

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

VOLUME IV.]

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Poetry.

THE FRENCH REVOLUTION.

From the Britannia.

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth.
2. And there arose a smoke out of the pit, and the sun and the air were darkened.
3. And there came out of the smoke locusts upon the earth.
7. And the shape of the locusts were like to horses prepared for battle.

REVEL. IX.

I heard a trumpet sound,
Earth heaved; the heavens were dim.

I saw a falling star,
Like the moon's eclipsing limb;
And a cloud wrapped the globe
Like a funeral-robe,
And shrieks through the gloom
Told of woe and of doom.

I saw the earthquake's womb
Shoot up a thousand fires.

I saw a locust host
Sweep over their sulphurous spires.
In his noontide the sun
Stopped, sickening, and dun,
And alone through the air
Shot that flame's sullen glare.

Then the hell-born locust host
Rushed onward like a flood.
But the leafy tree was safe,
And safe the flowery bud;
Of that plague-cloud wan,
The victim was man;
And the touch of their sting
Slew the serf and the King.

They died within the temple—
They died around the throne;
Yet the idol-scorned "scaped—
The kneeler died alone.
For the vengeance of God
In that hour was abroad;
And the heart was laid bare
For the shafts of despair.

Again the trumpet rang,
And the locusts swept the earth;
But, changed, as if the ground
Had teemed with human birth;
For their gold-studded mail
Changed loud on the gale,
And crown and tiar
Led them on to the war.

Then their million spears rushed forth,
Earth shook beneath their tread,
Their road before was flame,
And behind was gory red.
The trophy and plume
Were torn from the tomb,
And the great and the brave
Were flung into the grave.

They had a King to lead them,
A King of fearful name,
'Tis shouted in the central deep
Of misery and flame—
Abaddon! The Lord
Of the sceptre and sword,
Resistless by man!
Yet his star shall be wan.

Once more the trumpet sounded,
But 'twas glorious now and grand,
And a shout of gladness swelled
From the ocean and the land;
For on swift rushing wings
Came the Spirits of Kings,
With banners unfurled,
To rescue the world.

Then the storm of battle raged,
And the earth was drenched with blood,
And the chieftain and his steed
Were the dog and vulture's food;
And the world stood at gaze
At that battle's red blaze,
Like men on the shore
Of an ocean of gore.

That field is now a tomb,
The King of war is past,
His meteor-glowy pale,
His fame a trumpet blast.
Where sleeps he now?
On a rock's wild brow;
With the ocean-wave
The moan round his grave.

THE CHRISTIAN WATCHING FOR THE COMING OF HIS LORD.*

This, then, is to watch; to be detached from what is present, and to live in what is unseen; to live in the thought of Christ as He came once, and as He will come again; to desire his second coming, from our affectionate and grateful remembrance of his first. And this it is, that which we shall find that men in general are without. They are indeed without faith and love also; but at least they profess to have these graces, nor is it easy to convince them that they have not. For they consider they have faith, if they do but own that the Bible came from God, or that they trust wholly in Christ for salvation; and they consider they have love, if they obey some of the most obvious of God's commandments. Love and faith they think they have; but surely they do not even fancy that they watch. What is meant by watching, and how it is a duty, they have no definite idea; and thus it accidentally happens, that watching is a veritable test of a Christian, in that it is that particular property, of faith and love, which, essential as it is, men of this world do not even profess; that particular property, which is the life of energy, of faith and love, the way in which faith and love, if genuine, show themselves.

It is easy to exemplify what I mean, from the experience which we all have of life. Many men indeed are open revilers of religion, or at least openly disobey its laws; but let us consider those who are of a more sober and conscientious cast of mind. They have a number of good qualities, and are in a certain sense, and up to a certain point, religious; but they do not watch.—Their notion of religion is briefly this: loving God indeed, but loving this world too; not only doing their duty, but finding their chief and highest good, in that state of life to which it has pleased God to call them, resting in it, taking it as their portion. They serve God and seek Him; but they look on the present world as if it were the eternal, not a mere temporary scene of their duties and privileges, and never contemplate the prospect of being separated from it. It is not that they forget God, or do not live by principle, or forget that the goods of this world are His gift, but they love them for their own sake more than for the sake of the Giver, and reckon on their remaining, as if they had the permanence which their duties and religious privi-

leges have. They do not understand that they are called to be strangers and pilgrims upon earth, and that their worldly lot and worldly goods are a sort of accident of their existence, and they really have no property, though human law guarantees property to them.—Accordingly they set their hearts upon their goods, be they great or little, not without a sense of religion the while, but idolatrously. This is their fault,—an identifying God with this world; and therefore an idolatry towards this world; and so they are rid of the trouble of looking out for their God, for they think they have found Him in the goods of this world. While, then, they are really praiseworthy in many parts of their conduct, benevolent, charitable, kind, neighbourly, and useful in their generation, nay, constantly perhaps in the ordinary religious duties which custom has established, and while they display much right and amiable feeling, and much correctness in opinion, and are even improving in character and conduct as time goes on, correct much that is amiss, gain greater command over themselves, mature in judgment, and are much looked up to in consequence; yet still, it is plain that they love this world, would be loath to leave it, and wish to have more of its good things. They like wealth, and distinction, and credit, and influence. They may improve in conduct, but not in aims; they advance, but they do not mount; they are moving on a low level, and were they to move on for centuries would never rise above the atmosphere of this world. "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved." This is the temper of mind which they have not; and when we reflect how rarely it is found among professing Christians, we shall see why our Lord is so urgent in enforcing it;—as if He said, "I am not warning you, my followers, against open apostasy; that will not be; but I see that very few will keep awake and watch while I am away. Blessed are the servants who do so; few will open to me immediately, when I knock. They will have some thing to do first; they will have to get ready. They will have to recover from the surprise and confusion which overtake them on the first news of my coming, and will need time to collect themselves, and summon about them their better thoughts and affections. They feel themselves very well off as they are; and wish to serve God as they are. They are satisfied to remain on earth; they do not wish to change."

