

Poetry.

THE DEAF GIRL.

I have no sweet remembered air, From childhood's happy time; Nor can I tell the thrilling tones Of the soft lily's evening chime; The melody of singing birds, The murmur of the sea, The sweet sounds of this happy world, Are a mystery, all to me!

PERSONS.

THE DUTY OF ALMSGIVING.

A SERMON PREACHED AT PETERBORO', ON OCCASION OF THE ANNUAL MEETING OF THE NEWCASTLE AND COLBORNE DISTRICT BRANCH OF THE CHURCH SOCIETY, ON THE EVENING OF TUESDAY, JAN. 7, 1845.

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Wherein have we robbed thee? In tithes and offerings. Malachi iii. 8.

Amongst the evidences of declining religion is prominently to be ranked a spirit of selfishness and love of the world. When persons become wholly absorbed by their own affairs, and the pursuit of wealth or pleasure becomes almost a passion, when the great incentive to exertion is, "What they shall eat, or what they shall drink, or wherewithal they shall be clothed."

Of this declension of piety the prophet in the text accuses the Jews, and he tells them that it was manifested in the falling off of the tithes and offerings which were demanded for the service of God. It is scarcely necessary, my brethren, to remind you of the mode appointed by Almighty God himself for the maintenance of his altar and the support of those who were chosen to minister in his sanctuary. You are aware that a tenth of the whole produce of the land was allotted for this purpose; and that besides this large appropriation, a tenth of the remainder was required to be spent in sacrifices at Jerusalem, independent of the appointed offerings for the ransom of the first-born, the peace-offerings, the sin-offerings, and various others which, under particular circumstances, were required to be made. Putting all these together, as a learned prelate* justly observes, "it will easily appear it could not be so little as a fifth part of the fruit of the land" which came, in various ways, to be allotted to the service of God.

For a time, the Jews were never accused of withholding from this sacred object the stipulated share of the increase of their property which God had blessed them; but when a spirit of worldliness began to increase and that of piety correspondingly to decline, God's altar was deprived of its accustomed offerings and his ministers of their constituted support. This melancholy degeneracy of the people, the prophet expresses in the strongest and severest terms, when, in allusion to their stinting the sanctuary of its wonted offerings, he says, "Ye have robbed God."

When the Jewish ritual gave place to a purer and more spiritual religion, the most positive assurance was given both by our Lord and by his Apostles, that the sanctuary of Divine worship was to be maintained, and its appropriate ministry kept up. You are never indeed, my brethren, to understand that the Mosaic dispensation was to be destroyed, or rendered a thing of nought; but, as our Saviour says, it was to be fulfilled in the new and holier dispensation which He introduced and sealed with his blood. There must, in the Christian dispensation, be a general correspondence to the features of the Church of God under the Levitical economy. They are, in fact, one and the same: the Church of God has been, and will be, a continuous thing from the beginning to the end of time: what was a defined and undivided in the patriarchal age became a defined and established thing under Moses; and what was shadowy and imperfect under Moses received substance and completion from Christ.

We find, in various particulars, the evidence of the retention of these outlines, and the marks of this continuity,—so as to enable us, by decided and visible features, to recognize the identity of God's Church in every age,—from the beginning of the world, to the time when its militant trials and perplexities shall be over. For instance, the rite of Circumcision in the Jewish law was superseded by the equally significant but less painful sacrament of Baptism; and the passover of the Jewish Church has its fulfilment in the Holy Supper of the Lord in the Christian.

* Bishop Patrick.

But the very institution of these Sacraments requires a further prosecution of the analogy between the two Covenants, and we could not have the Sacraments duly administered without a regular and lawful ministry. We find, therefore, that both our Lord and his Apostles were careful to settle, by a clear principle and upon an established basis, this important and essential provision of his Church. We find the result to have been the substitution of Bishops, Priests, and Deacons in the Christian Dispensation, for High-Priest, Priests, and Levites in the Jewish.

