

The Church.

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER, I, 12.

VOL. I.]

COBOURG, U. C., SATURDAY, SEPTEMBER 16, 1837.

[NO. XIV.]

Original Poetry.

STONEHENGE.

Enormous skeleton of dateless birth!
Mysterious chronicle of infant earth!
Each cloud-capt dome that mock'd thy roofless pile
When Rome's proud genius trod Britannia's isle,
The tyrant's boast thro' many a vanish'd year,
Dreamlike hath pass'd—but thou art here!
'Mid verdant tombs where nameless monarchs' rest
Still rears the peerless wreck its champion crest;
And oft as Dian with her starry train
Pours a mild radiance o'er the shadowy fane—
The trembling peasant, lost in legends wild
Of stranger crags by Merlin's spell-work piled,
Breathless admires—then turns with hurried glance
Nor counts † the shapes that lead "the Giant's Dance."
But not to Merlin's art or age belong
The gloomy terrors of that monstrous throng;
Ere Ambri plain a Saxon's treachery knew,
Or Cesar's eagles o'er the wide waste flew,
Stonehenge arose! 'mid circling groves of oak
With time coeval superstition spoke—
The Druid voice her fire-eyed votaries heard,
And rifled mountains rued th' electric word.
'Twere vain to guess where grew the ponderous spoil—
No kindred relics boasts the neighbouring soil,
Save one rude rock, that rests its time-worn side
On Avon's bed, and curbs his struggling tide.
Lo! girt with trench, that erst from lawless tread
Secured the central fabric's precincts dread,
In mystic circle darkling and erect
Colossal guards of stone the cell ‡ protect;
On massive pillars pois'd terrific gloom
Huge blocks unchisel'd as from earth's rent womb,
A pendant quarry! emulous to show
Triumphant o'er fierce havoc couch'd below.
Tho' many a link of each tall chain be torn,
Still hails the front|| the golden hues of morn,
As loath in desolation to disown
The primal glories of Belinus ¶ throne.
For here in bigot pomp and proud array
The oak-crown'd Pontiff hymn'd the God of day,
While countless harps attun'd the joyous strain,
To drown the victim captive's shrieks of pain;
And here, as roll'd the storm, such orgies held,
The thunder's voice was hush'd, the whirlwind's fury quell'd.
No more the direful pageant Heaven could brook—
Earth's outraged bosom in convulsion shook—
And when the glory pure religion wore
Beam'd on that altar red with human gore,
To hide such stain yon ** conscious pillar fell
In mournful mockery of the rites of Hell.

F. B. EX. COLL. OXON.

* "The Burrows round Stonehenge are assuredly the single sepulchres of Kings and great personages."—*Dr. Stukeley's account of Stonehenge.*

† According to the popular notions respecting these stones, called by our old historians *Chorea Gigantum*, or *The Giant's Dance*. Aurelius Ambrosius, King of the Britons, procured Merlin, by supernatural means, to bring them from Ireland into Britain, and set up in memory of the noble Britons treacherously murdered at Hengist's banquet, near the Monastery of Ambresbury.—*See Jeffrey of Monmouth, Giraldus Cambrensis, and Camden.*

‡ "The vulgar think it an ominous thing to count the number of the stones."—*Dr. Stukeley.*

§ The interior of this temple, representing two-thirds of an oval, is commonly distinguished by the name of the *Cell*, or *Sanc-tum*.

|| The grand east entrance of the Ruin is still perfect.

¶ The sun was worshipped by the Druids at Stonehenge under the name of Belinus.—*See Henry's History of Britain.*

** The altar is now scarcely visible in consequence of the fall of one of the pillars and impost constituting the chief *Tritihon* of the cell.

REASONS FOR EPISCOPACY.

BY THE REV. CALVIN COLTON,

Late a minister of the Presbyterian church in the United States, and now a clergyman of the Episcopal Church in the Diocese of New York.

From the *British Critic*.

"God sends us bishops, whether we will have them or not."—These are the words of one whose writings, of late, have attracted no inconsiderable notice; * and they are cited by the author of the little volume now before us, as illustrative of his own recently adopted views, on the subject of Episcopacy. They might, with singular propriety, have been prefixed, as a motto, to his publication. They really may be said to contain nearly the whole pith and marrow of his very important and interesting work.

Mr. Calvin Colton is already well known, as a writer, to the British public. The readers of this journal, more especially, may remember that, so long ago as the year 1832, during his residence in England, he put forth a small volume, intitled, "History and Character of the American Revivals of Religion;" which volume formed the subject of somewhat copious remarks in this journal. We may, perhaps, be forgiven for repeating, here, the sentences with which our observations were closed; since they briefly describe the temper which, in our judgment, ought to preside over all such inquiries and discussions; and which, as we venture to hope, was, in no instance, violated or forgotten by us, throughout the whole of our strictures on his work. Our words were as follows:—"We earnestly entreat Mr. Colton and his brethren to be assured that, if we have occasionally used some honest freedom of speech, in our examination of his book, we have not been prompted to it by a spirit of ungracious disregard for his principles, and his convictions. We may perhaps, in his judgment, be too powerfully influenced by

* The author of the *Natural History of Enthusiasm, Spiritual Despotism, &c.*

an attachment to the time-honoured institutions and practices of our own country; but we are totally unconscious of any motive so utterly hateful, as a desire to insult and exasperate the Americans, or a pitiful ambition to be numbered among their detractors."

If it were possible that the exercise of charity and moderation could be worthy of reward, that reward we should most abundantly find in the present publication of Mr. Colton: for this publication has brought us into contact with one endowed with that rare species of moral courage, which enables a man to stand forward, boldly, in the face of the world, and to say, that he has seen good reason for a material change in the opinions which he formerly cherished and professed. In 1832, Mr. Colton was not only the avowed advocate and defender of Revivalism,—he was a firm and honest believer in Revivalism, as something little short of a new and divine dispensation. In 1836, he appears again before the public, to apprise them of certain very important modifications, which intervening experience has effected in his original persuasion; and to administer a solemn caution to the world against the evils, unspeakable and manifold, which the spirit of wild fanaticism is, at this moment, inflicting on the land of his fathers; and which can scarcely be contemplated, without sorrow and dismay, by the whole Protestant world.

Now, this is as it should be; but this is not the whole. Mr. Colton was bred among the Sectarians,—(we protest against the supposition of our using this term in any invidious or ungracious acceptance.)—he was reared and nurtured at the feet of the Gamaliels,—first of the Congregational, and next of the Presbyterian Schools. In fact, he came over to this country a sturdy Presbyterian; he is now a member, and a minister, of the Episcopal Church of America, and addresses to his countrymen his "Reasons for Episcopacy."

It was quite impossible that a testimony like this, should fail to arrest the earnest attention of his countrymen. We are accordingly informed, from unquestionable authority, that his book, though it has raised up many calumniators, has not called forth a single antagonist to answer it; that it has already passed through three copious editions; and that it is producing no inconsiderable effect upon the public mind in America. We should, therefore, be deeply grieved, if his candid and manly exposition of this revolution in his own sentiments, should be received with indifference and apathy by the members of the Anglican Church; for this would seem to prove that the mother had cast away her child from all place in her affection; and that like the unreasoning fowls of the air, she was content to leave her brood "to prey at will," so soon as their strength of pinion should enable them to brave "the stormy wind and tempest," by their own unflinching and independent might. Evil and dark indeed would be the day, which should witness this calamitous disruption of the sympathies which ought ever to unite, in holy and inseparable bonds, the Apostolic Church of England, and her noble progeny of the Western World.