Without denying, then, to these persons the praise of many religious habits and practices, I would say that they want the tender and sensitive heart, which hangs on the thought of Christ, and lives on His love. The breath of the world has a peculiar power in what may be called rusting the soul. The mirror within them, instead of reflecting back the Son of God, their Saviour, has become dim and discoloured; and hence, though (to use a common expression) they have a good deal of good in them, it is only in them, it is not through them, around them, and upon them. An evil crust is on them; they think with the world; they are full of the world's notions and modes of speaking; they appeal to the world, and have a sort of reverence for what the world will say. There is a want of naturalness, simplicity, and childlike teachableness in them. It is difficult to touch them, or (what may be called) get at them, and to persuade them to a straight forward course in religion.—They start off when you least expect it; they have reservations, make distinctions, take exceptions, indulge in refinements in questions were there really are but two sides, a right and a wrong. Their religious feelings do not flow forth easily at times when they ought to flow; either they are diffident and say nothing, or else they are affected and strained in their mode of conversing. And as a rust preys upon metal and eats into it, so does this worldly spirit penetrate more and more deeply into the soul that once admits it. And this is one great end, as it would appear of afflictions, viz., to rub away, and clear off these outward defilements, and to keep the soul in a measure of its baptismal purity and brightness.

Now, it cannot surely be doubted that multitudes in the Church are such as I have been describing, and that they would not, could not, at once welcome our Lord on his coming. We cannot indeed apply what has been said to this or that individual; but on the whole, viewing the multitude, one cannot be mistaken; there may be exceptions; but after all conceivable deductions, a large body must remain thus double-minded, thus attempting to unite things incompatible. This we might be sure of, though Christ had said nothing on the subject; but it is a most affecting and solemn thought, that He has actually called our attention to this very danger, the danger of a worldly religiousness, for so it may be called, though it is religiousness; for this mixture of religion and unbelief, which serves God indeed, but loves the fashions, the distinctions, the pleasures, the comforts of this life,—which feels a satisfaction in being prosperous in circumstances, likes pomp and vanities, is particular about food, raiment, house, furniture and domestic matters, courts great people, and aims at having a position in society. He warns us of the danger of having our minds drawn off from the thought of Him, by whatever cause; He warns us against all excitements, all allurements of this world; He solemnly warns us that the world will not be prepared for His coming, and tenderly intreats of us not to take our portion with the world. He warns us by the instance of the rich man, whose soul was required, of the servant who eat and drank, and of the foolish virgins. When He comes, they will one and all want time; their head will be confused, their eyes will swim, the tongue falter, their limbs totter, as men who are suddenly awakened. They will not all at once collect their senses and faculties. O fearful thought! the bridal train is sweeping by,—angels are there,—the just made perfect are there,—little children and holy teachers, and white robed saints, and martyrs washed in blood; the marriage of the LAMB is come, and His wife has made herself ready.—She has already attired herself; while we have been sleeping, she has been robing; she has been adding jewel to jewel, and grace to grace; she has been gathering her chosen ones, one by one, and has been exercising them in holiness, and purifying them for her Lord; and now her marriage hour is come. The holy Jerusalem is descending, and the loud voice proclaims, "Behold, the Bridegroom cometh; go ye out to meet Him!" But we, alas! are but dazzled with the blaze of light, and neither welcome the sound, nor obey it,—and all for what? what shall we have gained then? what will this world have then done for us?—wretched, deceiving world! which will then be burned up, unable not only to profit us, but to save itself. Miserable

hour, indeed, will that be, when the full consciousness breaks on us, of what we will not believe now, that we are at present serving the world. We trifle with our conscience now; we deceive our better judgment; we repel the hints of those who tell us that we are joining ourselves to this perishing world. We will taste a little of its pleasures, and follow its ways, and think it no harm, so that we do not altogether neglect religion. I mean, we allow ourselves to covet what we have not, to boast in what we have, to look down on those who have less; or we allow ourselves to profess what we do not practise, to argue for the sake of victory, to debate when we should be obeying, and we pride ourselves on our reasoning powers, and think ourselves enlightened, and despise those who had less to say for themselves, and set forth and defend our own theories; or we are over-anxious, fretful, and care-worn about worldly matters, spiteful, envious, jealous, discontented, and evil natured; in one way or other we take our portion with this world, and we will not believe that we do so. We obstinately refuse to believe it; we know we are not altogether irreligious; and we persuade ourselves that we are religious. We learn to think it is possible to be too religious; we have taught ourselves that there is nothing high or deep in religion, no great exercise of our affections, no great food for our thoughts, no great work for our exertions. We go on in a self-satisfied or a self-conceited way, not looking out of ourselves, not standing like soldiers on the watch, in the dark night; but we kindle our own fire, and delight ourselves in the sparks of it. This is our state, or something like this, and the Day will declare it; the Day is at hand, and the Day will search our hearts, and bring it home even to ourselves, that we have been cheating ourselves with words, and have not served Christ as the Redeemer of the soul claims; but with a measured, partial, worldly service, and without really contemplating Him who is above and apart from this world.

