

tion of Churches. £5 towards defraying the expenses of a lay-reader; and £5 for the purchase of Books for destitute settlements.

It was then on motion resolved, That it be recommended to the Right Reverend President, that the General Meeting of this Society should be held on some day in the month of February, to be hereafter fixed—as the most suitable period of the year for that purpose.

And also, that a Committee of the Clergymen of Town and Dartmouth, and Mr. Ince, be appointed to examine the Catalogue of Books in the Depository, and report to the next meeting as to the propriety of reducing the prices of the same, and of rendering the books as saleable as possible.

The meeting was then concluded with prayer.

CHURCH OF ENGLAND IN JERUSALEM.—Our readers will be interested, we are sure, in the following announcement, that the Church has literally “her foundations upon the holy hills”—

A most important undertaking has already been begun by the zeal and piety of those who entertain an interest for the Jewish nation. They have designed the establishment of a church at Jerusalem, if possible on Mount Zion itself, where the order of our Service, and the prayers of our liturgy shall daily be set before the faithful in the Hebrew language. A considerable sum has been collected for this purpose; the missionaries are already resident on the spot; and nothing is wanting but to complete the purchase of the ground on which to erect the sacred edifice. Mr. Nicolayson, having received ordination at the hands of the Bishop of London, has been appointed to the charge; and Mr. Pieritz, a Hebrew convert, is associated in the duty. The Service meanwhile proceeds, though “the ark of God is under curtains;” and a small but faithful congregation of proselytes hear daily the Evangelical verities of our Church on the mount of the Holy City itself, in the language of the prophets, and in the spirit of the apostles. To any one who reflects on this event, it must appear one of the most striking that have occurred in modern days, perhaps in any days since the corruptions began in the Church of Christ. It is well known that for centuries the Greek, the Romanist, the Armenian, and the Turk, have had their places of worship in the city of Jerusalem, and the latitudinarianism of Ibrahim Pacha had lately accorded that privilege to the Jews. The pure doctrines of the Reformation as embodied and professed in the Church of England, have alone been unrepresented amidst all these corruptions; and Christianity has been contemplated both by Mussulman and Jew, as a system most hateful to the creed of each, a compound of mummery and image-worship.

It is surely of vital importance to the cause of our religion, that we should exhibit it in its pure and apostolical form to the children of Israel. We have already mentioned that they are returning in crowds to their ancient land; we must provide for the converts an orthodox and spiritual service, and set before the rest, whether residents or pilgrims, a worship as enjoined by our Saviour himself, “a worship in spirit and in truth;”—its faith will then be spoken of through the whole world. A great benefit of this nature has resulted from the Hebrew services of the London Episcopal chapel; it has not only afforded instruction and opportunity of worship to the converted Israelite, but has formed a point of attraction to foreign Jews on a visit to this country, and has been largely and eagerly commented on in many of the Hebrew Journals published in Germany. In the purity of our worship they confess our freedom from idolatry; and in the sound of the language of Moses and the Prophets, they forget that we are Gentiles. But if this be so in London, what will it be in the Holy City? They will hear the Psalms of David in the very words that fell from his inspired lips, once more chanted on the Holy Hill of Zion; they will see the whole book of the Law and the Prophets laid before them, and hear it read at the morning and evening oblation; they will admire the Church of England, with all its comprehensive fulness of doctrine, truth, and love, like a pious and humble daughter, doing filial homage to that Church first planted at Jerusalem, which is the mother of us all. Our soul stirring and soul-satisfying Liturgy—in Hebrew—in its

deep and tender devotion—the evangelical simplicity of its ritual, will form, in the mind of the Jew, an inviting contrast to the idolatry and superstition of the Latin and Eastern churches; its enlarged charity will affect his heart, and its scriptural character demand his homage. It is surely a high privilege reserved to our Church and nation to plant the true cross on the Holy Hill of Zion; to carry back the faith we thence received by the apostles; and uniting, as it were, the history, the labours, and the blood of the primitive and Protestant martyrs, “light such a candle in Jerusalem, as by God’s blessing shall never be put out.”—*Quarterly Review*.

RELIGIOUS EXPERIENCES.—We take the following orthodox remarks on this subject from the (New Heaven) Chronicle of the Church:—