The process by which Mr. Colton was conducted to his present scheme of thought, relative to ecclesiastical matters, is singularly interesting and instructive. In the year 1831, circumstances brought him to this country. His excursion, it seems, was considered as an affair of somewhat evil augury, by one of his ministerial brethren; who intimated to him, very plainly, that to visit England and the continent, was usually regarded as prejudicial to the piety and christian character of American ministers. "Indeed," added the man of dark omens, "the adventure sometimes spoils them!" In spite of this vaticination, however, Mr. Colton persisted in quitting the United States, for a residence of four years on the dangerous soil of Great Britain. In 1835 he returned, in a condition which seemed to verify the awful predictions of his friend and brother: for, according to his own confession, either going abroad had spoiled him, or else his country had, somehow or other, been spoiled during his absence! Not, indeed, that he found his country in a state of irretrievable ruin, either as to her political or religious interests; but that he had to witness the infliction of very grievous damage in certain quarters, where every thing had been left by him comparatively sound and flourishing. "I mean," he says, "that the Presbyterian and Congregational denominations of Christians, to which I had ever been attached, and in which I felt the deepest interest, seemed to me, to a very great extent, lying under the blight and desolation of the new and extravagant measures by which religious excitements had been attempted and managed, on the one hand, and of endless and bitter theological controversy, on the other. I will not say that I was shocked, because it came upon me gradually. I was partly prepared for it, by what I had heard, yet I had not conceived the extent of the evil. *** Almost the entire mass of the body of Christians to which I belonged, was pervaded by one or the other of two great evils, and their cognate ramifications,—(to me, evils from which my taste, my habits, and my feelings revolted,)—extravagance and controversy. It seemed as if I was, indeed, spoiled, for enjoyment or usefulness, in that connexion. For the first time in my life, driven by the considerations of these great and afflicting results staring me in the face, I began to question the expediency and adequacy of that system of church organization, which had not kept out these evils, and, apparently, could neither remedy nor abate them."

From all this, it was quite clear that Mr. Colton was entirely spoiled for a Congregationalist or a Presbyterian. To use his own language, he had been, for four years, standing at a "distant point of observation." He was thus enabled to form a juster estimate of relative dimensions; his mind was emancipated from

the tyranny which is usually exercised, over the eye and the judgment, by mere juxtaposition. So that, when he found himself once more immersed into the system, from which, for a time, he had escaped, he was, of necessity, much more forcibly struck by its monstrous disorders and perturbations, than he could possibly have been, if he had continued, all the while, to live in the midst of its thickening confusion. The result we have now before us; namely, a distinct, and (so far as we can judge,) an impartial exhibition of the "confounding odds," by which the elements of his original connexions are perpetually "tumbled all together;" and, moreover, a luminous display of those inextinguishable principles of order, and consequently of power, which, at length, have won him over to the Episcopal Government and discipline.

[After some remarks upon the exposure of the spirit of litigation which characterizes, according to Mr. Colton's account, the government of the Presbyterian churches in the United States,—rendering the proceedings of their different courts, to use his own language, "singularly unedifying, uncomfortable, and vexatious,"—the Reviewer thus proceeds,]

The first question which naturally suggests itself, on the contemplation of these evils, is, to what cause are they to be ascribed? And here, Mr. Colton appears to find the way "plain before his face." For he tells us, confidently, that "THE EQUALITY CLAIMED FOR ALL ITS MINISTERS is the immediate occasion of all the dissensions" which are tearing the Presbyterian body to pieces. They refuse, he says, to invest proper persons with supervisory and executive powers. Every person claims to have an equal part in the legislative, judicial, and executive functions; and the consequence is, that every time they meet together for these purposes, they meet for dissension. "It is not in man," he continues, "to govern himself in this way. It never was, and it never can be. And yet this is the way of the Presbyterian church. Every meeting of its constituted authorities is a parliament; every parliament is a judiciary; and every judiciary is an executive. And the consequence is, that each, and all, become an arena of perpetual strife." [pp. 61, 62.]

Another awfully prolific source of confusion and unrest, is the perpetual conflict between the spirit of intolerance, on the one hand, and the spirit of licentious independence, on the other. The spirit of independence provides each several community with a separate creed. The spirit of intolerance fiercely and inflexibly exacts an implicit submission to the creed, which happens to have got a local possession, as the only standard of truth. And hence it is that "Churches are divided; Presbyteries are divided; Synods are divided; the General Assembly is divided; and the whole denomination is in violent agitation and conflict with itself,—party against party." *****

It may, possibly, be thought strange, that these elements of disorder should be in such pernicious activity throughout a religious community, like the Presbyterian Church, the principle of which is, that all its separate congregations shall subscribe to the Creed of the Directory. But Mr. Colton, nevertheless, assures us that, whatever may be the principle, the practice is at mortal variance with it. He tells us, that a diversity of confessions is, by no means, a peculiarity of the Congregational or Independent Churches. On the contrary, he estimates the variety of creeds, within the Presbyterian pale, to be not less than some hundreds; each of them shaped, with minute exactness, according to the theological model of the head that formed it; as for instance a *Hopkinsian*; a *New Light*; a moderate Calvinist, or a high Calvinist; an *Old* or a *New School* man; with all the grades between these extremes, from the time of Jonathan Edwards to the present moment. "One can hardly go," says Mr. Colton, "from one town to another, although within the same denomination, without finding a different creed. **** I have, myself, organized from ten to fifteen churches, giving them creeds drawn up by my own hand, which varied from each other, according as, by thinking more upon the subject, I supposed I could improve their forms. How different this," he very justly exclaims "from the practice of a Church which has the same creed; and that creed in the hands of every man, every woman, and every child!" *****

A further objection to the whole Presbyterian system in America—(an objection at least equally applicable to the Congregational system)—is this, that it robs the pastoral office of its essential and reasonable influence. In the estimation of Mr. Colton, indeed, it does much more,—it robs the pastoral office of its legitimate and primitive influence. This latter consideration, however, he is content, for the present, to waive; not because he questions the strength of the argument from the principles and practice of primitive antiquity; but simply, because his more immediate purpose is to discuss the whole matter, purely upon those open grounds, which lie without the boundaries of historical or theological controversy. ***** The Presbyterian pastor has a session of ruling elders associated with him in the pastoral office, each of whom has equal voice with himself, except that he is, *ex officio*, moderator. In the Congregational Churches, there are associated with the minister, certain officers called deacons, and, in some instances, a standing committee, whose influence is often still more oppressive than that of the ruling elders of the Presbyterians, inasmuch as their powers are more imperfectly defined. These functionaries, for the most part, are men whose attainments are narrow, and whose self-confidence is proportionably vast. Woe be to the preacher who travels an inch beyond the circle of their vision in theology, or ventures upon a line of scriptural interpretation which may sound new or strange in their ears! The slightest digression from the common track, instantly brings his orthodoxy into suspicion. And, what is

still more vexatious,—we had almost said, more inhuman,—if the over-laboured drudge should chance to preach a sermon which the associates have heard before, or if he should seek to relieve himself, by an exchange of duty, more frequently than they approve, his sinking energies are, straightway, refreshed by a charge of laziness and neglect. Of late years, too, the *Inquisition* has become itinerant. The self-commissioned apostles have gone forth, from town to town, and from district to district, to search into the conduct and fidelity of clergymen whom they never saw; and have made their way into the closets of their spiritual guides, to advise them, and to admonish them, and to assist them by their prayers. And, having fulfilled their blessed office, they have proceeded, "staff and scrip," upon the circuit of their visitation. So that here, with a vengeance, is illustrated the sentence with which we began. If men will not have bishops, according to God's appointment, bishops they still must have, in some form or other. We have all read of them who despised the statutes of the Lord; and to whom the Lord, in his righteous anger, gave statutes which were not good, and judgments whereby they should not live. And, we apprehend that the present history of Presbyterian and Congregational *Episcopacy* in the United States might furnish a very pregnant commentary upon this text to all who have ears to hear, or hearts to understand.*****