If, therefore, these offices of the priesthood were divinely appointed, it was intended that they should be perpetual, and that the means should be set apart of upholding and continuing to the end of time the servants of the sanctuary. What was right and proper, in this respect, in the Jewish Church, was equally so in the Christian: if what is termed the voluntary system could, as a general rule, serve this purpose now, it would more effectually have done so then, when the direct intercourse of God with his people and the many, miraculous evidences of his superintending direction to have been, would naturally better keep alive the sentiment of religion and the ardour of piety. But if, under those more favourable circumstances, Almighty God did not leave the support of his sanctuary and of its ministering servants to the voluntary generosity of his people, but bound them by an established regulation to their maintenance, we cannot but conclude,—taking into account, besides, the positive analogy between the two Dispensations,—that a similar fixed provision for the support of the altar was designed in the Christian Church.

Upon the establishment of Christianity,—when an opportunity was afforded for the full and efficient working of its whole system,—we must at once believe that, unless some very direct instructions upon the subject had been given, the heads of the Christian Church would adopt, for the maintenance of the sanctuary, precisely the mode pointed out in the earlier Church of God. They could not, indeed, depart from this mode without presumption, unless authoritatively forbidden: they would not dare to violate God's own special appointments in this behalf, without his positive command or permission. But we look in vain in the New Testament for any such command or permission: on the contrary, we have every thing there to favour and encourage the principle of a public and established support to the ministrations of religion. Our Lord, for instance, never found fault with the Pharisees because they "paid tithes of mint and anise and cummin," but because they by these external observances compromise "the weightier matters of the law, judgment, mercy and faith": so far from this, he says expressly, "these ought ye to have done, and not leave the other undone."

Of course, until Christianity became the recognized religion of any particular country or state, it was impossible to make a public or legal provision for its maintenance; but, in the mean time, the support of the Gospel and of its ministrations was not placed before the Christian converts by the Apostles as a mere matter of inclination, but of solemn duty. Upon this point, St. Paul says expressly, "Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers of the altar? I yen so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel." In correspondence with this principle, it is a sufficiently established matter of history, that whosoever Christianity became influential enough to command the alliance of the State, a public provision, on the precedent of the Jewish Church, was always made for its support. We find this principle to have been acted upon in the Church of our Mother Country from the earliest ages; and although it has been often impugned, we believe it to receive there, in the present day, a more enlightened and cordial support than ever.

I should not, my brethren, be deterred, by any unpopularity which may attach to the discussion of this subject, from prosecuting it now, if I foresee the least practical benefit from dwelling specifically upon it. I should rather feel it a duty to endeavour to correct any prevailing misconception upon this subject, and to vindicate the cause of Bible truth as far as this question is concerned, be the opposition what it might; but we have no control over the causes which, for all practical purposes, render it needless to discuss it here, and therefore I proceed to another mode,—of insisting upon the spirit, if we may not upon the letter, of this obligation.

We might very reasonably ask ourselves,—setting the requisitions of the law of the land out of the question,—upon what ground we, as Christians, are exempt from the obligation of giving as much to the service of God as were the Jews. If they had a magnificent temple, and a daily sacrifice at morning and evening, it is a sad reflection upon us as Christians that scarcely a provision exists for the becoming fulfilment of this public service even on the Sabbath-day. I contend, then, that in conscience, Christians are bound to such an appropriation of their worldly substance as will afford to their own altars and to their own ministering servants that support which God originally insisted upon from his chosen people.

We are all well aware that many persons think differently, and profess not to recognize any such similarity of obligation. But we know the motive: we know why men are reluctant to allot to the service of their heavenly Father this generous proportion of their worldly means;—it is because they would spend it upon themselves. While they are ambitious to live in celled houses and to be surrounded by every appendage of earthly elegance and comfort, nothing, in their estimation, can be too homely or too simple for the sanctuary of God; and as for the preaching and spread of the Gospel of Christ to all who are without the sound of its joyful tidings, they are well content to leave that to the goodness of the cause itself, and, without personally contributing to its furtherance, to be satisfied that it must advance and spread from its own intrinsic excellence.