Year passes after year, silently; Christ's coming is even nearer than it was. O that, as He comes nearer earth, we may approach nearer heaven. O, my brethren, pray Him to give you the heart to seek Him in sincerity. Pray Him to make you in earnest. You have one work only, to bear your cross after Him. Resolve in His strength to do so. Resolve to be no longer beguiled with "shadows of religion," by words, or by disputings, or by notions, or by high professions, or by excuses, or by the world's promises or threats. Pray Him to give you what Scripture calls, "an honest and good heart," or a perfect heart, and without waiting begin at once to obey Him, with the best heart you have. Any obedience is better than none,—any profession which is disjoined from obedience is a mere pretence, and deceit. Any religion which does not bring you nearer to God, is of the world. You have to seek His face; obedience is the only way of seeking Him. All your duties are obedience. If you are to believe the truths He has revealed, to regulate yourselves by His precepts, to be frequent in His ordinances, to adhere to His Church and people, why is it, except because He has bid you? And to do what He bids, is to obey Him, and to obey Him is to approach Him. Every act of obedience is an approach, an approach to Him who is not far off, though He seems so, but close behind this visible screen of things which hides Him from us. He is behind this material frame-work; earth and sky are but a veil going between Him and us; the day will come when He will rend the veil, and show Himself to us. And then, according as we have waited for Him, will He recompense us. If we have forgotten Him, He will not know us; but "blessed are those servants, whom the Lord, when He cometh, shall find watching. . . . He shall gird Himself, and make them sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them, blessed are those servants." May this be the portion of every one of us! It is hard to attain it; but it is woful to fail. Life is short; death is certain; and the world to come is everlasting.

THE CAUSE OF EPISCOPACY BRIEFLY STATED.

By THE REVEREND CHARLES LESLEY, M. A.

Continued from our last.

SECTION II.—THE DEDUCTION OF THIS COMMISSION IS CONTINUED IN THE SUCCESSION OF BISHOPS, AND NOT OF PRESBYTERS.

But here is a dispute, whether this succession was preserved in the order of bishops or presbyters? or whether both are not the same?

1. This is the contest betwixt the Presbyterians and us; but either way it operates against the Quakers, who allow of no succession derived by outward ordination.

2. But because the design of this discourse is to shew the succession from the apostles, I answer that this succession is preserved and derived only in the bishops; as the continuance of any society is deduced in the succession of the chief governors of the society, not of the inferior officers. Thus in corporations, by the succession of the mayors or other chief officers, not of the inferior bailiffs or sergeants; so the succession of the Churches is computed in the succession of the bishops, who are the chief governors of the Churches; and not of presbyters, who are but inferior officers under the bishops.

3. And in this matter of fact is as clear and evident as the succession of any kings or corporations in the world.

To begin with the apostles; we find not only that they constituted Timothy bishop of Ephesus, and Titus of Crete, as in the subscriptions of St. Paul's epistle to them; but in Eusebius and other ecclesiastical historians, you have the bishops named who were constituted by the apostles themselves over the then famous Churches of Jerusalem, Antioch, Rome, and Alexandria, and many other Churches, and the succession of them down all along.

St. Polycarp, bishop of Smyrna, was disciple to St. John the apostle, and St. Ireneus, who was disciple to St. Polycarp, was constituted bishop of Lyons in France.

I mention this because it is so near us; for in all other Churches throughout the whole world, wherever Christianity was planted, episcopacy was every where established without one exception, as is evident from all their records.

And so it was with us in England, whither it is generally supposed, and with very good grounds, that St. Paul first brought the Christian faith. Clemens Romanus, in his first epistle to the Corinthians, § v., says, that St. Paul went preaching the Gospel to the furthest bounds of the West, ἐπὶ τὴν ῥίππην τῆς δύσεως, by which term Britain was then understood; and Theodoret expressly names the Britons among the nations converted by the apostles (tom. iv. serm. 9, p. 610); and Eusebius, in his evangelic Demonstration, (lib. iii. c. 7, p. 113), names likewise the Britons as then converted.

But whether St. Paul, or, as some conjecture, Joseph of Arimathea, or any other apostolical person, was the first who

preached Christ in England, it matters not as to our present purpose, who inquire only concerning episcopacy; and it is certain by all our histories, that as far up as they give us any account of Christianity in this island, they tell us likewise of bishops; and the succession of this Church of England has been deduced in the succession of bishops, and not of presbyters; and particularly in the diocese of London, which was the first archiepiscopal see before Augustin the monk came hither, after which it was established in Canterbury. And the Saxon writers have transmitted the succession of their bishops in Canterbury, Rochester, London, &c.

And in countries so remote and barbarous as Island itself, we find the same case taken; Ara, or Aras, an Islandish priest surnamed Hinfröde, the Learned, who flourished in the eleventh century, and was twenty-five years old when Christianity was brought thither, in his book of that country written in Islandish, has transmitted to posterity not only the succession, but the genealogies of the bishops of Skalholt and Hóla, (the two episcopal sees of Island), as they succeeded one another in his time. I mention this to shew that episcopacy has extended itself equally with Christianity, which was carried by it into the remotest corners of the earth; upon which account the bishops of Skalholt and Hóla, and their succession, are as remarkable proofs of episcopacy, though not so famous, as the bishops of Canterbury and London.

