

beneath and around them. I heard subsequently that they are the remains of the church of the Agios Theologos." "On the following day," continues Mr. Arundel, "I accompanied a Greek priest to his church, the only church at present in Pergamos; it lies on the ascent of the castle hill, and is a poor shed covered with earth. Though the sun was blazing in full splendour on all the scene without, this poor church was so dark within, that even with the aid of a glimmering lamp, I could not distinctly see the figures on the screen. On one side of it another priest kept a little school of thirty scholars. I gave him a Testament. The contrast between the magnificent remains of the church of St. John, which lay beneath, and this, its poor representative, is as striking as between the poverty of the present state of religion among the modern Greeks, and the rich abundance of Gospel light that once shone within the walls of the Agios Theologos."

"The Christian population of Pergamos seems to have increased considerably since the time of Smith and Ryeaut. The former says, the state of the Christians here is very sad and deplorable, there being not above fifteen families of them; their chief employment is gardening, by which they make a shift to get a little money to pay their harache, and satisfy the demands of their cruel and greedy oppressors, and maintain a sad miserable life." Ryeaut's observation applies perhaps more properly to the Turkish population. "Whereas, about ten years past, there were fifty-three streets of this town inhabited, there are now only twenty-two frequented; the others are deserted, and their buildings go to ruin. The present population is, I think, underrated at fifteen thousand; of which fifteen hundred are Greeks, two hundred Armenians, who have a church, and about a hundred Jews, with a synagogue."

The Christians in Pergamos, says Mr. Milner, "are under the jurisdiction of the Bishop of Elaia, who is suffragan of the Bishop of Ephesus. The resident clergy are poor and ignorant, and Christianity exists in name and profession rather than in spirit and practice. The Greeks hold that baptism has not been properly administered unless the person has been immersed three times, once in the name of the Father, a second time in the name of the Son, and a third time in the name of the Holy Ghost. We take our leave of Pergamos," he continues, "with mournful feelings; its literature, arts, and religion, have alike disappeared; and under the dominion of a false creed and a corrupt faith, it is now a scene of spiritual blindness and mental degradation. When it shall shake off the fetters of superstitious observance, and the truth regain its ancient influence, and the preserved remnant be delivered from the bondage of the Ottoman and the yoke of antichristian apostasy, is a problem for the future to solve."

The Christian's lot is often cast in a soil peculiarly unfavourable for the cultivation of holy feelings and devout affections. He lives in a world where the power of Satan is still fearfully predominant. "His visible kingdom may be said to exist wherever the true God is not recognized, wherever falsehood and superstition are established, and wherever the pollution and misery which flow from their dominion deform and defile the face of society. His invisible kingdom may be said to exist in those countries or hearts in which, whatever be the outward profession of faith, the mind is subjected to the dominion of falsehood, lust, and cruelty, and is habitually conformed to the law of sin, instead of to the law of God."†

The Christian has need of continual prayer, earnest diligence, and unceasing watchfulness, lest, like those of the professors of Pergamos, he should be drawn away by his own lusts and enticed. Persecution often besets him, not, indeed accompanied with the horrors of the dungeon or the stake, but of a character sufficient, in too many cases, to induce him not to advance boldly on the Christian road. Tribulation is frequently his portion, and arising sometimes from his spiritual conflicts. He wrestles not against flesh and blood, but against principalities and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Let him not be weary, however, or faint in his mind. Let him meditate on the gracious promise of the text. Let him bear in mind that heaven's ransomed company are represented as having "come out of great tribulation;" and that the day will speedily arrive when the greatest honour conferred on the believer will proceed from the testimony borne by the exalted Saviour; Thou hast held fast my Name, and hast not denied my faith; and now I will confess thee as my disciple, as my friend, as heir with me of the heavenly inheritance, before my Father and all the holy angels.

The empire of Satan, long as it may have been established on the earth, and deeply fixed as he may have been its seat, shall ultimately totter and fall. His legions may be great, his emissaries may be powerful, and they may "make war with the Lamb," but "the Lamb shall overcome them: for he is Lord of lords and King of kings." He hath girt his sword upon his thigh, and he shall ride on prosperously. The sword of his mouth shall destroy every enemy—shall cut asunder every obstacle to the full and permanent establishment of his kingdom—that universal kingdom, composed of all people, and nations and languages—that dominion, which is an everlasting dominion, which shall not pass away; that kingdom which shall not be destroyed.