It seems to be universally conceded, however, that some appropriation of their worldly substance to God's service is incumbent upon Christians, and few can resist the argument that this appropriation should be systematic and regular: we cannot, for religious objects, be generous, for example, one year, and, in consistency with Christian obligation, withhold all contribution for this purpose, on another. These are contributions which must be perpetually, as well as systematically, made. And how are we to arrive at the proportion, it will be asked,—what is the extent of appropriation to God's service which we are called upon to make? Here, my brethren, we cannot err, if we appeal to the book of God, and revert to precedents established in his Church of old. We have seen, then, that a tenth of their substance was, for this object, exacted from the Jews,—in addition to various other offerings which greatly increased the amount of stated contribution for religious purposes. And we ought not to forget that the land of the whole country was required to lie untilled every seventh year, and its spontaneous produce was to be regarded as the rightful property of the wayfaring and the poor. I repeat, then, how can Christians fancy themselves exempt from some similar obligation to honour God with their substance; and if we are not to contend for the force of this regulation literally, how are we to rid ourselves of the conviction that we are bound by the spirit of it,—that we are called upon, by a principle of sacred duty, to do just as much for the glory and service of our Maker, out of the worldly means placed at our disposal, though it may not be precisely in a similar way?

And if this principle were by Christians universally acted upon,—if this solemn duty were to the letter fulfilled,—what glad and glorious results should we not behold? How many a spiritual waste would be cleared up,—how many a spot, now a wilderness in every moral and religious sense, would rejoice and blossom as the rose? Not only should we see a vast multiplication of the blessed sanctuaries of prayer, keeping consistent pace with all the other improvements which men are wont to pride themselves so much upon,—and not only should we see those sanctuaries served by ministers of the Lord duly set apart and consecrated to that office; but much of that religious tone and sanctity would be restored to the atmosphere of society which has, in late ages, been growing fainter and fainter continually, until the spirit of Mammon has well nigh absorbed it all. Then we should be able to unite, as Christians are bound to do when they can, daily in the public worship of their God and Saviour; and Christian communities would come to wear an aspect and evince a temper worthy of their distinction and their name. Then we should see institutions multiplied for the religious instruction of the young,—the poor provided for upon the principles of a wide and holy charity,—and every species of affliction and distress which God allows, placed beneath that congenial care which the whole lessons of the Gospel point out so well.

And let us not, my brethren, regard all this as a visionary and impracticable scheme: let us not be discouraged by the marks of coldness and deadness and indifference far and near, as a pervading principle of the world; but let us view our own individual talents thus to promote the glory of the Lord, and feel that those are talents not to be buried in lonely and unprofitable sequestration, but to be used for the service and honour of our God. Let each one, professing himself a believer on the Saviour who died for him, look upon the means and riches which may surround him, not as his own established and inalienable property, but as a trust committed to his temporary keeping, and of which he must render an account to the great Father and Bestower of all things. Let every one, calling himself a Christian, feel himself under a solemn obligation to appropriate regularly and conscientiously to the service of God, a share of the goods which He has entrusted to his keeping. It needs not, I repeat, any lengthened calculation to decide upon the amount of this fixed appropriation; it should, therefore, be decided upon and made by every individual, and regarded as the offering to the Lord which He claims and demands, to be spent in His service, and not convertible to any other use. And these offerings decided upon and appropriated, there would be little difficulty in discovering channels through which to make them flow for the benefit and blessing of mankind.

Persons acting upon this principle, and feeling that a portion of their substance was thus indefeasibly the right of God and of His Church, would not—as is too much the case even with those who bear the Christian name,—look with suspicion and coldness upon every project for the physical relief, or moral renovation, or spiritual benefit of their fellow-creatures; but rather they would rejoice that the Providence of God had opened to them a way in which the required allotment to his cause and service might be made available to his honour and to his people's good. In such a case, the circulating subscription or the Church collection would not be regarded as some offensive and repulsive thing, which abstracted just so much from the means of advancing worldly comforts and promoting the objects of worldly ambition, or of appropriating to the future settlement and respectability of their children in the world.

Alas! how very often is the sentiment overlooked that means thus contributed, and wealth thus appropriated to sacred objects, comes back to the bestower with a vast increase of temporal as well as of spiritual blessings. Little are men accustomed to think that these are contributions not entirely thrown away, or from which they are themselves to derive no benefit; little are they in the habit of feeling that they all come back again, into their own bosom, in the increased blessing and bounty of Almighty God upon all their own undertakings and pursuits. And little do they suppose,—what it is so easy to understand,—how the moral renovation of a community, the spiritual improvement of society, an increased sacredness of regard for all Christian duties, (which their contributions to God's service have all been the means of promoting,) area direct and positive benefit to themselves, as they must also prove to be to their children after them.