4. If the Presbyterians will say (because they have nothing left to say), that all London (for example) was but one parish, and that the presbyter of every other parish was as much a bishop as the bishop of London, because the words ἐπίσκοπος and πρεσβύτερος, bishop and presbyter, are sometimes used in the same sense; they may as well prove that Christ was but a deacon, because he is so called Rom. xv. 8, δίακονος, which we rightly translate a minister; and bishop signifies an overseer; and presbyter an ancient man, or elder man, whence our term of alderman. And this is as good a foundation to prove that the apostles were aldermen, in the city acceptance of the word, or that our aldermen are all bishops and apostles, as to prove that presbyters and bishops are all one, from the childish jingle of the words.

It would be the same thing if one should undertake to confront all antiquity, and prove against all the histories, that the emperors of Rome were no more than generals of armies, and that every Roman general was emperor of Rome, because he could find the word imperator sometimes applied to the general of an army.

Or as if a commonwealth-man should get up and say, that our former kings were no more than our dukes as now, because the style of grace, which is now given to dukes, was then given to kings.

And suppose that any one were put under the penance of answering to such ridiculous arguments, what method would he take, but to shew that the emperors of Rome, and former kings of England, had generals of armies and dukes under them, and exercised authority over them?

Therefore, when we find it given in charge to Timothy, the first bishop of Ephesus, how he was to proceed against his presbyters when they transgressed—to sit in judgment upon them, examine witnesses against them, and pass censures upon them,—it is a most impertinent logicomachy to argue, from the etymology of the words, that notwithstanding of all this, a bishop and a presbyter are the same thing; therefore that one text, 1 Tim. v. 19, is sufficient to silence this pitiful clamour of the Presbyterians; our English reads it, against an elder, which is the literal translation of the word presbyter, κατὰ πρεσβυτέρους, "against a presbyter receive not an accusation, but before two or three witnesses; and that sin rebuke before all, that others also may fear." Now upon the presbyterian hypothesis, we must say that Timothy had no authority or jurisdiction over that presbyter, against whom he had power to receive accusations, examine witnesses, and pass censures upon him; and that such a presbyter had the same authority over Timothy; which is so extravagant, and against common sense, that I will not stay longer to confute it, and think this enough to have said concerning the presbyterian argument from the etymology of the words bishop and presbyter.

And this likewise confutes their other pretence which I have mentioned, that the ancient bishoprics were only single and independent congregations, or parishes. This is a topic they have taken up of late, (being beaten from all their other holds), and launched by Mr. David Clarkson, in a book which he entitles Primitive Episcopacy; which has given occasion to an excellent answer by Dr. Hen. Maurice, called, A Defence of Diocesan Episcopacy, printed 1691, which I suppose has ended that controversy, and hindered the world from being more troubled upon that head. And their other little shift, and as groundless, that the primitive bishops were no other than their moderators, advanced more lately by Gibb. Rule, late moderator of the general assembly in Scotland, has been as learnedly, and with great clearness of reason, confuted by the worthy J. S., in his Principles of the Christian Church, printed 1695.

But, as I said, that text, 1 Tim. v. 19, has made all these pretences wholly useless to the Presbyterians; for supposing their notorious false supposition, as if the bishoprics of Jerusalem, Rome, Alexandria, or London, consisted but of one single congregation, and that such bishops had no presbyters under them, but that all presbyters were equally bishops;—I say, supposing this, then it must follow, from what we read of Timothy, that one bishop or presbyter had jurisdiction over other bishops or presbyters, which will destroy the Presbyterian claim of parity as much as their confession to the truth and plain matter of fact, that bishops had presbyters under their jurisdiction, and that they were distinct officers. Notwithstanding that a bishop may be called δίακονος, a deacon, or minister of Christ; and likewise πρεσβύτερος, an elder or grave man, which is a term of magistracy and dignity, and not tied to age; and a presbyter may likewise in a sound sense be called a bishop, that is, an overseer or shepherd, which he truly is over his particular flock, without denying at all his dependence upon his bishop and overseer.

5. As under the term of priest the high-priest was included, without destroying his supremacy over the other priests, against which Korah and his presbyters, or inferior priests, arose. And if the Presbyterians will take his word, whom of all the fathers they most admire, and quote often on their side, that is St. Jerome, he will tell them in that very epistle (ad Evagr.) which they boast favours them so much, that what Aaron and his sons and the Levites were in the temple, that same are bishop, presbyter, and deacon in the Church.

And long before him, Clemens Romanus, in his first epistle to the Corinthians, makes frequent allusion to the episcopacy of the Levitical priesthood, and argues from thence to that of the Christian Church. Thus paragraph 40: "To the high-priest," says he, "were allotted his proper offices; to the priests their proper place was assigned; and to the Levites their services were appointed; and the laymen were restrained within the precepts to laymen." And § xlii. he applies that scripture (Isa. lx. 17) to the officers of the Christian Church, and renders it thus: "I will constitute their bishops in righteousness, and their deacons in faith." The Greek translation of the LXX. has it thus: "I will give their rulers (or princes) in peace, and thy bishops in righteousness."

It was the frequent method of these primitive fathers to reason thus from the parallel betwixt the Law and the Gospel; the one being an exact type of the other, and therefore being fulfilled in

the other. And in this they followed the example of Christ and the apostles, who argued in the same manner; as you may see Matt. v. 1 Cor. x., the whole epistle to the Hebrews, and many other places of the New Testament.

