting the doctrines

> episcopal power, ordained both presbyters and deacons, shouldst set in order the things that are wanting, and the one in Greece, the other at Ephesus, and through- ordain elders in every city as I had appointed thee .endued by St. Paul and the concurrence of the pres- must urge and procure it to be done, by what authobytery, (μετα επιθεσεως των χειρων του πρεσβυτεριου, rity? And, if he had authority, either without or as he says, wherefore I put thee in remembrance that lenge more, as essential to his place, than power of thou stir up the gift of God, which is in thee by putting on of my hands, (2 Tim. i. 6). And that St. Paul And Dr. Bloomfield, an impartial critic on the text of To the Right Reverend, was himself in authority over the presbytery, we learn the New Testament, writes on this verse thus: "From Macedonia, that thou mightest charge some that they gloss was surely never promulged, even by the Socithat we consider the church generally, but particularly the Church Missionary Society, owes a large debt of

his power to control the conduct of presbyters and surely the instructions to Timothy and Titus given by acknowledgments of gratitude. deacons:-This is a true saying, if a man desire the St. Paul will be our main guide and directory as to the office of a bishop, (the term bishop here meaning authority and requirements of the office. What did the Apostles think of their Ordination?—Remark of Bishop Hall—Proof from Acts i.; Acts vi. 3—6; Acts viii.

14—17; Acts xiv. 23, and numerous other places of Scripmust be blameless, the husband of one wife, vigilant, privileges of the station of Titus to speak, and exhort, ture-Communication of apostolic authority-Timothy and sober, of good behaviour, given to hospitality, apt to and rebuke, with all authority, (Titus ii. 15); with Titus—Comments on 1 Tim. v. 22; 1 Tim. teach, &c. Likewise must the deacons be grave, not power to reject heretics, (Titus ii. 10). What can with another visit. 1 Tim. v. 17; 2 Tim. ii. 2—Timothy a sole Bishop—Titus double-tongued, not given to much wine, not greedy of be plainer, then, from the authority of ordaining pres-1 Tim. v. 17; 2 Tim. ii. 2—Timothy a sole Bishop— Itus
i. 5; Titus ii. 10—Bishop Hall, observation
from—Important note from Bloomfield on Titus i. 5—
them use the office of a deacon, being found blameless.

Tim. v. 17; 2 Tim. ii. 2—Timothy a sole Bishop— Itus
i. 5; Titus ii. 10—Bishop Hall, observation
from Bloomfield on Titus, from the power of rebuking with
for us a Bishop of our own, without which we never
all authority of his ministerial office, and the detercan expect to accomplish much towards the civilizing and Cameron, his admission—Perpetual president—Titus a sole They that have used the office of a deacon well, purchase mining on and expulsion of heresy, that a superior to themselves a good degree and great boldness in the office was given to him; and thus in the Church at cited by the Guise, refused to compromise his allegiance to the King on any terms, was amongst the giance to the King on any terms, was amongst the giance to the King on any terms, was amongst the in our own name, and in that of our respective congressions, which is in Christ Jesus. It may be observed, that in these qualifications not the least mention is inequality, and to no trifling extent, is certainly discovered in the condition of their second ordination, and we may be observed, that in these qualifications not the least mention is made of those who are here called bishops, but in fact | covered. presbyters, possessing the right of Ordination; a matter too important to be omitted if it had been within before his death; but the generous soul of Coligny the work of the ministry, and their taking the care and very power of Ordination is, in this epistle, lodged in could not entertain suspicion where nothing appeared oversight of the Church in such a way as others dared other hands and entrusted to officers who are acknowmother nor the duke of Anjou wish me well, but the mother nor the duke of Anjou wish me well, but the truly, "If any person whosoever, though an evangelist have the power of Ordination, they would surely not king does me the honour to converse with me with so or prophet, should have dared to make himself equal have kept this power in their own hands, or have sent much frankness, that I cannot suspect any sinister to an Apostle, he had been hissed out, yea, rather other church officers into places full of presbyters purposes on his part." The honesty of his heart deceived him, and he fell a victim to misplaced confi- saucy usurper;" and again, "What was the fault of to instruct them how to ordain than to take the busi-Diotrephes, but that, being a church governor, he ness out of their hands entirely. Two sorts of minis-We need not pause here to eulogize his worth, for proudly stood out against St. John, not acknowledging ters are here mentioned, presbyters and deacons, and this has never been denied, so far as we know, by the transcendent power of his apostolical jurisdiction, Timothy himself was a third, with as particular direcwriters of the Romish communion; some of them have whom the provoked Apostle threats to correct accord-