But here, my brethren, we must put all selfish considerations out of the question. We must look to Him who has done every thing for us, and feel that we have every thing to do in return,—that our time, our talents, our worldly substance, should be devoted to the honour and service of Him to whom we owe them all. Bought with a price,—the precious blood of Jesus,—how can we look coldly and unconcernedly upon such a duty? bought off from the slavery of sin and the bondage of Satan, we have the glorious freedom of the children of God; but it is not to be regarded as an unbridled license to consult our own gratifications, our own sensual enjoyments, our own carnal comforts alone, but to do honour and credit, and, as far as in us lies, benefit to the cause of God. Indeed, as the prophet warns us, if we neglect this obligation and slight this duty, we are "robbing" God,—depriving Him of his due,—appropriating to our own use what really belongs to Him. And is not this a fearful consideration? What ought to be its effect upon the conscience now,—and O what will be its effect at that dreadful day when we must stand in our nakedness before Him, and reveal to an assembled world the fearful secrets of the overburdened heart?

We are stewards, my brethren, of the manifold gifts of God,—of the bounties of his Providence as well as of his grace in the heart; and "in stewards it is required that a man be found faithful." Upon high and low, rich and poor, this is an obligation which rests in its proportionate degree: none can escape it,—none can say it does not apply to them,—vigilance, caution, zeal, exertion, brotherly kindness, charity, love to God and love to man, are required from us all. Let us strive and pray, then, so to use the gifts entrusted to us that at the final hour of scrutiny, we may, through our heavenly Father's indulgent mercy and the all-sufficient merits of the Redeemer, be gladdened by this address from the throne of the Judge's glory,—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

THE BISHOP OF CALCUTTA AND THE CHURCH IN INDIA.

CEREMONY OF LAYING THE FIRST STONE OF A NEW CHURCH AT SIMLA, HIMALAYAH MOUNTAINS. Simla, Monday, Sept. 9, 1844.

The ceremony of laying the first corner-stone of the church at Simla took place this day, Monday, Sept. 9, 1844. The introductory sentences in the Consecration Service adapted to the occasion were first read, Psalm cxxxiii. followed. Two prayers, adapted from the Consecration Service, were then offered. The inscription on the corner stone and some particulars of the site and dimensions of the intended church were next read, as follows:—

"The first corner stone of a new church for the station of Simla, to be called and known as Christ Church, Simla, was solemnly deposited with prayer to Almighty God for his blessing on the design, the architect, the builder, and all the benefactors to the same, by Daniel, Bishop of Calcutta and Metropoli-

tan of India, in the presence of his Excellency Sir H. Gough, Bart., G.C.B., Commander in Chief in India; the Hon. J. Cadwallader Erskine, Sub-Commissioner, N.W. Frontier; and of several of the Gentry, Clergy, and Military Officers resident in Simla, on Monday, the 9th of September, A.D. 1844, in the eighth year of the reign of her Sacred Majesty Queen Victoria, the Right Hon. Sir H. Hardinge, Bart., G.C.B., being Governor General of India, and the Hon. James Thomason, Lieutenant Governor of N.W. Provinces. Deo soli per Jesum Christum sit Gloria in Sempiternum."

After this the corner stone was deposited in the usual manner. The address, of which a sketch follows, was then delivered by the Bishop.

The C. Psalm with Gloria Patri was afterwards sung. The Benediction concluded the service.

SKETCH OF THE ADDRESS DELIVERED BY THE BISHOP OF CALCUTTA.

"Her foundations are on the holy mountains;—"beautiful for situation, the joy of the whole earth of Mount Zion—on the side of the north, the city of the Great King." Such was the language in which the Royal Psalmist describes the position of the city and temple of God of old, and the admiration it excited in the breasts of the beholders; with a reference to the spiritual joy of the devout Israelite, and to the divine protection and favour which the immovable Mount of Zion typified and represented.

For the real mountain on which the Temple was founded, was the promised seed; the Messiah, the great future Redeemer of mankind.