But there are still worse things behind. The zeal of the Presbyterian and Congregational denominations in America may, almost without rhetorical figure or exaggeration, be said to have assumed the aspect of a Moloch. It demands human victims; and this, not occasionally, but perpetually; not by ones and twos, but by multitudes. The lust for novelty is the high-priest which presides over these appalling immolations; in plain language, sermons and meetings without end, and in almost endless variety, are exacted of the clergy. The demand upon the resources of the preacher—intellectual, imaginative, and physical—are merciless and incessant. The spiritual appetite is jaded by the constantly accumulating multiplicity of religious occasions. The demand for fresh excitement increases with the frequency and intensity of its application. The labours of the ministers, instead of satisfying the unnatural and feverish thirst, only aggravate it nearly to madness; and the result is, that they are often well nigh torn to pieces by the spirits which their own incantations have called up. To an observer, who is infected with the common frenzy, the whole process shows like a glorious and triumphant going forth of the spirit of God. To a self-possessed and sober-minded spectator, it appears under the aspect described by Mr. Colton:—"It is as if Satan had come into the world, in the form of an angel of light; seeming to be urging on a good work, but pushing it so hard, as to destroy the laborers by over-action."

(To be Continued.)

SCRIPTURAL ILLUSTRATIONS.

No. 6.

THE DEADLY FIERY WIND.

NUMBERS XI. 1.—"The fire of the LORD burnt among them."

This is now generally understood as referring to the deadly fiery wind, which sometimes appears in the eastern deserts. MAILLET mentions its being felt in the desert between Egypt and Mecca, in part of which the Israelites wandered for 40 years. "If the north wind," he observes, "happen to fail, and that from the south come in its place, then the whole caravan is so sickly and exhausted, that three or four hundred persons are wont in common to lose their lives: even greater numbers, as far as fifteen hundred, of whom the greatest part are stifled on the spot, by the fire and dust of which this fatal wind seems to be composed."

J. E. FABER is likewise of opinion, that by "the fire of the Lord" in the above passage, we are to understand the fiery poisonous wind described by MAILLET.

THEVENOT, who set out from Suez to Kahira, informs us, that on the journey they had for a whole day or more such a hot wind, that they were obliged to turn their backs to it, and had their mouths filled with sand whenever they opened them. But the water which the caravan had with it was so heated by it, that it seemed as if it came from the fire, so that they were not able to drink it. The camels were so affected by this wind that they refused to eat. Its fury, however, lasted only six hours; if it had continued longer, half the caravan must have perished. The year before a similar wind had destroyed two thousand persons of the caravan going to Mecca.

NIEBUHR not only confirms these accounts, but adds some other particulars. "It is in the desert, between Bassorah, Bagdat, Aleppo, and Mecca, that we heard most of the poisonous wind Samum. The Arabs in the desert being accustomed to a pure air, are said to be able to discover its approach; and as it blows in a horizontal direction, and consequently has not so great force near the surface of the earth, they throw themselves on the ground while it is yet at a distance. Nature also is said to have taught animals to hold their heads close to the ground when the wind approaches." "One of my servants," Mr. Niebuhr continues to observe, "who was with a caravan from Bassorah to Aleppo, was overtaken by this wind; some of the Arabs in the company had called out in time, that they should throw themselves on the ground; none of those who did this received any injury; but some of the Caravan, and among them a French surgeon who wished to examine this phenomenon accurately, had been too secure, and perished in consequence. When a man is suffocated with this wind, blood is said to flow from his nose and ears two hours after his death. The body is said to remain long warm, to swell, to turn blue and green, and if the arm or leg be taken hold of to raise it up, the limb is said to come off."

DESCRIPTION OF MOUNT ARARAT.

GENESIS VIII. 4.—"And the ark rested upon the mountains of Ararat."

"Agridagh is the name given to this sublime mountain by the Turks; the Armenians call it Macis; but all unite in reverencing it as the haven of the great ship which preserved the father of mankind from the waters of the deluge. The height of Ararat has never yet been measured with any satisfactory de-

gree of accuracy: though Capt. Menteith, of the Madras engineers, has gone nearer to the mark, perhaps, than any other traveller. The following are the results of several trigonometrical observations which he made at Erivan, and was so kind as to communicate to me. From that place to the highest point of the loftiest head he found to be 52,000 yards: and from the same spot to the minor head 55,000 yards. This head, which is distinguished by the appellation, Little Ararat, while the higher part is called Great Ararat, is distant from the other, from peak to peak, 12,000 yards. These inaccessible summits, have never been trodden by the foot of man since the days of Noah, if even then; for my idea is, that the ark rested in the space between these heads, and not on the top of either. Various attempts have been made, in different ages, to ascend these tremendous mountain pyramids, but in vain. Their form, snow, and glaciers, are insurmountable obstacles; the distance being so great from the commencement of the icy region to the highest points. Cold alone would be the destruction of any person who should have the hardihood to persevere. Both its heads are covered with perpetual snow."—SIR R. K. PORTER'S *Travels in Persia*.

PUTTING AWAY OF LEAVEN FROM THE HOUSES OF THE JEWS.

EXODUS XII. 15.—"The first day ye shall put away leaven out of your houses."

This custom still continues to be observed by modern Jews: though in this, as in all other similar matters, they are superstitiously exact and scrupulous. The master of the family makes a diligent search into every hole and crevice throughout the house, lest any crumb of leavened bread should remain in it; and that, not by the light of the sun but of a candle. And in order that this exactness may not appear altogether superfluous and ridiculous, care is taken by some member of the family to conceal a few scraps of leavened bread in some corner or other, the discovery of which occasions no small joy. This search, however, strict as it is, does not give him entire satisfaction.—After all, he beseeches God that all the leavened bread that is in the house, as well as what he has found, may become like the dust of the earth, and be reduced to nothing.

The same smileable scrupulosity is observed in preparing the bread to be eaten at the ensuing feast, lest there should be any thing like leaven mixed with it. The corn of which it is to be made must not be carried to the mill on the horses' bare back, lest the heat should make it ferment. The sack into which it is put must be carefully examined, lest there should be any remainder of old meal in it. The dough must be made in a place not exposed to the sun, and must be put into the oven immediately after it is made, lest it should ferment of itself.

While however, we smile at the formal and scrupulous Jew, let us not forget, that it would be well for our's, were a portion of the same solicitude discovered, to put away from our heart and conduct "the old leaven of malice and wickedness," which, after the most diligent search, will but too frequently remain.