\* Dr. Smith was chaplain at Constantinople. He set out from Smyrna on his journey to the other Churches on the 3d of April, 1671.  
† Sir Paul Ryeaut, consul at Smyrna, visited them in 1678, accompanied by Dr. Luke, chaplain to the embassy.  
† Rev. J. W. Cunningham.

**RICH AND POOR.**

Poor men sometimes think what a fine thing it would be if all the property of the rich were equally divided amongst them, and that in future no one should be allowed to grow rich; but they little consider what would be the consequences of such a measure. In the first place, they must begin by robbery, as no one could expect that the richer people would willingly part with their property; and in the next place, they would find, after this iniquity had been committed, and an equal division of the whole property of the nation had been made, that each person's share would be a very small one. A man would still, as before, be obliged to work for his living, for food and clothes could not be had without somebody's labour; and he must work hard too, for every article must then be produced by hand labour, as all the large manufactories would have been destroyed in consequence of the ruin of the masters of them, and what could be bought before for a shilling would probably cost five times as much, or more, after the destruction of the machinery. In a few months' time those people who were stronger, and had better head-pieces, would have become richer, and a

fresh robbery must now take place, that the riches might be again divided; in short, the whole nation would become a set of robbers, and neither life nor property would be secure for a moment; every man would have a right to thrust his hand into his neighbour's pocket, whenever he had earned sixpence more than himself. Consider, too, that all those persons who had been reduced to distress, by sickness or bad crops, must inevitably die of starvation, as nobody would be able, however willing, to relieve them. Is it possible that such people could thrive, living in open defiance of the laws both of God and civilized man? It is not possible; for there never was an instance since the world began, of a nation's prospering, and of the poor enjoying the comforts and necessities of life, where the property was not respected. It should also be remembered that, except a rich man locks up his money, a very rare case indeed, he pays away his money to servants, labourers, and tradespeople, who again lay out the money in food and clothes for their families; so that, in fact, a division is at present made of his property amongst the poor, though not, indeed, an equal one: but all forced attempts at equalizing property have ever failed in producing the end designed, and must ever fail; for it is as much a law of nature that some should be rich and some should be poor, as some should be tall and some should be short, or that some should be sickly and some should be healthy.—*Ten Minutes advice to Labourers.*

**ENGLISH SYMPATHY.**

*From Alison's History of the French Revolution.*

Future ages will find it difficult to credit the enthusiasm and transport with which the tidings of the insurrection in Spain [in 1808] were received in the British Islands. The earliest accounts were brought by the Asturian deputies, who reached London in the first week of June; and their reports were speedily confirmed and extended by the accounts from Corunna, Cadiz, and Gibraltar. Never was public joy more universal. As the intelligence successively arrived of provinces after provinces having arisen in indignation against the invader, and boldly hoisted the flag of defiance to his legions; the general rapture knew no bounds. It was evident now, even to the most ordinary capacity, that the revolutionary ambition of France had brought it into violent collision with the patriotic and religious feelings of a high-spirited and virgin people. "Never," says Southey, "since the glorious morning of the French Revolution, before one bloody cloud had risen to overcast the deceitful promise of its beauty, had the heart of England been affected by so generous and universal a joy." All classes joined in it; all degrees of intellect were swept away by the flood. The aristocratic party, who had so long struggled, with almost hopeless constancy, against the ever advancing wave of revolutionary ambition, rejoiced that it had at last broke on a rugged shore; and that, in the insolence of apparently unbounded power, it had finally proceeded to such extremities as had roused the impassioned resistance of a gallant people. The lovers of freedom hailed the Peninsular contest as the commencement of the first real effort of the PEOPLE in the war. Former contests had lain between Cabinets and armies on the one side, and democratic zeal, ripened into military prowess, on the other; but now the case was changed; it was no longer a struggle for the power of kings, or the privileges of nobles; the energy of the multitude was roused into action, the spirit of liberty was enlisted in the cause; the mighty lever which had shaken all the thrones of Europe had now, by the imprudence of him who wielded it, fallen into the hands of the enemy; it would cast down the fabric of imperial, as it had done that of regal power. With honest zeal and fervent sympathy, the great body of the British people united heart and soul with the gallant nation who, with generous, perhaps imprudent, enthusiasm, had rushed into the contest for their country's independence, and loudly called on the government to take their station by their side, and stake all upon the issue of so heart-stirring a conflict; while the few sagacious and well-informed observers, whom the general transport permitted to take a cool survey of the probable issue of the contest, observed with satisfaction, that the ambition of the French Emperor had at length offered a sea-girt and mountainous region for a battle-field, where the numerical inferiority of the British armies would expose them to less disadvantage than in any other theatre of European warfare.