On Christ also the Church is now built, for "Other foundation can no man lay than that is laid, which is Christ Jesus." It is in this spirit, I trust, that, like wise builders, we have not only literally dug deep and founded our house on a rock, but that spiritually also we shall build upon Christ "the sure foundation;" that our own salvation, each of us, will be reposed on his person, mediation and atoning sacrifice, and that the Divine Services of our sublime and evangelical liturgy will be so devotionally performed in the church we are about to erect, that it may indeed resemble a rock-built edifice.

But as the stone we have deposited is a corner stone, uniting the walls of the edifice, I may further be perhaps allowed to remind you of the Apostle's expression:—"Built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Thus Christ our Lord will, I hope, be the corner stone, the chief support, the main strength, that which unites all the parts of the edifice, and is the grand, commanding ornament, strength and glory of our own personal religion and of our worship in this ecclesiastical fabric—the chief corner stone.

I may, perhaps, advert also without impropriety to the circumstance of the inscription, which has been read to you, engraved on our corner stone, and designed to mark the purport of the building. This the Apostle, alluding to the inscription usually engraved on foundation stones, teaches us that "the foundation of God standeth sure, having this seal"—this inscription—"The Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity." A reference is made to this custom in St. John's sublime account of the heavenly city, in the book of the Revelations:—"And the walls of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb." And so the Prophet, "Upon one stone shall be seven eyes,"—the full protection of Almighty God—"behold I will engrave the graving thereof, saith the Lord of Hosts." May this twofold characteristic be found in all who shall minister and shall join in Divine Worship in our future Church. As it regards God's omniscient eye, may "The Lord know that we are his;" and as to man, "may every one of us depart from iniquity."

Surely we may justly be reminded of these various passages in Holy Scripture when depositing with solemn prayer and thanksgiving the first corner stone of a new church in these magnificent Himalayah hills, "beautiful for situation," and "the joy" of the whole surrounding earth; and when crowned with sacred buildings, the object of regard and favour of the "Great King."

Nor need we fear for the safety of the edifice we are about to rear on our rocky mountains. Many perhaps have imagined that the site we have chosen was insecure, when they saw the mass of loose earth upon it, and witnessed the unusual torrent-rains of this season. But no; they shook only the trees round the superjacent soil; they carried down the fragile tenements not built on the mountain rock; but that rock itself, and our foundations opened upon it remained unmoved. "The rains," indeed, "descended, and the floods came, and the winds blew;" and had our Church been reared, would have "beaten upon it;" but it would not have fallen, for it was founded upon a rock! So the eternal truths of the glorious Gospel, founded on the unchangeable will and grace of Christ our Lord, are secure, whilst the "traditions of men," and "will-worship," and "voluntary humility," and the mediation of "Saints and Angels," and the whole fabric of man-invented superstitions and idolatries are carried away by the storm.

But I must beg to remind you further, that the Psalmist in one of the passages I have quoted, adds, "The Lord loveth the gates of Zion more than all the dwellings of Jacob." The Lord bears a peculiar love to his people assembled at the gates of his temple, beyond that which he vouchsafes to their private abodes and dwellings. Let me then urge upon you the dignity of the public worship of God, the duty of punctual attendance, and the importance of a devout behaviour there.

I have every reason to be thankful for the earnest manner in which the Christian society on these hills have been crowding their small and inconvenient church this season; and I beseech them still to go on bearing with these temporary difficulties, and accommodating each other with real kindness of heart. The new church will remove every obstacle. The Christians here are about 300 gentry, and perhaps 100 of other classes. Of these 400, perhaps a third part are, upon an average, prevented by sickness, and other unavoidable impediments, from attending church at one and the same time. The new edifice will accommodate above 300 on the ground-floor, and with galleries, to be erected as they are wanted, 550 persons altogether, or nearly double our present population.

This is quite abundant. Hereafter, should the settlement increase so as to demand it, which I trust and believe it will, a second and third church can be erected.