To the Editor of the Church.

Toronto, 3rd Sept., 1837.

REVEREND SIR,—It has been most truly said by the author of spiritual despotism, that "if the Infidel and the Dissenter join hands in upheaving the Church, before the ruins have settled in the dust, the former will turn upon the latter, as then his sole enemy, and his easy victim!"—This solemn and fearful truth cannot be too strongly impressed upon the minds of those, who, though calling themselves Christians, are seen, in these our days choosing their allies amongst the armies of the aliens, sitting in the seat of the scornful, and walking in the counsel of the ungodly; in short leaguering themselves with men whose sole object, under the specious pretext of securing religious liberty and freedom of worship, is to destroy all religion and all worship, and who are striving, with the impious audacity of infidel dissent, to raze to the ground the only strong tower and rock of defence which God in his mercy has permitted to remain upon the earth, for the glory of his name, and the protection of his people.

That a light of this kind is flashing on the startled vision of some of our pious dissenting brethren, shewing in all its hideous reality the horrid crest of that wily serpent who, as of old, is luring them to their destruction, is seen by the enclosed letter of the Minister of a dissenting congregation at Hastings, which speaks in language that cannot be misunderstood that the *Radical Dissenter*, and the avowed Atheist, are making common cause to force the last bulwark of Protestantism and loyalty in the empire, and in the world; that the Church is about to be put to "the question;" the Establishment pronounced to hold its existence only at the will of a majority of the Legislature; that its property and legal dues are at the mercy of a casting vote; and that Protestant property, given expressly for Protestant objects, is subject to legitimate confiscation, for the benefit of sects and opinions, which Protestantism repels on the highest grounds of reason and Scripture.

That these fierce assaults are now thundering upon the gates and walls of the citadel of our faith, is known to all who take an interest in the fearful struggle of the "church militant here in earth," and the letter of Mr. Fenner is only an additional proof of the fact—whilst the accompanying declaration of Colonel Conyers at Chelmsford, too clearly shews, that principle is made to give way before expediency, by the open avowal that a measure, of a tendency decidedly irreligious, has been brought into the House of Commons, for "the purpose of throwing odium upon the House of Lords!"

From the signs of the times, we may too clearly perceive, that although God has ordained Kings and governments, to circumscribe by some fixed bound the fluctuations of popular opinion, and to set a barrier between the righteous and the wicked; yet, unfortunately, those who are set by God to keep the barrier, instead of repairing its breaches have widened them, and assented to the monstrous proposition, that the sea has constituted its own barrier; that none may be maintained which its surges have shaken; that none ought to have been constructed to stem or moderate its tides. One rampart after another has been yielded to the "floods of ungodly men," before whom our rulers are afraid, and the surrender is still going on; the waters are sap-

ping and loosening the foundations of the few barriers which remain; and the next surge may sweep them all away, and make Christendom "the desert of the sea, the grievous vision, from a terrible land!" It is not necessary to point the application, it is so obvious. It is perfectly notorious that intimidation has been the power employed to break down the bulwarks of the ALTAR AND THE THRONE! The spirit of fear, and not that dauntless courage which aforetime actuated "the noble army of martyrs," is undeniably and confessedly the leading motive of conduct with all the ruling powers at the present time, and emboldened by the apathy and weakness it engenders, we may now see, if we dare open our eyes to the prospect, the countless infidel hordes, ready to burst upon the Church in such a mighty rush as, in all human probability, will not leave one stone upon another which shall not be overthrown. What is to be done in such a desperate crisis? is a question more easily put than answered. We know however, for our comfort, that the omnipotence of the grace of God can overcome all outward hindrances, all temporal opposition to his declared will: it behoves therefore every friend of true religion, with believing, earnest prayer for the divine assistance, to brace himself up for the glorious toil, the severe struggle, of attempting to achieve the deliverance of the Church from her present desolate and oppressed state, before a cold and lifeless formality on the one hand, and philosophic impiety on the other, have shaded from all eyes, and for ever, "the serious verities of religion."

I have not time or space to enlarge more on this subject at present, but hope to address you upon it again shortly, if such a correspondence have your approbation.

Meantime, I am, Reverend Sir,

Your most obedient servant,

AN ANGLO-CANADIAN.

OPINIONS OF A DISSENTING MINISTER ON THE ABOLITION OF CHURCH-RATES.

(From the Brighton Gazette.)

[The following admirable remarks are the production of a respectable Dissenting minister at Hastings, by whom they were addressed in a letter to the President of the Constitutional Association at that place.]

As a Dissenting minister, I am sorry that any Dissenters should desire the abolition of the church-rate, and represent their objection to pay it to be a case of conscience. I believe I am speaking the language of the great body of conscientious Conservative Dissenters throughout the kingdom, when I say we by no means wish the abolition or alteration of the rate; we are heartily willing to continue to pay it, which we can freely do as a case of conscience towards God; nor do we see how any Dissenters who fear God, can have any conscientious objection to pay the rate. A good conscience in the true religion is influenced by, and in accordance with the revealed will of Christ. We consider the rate as the law of the land; as a tax ordained or demanded by the "higher powers," to whom we are commanded by the Word of God to be in subjection; which subjection is in obedience to the laws to pay all taxes, rates, tributes, and customs due by the law, not only in submission and obedience to man, but in conscience towards God. For the Apostle Peter saith—"Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors as unto them that are sent by him."—Also the Apostle Paul saith—"ye must needs be subject for conscience sake; for this cause pay ye tribute; render therefore to all their dues: tribute to whom tribute is due; custom to whom custom." This the Apostle wrote in his epistle to the Christians at Rome, when part of the taxes and rates was expended in building and repairing temples for idolatry. The Lord Jesus himself, in the days of his humiliation, paid tribute to the heathen emperor, although the money might be applied for the purposes of heathen worship. "He hath left us an example that we should follow his steps." The Christians, in the primitive times, did conscientiously obey the will of Christ herein, and paid all the taxes and rates imposed by the law. If, therefore, it is the revealed will of Christ that Christians should pay all customs and dues to heathen rulers, although it may be applied by them to the building and repairing of the temples of idols, how much more ought we with a free conscience, and cheerful heart, to pay what is by law demanded for upholding and maintaining that Establishment to which the favour of Heaven hath been abundantly manifested, more especially, as that Establishment is, under God, the preservation of our excellent constitution; for so long as the Church is part of the State, the Protestant Constitution will be preserved. Therefore, to preserve the Constitution, the preservation of the Established Church, in all her strength and privileges, should be our chief object. We believe that the abolition of the rate for maintaining the Church would be the step to the separation of Church and State, although the fabrics were kept in repair by other means; it would be saying, "We have got rid of the fabric from the state, by which we show our disposition to get rid of the tithe, the hierarchy, and Church altogether." If the bill for supplying the place of the rate by a surplus property of the Church were required by the Conservatives, we should not be so much opposed to it; but as it is a combination of Radical Dissenters and Papists, who are clamorous for the abolition of the rate, we are alarmed, because we know they have a further object in view. Such as think the measure will quiet the Radical Dissenters would find their mistake, for there would be an increase of clamour for more concession; their consciences would still be burthened, and they would clamorously express their cases of conscience in the following way:—First, we cannot allow the bishops to be in the House of Lords, their being there is a hurt to our consciences; then, secondly, it would be, "we cannot in conscience pay the tithe any longer;" then, thirdly, their sore consciences would would move them to say, "we cannot allow the Church to possess a property we consider to be national property; it ought to be turned over to the state for the benefit of the nation, or be distributed equally between the Church and Dissenters;" then, fourthly, they would exclaim "we cannot in conscience allow that the churches, which are national property should be hired by ministers of that establishment only; we have as much right to the churches as they have; the building should belong to the inhabitants of the parishes in which they are, and the inhabitants should choose what minister they please, whether of the Church or a Dissenter." This we believe to be ultimatum of the claims of the Radical Dissenters; nor will they, by any concessions, rest short of it. This is not concealed, but openly avowed by many of them; and we believe that while the Radical Dissenters would be clamoring for their desired object, the Papists would be actively engaged in taking away every step that the Church could lose, till in the end Papal ascendancy and Papal tyranny would be the calamity of these realms, and most of the Radical Dissenters would be swallowed up in the composition of the Roman beast, and a persecution of such as fear God would be the consequence. The Radical Dissenters are not so strong a body as they are thought to be; but what they cannot do by strength they attempt to do by misrepresentation and clamour. The Conservative Dissenters are firm and steady in their principles; they are loyal to the Protestant crown; in conscience towards God, it is their concern from principle to uphold and maintain our constitution in Church and State; but though wishing to lead a peaceable and quiet life, per-