6. Now the Presbyterians are desired to shew any one disparity betwixt their cause and that of Korah, who was a priest of the second order, that is, a presbyter, and withdrew his obedience from the high-priest with other mutinous Levites; for there was no matter of doctrine or worship betwixt them and Aaron, nor any other dispute but that of Church government. And by the parallel betwixt the Old Testament and the New, Korah was a Presbyterian who rose up against the episcopacy of Aaron. But this case is brought yet nearer home; for we are told (Jude, ver. 11) of those under the Gospel, "who perish in the gainsaying of Korah." And in the epistle of Clem. Rom. to the Corinthians before quoted, § xliii., he plainly applies this case of Korah to the state of the Christian Church; shewing at large that as Moses by the command of God determined the pretensions of the twelve tribes to the glory of the priesthood, by the miraculous budding of Aaron's rod, which was after the schism and the punishment of Korah and his company; so likewise, he says, the apostles, foreknowing by Christ that dissensions would arise also in the Christian Church by various pretenders to the evangelical priesthood, did settle and establish, not only the persons themselves, but gave rules and orders for continuing the succession after their deaths, as I have before quoted his words. So that it is plain from hence that the evangelical priesthood is as positively and certainly established and determined in the succession of ecclesiastical ordination, as the Levitical law was in the succession of Aaron; and consequently, that the rebellion of presbyters from under the government of their bishops, is the same case as the rebellion (for so it is called, Numb. xvii. 10) of Korah and his Levites against Aaron; who had as good a pretence against him from the word Levite, which was common to the whole tribe, as Presbyterians have against bishops, from the name bishop and presbyter being used sometimes promiscuously, and applied to the clergy in general; which is a term that includes all the orders of the Church, as Levite did among the Jews.

(To be Continued.)

RELIGION THE SOURCE OF ELOQUENCE.

From Memoirs of Sir Samuel Romilly by himself.

I know that when I was at Paris, every thing I saw convinced me that, independently of our future happiness and our sublimest enjoyments in this life, religion is necessary to the comforts, the ceremonies, and even to the elegancies and lesser pleasures of life. Not only I never met with a writer truly eloquent, who did not, at least, affect to believe in religion, but I never met with one in whom religion was not the richest source of his eloquence.—Cicero, sceptical as he is in his philosophical writings, in his orations always (except once or twice, where it was his interest to shake the established faith of his country) appears to be a firm believer. He repeatedly invokes those "Dii immortales" who he knew did not exist, and is never perhaps so eloquent as where he adopts even all the absurdities of paganism; where, for instance, in his pleading for Milo, he attests the sacred hills and groves of Albania, its subverted altars and the great Jupiter Latiaris, that they were roused to punish the infamous Clodius who had polluted all their rites: where, in his oration for Sextius, he invokes to his aid Jupiter Capitolinus, Juno, Minerva, and the Dii Penates, whose temples and shrines he had secured from destruction, and that maternal Vesta, whose priestesses he had saved from violation, and whose eternal fire he had preserved from being extinguished in the blood of his fellow-citizens, or lost in the general conflagration of the city; where, in his defence of Placcus, he works upon the passions of his audience, by representing the sister of his client, a vestal, in the delirium of her grief, neglecting the sacred fire on which the existence of Rome depended, or likely to extinguish its eternal flames with her tears. But the instances are innumerable where the eloquence of Cicero owes all its wonderful force to the fables, the errors, and the superstitious rites of heathenism; and one cannot doubt that the same observations may be extended to the literature of France, when one recollects that her first orators are Bossuet, Massillon, and Flechier; and that the finest pieces of poetry, in the language, are *Athalie*, *Zaire*, and *Rousseau's Ode*.

THE CHURCH TRIED BY HER LITURGY.

Let only the Church of England be examined by those tests, which obvious reason points out as the fairest and least fallacious, namely, by the spirit in which she worships God,—by the depth, the sublimity, the moral ardour, the mental calm, the unfeigned reverence—the cheerful, yet humble, affiance, which, altogether, form the yet unrivalled character of her stated devotions,—let her, in a word, be seen in that truth and simplicity, in which she presents herself to the Father of Spirits, and teacher of hearts,—and what greater blessedness could be conceived on this side heaven, than to breathe the spirit, to be imbued with the sanctity, to attain the moral liberty, to possess the divine tranquillity, which our inestimable formularies are ever bringing before us, and inviting us to pursue? Is it not, in the most perfect manner possible, "the path of the just, which is as the shining light, which shineth, more and more, unto the perfect day?" And by what other means could we proceed in this path, more certainly, or more successfully, than by such an application to ourselves, of the petitions in which we publicly join, as may, through that grace, which is in readiness to give effect to every honest effort, tend more and more, to transfuse the spirit and substance of our liturgy, into our minds and hearts?

To this end, may it be the chief ambition of the ministers of our Church, adequately to unveil, and illustrate, these invaluable treasures! May it, above all, be their object to feel for themselves what they are appointed to communicate to others! In a word may the spirit of the liturgy live in their hearts! Our establishment, thus supported, thus administered, would accomplish its every purpose. Its solemn, yet cheerful beauty, would engage the first sensibilities of childhood; its gently insinuated, yet powerful discipline [moral, not ecclesiastical, discipline.—Br. JEREMIAH] would shield the purity of youth; its sublime morality would illuminate every path, and influence every movement, of active life; and its tranquil spirit would invite declining age, to seek, in its soothing bosom, compensation for the infirmities, and support under the sufferings, of sinking nature.—A. Koss, Esq.