Nor is there any reason to fear a want of rev. chaplains for the performance of sacred duties. About one-third are, upon an average of 20 years, found to be compelled to quit the plains on sick leave—that is, about 16 or 17 out of 53. These will be appointed to do duty on the hills of Simla, Mussoorce, Landour,

* Zachariah, iii. 9. It may be just mentioned that the delay of six or seven weeks in the time fixed for the solemn duty of the day, had arisen from the unexpected amount of the rains of the season. In 64 days, from June 29th to August 31st, there fell at Simla 85 inches; whereas last year there were but 70. At Delhi, during the same number of days this year about 20; and in London in the same period in 1843, about 4 inches only.

Almora, and Darjeeling. It may occur that for one or two years there may be a greater or less number of these our sick brethren than usual. In case of necessity, then, the chaplains at the nearest stations will be directed to come up to the hills for the more important portions of the season—parts of April, May and June, and of September, October and November.

The Calcutta Diocesan Additional Clergy Society is also gradually becoming known, and it will be a most valuable resource for destitute stations, if God is pleased to prosper it, and open the hearts of Christians for its adequate support.

And of this I entertain no doubt, things are moving on so quietly and yet rapidly. We have already about 70 churches, almost all erected within comparatively a few years, in this diocese; and 17 or 18 more are now projected or actually in progress.

And here I would go on to observe, what it is of great importance to remember, that all these sacred buildings go to strengthen the security of the British power in India, by raising the tone of religion and morals in our services, by improving the details of the administration of public justice, by recommending more and more our Christianity to the natives by its holy fruits, and by honouring Almighty God, and placing us and our empire under the shield of Divine protection.

For God is the moral governor of the nations of the earth. His great design in the movements of states and empires is to prepare for the diffusion of the beneficent and saving influences of Christianity. When a great people acknowledges His Gospel, keeps holy His Sabbaths, erects buildings for the worship of His name, encourages by its example the moral and religious behaviour of its subjects, and devotes wisely a suitable portion of its revenues to those high and holy purposes which bring down the Divine blessing upon all the rest, we may then humbly hope for the increasing prosperity of its councils and its arms. Such a nation builds upon a rock.

But when a powerful Christian people is ashamed of Christ, discourages the mild and peaceful diffusion of his gospel, is reluctant to build Churches to his great name, allows the Sabbath to be desecrated by public works, neglects the religious education of the people; and is low, selfish, narrow, jealous as to every thing relating to God's commands, and man's highest interests, such a nation builds upon the sand.

It may most justly dread the divine displeasure; it may expect to be expelled from a position which it has failed to understand and occupy; it may feel division in its councils, disappointment in its military operations, and the crumbling of its power in the dust, like that of Babylon or Nineveh, or Tyre or old.

Thank God, England's rule in India has been, especially of late years, most beneficial, honourable, and righteous in its general course. The good of the natives has been its aim. The suppression of all the grosser forms of cruel rites, and an absolute disconnection with idolatry, have been accompanied with the diffusion of many of the elements of civilisation.—There has also been entire abstinence from any interference of government with the native usages and habits. All this will improve insensibly and surely.

It is in this view I consider every public manifestation, moving on towards Christianity, as strengthening the foundations of our Indian empire. All knowledge and learning, if not poisoned with a sceptical leaven, subserves the interest of religion; all history, all chronology, all improvement in agriculture, medicine, jurisprudence; all legitimate commerce, all the arts and conveniences of life, every step towards the increase of human happiness is a preparation for our holy faith.

And yet more colleges and schools, where the elements of every division of human knowledge are taught, and the evidences and history of the Christian religion are duly interwoven with it, are of the greatest importance. So churches, where those who profess Christianity may worship their God and Saviour, receive instruction in morals and piety, and be stilling in the hour of sickness and death, are of still higher moment. They are "full of the seeds of things," as it was said of Lord Bacon's works. Every school is an academiary preparatory church; and every church a "pillar on the border of the land to the Lord." They prove to the Hindoo and the Mahomedan that we have a religion, and lead them to reverence us for our open, consistent performance of its rites and ordinances.

In this respect the new cathedral at Calcutta will, I trust, not be without its value; and as I find that some ignorance naturally prevails here and there concerning it, I may just state one or two facts. The objection is that it is too large and too expensive, and, in short, not wanted. But, in truth, it is only of the size of one of our larger parish churches at home—231 feet by 61, and at the transepts 105, and it will not have a single ornament beyond that which the magnitude of the work, the strength required for the foundation and walls, and the proportionate height of the tower and spire for such an edifice, demand."