haps their principles are not enough employed to the end for which Heaven has granted them. Glad should I be if a society could be formed in London; branching through the kingdom, comprising all the Conservative Dissenters in the realm, which I believe would be a great benefit to the nation. The weakness of the Radical Dissenters would be discovered, and our Conservative statesmen would have a great addition of strength and accession of management against the clamour of the refractory. May the good Lord, the disposer of all hearts, do His righteous pleasure. Amen.
DAVID FENNER.

CHURCH RATES.—IMPORTANT MEETING AT CHELMSFORD.

On Thursday afternoon a numerous and highly respectable meeting of the members and friends of the church was held in the Shire Hall, Chelmsford. Lord RALEIGH presided; and among those present were Sir J. T. Tyrrel, Bart., M.P., G. H. Smyth, Bart., M.P., T. W. Bramston, Esq., M.P., Sir B. W. Brydges, Bart., J. P. Elwes, Esq., M.P., G. Palmer, Esq., M.P., Q. Dick, Esq., M.P. for Maldon, Sir H. Oakley, and a great number of the most influential gentlemen of the county. Resolutions strongly condemning the ministerial scheme were unanimously passed.

Sir B. BRYDGES in seconding a resolution said, he could not refrain from expressing the deep indignation he felt as a British subject, that it was necessary to assemble in support of the national church, and when he considered that the cause of their assembling was the attack made upon it by his Majesty's Ministers, he was ashamed of his country. Had such a proposition been propounded but a few years since by the first minister of the crown, the spirit of the British people would have been aroused to an extent he was afraid to mention. It was his hope that this spirit was not entirely extinct—indeed, he felt convinced from the feeling expressed by this meeting on the subject, that it was not extinct; and that the attachment they had expressed towards the church would be so loudly and so generally responded to, that the government would be compelled to abandon the iniquitous measure it had brought forward. It had been a boast with him to apply a portion of the rent he received from his land to the honour of his God—(loud cheers.) That pride he trusted he should feel—that boast he trusted he should be able to make till the day of his death. In conclusion he would say, that if they did not endeavor to deserve the blessing which he found in his bible promised to those who honoured their God with the first fruits of their exertions, they might expect a curse instead of a blessing—(loud cheering.) The resolution was then carried unanimously.

Col. COYERS in moving a vote of thanks to the noble chairman. He had asked two near relations of his—viz., the members for Staffordshire and for Wells, two great supports of his Majesty's ministers, how they could vote against their friends the government. "Oh!" said they, "why the ministers don't want the measure to pass [hear.].—This system of legislation was adopted for the purpose of throwing odium on the House of Lords. [Cheers.]

THE CHURCH.

COBOURG, SATURDAY, SEPTEMBER 16, 1837.

A visitation of the Clergy of the Archdeaconry of Kingston was held on Wednesday last, the 6th inst., in St. George's Church at that town, by the Venerable Archdeacon Stuart,—at which eighteen clergymen belonging to that Archdeaconry were present. Morning prayers were read by the Rev. J. Cochran, and the lessons by the Rev. A. F. Atkinson;—after which, a sermon from I. Tim. iv. 13, was preached by the Rev. W. Macaulay, Rector of Picton. After many valuable remarks, which were confined chiefly to the duty of the Clergy to "give themselves unto reading," a very beautiful allusion was made to that lamented event, for which the Anglo-Canadian Church so sincerely mourns,—the death of our late venerated and excellent Bishop. The allusion to the deceased Prelate was very affecting and most eloquently expressed; nor was there less that was touching and impressive in the learned Preacher's remarks upon the scarcity of spiritual labourers in this Province, and in his appeal to the mothers in our Israel to consecrate their sons to the service of the altar.

We had solicited a copy of at least the concluding paragraphs of this valuable sermon for insertion in the "Church," as so ably following up the reflections which, in our last number, were directed to the same important subject; and we are not without the hope of being able to present it to our readers next week.

The public services of the day were concluded with an affectionate charge from the Archdeacon of Kingston;—who, after congratulating the Clergy upon the steady augmentation of their number,—deplorably insufficient as that still is to meet the increasing demand for their services,—and of the flocks entrusted to their care, and after dilating upon the reciprocal duties of the people in return for the services of their ministers, entered briefly into an illustration of the various points which constitute the awful responsibility of "a steward of the mysteries of God."

After the dismissal of the congregation, the Clergy proceeded to the business to which, under the peculiar circumstances of the times, their attention was more particularly directed; and Addresses of congratulation to her Majesty, and of condolence to the Queen Dowager were agreed upon; as well as the opportunity embraced of transmitting an affectionate address to the Lord Bishop of Montreal.

Another Address was also agreed upon to the Queen's Majesty, in which was pointed out the lamentable state of religious destitution existing in this Province, and the necessity of a speedy settlement of the needlessly agitated question of the Clergy Reserves.—the final adjustment of which, upon the only equitable and constitutional basis, would so soon afford the means of supplying the spiritual wants of this rising country.

These subjects of deliberation occupied the assembled Clergy during the remainder of Wednesday and the whole of Thursday;—and at the conclusion of the latter day, divine service was again performed in St. George's Church. The prayers were read by the Rev. S. Givins, and the lessons by the Rev. E. J. Boswell,—after which, a very able and edifying sermon upon Christian unity, was preached by the Rev. E. Denroche of Brockville.