THE FORMULARIES OF THE CHURCH AN EPI-TOME OF THE LIFE OF MAN.

The manner in which the Formularies of our Church present themselves to the eye as we turn the leaves of the Book of Common Prayer, affords an instructive epitome of the life of man.—First comes the "Baptism of Infants," as his initiation into the fold of Christ. Secondly, a "Catechism" for the instruction of his childhood; and for his bringing up "in the nurture and admonition of the Lord." Thirdly, the "Order of Confirmation" appointed to be used when he shall have come to years of discretion, so as to enter for himself into covenant with the Lord. Fourthly, the form of "Solemnization of Matrimony," to have effect when he becomes a more established member of Society, and takes his settled position in the world. Fifthly comes the "Order for the

* By the Rev. J. H. Newman.

Visitation of the Sick." Next to the hilarities of his wedding scene we behold, as it were, his sick room and bed of pain; his family gathered around him; anxiety and alarm on every countenance; the house of festivity turned into the abode of fear and sorrow. And now there is but one more act before the curtain falls; one more office which the church below performs upon her child; lastly, we are presented with the "Order for the Burial of the Dead."—From the Rev. A. Woodward's Sequel to the Shanammie.

THE CHURCH.

TORONTO, SATURDAY, DECEMBER 12, 1840.

We have been kindly favoured by the author with a copy of a sermon preached in St. Paul's Church, Albany, by the Rector, the Rev. Ingham Kip. It was delivered before the Presidential election in New York, and with the hope of correcting that unnatural excitement to which the approaching contest had given birth, and of allaying that feeling of bitter hostility between the conflicting parties which political contention—when it is not tempered by Christian kindness—is too apt to engender. The subject of the discourse is "Our National Sins," and faithfully does the Reverend gentleman depict the national iniquity, and expose its inevitable punishment. There are many allusions to local circumstances, and consequently incapable of an extended application; but, irrespective of these, truths are enunciated of a most solemn nature, and of universal importance. In the commencement we are directed to trace in the revolutions of empires the hand of God, and to ascribe the astonishing events recorded in history, both sacred and profane, to the interposition of the Almighty.

"The Bible alone teaches us the true philosophy of history. If we open any uninspired record of the past, we find that the secret spring which produced every change is entirely concealed, or is lost to view in a cloud of uncertain speculations. The rise or fall of empires is ascribed to the march of this conqueror, or the abilities of that leader, while no notice is taken of that Almighty Power, which "girded them with strength for the battle," and crowned their efforts with success. The writers are contented with looking only to second causes. They did one link after another to the chain, but forgot the last link which binds it to the throne of the Eternal. This it is which renders their profane history so vague and unsatisfactory. But Scripture, on the contrary, tears aside the veil, and discloses the secret causes which produced all these results. It portrays to us the powerful monarchies of the elder world—the Assyrian, Babylonian, and Persian—stricken in their pride, and crumbling successively into dust, because God had determined it should be so. It reveals Him as raising up the foe which was to work their ruin, (Isaiah v. 25; xiii. 1—5), and so overthrowing all things that human wisdom and human valor were powerless to arrest the blow. And that the world might know beyond a doubt that His hand was the one which did it, the prophets were directed centuries before to proclaim, that these events should happen. Here, then, is the true philosophy of history—the solution of all its mysteries—that revelation which shows us the Most High ruling among the inhabitants of the earth, and visiting the nations for their sins.

"He has established certain immutable principles of justice and right, by which it is the duty of nations to be guided. And unless they do so, He visits them, as nations, with his judgments. They can no more escape the certainty of retribution, than can an individual who that his sin will be covered, and he evade the searching eye of the Omniscient. And it is the duty of the ministers of God, at times to raise their voices, and to publish these great and solemn truths to their countrymen, that the land in which they dwell may not forget there is a God who is shaping out its destinies. When wickedness is rife around them, and national sins are waxing greater, they must proclaim the startling warning—"The nation and kingdom that will not serve God, shall perish." Let it not then be said, that subjects like these are inappropriate to the pulpit. It is not thus to be narrowed down in its influence. These themes fall within its legitimate domain. The ministers of the sanctuary are stationed upon the towers of Zion, to look over the horizon, and discern if possible, the approach of any threatening evil. The cry goes up to them, "watchmen, what of the night?" When they see, therefore, the gloomy clouds arising, and a moral darkness rolling over the land, they must needs answer, "Behold, the night cometh."

The contemplation of the infinite wisdom and power of God in the government of His Church must of necessity frequently present itself to the careful and devout reader of the Holy Scriptures. To him it is indeed a source of consolation and valuable instruction, and is well calculated—if undertaken with a proper spirit, and not with a mere desire of gratifying curiosity—to make him deeply sensible of the inestimable privilege he enjoys in being a member of that family which has ever experienced, in an especial manner, the guidance and protection of the Almighty. Though surrounded by dangers and temptations on every side; though continually exposed to the malicious machinations of the Powers of Darkness, yet it is consolatory for the true Christian to feel that an Omnipotent Being has appointed bounds to the influence of the Evil One, and that He will render his sincere worshippers eventually victorious. He may learn too by reflection on this interesting and important theme his own frailty and unworthiness, and the imperative necessity of confidently relying on the assistance of the Most High, and of seeking that aid by fervent supplications at the Throne of Grace. He can investigate the sole source from which the bulwarks of Zion derive their strength, and the stability which forms so striking a contrast with the ephemeral nature of all human edifices, built upon the tottering foundation of reason unassisted by revelation, which, while the Church of God remains firm as the everlasting hills, are always subject to change, and at length, after enjoying a transient existence, swept by the effacing hand of time into oblivion.