But these directions St. Paul writes to Timothy in order that he may know how he ought to behave himself in the house of God, which is the Church of the living This same individual was confessing his sins on the bed of God, the pillar and ground of the truth, (1 Tim. iii. 15). Pere Griffet.

A similar evidence of impious dishonesty appears in the conduct of Henry III., the brother and successor of Charles IX.

He partook of the Sacrament of the Lord's Supper with the Should have made no allusion to that fearful epoch. "I be should have made no allusion to that fearful epoch. "I cesteem my actions the congregation, such cannot be the pillar." of some private congregation, such cannot be the pillar and ground of the truth; but herein must be signified Titus i. 5.

tained by the early Christians, which form the main features of the Universal Church: and so far is he features of the Universal Church: and so far is he who had the conduct, and character, and labours of the presby-

The Apostles communicated their episcopal power ordained. He was ordained not from any voice of the to others; and these, when so ordained, proceeded to people, but direct from St. Paul himself, as in fact wherein μετα only denotes concurrence in the matter), above them, it is that we strive for. And now I of whom St. Paul was chief, to the office of a Bishop, beseech you, what does any Bishop of England chalfrom the fact of his delivering a charge to Timothy, as the expression following, 'ordain elders,' it is evident well as from the statement of concurrence only on that Titus was invested with episcopal authority in their part. We learn at once also that Timothy was the highest sense of the word episcopus, or bishop, consecrated to a superior office by the scriptural record which was sometimes (as at verse 7 and Acts xx. 17 of the episcopal authority which he was called upon -23) used in the lower sense of presbyter, since pasto exercise, and which shewed that, in the judgment tors are overseers of their flocks. Accordingly the of St. Paul, and by the consent of the Ephesian presbyterians are obliged to understand this appointing Church, he was lawfully empowered to do; for we read of St. Paul's interposing his influence with the congre-St. Paul's command to Timothy in these words, As I gations to procure the election of these persons as besought thee to abide still at Ephesus, when I went that they was that they were they were that they were the they were that they were the were they were the were t

endless genealogies, which minister questions rather than

This is a remarkable criticism emanating from a gratified to your Lordship for your visit to this Country.

When we take into consideration the vast extent of godly edifying which is in faith: so do. (1 Tim. i. 3-4). good and approved scholar, and shews to what imagi-Here is a plain acknowledgment of the right of Timothy nary ideas the adversaries of episcopacy are driven; to sit in judgment upon the doctrines preached by just as Cameron, a noted opponent, is compelled to others, and to issue commands respecting the charac- allow that "Timothy was elected by the college of press sufficiently our thankfulness for the favour conferter of their preaching. The very word "charge" elders to govern the college of the elders;" but forsignifies that it was to be gravely done as a judge gets that there is nothing to prove that Timothy, would solemnly charge a jury. It is pertinently though he did govern the college of elders, was elected remarked, therefore, if Timothy were an equal pres- by that college. This is a pure conceit and statement byter with the rest, those teachers were as good as he. of his own. And several of the most candid contro-What then had he to do, to charge teachers? or what versialists yield the fact that, in the Primitive Church, would those teachers care for his charge? How there was "a president of the presbyters," a "perequally apt would they be to charge him to keep within | petual president;" what then are we differing about? his own compass, and to meddle with his own matters! For once grant this to have been the case in the AposIt is only for superiors to charge, and inferiors to obey.

The self-denying zeal which sumulated, and the perse-It is only for superiors to charge, and inferiors to obey.

In 1 Timothy iii. 1—14, there is a recognition of Titus were such "perpetual presidents," and then, arduous enterprise entitle your Lordship to our warmest

THE HOUSE OF MAN AND THE HOUSE OF GOD. (By Archdeacon Wilberforce.)