It is not to be denied that the attention of the Clergy present was directed, in some degree, to the rumours recently in circulation concerning what is stated to be the result of the Hon. Mr. Morris's mission to England; but in the absence of any specific data upon which to proceed, no definitive step was taken in resistance of what is reported to be the purport of the late Despatch of Her Majesty's Colonial Secretary. Unhappily

such documents from the Colonial Office have of late years been so marked by weakness and contradiction, that we shall be excused for any deviation from reverence of opinion or expression towards what is alleged to be the purport of the present Despatch. This much we must be permitted to declare, that the members of the Church of England in this Province, who constitute, it is believed, at least 150,000 souls out of the whole amount of the population, embracing too, in their number by no means the least intelligent and least influential classes of Society, are not likely to yield a very placid acquiescence in the vacillating and contradictory sentiments of the Imperial Crown Officers, which may be recorded to their detriment, or in the fluctuating and ill-based opinions of any temporary holder of office in Downing street, expressed as they so often are, merely to lull the troublesome clamours of the demagogue of the day,—until at least they shall be confirmed by the wisdom of Parliament, and the assent of our Most Gracious Queen.

We beg earnestly to call the attention of our readers to the proposed public meeting in St. Peter's Church of this town, on Monday evening, the 18th inst., at half-past six o'clock, when the Annual Report of the Newcastle Committee of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE will be presented. It is also proposed that the Journal of our late esteemed Travelling Missionary, the Rev. C. T. Wade,—embracing the progress of his interesting labours throughout this District—shall then be read. We feel assured that the development of the proceedings of those valuable Societies, so deservedly appreciated by all Churchmen, will possess that interest for the Christian public which will secure a large and encouraging attendance on the occasion alluded to.

We have much pleasure in recording the following testimony to the worth of a departed servant of the altar, with whose faithful devotion to the duties of his important ministry there are many of his fellow-labourers that are well acquainted, and glad to add their tribute of affectionate recollection:

To the Editor of the Church.

BELLEVILLE, August, 1837.

REV. SIR:—In enclosing my subscription to "the Church," it has occurred to me, that it might not be unacceptable, were I to annex the inscription on a Tablet placed in St. Thomas' church here, to perpetuate the memory of a worthy servant of the church; and although the thing of itself is but simple,—merely a plain white marble slab, with black letters, the name laid in Gold,—yet it records the fact, that the merits of a faithful Pastor are not to be forgotten by a grateful flock. The Inscription I think expressive:—the quotation from the 15th Psalm, particularly appropriate, and applicable to the character of our departed friend; for if ever man walked uprightly and worked righteousness,—if ever man spoke the truth in his heart, it was the late Rev. Thomas Campbell. He is now gone, and the church has sustained a loss, which is most sincerely regretted by that portion, which was "founded under his ministry." What the American Poet said of his departed friend is in point, and I therefore quote the words:—

"Green be the turf above thee,
Friend of our earlier days,
None knew thee, but to love thee,
Nor named thee, but to praise."

I am, Rev. Sir,

Your humble servant,

A SUBSCRIBER.

SACRED TO THE MEMORY

OF

THE REV. THOMAS CAMPBELL,
Who was born in the County of Londonderry, Ireland, A. D. 1790, and died at Belleville, the 17th September 1835, being for fourteen years the zealous pastor of

THIS CHURCH,

WHICH WAS FOUNDED, UNDER HIS MINISTRY.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.—PSALM XV, 1, 2.

THIS TABLET

is erected, by the congregation and others, as a slight testimony to the virtues of the faithful minister, the upright Christian, and the sincere friend,

A. D. 1837.

TO THE MEMBERS OF THE EASTERN CLERICAL SOCIETY.

REVEREND BRETHREN:—I am desired to inform you that, in consequence of the late meeting of most of the members in Kingston, it was considered inexpedient by those then present, to leave their parishes again so soon;—that therefore the intended meeting on the 27th September should be postponed to the first Wednesday in January 1838, to be held at the residence of the Rev. R. Blakey, Rector of Prescott.

HENRY PATTON, Secretary.

September 7th, 1837.

LETTER OF THE LORD BISHOP OF MONTREAL.

(Continued from our last.)

In the county of Megantic, on the south of the St. Lawrence, nearly opposite to Quebec, where new settlements are now opening in different townships every year, and where, according to the last census, the members of the Church of England greatly outnumber any other denomination, the Rev. J. L. Alexander, Missionary of the SOCIETY, is the only Clergyman of the Church of England. His residence is at Leeds, where a church has been erected. I am persuaded that he is faithful and pious, and he divides his labours as he best can; but he experiences the same difficulty which is experienced by many other servants of the SOCIETY: if he concentrates his exertions upon the headquarters of his mission, he leaves many outposts neglected, and exposes the Church, in his person, to many complaints; if he attempts to spread his ministrations over the face of the surrounding country, his principal and immediate congregation suffer by necessary consequence, and no decided fruit and effect of the Gospel ministry among his people are seen any where within the limits of his charge. A neat Church has been built

at a place called St. Giles, in this neighbourhood, which remains as yet unassigned to any single denomination, but which would have now belonged to the Church of England, (according to the intention of the original projectors, and, in particular, of a lady at home, who has an interest in the spot, and following up the intentions of her deceased husband, gave communion-plate for this church), had means been at the command of the Bishop of Quebec to clear off a small incumbrance upon the building, and to promise some stated ministrations to the people. I conceive that there is an ample field for the labors of two more Missionaries in this county.

Between the city of Quebec and the inhabited part of the district of Gaspé, in the Gulph, a distance of more than 400 miles, there is no Protestant minister to be found. The settlements, indeed, extend down the river but little more than half of this distance on the south shore, and they are less continuous, as well as less prolonged, on the north. They also consist almost entirely of the establishments formed by the French population: but there are British protestants intermixed with them, who, in particular spots, are collected in some number. At Matis, which is 210 miles below Quebec, I once passed a Sunday, on my return from Gaspé, and was most affectionately received by the Protestant settlers, whom I collected, as far as the time would admit of circulating notice. The people told me, when assembled in a body, that they were about equally divided between the Churches of England and Scotland, but should be but too happy to unite under a minister supplied to them by the former. Ten children were presented to me for baptism; and a remarkable illustration was afforded of the destitution and the difficulties to which the settlers are often subjected in the Colonies, in the case of a couple who applied to me to re-marry them. They had bound themselves together by a written document, but had not, it seems, been able even to have recourse to a magistrate to solemnize their marriage, the usual expedient in default of clerical ministrations. Two or three years afterwards, when I was again returning from Gaspé, I made an attempt to pay a second visit to this settlement; but I was then coming up by water, in a vessel placed at my disposal by the government, and the wind rendered it impossible to effect a landing. I believe that, except one visit from a gentleman of the Church of Scotland, the settlement has never seen any other Protestant minister than myself.

Upon this latter occasion I officiated, and baptized a few children at the Rivière du Loup, 120 miles below Quebec, where some Protestant families have been drawn together, in consequence of the formation of a large establishment connected with the trade in timber.

The appointment of a travelling Missionary appears to be the only provision for settlements like these; of which, in different parts of the province, there are many. Before I left Quebec, a Missionary Association of the Church of England was formed in that city, after the example of Upper Canada, and a minister was ordained, to be employed in their service; but the unprovided settlements within 50 miles of Quebec, added to the charge for three months in the year, of the sick at the Quarantine Station, will fully occupy the hands of this gentleman.