The Episcopal Church has never dared to raise any barrier around her altar, that would keep off any brother in Christ. With her, a belief in the fundamental doctrines of Christianity, accompanied by a life and conduct evincing the sincerity of that belief, are the only requisites to Communion. With her, and her members, the private “experiences” of individuals may be interesting, and sometimes instructive; but they are not of themselves evidence. They may indeed, be a source of joy to the person himself, but “experience” alone, can never afford any positive proof to others. Hence, those extraordinary and sensible manifestations of the Spirit, which many suppose they experience, at the time of their conversion; especially, when accompanied by an unusual degree of physical excitement, or experienced under circumstances calculated to arouse to an unusual degree our natural sympathies, should always be received with caution and allowance. In not receiving these, in not taking “the experience” of the individual, as these accounts are termed, as evidence of Christian character, the Episcopal Church is both wise and Scriptural. She is wise, because the practice of relating “experiences,” as is always practised by those who consider this as the best evidence of the new birth, sets up a false standard of religion, and tends to deceive the persons under its influence. The standard is false, because the “experience” is made up of feelings which combine much of excitement, much of sympathy, and something of religion. Take away, therefore, the excitement, and remove the causes that aroused the sympathies, and the remainder, which may be true, genuine religion, is as unlike “the experience,” as the steady light of the fixed star, is unlike the glare of the comet. The person, therefore, who has adopted such an “experience” as the true standard of piety, will never find that joy and peace in believing that comes from the silent whisperings of the still small voice; but will be obliged to resort to the whirlwind and thunder-gusts of excitement, to raise his feelings to the standard he has adopted. On this point our own observation, among those who hold to the first of the opinions in question, furnishes us with many cases in point. We have seen a whole village aroused to the highest pitch of a most wonderful religious excitement. None were exempt from its influence.—The soul of the Christian was aroused; and the attention of the sinner arrested. The infidel and the seifer stood amazed, while hundreds were ready to exclaim, “This is the Lord’s doings, and is marvellous in our eyes.” Hopeful conversions were frequent, and the attendant circumstances striking.—The influence of the Spirit was supposed to be sensible, and overpowering. “The experiences” of the converts were full of comfort and hope and joy, of no common or ordinary kind. And yet as the sequel manifested, the excitement and sympathy, which had been called into action by the measures that had been adopted, were the principal, we will not say, though the result would almost justify it, the only causes that were concerned in producing that so-called “wonderful revival.” We have been amazed, as we have reflected upon the history of that event, and it has sounded a note of solemn warning in our ears, never to trust to feelings that have been obtained in an excitement.

But though such is not the ordinary mode of God’s dealing with men, still such things have not been entirely unknown, in the history of the Church.

We, ourselves, have seen the members of a school, without any previous concert, and without any measures having been taken to produce the state of feeling, and that too, in a time of general apathy around; we have seen at such a time, a whole school simultaneously aroused to inquire, *What shall I do to be saved?*—But there was neither excitement, nor bustle, nor noise. It was the still small voice, whispering to their consciences, and carrying home truth to their hearts. And such, indeed, is the way in which the extraordinary influences of the Spirit are generally manifested. A solemn silence, and a religious awe, are much surer tokens of the Spirit’s presence, than all the noisy exultations, and boisterous joy, the world has ever seen. But after all, in this too, we may be deceived. The only sure test is the life and conduct. The sinner is known by his work; the Christian by his fruit. God alone can discern the heart. Men may be deceived themselves, or they may endeavour to deceive others. Any terms of communion, therefore, based on individual “experience” are uncertain, unsafe, and unauthorized.

But were it not so, all are not alike. The feeble wing of many trembling, doubting souls, can never rise to that height of exaltation and joy, necessary to confer such a state of feeling. With a clear and strong perception of their guilt, and of the nature of sin in the sight of God, they have not the courage to rise from their humiliation in the dust, but lie night and day, weeping and sorrowing for their transgressions. Such, need soothing and comforting. To require of them those strong and high aspirations, that are common to many other minds; that assurance and boldness so natural to many men, would be to condemn them to perpetual sorrow and distress, if not to death and despair. But such is not the direction of the Gospel. The hands of the feeble are to be strengthened; the hearts of the doubting to be comforted. Meat is to be given to the strong, and milk to the weak, that all may be nourished and cherished thereby.

DIED.

In this town, on the 18th instant, Eleanor Read, aged 11 months and 20 days, infant daughter of W. S. Morris, Esq.

At Mill Village, on the 26th ultimo, Elizabeth, daughter of Mr. John Campbell, aged 3 years and 7 days.

At Liverpool, N.S. on the 12th April, Charles Augustus, infant son of Snow P. Freeman, Esq.

At Halifax, on the 20th instant, Jared Ingersoll Chipman, second son of the late Judge Chipman, in the 20th year of his age, universally beloved and regretted.

PROGRESS OF REFORM.

The brutal barbarism of Mahomedan rule has, during the present century, been greatly modified and ameliorated by the gradual inroads of European civilization. Peace set the better elements of humanity in motion; and the facilities of communication which the present generation has brought into being, have shown the eastern world how much it had fallen into arrears with the wisdom of the west. Mussulman pride was reproved and convinced by the presence of superior Christian intelligence. Steamers upon the Nile and the Euphrates—chemical works, and polytechnic schools at Memphis—steam engines and lightning conductors on Mount Lebanon, Arabia, Ethiopia, Mesopotamia, Syria the Bedonin of the desert, the Khurd of the mountain, the Turkoman of the plain, clad in garments shipped from the Mersey or the Clyde—spoke more for the progress of knowledge and of felicity than the triumphs of the most fortunate conqueror, and prove that prejudice and intolerance have been given away to the benignant influence of commerce. In parts of the East—let many parts of England hear the glad tidings, and act accordingly—toleration has completely triumphed. Mahomet Ali has elevated Christians to the highest functions of government. Even in Turkey instructions in many of the mechanical arts and sciences has been sought for among European Giaours. In Egypt and Syria a man may travel in Christian costume with perfect security; and the distinctions of dress which for so many generations represented the degradation of one half of society and the denomination of the other, have for the most part been removed.—*Chris. Ref.*