**THE CHURCH.**

COBOURG, SATURDAY, JANUARY 12, 1839.

When a country is involved in domestic perplexity, or threatened with the horrors of an unprovoked war, there is nothing better calculated to inspire a people with confidence than the virtuous character of their rulers. On a nation blessed with a pious monarch, the favour of heaven seems to descend by the law of moral gravitation; and, as it is said that the traveller when overtaken by a storm may find immunity from the lightning beneath the shelter of the beech-tree, so may a people, under the protection of a religious sovereign, remain in safety until the tyranny of democracy and the tempest of anarchy be overpast! As God visits the sins of the fathers upon the children unto distant generations, and shews mercy to them that love him even to the remotest time, so does he deal with the larger families of nations; and we may deduce from History this general rule, that according to the wickedness or the righteousness of their rulers, will kingdoms and states be depressed or exalted. "Certain it is," remarks the excellent Hannah More of George III. and his exemplary consort,—"certain it is, that even in the most threatening circumstances, the obvious, unaffected, consistent piety of the sovereign will do more to animate and unite a British public, than the eloquence of a Demosthenes or the songs of a Tyrtæus; and it will be as sure a pledge of eventual success, as either the best disciplined armies or the most powerful navies. Who can say how much we are indebted for our safety hitherto to the blessing of a king and queen who have distinguished themselves above all the sovereigns of their day by strictness of moral conduct, and by reverence for religion?"

Fortunately for the Empire to which it is our glory and privilege to belong, we behold at its head a youthful Queen, trained in the principles of our Protestant Establishment, and giving promise of a firm, a righteous, and a prosperous reign. We must not deny that between her and her affectionate people there is a cloud interposed which dims the lustre of her maiden diadem, in the character of the counsellors by whom at present she is unhappily encircled. But as her royal virtues unfold themselves more and more; as age brings along with it increase of experience, matures

her resolution, and confirms that hearty English spirit which is the characteristic of her kingly race, we confidently anticipate that the love which we now bear to her person and crown will be deepened and enlivened by the benefits which the holiness of her example shall diffuse throughout the empire; that when surrounded by counsellors such as her grandfather would have honoured with his choice,—when a Melbourne, a Russell, and a Palmerston shall give place to a Peel, a Wellington, and a Stanley,—she will shine out to the nation a pattern of excellence in the highest place, unshadowed by any intervening cloud, and prove the conductor of blessings to a people religiously governed,—a fleece watered with the fruitful dews of heaven!

Fortunately also for Upper Canada, our excellent and respected Governor, Sir George ARTHUR has never forgotten, in all his actions, that he is accountable to a higher and more awful jurisdiction than that of an earthly sovereign. Thro' the various obstacles which he has had to encounter since his assumption of the government of this Province, he has uniformly manifested a recognition of an overruling Providence, and afforded evidence that he is one who can say, "Thy servant feareth the Lord." Throughout his peculiar trials he has maintained a Christian equanimity, and he has surmounted difficulties which nothing but a combination of prudence and temper,—a scriptural admixture of the wisdom of the serpent with the harmlessness of the dove,—could have enabled him to overcome. He has happily succeeded, too, in allaying the stormy waters of religious strife; and if the untameable passions of a few will not permit the arrival of a perfect calm, his judicious appeal to the good sense and good feeling of a generous people has prevented at least a repetition of that suicidal dissension which distracted the infatuated and devoted Jews while even the battering-rams of Titus were shaking their city's walls! And though called upon by events which demanded the interposition of Justice in her severest form, to inflict capital punishment in almost twenty instances within a twelvemonth, he has exhibited a clemency which Mercy, in her mildest mood, would scarcely have ventured to implore. His measures, throughout our recent trials, have been well poised, deliberately planned, and promptly executed. He has unravelled a deep-laid and sanguinary conspiracy; and by his defensive and timely precautions, has rendered the country invulnerable to its diabolical machinations. Wherever our enemies have attempted to touch our shores, they have either been repulsed with slaughter and disgrace, or captured and reserved for ignominious punishment. His whole policy,—with much to embarrass and make it fall short of its end—has been successful in restoring unity and confidence to the Province, and in discomfiting its ungodly and murderous invaders.