I might here add, that in the district of Gaspé itself, the labor of two Missionaries, although not disproportioned to the present amount of Protestant population, is very inadequate to the extent of country, the number of the congregations, and their distance from each other. I might mention also cases, in the tract commonly called the Eastern Townships, (which may be considered as the principal field occupied by the SOCIETY in Lower Canada,) where the appointment of additional Missionaries, if it were practicable, would be attended with a fair prospect of success, or where the work now languishes—(as, for example, at Compton, where there is an excellent church), because the services of the sanctuary are, through necessity, but scantily measured out. But I forbear from troubling you with any further details; and shall only add, that, although the labourers sent forth by the SOCIETY, who, in some instances, may have been found to fail (as before hinted) because they have not a true love for the sheep of Christ, may in others expend their pains upon a barren soil, and find an unproductive return, yet there does exist in many settlements an ardent thirst for the supply of the word and ordinances of God, and a willingness on the part of the people to make some sacrifices and exertions of their own to obtain them.
To be concluded in our next.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF NIAGARA.

Rev. Thomas Creen, Incumbent. Divine service is performed twice on each Sunday in St. Mark's Church, Niagara,—and to enable him to afford a second service there, he has been compelled to withdraw his attendance from the chapel at Queenston formerly served by him. The Rector speaks highly of the success which has attended the praise-worthy exertions of the ladies of his congregation in forming a most efficient and attractive choir. He speaks favourably also of the progress of the Sunday School annexed to his church, which numbers 55 scholars.

In 1836, there were Baptisms 79; Marriages 18; Burials 29; Communicants, (greatest number at one celebration 98,) in all, 145.

RECTORY OF PICTON.

Rev. William Macaulay, Incumbent. Divine Service is performed on Sundays and Holy days in St. Mary Magdalene's Church at 11 A. M. and at 3 P. M. The Sunday School meet before morning service. Occasional services are also performed in parts adjacent.

In 1836, there were Baptisms 18; Marriages 10; Burials 9; Communicants, (greatest number at one communion 35,) in all, about 60.

The Lady and family of the Rev. C. T. Wade of this District arrived in Cobourg, on Monday morning last from England.

LETTERS received during the week ending Friday the 15th Sept: Rev. R. Rolph, rem:—Rev. J. Fadsfield, add. subs:—Rev. H. Patton, do. and rem:—Rev. S. Givins, add. subs:—Rev. A. F. Atkinson, rem:—J. S. Cartwright Esq. do.—Rev. C. Jackson, rem:—F. H. Heward Esq.—Mr. Samuel Cooley, who is referred to the Rev. J. Grier:—

Youth's Department.

SCRIPTURE QUESTIONS.

X. AHAZ.

71. Whose son was Ahaz? was he King of Israel or of Judah? and how long did he reign?—(2 Kings.)
 72. What was the general character of Ahaz?—(2 Kings.)
 73. What happened connected with the sun-dial of Ahaz? at whose request and on what occasion did it take place?—(2 Kings.)
 74. Which of the Prophets prophesied in the days of Ahaz?—(See the Prophets.)

XI. ANANIAS.

75. What happened to Ananias the husband of Sapphira? and what was his sin?—(Acts.)
 76. Who was that Ananias who was sent to Saul when at Damascus? and can you relate the whole transaction?—(Acts.)
 77. Who was the third person of the name of Ananias? and what did he command to be done to Paul?—(Acts.)

AUTOBIOGRAPHY OF POORASHOTAM DEB, A MINDOO CONVERT.

By Rev. John Reid, A.M. Missionary at Bellary.

While yet an infant my parents sent me to school. In this school I obtained some knowledge, and grew up to the state of youth. At this period I used to observe my father, and others of his acquaintance who professed the same religious tenets with him, manifesting considerable zeal in the service of the God called Vishnoo, in serving whom they hope to obtain salvation. They, in the time of making their ablutions, meditated on and prayed unto him, and they also fasted in his name. Observing these things while in my youth, I also made my ablutions, praising Vishnoo; and I, moreover, fasted in his name, and repeated his name on the mala (necklace or rosary) made of the wood of the sweet basil tree; I also worshipped the sun by prostrations, and repeated Stanzas to his praise.

When I arrived at man's estate, my heart was distracted with carnal desires; "I abounded in wicked inclinations and wicked works," yet contrived pretty much to secrete them, and I appeared gentle and devout in the eyes of the people.

My father now became anxious that I should improve in knowledge, and to effect this sat by my side, and made me read books of various descriptions, explaining the meaning of them himself as he went on; the people around listening to his expositions. One effect of these exercises was, to excite in me a great desire to be esteemed learned, both in the Telooogo and Sanscrit languages; that I might become acquainted with the purport of all kinds of Shasters, and that people might say, "What a learned man he is!" To accomplish this design, I applied day and night to the study of these languages; and I afterwards determined on repairing to Benares, to finish my education there. With this intention I set out in company with two youths of the class of cullingas; but after proceeding a few miles my two companions having declined to follow me, I returned also. From this period my desire for knowledge subsided, but still, by my own application, I had acquired sufficient knowledge to enable me to compose a book of Hymns and Praises, which I dedicated to those idols which I supposed to be Gods. I became acquainted with a book which contained a full account of the religion of Juggernaut, and imbibed the sentiments which were therein contained. I at this time also wrote a book myself, in three parts, which I filled with unheard of and unseen prodigies; this met the approbation of some learned men, which circumstance transported me with joy.

[After describing his progress for some time, Poorashotam continues—]

One thing I now clearly saw by the truth of the Shastrum, viz. that the soul was different from, and not a part of the body. The soul is immortal, and the body is corruptible; the body has a shape and is composed of elements, but not so the soul.—There is an Almighty God who created them both. However, I did not know the proper way to serve God, and was much perplexed; but being stricken in my thoughts by bigotry, I could not obtain light. I do not exactly recollect the date, but I think it was six or seven years before the period I am now speaking of, that I obtained a printed book from a Cullinga boy of my own country, entitled "An address to the inhabitants of this part of the world by the Missionaries." This book I read, but not fully labouring to understand the excellent things in this book, and not discerning the way to save the soul clearly, I laid it aside in a box.

Some time after, an Engineer officer came to survey the hills and lands in my part of the district, and the sight of him put me in mind of the book which I had; I took it out once more, and by studying it, found that there was a great difference between the notions which I had imbibed and the virtuous precepts of the book. I now plainly saw that my former ways were all deception, and this book seemed to point out a better way, and I became convinced by it of my unrighteousnesses which I had committed. I shewed the book to several of my own religion, who said that doubtless the book pointed out a certain way of saving the soul, but that a reception of it was quite contrary to the order of my own religion. I anxiously longed to obtain the knowledge of salvation, and read the book with persevering application. I soon discovered that the forms of my own books and my own religion were useless inventions. I conceived that the principles of the little book were sound, and calculated to save the soul of man, and purge him from his iniquities; and greatly I wished for further instruction in the true and holy religion of Jesus Christ, for I was not well informed about the birth and wonderful works of Christ. I frequently engaged in disputes with men of my own caste, having the image of Christ impressed upon my mind. With the intent of obtaining a better knowledge of the Scriptures, I twice went over to Berhampore, to converse with some gentlemen there; but such was the shame and fear which Satan put into my mind, that I could not accomplish my purpose. I enquired of several persons but they informed me there was no missionary there. A little time before I went to Berhampore, when I was in a village called Too-logoo, on the east of the Chicacole district, I obtained two