The resources of the most powerful empires of antiquity have been successively developed and employed by the Supreme Being for the promotion of the welfare, both spiritual and temporal, of His Church, and when this end has been obtained, the same Deity who called them into existence, has either suffered them to fall by gradual decay, or has at once annihilated them, as no longer useful, but rather prejudicial to the interests of his chosen people. In the rise, as well as in the extinction of the kingdoms of the earth, we can discern the agency of a kind Providence operating for the benefit of his Church. Profane history is a comment upon, and a confirmation of that solemn assertion made by the Royal Psalmist, that "the Lord loveth the gates of Zion more than all the dwellings of Jacob."

After demonstrating that the religious character of the nation is dependent on the degree of attention paid by individuals to the sacred precepts of the Word of God, (he might have added, by the measure also in which the ministrations of that word is publicly sanctioned and promoted by established authority), the Reverend gentleman remarks:

"There are, then, national sins, which, if punished at all, must be visited in this life. The retribution of individuals may be postponed to the next, because as an individual each must stand before the judgment seat of God, but with communities it is not so. The tie which binds us together as a nation is severed at the grave.

"And how fearful the record of facts which rises from the history of the past to confirm this truth! See how in ancient times God swept kingdoms away, when 'the cup of their iniquity was full.' Amalek and Moab, the Canaanites and the Philistines, passed from the roll of nations, and their names live only on the pages of history. Behold the noblest cities of the Eastern world—Nineveh, and Babylon and Tyre—when they exalted themselves as independent of all fear of change. Trampled under foot by nations whom God had 'gathered from afar,' and commissioned to be his ministers of re-vengeance, the very spot they occupied is now forgotten, and the traveller stands upon their ruins, scarcely conscious that there was once the noise and busy life of crowded millions. See, in later times, how entirely profane has passed away from the halls of the Caesars, until 'the

eternal city' is desolate on her seven hills. These were smitten in their pride, because God was angry. And even his favored people Israel escaped not, but were forced from their own experience to learn this fearful lesson. Captives to the fierce idolater—transferred from nation to nation—'emptied from vessel to vessel'—they were taught at last in bitterness and tears, that God had marked their idleness, and 'would not give his glory to another.'

He then feelingly enumerates the more heinous varieties of national crime, and amongst them includes a prevailing idolatry to Mammon. This sin—one of the most effective in estranging from the Divine Creator the affections of the creature—is dwelt upon in the following manner:—

"Look again, at another sin—our humiliating worship of wealth. Before the idol of Mammon, we bend with a ceaseless, degrading adoration. I know that this has been a sin in all ages, but does it not peculiarly mark this period? Even our language proclaims it. When we ask the worth of an individual, we have no reference to his moral or intellectual acquirements, but to the amount of riches he may possess. The impression seems to be growing stronger, that the acquisition of wealth is the most important business of life, and that he is best fitted for intercourse with the world, who possesses the most sagacity in heaping it up. The consequence is, that the standard of morality has been gradually sinking to a lower ebb. In the excitement produced through our land by the acquisition of sudden fortunes, strict and stern integrity has been too often forgotten. How frequently, for instance, do we see individuals rolling in wealth, and 'faring sumptuously every day,' when their unpaid creditors, whose claims the law has cancelled, are perchance suffering privation! How often do men mount up to fortune, by means which should draw upon them the withering scorn of all who value integrity and right! But yet it is a melancholy fact, that there is a tone of feeling prevailing through society, which induces it to call such things by soft and lenient names, and even to look with favor upon the selfish perpetrator of an equivocal act.

It is in regard to the rights of the poor, on account of the power which the possession of fortune has placed in his hands, and all enquiries are prudently forbore, as to the manner of its acquisition. His very success seems to sanctify the efforts he used, and to cast into oblivion all his former departures from the path of honor and justice.

"And how often do those who preserve their integrity towards men, in this respect, fall in their duty towards God! Look at such an one, and where can you see any thing in his character, which is not 'of the earth, earthly?' Through the day, he labours with absorbing exercises, in the pursuit of that which he regards with complacency, on the multitude of the power which the possession of fortune has placed in his hands, and all enquiries are prudently forbore, as to the manner of its acquisition. His very success seems to sanctify the efforts he used, and to cast into oblivion all his former departures from the path of honor and justice.

"It is time then, we think, that the pulpit should speak out—that the ministers of Christ should raise their voices to rebuke this prevailing idolatry of wealth, which they see ushering in so long a train of evils. They should inculcate upon their hearers, the lesson of moderation which the gospel teaches to those, whose 'life is even a vapor that appeareth for a little time, and then vanisheth away.' They should proclaim to those who are grovelling in the dust, that there is something more valuable than money, and the search of which is more dignified, for an immortal spirit—They should point to the snares which gather around the steps of him who surrenders himself up to the inordinate love of gold, and who is thus illustrating by his own example, the truth of that declaration—'he that maketh haste to be rich, shall not be innocent.'"