The houses in which the fathers dwelt have been The houses in which the fathers dwelt have been found too strait for the children; palaces have sprung voyage, that you may return in health and safety to your up instead of mansions; every land and every climate family, and to the people of that extensive Diocese over has been ransacked to furnish the beautful woods, the which Divine Providence has appointed you. And we moreover pray that the work of our Divine Master may costly silks and carpetings which minister to their magnificence and ease. The abundance of wealth has even overflowed the dwelling itself: the fruits and Christ. flowers which our fathers knew not, cluster on our walls or scent our gardens. And how, meanwhile, has it fared with the house of God? There alone, as it seems, all expense is grudged. The narrow walls have never expanded for an increasing population; nay, its FROM THE PROTESTANT INHABITANTS OF THE RED RIVER straitened area has too often been made straiter still by the grasping hand which has seized on the best To the Right Reverend Father in God, The Lord Bishop situation on which to erect private enclosures, which MAY IT PLEASE YOUR LORDSHIP: are carpeted, and cushioned, and warmed, to secure as

its portals, and standing without transfixed with amaze- grasped at once the peril of his situation, and he felt ingly? So those that lay Diotrephes in our dish do the whole Church of Ephesus, that famous diocesan while the surrounding building is suffered daily to grow that the end of his days was come. The sublime little consider that they buffet none but themselves, Church of Asia rather, wherein there was the use of poorer and more waste. Unshapely galleries block travel with St. Paul, how to behave himself in his unavoidable, by the commonest materials. That it

Canadian Ecclesiastical Intelligence.

VISIT OF THE BISHOP OF MONTREAL TO THE RED RIVER SETTLEMENT. (From the Montreal Herald, Aug. 17.).

The Lord Bishop of Montreal returned on Wednesday evening, the 14th inst., to Lachine, from the Red River, in the special canoe provided for his journey, accompanied by the Rev. P. J. Maning, his acting chaplain, and his Lordship's servant, having been absent since the 16th of May, on which day he embarked from the same place. His Lordship passed three Sundays at the Red River, and eighteen days in all in that settlement, during the whole

His visit has been of the most interesting description, and it is with the highest possible satisfaction, and the deepest thankfulness, that he is able to bear testimony to the labours of the church missionaries in that quarter of which, however, afford very insufficient accommodation for the congregations. One of these is purely Indian, ing season,) and other men were away with the boats sent to York and Moose Factory in Hudson's Bay. The whole protestant population is rather above two thousand souls: deducting the very large number of persons under been confirmed in Europe, it will be seen at a glance how very few are the individuals who were not inclined to

His Lordship was also occupied in the examination and ordination of two gentlemen on the spot; the Rev. A. Cowley, who was admitted to Priests' orders, and Mr. J. Macallum, M. A., in charge of a respectable school established originally under the auspices of the Church Missionary Society, who, under the very peculiar circumstance of his case, was admitted on different Sundays, to the order of Deacon, and subsequently to that of Priest. Mr. Cowley has proceeded since the Bishops departure to a mission at the Manitoba Lake. There remain still three clergymen at the Red River, one of whom is chaplain to the Company. A fifth clergyman of the Church of England has probably by this time arrived within the territory who is to be stationed in Cumberland; and it is anticipated that the difficulties which have delayed the execution of the late Mr. Leith's bequest towards the evangetization of the same quarter, will shortly be brought to their termination, and that a sixth will then be added, together with an additional school. The Day and Sunday Schools already established, are flourishing and have produced the happiest fruits. But there is an immense field open, calling for the extended efforts of the Church and for the sympathies and the prayers of her

use the authority of the episcopal office. Thus Timothy was, to conduct the Ordination of presbyters, of the gentlemen at the Company's posts to whom he Timothy and Titus, when they had themselves received as we read, For this cause left I thee in Crete, that thou carried a letter from the Governor, Sir George Simpson. His Lordship, during his stay at the Red River, divided his time chiefly between the Upper and Lower Forts, of France and Spain; and although Dreux, Jarnac, and Moncontour told with terrible effect on the Protestant cause, in the repulse of its scanty troops, and though they are of, would call down fire from heaven to contestant cause, in the repulse of its scanty troops, and they are of the gentlement in the one in Greece, the other at Ephesus, and through ordain elders in every city as I had appointed thee.—