In this our humble expression of thankfulness to his Excellency Sir George ARTHUR for the measure of success which, with the divine blessing, has thus far attended his administration, we cannot but feel that the Honourable Mr. Sullivan and the other members of his Executive Council, are most abundantly entitled to share. As constitutional advisers of the Lieutenant Governor,—as taking active and zealous part in the watchful and untiring labours of our Queen's Representative,—they must bear their share of the censure or praise which the measures of Government may provoke; and the least they have a right to expect from the community, when they do—as we conscientiously believe they have done—their duty, is to be cheered onward in their labours and unostentatious exertions, and to find their toil sweetened by the reward of public approbation and gratitude.

To the exalted motives and the Christian measures of her Majesty's present Representatives in the two Provinces,—for to omit our well-tried Christian warrior Sir John Colborne in this tribute of honest praise, were a dereliction of patriotic duty,—we have no hesitation in ascribing, under Providence, much of the success that has crowned their respective administrations; and while our cause is so just, and while they who are the principal instruments in maintaining it act so conformably to the Law of laws, we see much to incite us as a people, and as individuals, not merely to a religious confidence as to the issue of the present struggle, but to the more careful practice of that "righteousness which exalteth a nation."

We have, on several occasions lately, offered to our readers extracts from a popular work, the History of the French Revolution by Mr. Alison,—a son of the late Dr. Alison of Edinburgh, whose various literary productions, and especially his eloquent and patriotic sermons delivered during the most momentous period of Great Britain's history, will long be remembered. We have been induced to present these admirable extracts to our readers from their appropriateness to the present strange and critical character of our own affairs; and the more so, as the reflections of Mr. Alison evince not less of Christian temper than of correct judgment and loyal devotion to the best interests of his country.

From other sources also, we have frequently made selections not exclusively of a religious character, but all of them unquestionably inculcating those practical principles of which religion is the foundation. We do not deem it necessary, in advocating the holy cause of Christianity, to confine ourselves to one restricted track or to adhere to a set formal phraseology, discarding all aid from literature and science, and rejecting the ornaments of style or the attractions of eloquence. In building up our editorial structure, it has been our humble but earnest endeavour to render it a truly Christian temple,—to square every stone according to the Gospel pattern, and to write the commandments, and "many a holy text," in legible characters on its walls. And in attempting to carry out this purpose, we have availed ourselves of every rich gift that could make the House of the Lord beautiful. To solidity of masonry we have laboured to add the graces of architecture; in adorning the buttress, we have not weakened it; and in rearing the pinnacle, we have not endangered the stability of the foundation.

Who would wish to see Westminster Abbey dismembered of the gorgeously beautiful chapel of Henry the Seventh,—the books of the Prophets, of Job, or the Psalms, divested of their sublimity and oriental imagery,—or the writings of Jeremy Taylor stripped of those pearls and precious stones, with which his exuberant and poetical fancy has so lavishly bedecked the Christian Graces? It is idle to say that Religion is debased by being brought into contact with the affairs of the world, or that she must avail herself of no weapons but what the armoury of Scripture furnishes, or never speak except from the lips of her duly commissioned ministers. St. Paul himself very forcibly illustrates the duty of borrowing from every source in order to support, and reveal in clearer evidence to the world, the claims of heavenly truth.

We shall not, for a moment, be suspected of attempting to exalt the world to an equality with the cross, by admitting to our cause the adventitious succour of human learning and genius,—by advancing in its support some noble argument or some lofty strain of secular eloquence, proceeding from a member of the laity;—or by adducing some involuntary testimony borne to the truth of Revelation by the philosopher when diving into the mysteries of the universe, by the poet when winging his flight through the regions of fancy, or by the historian when contemplating the rise or downfall of nations. At evidence such as this the sceptic may sneer, but he cannot call it priestcraft. When a Bishop defends the bulwarks of Christianity, the blasphemer may impute to him mercenary motives; but when a Milton, a Newton, a Boyle, or a Wilberforce maintains the battle of the Faith, this objection of the scoffer loses all its force.

Nor does there seem to us any reasonableness in the objection sometimes urged against bringing religion to bear upon the passing politics or occurrences of the day. In arguing on this point, we had intended to make some reductions of our own, but our eye alighted on the following passage from that inexhaustible magazine of religious and secular literature, the *Church of England Quarterly Review*,—and our readers will agree with us in pronouncing that so eloquent an argument it has rarely been their lot to peruse:

