

there; but dropsy was the immediate cause of his dissolution. This remarkable man was exceedingly jealous of any interference with his prerogatives and interests; 'he was, also,' says Mr. Ellis, 'as might have been expected, from the circumstance of his having been the high-priest of the nation under the system of false religion, and having been identified with all the religious observances of the people, too fond of regulating matters purely connected with Christianity.' But there are many matters relating to religion which are intimately and necessarily connected with civil government, and which Pomare was the proper person to regulate. The book before us observes, that in many respects the institutions of these islanders 'indicate great attention to the principles of government, an acquaintance with the means of controlling the conduct of man, and an advancement in the organization of their civil polity,' altogether remarkable under their circumstances. The people themselves said, that 'had their chiefs been idolaters, or wicked rulers, it would have been improper for them to have interfered in any matters connected with Christianity; but that now they were truly pious, it accorded with their ideas of propriety, that in the Christian Church they should, as Christian chiefs, be pre-eminent.' The missionaries replied to these sensible representations, in a manner more consistent with their sectarian principles than with sound policy. But with such a preparation in the habits and disposition of the people, and with a prince so sedulous, so able, and so well disposed as Pomare, a Bishop Heber would have established a national church upon a foundation that no storms could shake."—p. 40—43.

The above extract speaks volumes on the subject before us, and exhibits a practical demonstration of the truth of the principles advocated in this article. The missionary was compelled by the circumstances in which he found himself, to assume the office of a Minister of State and a Legislator, or see the fruit of his labours blasted in the very bud.

The History of England, (not to mention that of other countries,) during the Saxon Heptarchy, from the time that Pope Gregory the Great sent over his Missionaries in the year 596, demonstrates also the importance of enlisting the civil power in the cause of the Church. By this means, the conversion of our heathen forefathers was safe and easy, and effected in peace and security. But had the missionaries adopted these new doctrines, and thus excited the jealousy of the state instead of seeking aid from it, and finding an entrance into the field of their labours through its favor, the door of exclusion might have been shut upon them. There are many heathen nations still to be converted to the Gospel; and the soundest Christian wisdom points out the importance of engaging, if possible, their governments on its side, that the sanction and weight of public and acknowledged authority may be made subservient to the cause of truth. And if the aid of Government is of such acknowledged importance in originally converting heathen nations, at that precise period of time after their conversion does the support of the state become such an abomination as we are now told that it is; and what is the transforming process by which this astonishing change has been effected? These are questions of no small importance to be decided before we commence the work of desolation, and strike into a course of innovations to the wisdom of which experience and long observation have not affixed their seal; but against which the word of God, the course of this world, the structure of human society, and no small share of experience bear their unequivocal testimony.

(To be continued.)

THE ORDINATION SERVICE.

The following account of an ordination, held by the Bishop of London in the spacious church of St. James', Westminster, was originally published in *The Pulpit*, a publication conducted by Dissenters, and unlikely therefore to overstate the solemnity of the service. The candour of this publication, contrasted with that of another paper also in the interests of the Dissenters, is remarkable, and yet the base calumnies of the World gain admittance to the columns of many of our religious newspapers; more frequently than to fair statements of *The Pulpit*—

We have not often been present at a more impressive service. Thirty-seven well-educated men, in the bloom of life, were solemnly set apart to an office, the important duties of which were powerfully urged upon their consciences; while each individual declared before the listening multitude his firm belief in the truths of Revelation; and bound himself at the altar of God diligently to study those truths, and faithfully to teach them to his flock; to make himself a wholesome example and pattern; and to promote, to the full extent of his power, quietness, peace, and love among all Christians: then uniting with his fellows in prayer for the illuminating, the consoling, the purifying, the strengthening influences of the Holy Spirit, that all these vows might be fulfilled, that all these duties might be performed. If these young men could engage in such a service with thoughtlessness, or if they could retire from it unimpressed, or if they could enter on their duties as mere hirelings, regardless of the immortal souls of those committed thus solemnly to their care; they would indeed be guilty of the basest perjury, and might expect every individual present to be a swift witness against them.

We regarded the services of the day with more than ordinary attention, because we had a short time before been perusing some remarks on the Ordination Service, made by the editor of a certain weekly newspaper, (*the World*), supposed, by many, to be the organ of the Dissenting body. In the article to which we refer, the writer accuses this very bishop of arrogating to himself the power of communicating the Holy Spirit to the individuals whom he ordains: he then points us to a well-known *reverend* infidel, and asks, 'Where are the fruits of this power?' and again, 'Who is the greatest blasphemer. Mr. Taylor, or the Bishop who pretended to communicate to him the Holy Ghost?' And again, he asserts, 'Power is assumed by lords spiritual to bestow the Holy Spirit of God on whom they will.' We knew, indeed, that all this was gratuitous; and we were quite sure that the sentiments expressed by this writer would be indignantly disowned by enlightened Dissenters at the very earliest opportunity—as the event has proved—yet we were highly pleased to hear the Bishop himself most solemnly disclaim all such power, both on his own behalf and on the behalf of that church of which he is a member and an ornament. 'The Church of England,' he says, 'never pretends that her bishops can give the Holy Spirit in this ordinance; nor even that it is always given in answer to their prayers.' We know of what strange anomalies human nature is capable: a man may make the most solemn professions of faith, and the most solemn vows of fidelity, and diligence, and purity, and perseverance; and then prove recreant to his avowed principles, and basely injure the good cause he has sworn to advance. But, where does the blame attach?—to the minister who faithfully set before him the duties of his office; and who assured him, in the presence of congregated thousands, that his best professions would be solemn mockery if there were laxity of conduct or practical infidelity; and who affectionately urged him to implore the Divine influence, which alone could enlighten his mind, and fortify his heart, and make him exemplary and useful; and who set before him the salvation of his own soul and the salvation of his hearers as the bright recompense of his fidelity;—or does it not rather attach to him who recklessly takes all these vows upon him, and then goes forth a votary of the world, an apostle of infidelity? Let common sense; let candour, be the judge.—*Ep. Walchman.*

It cannot be too soon to set about thy repentance now, because thou knowest not how soon it may be too late.

In vain dost thou endeavour to amend thyself, if thou continuest to censure and speak ill of others.

If thou art a good man, thou wilt love thyself too well to lose, and thy neighbour also, to win an estate by gaming.

When thou comest into the world of spirits, it will signify nothing to thee to have been rich or great in this world.

Thou may'st as reasonably expect to be well and at ease without health, as to be happy without holiness.

If thou dost repent, thou wouldst make satisfaction; and dost recal thy ill action as much as lieth in thy power.