The building is now up to something more than 100 feet, and will be ready for consecration some time in the next year, as I hope. Its objects, as it is known from my address at laying the first corner stone in 1839, are three-fold. 1. A local church for the populous neighbourhood, which had been most urgently wanted, and attempted at various times to be accomplished, for 15 years. To this first object the Hon. Court has made a grant of one and a half lacs, has given a site, and promised two chaplains, with other advantages, not worth less altogether than five lacs; besides its permitting its own Master of the Mint, Colonel Forbes, to be its architect—a benefit beyond all price.

2. The second object, in which the Hon. Court takes no part, is as a mother church or cathedral for the metropolitan diocese of Calcutta, more convenient and ample in every way than the present one.

3. The third, in which the Hon. Company still more distinctly takes no concern, is a foundation for six prebendaries, to be supported from an endowment fund in India, and not from societies at home. These clergy will assist the rev. chaplains in their duties, will aid in establishing native schools, and work in a discreet, benevolent, subsidiary body, with the Propagation and Church Missionary Societies and with Bishop's College, the gentle diffusion of the light of the glorious Gospel of Christ.

It is to this endowment fund that the excellent Mr. Gorton, of this station, has just promised 10,000 Company's rupees. A gentleman in London has also given 40,000 Company's rupees; the Propagation Society 46,000 Company's rupees; the Christian Knowledge Society 25,000 (besides 25,000 to the building fund); the late General Oglender 2,400, and Sir H. Gough 1000. We have now about two and a half lacs out of the six which are indispensable to its adequate establishment; and I mention it because some persons present may possibly be disposed, either during their lives or by will, to give half a lac, a lac, or more, towards so grand an object; their names being attached to such prebends as their beneficence materially contributes to found.

The grants of the Hon. Company are, however, made, as I have said, exclusively to the sacred building as a parish church, and that only, and on the ground of its being required for the use of their servants; and it constitutes one of the noblest and most Christian acts, amongst many of the same character, which have distinguished the great imperial association, the glory of the dominions of the British Crown.

All these things are tending to one point—the improvement and elevation of India. The government is constantly assuming more and more of a paternal

and Christian character. The prejudices of the class of what was termed the old Indians are gone by, with the vices and unbelief and ignorance of Christianity on which those prejudices were built.

It will soon be almost impossible for the British government in India not to favour Christianity more than it has yet done. It has already planted in it a noble branch of our national Protestant Church.—This it will uphold and venerate, as I trust, more and more. It will also show that it is pleased that its subjects should embrace Christianity. It will cheerfully offer all proper means for the studious youth of India to understand and weigh the nature of moral evidence. Respectable natives will not be discouraged, nor allowed to be despoiled, of their patrimony and rights by becoming Christians, but will rather be the more employed and honoured according to their talents and conduct. It will permit the teachers of schools, where the parents do not object to it, to open to them the history, and truths, and precepts of the only true religion—the religion of Christ. In a word, it will simply avoid, as it ever ought and must, whatever would have the aspect of an undue influence, for the Gospel cannot and should not wear the appearance of the slightest compulsion.

But here it will stop. For the rest, it will do all in its power to support and countenance the Christian faith; this is moving on insensibly, and will do so more and more.

MORAVIAN EPISCOPACY. (From the Banner of the Cross.)

A correspondent, who professes to be satisfied that the Moravian body is "a genuine Episcopal Church, and of course possessing a valid ministry," has desired us to inform him "why it is that there is not more communion between that Church and our own, and more open recognition of their ministry by ours?"—We presume there can be no other reason than the uncertainty which hangs over the claim to the Apostolic Succession made by this venerable and interesting body of Christians. It is much to be desired that the proofs of their succession could be clearly established; but we are obliged to doubt whether they will bear the test of historical argument. Their writers all refer ultimately to the Waldenses as the source from which they derived their Episcopacy—three of their priests having been consecrated to the episcopate by Stephen, Bishop of the Waldenses, in Austria, about the year 1467. The question, of course, turns upon the preservation of Episcopal succession among the latter; and of this the evidence is far from being of the strongest kind, though we believe it would be found difficult to prove that the Waldensian Church was not truly episcopal.