"Paley, in his Moral Philosophy, numbers among the principal sources of human happiness the exercise of our faculties, either of body or mind, in the pursuit of some engaging end—even the raising of a flower, he thinks, ought not to be despised. Wilberforce, who entertained no reverence for the Archdeacon of Carlisle,—in this respect at least, coincided in his opinions. No man ever possessed a more catholic taste for the beautiful in nature, in literature, or in art. In every spot of ground he opened some new spring of innocent enjoyment. In turning over the pages of his Diary, we find him blending religion, philosophy, and poetry in the daily course of study; passing from a sermon of Scott to a poem of Southey; or exchanging a Treatise upon the Poor Law, for the Heart of Mid-Lothian. Hence his piety never darkened into fanaticism. He was always cheerful, peaceful, and contented. His religion christianized his learning. We dwell upon this feature in the character of Mr. Wilberforce with peculiar gratification. It has been urged against the Church of England Quarterly Review that, in digressing into the field of literature and politics, it departs from the path of duty and of principle. In the conduct of Mr. Wilberforce we see the most decisive vindication of our conduct. A periodical is a machine of instruction; whatever branches of science, or Belles Lettres, be included in the education of a Christian gentleman, fall also within the scope of a Christian review. That position which is occupied by the Committee of General Literature, in relation to the Society for Promoting Christian Knowledge, is held by our Review, in relation to the Church of England. It is not enough to stand by the fountains of literature, and protect them from defilement; the popular appetite must be awakened; its curiosity stimulated; its thirst after healthful knowledge diligently cherished and gratified. No moral fruit of the mind will be altogether unprofitable under this system. It has been said that half the world must be blind, because they can see nothing unless it glitters; a just and Christian criticism will divest every object of this meretricious lustre; it will strip deformity of its costly raiment, while it endeavours to repair the beauty of injured or neglected excellence; nor will the lips of the moralist be less persuasive because he decorates his advice with the ornaments of poetry, the researches of scholarship, or the discoveries of science."

With the deepest regret, but without any thing of dejection or despair, we refer our readers to the different accounts of the destruction by fire of St. James's Church at Toronto,—an edifice which, although Upper Canada has not yet been constituted a separate Diocese, may be considered to have been the metropolitan Church of the Province, and which certainly was the largest and finest sacred structure that it contained within its bounds.

Heavy as this blow is to our venerable and cherished Establishment, it falls upon it at a time which renders it doubly afflictive. The temporal interests of our Church, to make no allusion to the unhappy differences connected with the question of the Reserves, are affected by the general depression of affairs; and it wanted not this late distressing calamity to add a deeper gloom to the darkness, spiritual and political, that at present hangs lowering over the country. "Our holy and our beautiful house, where our fathers praised thee, [O Lord,] is burned up with fire; and all our pleasant things are laid waste." The blackened walls still throw their shadows over the mouldering remains of the loved and departed of our communion; but the voice of prayer, and the chaunt of thanksgiving is hushed for a season; and the costly and deep-toned organ is reduced to ashes, on which the Puritan could scarcely tread without being cheated into a momentary sorrow.

But, as we have already said, despondency does not overtake us, nor do we feel overwhelmed by the misfortune, disastrous as it is. If the "gates of hell shall not prevail against" our Zion, much less shall a local misfortune impair its vitality, or circumscribe its growing influence. The Churchmen of Toronto are amongst the most opulent men in the Province, and we cannot doubt that their well-known liberality will soon lay the foundations of an edifice equal to that just consumed, and that their affection to the Establishment will be assayed and refined by the cleansing fire of adversity. Their brethren also throughout the Province will, we feel assured, be eager to contribute towards the reparation of this common loss, and thus to make some slight return to the generous citizens of Toronto for the aid which they have always been ready to extend to their fellow-churchmen, less provided with worldly means, in the erection of their places of worship.

It is to be hoped also that this melancholy event may not be without its influence in softening the asperities of the late religious dissensions. There is, we believe, generosity sufficient in the members of other denominations to induce them to lament over our misfortune; and there is we are sure, that right feeling on the part of the sons of the Church of England which will reciprocate that gentle and Christian sympathy. Hence may result a better spirit of mutual forbearance; hence may kindness and charity work out what wrath and dissension have hitherto failed to accomplish; and hence out of the ruins of our metropolitan Church may there not only arise a second temple more glorious than the first, but a spirit of peace and unity,—a Phœnix, holding in its mouth the olive-branch of the Dove.

We are happy to perceive by the *St. James's Chronicle* of the 17th November, that the admirable Sermon of Dr. Hook, recently published by us, had then gone through *twenty-six* editions.

**ECCLESIASTICAL INTELLIGENCE.**

NEWCASTLE DISTRICT COMMITTEE OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Standing Committee of this important Association held their Quarterly Meeting at the Court House, in Cobourg.