Here the whole diocese of Crete is committed to his they are of, would call down fire from heaven to contestant cause, in the repulse of its scanty troops, and to them. That Timothy was ordained to the office of summer all who think differently from themselves. No testant cause, in the repulse of its scanty troops, and the death of Condé and of others, its most gifted and the death of Condé and of others, its most gifted and malice is so deeply envenomed as that which pleads the death of Condé and of others, its most gifted and malice is so deeply envenomed as that which pleads the death of Condé and of others, its most gifted and malice is so deeply envenomed as that which pleads the death of Condé and of others, its most gifted and malice is so deeply envenomed as that which pleads the death of Condé and of others, its most gifted and malice is so deeply envenomed as that which pleads the death of Condé and of others, its most gifted and malice is so deeply envenomed as that which pleads the death of Condé and of others, its most gifted and malice is so deeply envenomed as that which pleads the death of Condé and of others, its most gifted and of others, its most gifted and the death of Condé and of others, it

His Lordship proceeded from Lachine at once to Upper Canada, to join some members of his family, with whom it is expected that he will return in a few days to

ADDRESS TO THE BISHOP OF MONTREAL FROM THE CLERGY OF THE RED RIVER SETTLEMENT.

THE LORD BISHOP OF MONTREAL;-We the undersigned Clergy of Red River Settlement,

in the territory of the Honourable Hudson's Bay Company, beg leave respectfully to address your Lordship, on the interesting occasion of your visit to this remote Station. We feel utterly unable to give adequate expression to those feelings of respect and gratitude which we owe to your Lordship, for the inestimable benefits conferred upon our respective flocks by your Lordship's episcopal minis-trations. Nor can we forget the obligations we are inditrations. Nor can we forget the obligations we are indi-vidually laid under, by the many acts of personal kind-ness which we have received from your Lordship during

your Lordship's own diocese, our isolated situation and the peculiar difficulties and hardships of the journey from Quebec to this place, we feel it unterly impossible to ex-

red upon us by your Lordship. We are here situated at a distance of 2000 miles from Quebec, your Lordship's place of residence. For 1800 miles of this distance your Lordship's conveyance has been the birch-rind cauoe, your couch the lap of mother earth, and your only shelter a tent. Like St. Paul, your Lordship had to encounter not only perils of waters, but also perils in the wilderness. After traversing the queen of Lakes from the eastern to the western extremity, you have had to pass 800 miles through a country inhabited

We cannot look back upon the short period your Lordship has been here without experiencing the most lively emotions of pleasure. Neither can we anticipate the time when your Lordship shall leave us, without a corresponding feeling of regret;—a regret not a little aug-mented by a fear, lest the numerous duties of your Lordship's own diocese should not permit you to favour us

We humbly trust, however, that the present visit of your can expect to accomplish much towards the civilizing and evangelizing of this immense territory.

Lordship's services, not only in affording us the benefit of your advice and counsel, but in ordaining for us one Deacon and two Priests, and also in confirming 846 persons. We can only pray that the Divine blessing may so rest upon these ministrations that your Lordship's labour may not be in vain, nor your strength have been

It is our earnest prayer to Almighty God, that He may for the sake of His Son Jesus Christ, preserve your prosper in your Lordship's hands, so that many may be our crown of rejoicing at the coming of our Lord Jesus

WILLIAM COCKRAN, Chaplain. JOHN SMITHURST, Missionary, Indian Settlement. JOHN MCALLUM, Assistant Chaplain. ABRAHAM COWLEY, Missionary, Red River Sett't

large a share as possible of merely personal comfort, impressed with your Lordship's benevolent and Christia The Protestant Inhabitants of this Settlement, deeply

love, in having undergone so long and tedious a journey * Bishop Hall.
† Bloomfield's Greek Testament, &c., vol. II. p. 450, on Titus i. 5