Our correspondent is, perhaps, under the impression that the validity of Moravian ordination has been recognized by the Church of England; but this is not the case. It is true, that on the 10th of March, 1715, an order was issued by the Privy Council, "for preserving the remainder of the Episcopal Churches in Great Poland and Polish Russia," upon a representation made to the King by Dr. William Wake, Archbishop of Canterbury, and Dr. John Robinson, Bishop of London. In 1737, also, Dr. Porter, Archbishop of Canterbury, wrote to Count Zinzendorf on his consecration as bishop, congratulating him on that event, promising his assistance to their Church, and warmly commending it for having maintained the pure and primitive faith and discipline in the midst of the most tedious and cruel persecutions. About the same time he wrote to Dr. Seeker, Bishop of Oxford, on the subject, expressing his conviction of the genuineness of the Moravian Episcopal Succession; and in 1749, on the recommendation of his Grace, the Parliament of Great Britain passed an act in their favour, recognizing them as "an ancient Episcopal body." But the Church of England was not pledged by these privately expressed opinions of individual bishops, nor is much importance to be attached to the Archbishop's calling the Moravians "an ancient Episcopal body;" for if their succession is not valid in its origin, its antiquity will avail nothing. We have another body of Christians in this country, calling themselves the "Methodist Episcopal Church," which sprung up about sixty years ago; their Episcopacy is well known to be spurious; yet if they should exist a few hundred years hence, they might be called "an ancient Episcopal body," though the question—whence did they get their Episcopacy?—would still remain; and it would be as worthless then as it now is. The practice of the Church of England is also expressive of her opinion; while she admits the clergy of the American and Scotch Episcopal Churches to officiate in her pulpits and at her altars, she does not extend the same privilege to Moravian ministers.

We believe that the doctrines of the Moravians are sound and evangelical; they have always declared their adherence to the twenty-one articles of the Confession of Augsburg, which agree substantially with our thirty-nine. They have an ancient and simple Liturgy, used by them on Sundays, and proper forms for the administration of Baptism, the Lord's Supper, &c., though they are also accustomed to the use of extemporaneous prayer in their public services. In ministering the sacraments, their bishops and clergy retain the beautiful and appropriate custom of antiquity—appearing always in a plain white surplice. They have also preserved the apostolical rite of Confirmation. The number of the society is sometimes greatly exaggerated; from a recent official document published by them we learn that in the United States it falls short of six thousand souls; on the continent of Europe it does not exceed thirteen or fourteen thousand, including children; while the number of converts in heathen nations is reported at about forty thousand, comprehending all who are in any way under the care of the missionaries.

INTERESTING DISCOVERIES AT NINEVEH. (From the Augsburg Gazette.)

The news of the progress of M. Botta's excavations at Khorsabad, near Mosul, Palestine, are always interesting. There are at present 160 workmen engaged thereon, and besides the walls, which are covered with sculptures and inscriptions, many antiquities of a peculiar and at present inexplicable nature are met with. For example, under the large bricks of which the floor consists, are stone repositories, which are filled with small clay enameled figures of men and beasts, without anything on the surface indicating the existence of such repositories, or there being anything within them to explain their contents. In another place they discovered great rows of earthen vases of a remarkable size, placed on a brick floor and filled with human bones, and similar to those which have been found at Babylon, Ahwas, and other places in South Persia. The palace seemed to have been totally plundered before its destruction, for neither jewels, nor instruments, nor even the small cylinders so numerous in the neighbourhood, are anywhere found; merely some bronze images of beasts (for instance, a very fine lion), have been discovered, as also a part of the bronze wheel of a war chariot. But the most incomprehensible circumstance is, that the alabaster slabs with which the walls are faced, and which are covered with inscriptions and sculptures, bear on the back, likewise, inscriptions in arrow-headed characters, and certainly not in the Assyrian, but in the Babylonian language. As it is naturally not to be presumed that the architects would have been so foolish as to have graven these inscriptions where no one could have seen them without pulling down the wall, it must be presumed that the slabs