books from a Telooogo boy, one was entitled "A description of the Creation," and the other "The condition of mankind."—The perusal of these books was very profitable to me, and strengthened my mind in the belief and mission of Jesus Christ in whom I now rejoiced exceedingly. I carefully copied these two books on Cadjoor leaves, hoping by their means to introduce myself to some European gentleman that I might thereby accomplish my extreme wish of becoming acquainted with the religion which I was now in pursuit of. In 1832 the month of July, I went to Vizagapatam, and shewed my books to a young man, who presently accompanied me to the Rev. Mr. Dawson; but not being free from the delusions of Satan, instead of letting him know that I came to be instructed in the paths of religion, told him that I came to offer him these books as a present. The youth mentioned these things to Mr. Dawson, who said he did not require the books; and now, poor sinful wretch that I was, I became plunged in shame and hardened in heart, and did not venture to announce that my purpose was to become a disciple of Christ, and serve the Lord, but returned to my village. A few days after this, a merchant in Purla Kimdy sent for me and requested me to instruct his sons in the legends of our own books. I was unwilling to enter upon this service, but the constraint of my superiors in my own house obliged me; and during this period, the contemplation of Jesus Christ was much neglected.—About this time I had another tract given me entitled "The preaching of virtuous Maxims," shewing the true way of salvation.—This was the year Nundana. (1832) On reading this, the perplexities of my mind were dispelled; and this tract dispersed more of my suspicions than the three former ones had done, for from them I could not learn many excellent things which this tract taught me, and I was therefore greatly delighted; besides, there was at the end of this tract a short prayer, which I committed to memory, and totally relinquished all my former dissembled and hypocritical prayers which I had used from my infancy. I rehearsed my new prayer every day as often as I could, and disputed with my friends about the truth of Jesus Christ, who I now believed came to effect the salvation of such sinners as myself, reconciling God to such sinners by becoming himself a sacrifice. In this glorious Saviour I believed, and reposed my soul upon him. I abhorred all my former wicked practices and false Gods, as well as detested the impure practices of such duties.—In order that I might be enabled to quit all my former fallacious tenets, and forget shastrums, to obey the holy scriptures, and be baptized in his name, and come near to Jesus Christ, and enjoy eternal life, I despatched a representation of my ardent desires to the Missionaries at Berhampore, where a certain man, named Francis Adam, lived, who wrote me an unsatisfactory letter, and I did not go over. (This letter was, undoubtedly, suppressed by Mr. Adam, who is a Catholic; as he knew well, though there might be no Missionary there at the time, there was a Church of Protestant Christians.)

[After mentioning another application which was equally unsuccessful, he continues—]

Now, the merchant in whose employ I was, failed, and I went home to my house, where I earnestly prayed and poured forth my complaints before the gracious Saviour, whose revelation I did not as yet well understand. To perfect myself in this knowledge I wrote down all his divine sayings in a small book, determining to go to Cuttack or to Vizagapatam, to the Missionaries. In the meantime my brother had some business to transact at Chicacole, and desired me to go and execute it for him.

This was a joyful event to my mind, for I immediately determined to take a route to Vizagapatam, and thence to Chicacole. This I did, therefore; and after adjusting the business as soon as possible, I inquired of the people for those whom I sought, and providentially I heard of one Mrs. Knott, to whom I in ecstasy went, and opened my heart to her; and she kindly presented me with some religious books, and persuaded me to continue steadfast in the holy faith of Jesus Christ. She recommended me, with a statement of my case, to Lieut. Evelyn, who also confirmed me by some good instruction in the new way; and the Lord Jesus Christ, through infinite grace and mercy, made my soul to thrive and strengthen in faith and knowledge; and enabled his servant within me (the soul) to resist with firmness and resolution those friends of the devil—shame and anxiety about the mortal body—which had long caused me to struggle in sin, and had often thrown me into the darkest and most dreadful apprehensions, and would have thrown me back forever, had it not been for the help thus obtained of my gracious Saviour. He has freed me from the power of these two wicked enemies.

Now, as soon as my near relatives, such as my brothers, mother, wife, several kinsmen and friends, as well as merchants who had from time to time lent me money, heard of my wonderful change, they began to afflict me, some spoke ill of me, some calumniated, some were enraged with, some gnashed their teeth at me, some intended to imprison me, and others sought in various ways to injure me.

Notwithstanding this, the Lord Jesus Christ, on whom I reposed my whole heart, and whom I followed as my revered instructor, encouraged me with sufficient patience to answer with mildness and reason, all the revilings of the persecutors, and to stand fearless, undejected and undismayed; and with firm purpose I avoided the society of such people as would annoy me. And for such mercies I with wonder and delight praised the kindness of the blessed Saviour, who delivered me thus from my persecutors. At length Lieutenant Evelyn, loving me much, gave me some travelling expenses, and sent me to Major W. T. Brett; recommending me to be sent by him to Madras to be baptized by one of the Missionaries there. I arrived at Vizagapatam in the year Vigya 1833, month Aushada (June) Sud der Tadeya (15th). The great God, who searches all the internal and external actions of men, and who is a witness to all these things, has induced this forgetful sinner to state such particulars of his circumstances as occurred to his memory, among those that he has done before his conversion, for all those who are interested in the vouchsafements of his Holy Spirit towards his immortal soul.

(Signed)

POORASHOTAM DEB.

JUDGES viii. 4. "FAINT."

What war is there that has nothing to depress? nothing to animate? and that does not furnish a diversity of feelings in those who carry it on?

Christians resemble these followers of Gideon, and subduers of the Amalekites—faint, yet pursuing.

Yes—while engaged in this good fight of faith, they may be faint. We need not wonder at this, if we consider the enemies they have to vanquish—bodily appetites—filthiness of spirit—a depraved nature—all sin and error—the present evil world—the devil and his angels—if we also consider the qualities of their adversaries—their number—their malignity—their power—their policy—their success; for they have cast down many mighty; yea many strong men have been slain by them. O! when we think of the heroes, the statesmen, the princes, the philosophers, the divines, and all the myriads they have enslaved and destroyed, who is not ready to tremble, and exclaim, "I shall one day perish!" There is also the length of the service. It is not for a season only, but for life. We are not allowed to receive any proposals of peace. We cannot enter into a truce—no, not even to bury the dead. "Let the dead bury their dead." We are to fight on through summer and winter—by day and night, in every situation and condition. He that endureth to the end, the same only shall be saved. In conversion we throw away the scabbard; in death only we lay down the sword.—While we are here, something is still to be done; something to be avoided—in company—in solitude—in health—in sickness. And is it nothing to watch in all things! To pray without ceasing! In every thing to give thanks! to be always abounding in the work of the Lord!

There are also occasional difficulties too common to be overlooked; and it is easy to suppose a few of them. What marvel if the soldier be faint—when the road is rough and thorny—and the weather warm and oppressive—and he hungers and thirsts for want of seasonable refreshments and supplies, which are interrupted, if not cut off—and he feels a loss of strength, occasioned by a wound from without, or an indisposition from within. Is this talking parables? There is not a Christian on earth whose religious experience will not easily explain it all.

If this, therefore, be our experience, let us remember that there is nothing ominous, nor even peculiar, in it. Every subject of divine grace is well acquainted with this heart's bitterness—and must be, or much of Scripture could not be applied to him, either in a way of description or comfort. And let us be thankful that to will is present with us, though how to perform that which is good we find not. If we faint, we do not *flee*. Faint—yet pursuing.—Jay.

R. C. C.

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