To national crime every people, as a community of fallible men, must be liable. How anxious, then, should we be that we do not forfeit, by rebellion against our Maker, his favour which has been imparted to us with an unsparing hand, and to which we owe our national greatness. Our privileges are great, and our responsibilities are proportionately heavy. We are members of a genuine branch of the Apostolic Church, which has been rescued from the fiery trials of persecution, and exalted to a proud and lofty station by the Most High. The Word of God is preached to us in all its purity and excellence; its brightness unobscured by human traditions, and its sacred truths unperturbed by human artifice. The talents entrusted to our care are inestimably precious; let us take care, then, that they be employed in the service of our Divine Master. Let us, especially, beware of being led into the fallacy of supposing that the prosperity of our Church can justify her slumbering in supine security, much less that it can preclude the necessity of individual exertion. From the words of the excellent sermon before us let each member learn his duty:

"Does any one ask—WHAT IS MY DUTY IN THIS CRISIS? I answer—1st. Become yourself a Christian in heart and life. This must be the preparatory step, to qualify yourself for usefulness. Then you will estimate clearly the claims of truth and justice, and be freed from all those idle sophistries which pervert and entangle the worldly wise. Then, you will feel your own obligations, and labour as one who knoweth that he must give account. Then, you will be qualified so to train up your children, that in future years they may be a blessing to the land of their birth, and your influence, long after you are sleeping in the dust, live and act in the virtuous conduct of those who bear your name. Oh, if there were no such thing in our country as an irreligious home—if the rising generation could be sent forth into the conflict of busy life, purified by the refining influence of religious culture—rich in the memory of a father's holy example and a mother's tender prayers—how changed would be the spirit of this community! How hallowed and elevating would be the influence going out from our land through all the earth! Then we should need no other pledge for its safety—we should ask no other security for its ultimate prosperity. Holy watchers would be about us, to guard from every evil. The elect of God—the virtuous and holy—would be every where, sanctifying our land. Ceaselessly would there ascend to Heaven, the fragrance of 'the golden vials full of odors, which are the prayers of saints,' and 'God, even our own God, would give us his blessing.'

"Again—you must exert your influence to elevate the tone of public feeling. In the unrestrained intercourse of private life, unnumbered opportunities are occurring in which you can assert the cause of truth and holiness, and aid the advance of those great principles which are to live and go on to the end of time. In the discharge, too, of your public duties, by showing that you contend for 'principles, not men'—that your sympathies and love can rise above all petty distinctions, and embrace the interests of our common country—you will set a dignified example, honorable to you as a patriot, and worthy your profession as a Christian. But above all things, learn that patriotism and religion must go hand in hand; for how can he love his country who is doing any thing to produce its degradation, and thus making the Omnipotent its enemy?—Should iniquity become a trade among us, and we desert the God who hath hitherto borne us up as through every trial, every page of Scripture prophesies our fate. 'The nation that will not serve Him shall perish; yea, that nation shall be utterly wasted.' The elements of discord which now exist within our land would burst forth into violence—its conflicting interests be soon arrayed against each other—and our history be written in the blood of the living, and inscribed upon the monuments of the dead. The Spirit from on high, which imparts wisdom and peace, would be felt no longer—God's protecting presence be utterly withdrawn—and the voice of the Divinity be hushed in silence, until, as in Jerusalem of old, it is heard saying, 'Let us depart hence.'"

Previous, however, to the first day's adjournment, the following resolution was passed, in reference to a special subject for discussion at the next meeting:—

"Resolved.—That in accordance with a previous resolution, the special subject for consideration at the next meeting of the Western Clerical Society, be the doctrine of the Millennium."

The discussion of the portion of Scripture, which occupied the attention of the brethren, in the morning, was resumed after their adjournment, and kept up to a very late hour.—After breakfast, on Thursday, the 5th, at the solicitation of the worthy Missionary to the Mohawks, all the members, previous to the hour for Divine Service, visited the School, and the Mechanical Institution, in connexion with this interesting Mission.

An attempt of mine to give an adequate description of either of these, might savour of presumption, after the beautiful manner in which they have been noticed so lately, in the editorial columns of the Church.

But I cannot here avoid remarking, that, after many years residence in the Indian country, during which period, I had frequent opportunities afforded me of visiting schools, for the instruction of Indian children, I have not seen one possessing greater advantages, or more efficiently conducted, than that in connexion with the Mohawk Mission, in the vicinity of Brantford.

Whilst gazing with delight on the improved condition of the children before me, and noticing the many privileges they were enjoying, when compared with their brethren who are heedless left groping in heathen darkness, could not refrain from indulging the thought, that, if our government would adopt the same liberal and efficient course as that pursued by the New England Company, which incalculable benefit might result to the poor benighted, and too long neglected wanderers of our forests. But, alas! such has not been the case, nor, I fear, is it likely to be. Instead of an expenditure commensurate with the importance of this most humane of undertakings, (I mean the Conversion and Civilization of the Indians) promises have been more lavishly bestowed than the means for accomplishing this desirable object; and when even these have been doled out with sparing and the eternal interests of the poor (I do not mean the doomed) Indians, seem to be estimated by pounds, shillings and pence.

The bell having announced the hour for Divine Service, we repaired to the Church, where we found a large congregation of Indians assembled. Prayers were read by the Rev. A. Nelles, in their own language, and the lessons in English, by the Rev. F. Evans. The sermon was delivered by the Rev. R. Flood, Missionary to the Musees, on the River Thames, through the assistance of Mr. Peter Smith, the Interpreter, in the employ of the Mission. The attention of the Indians, during the whole of the services, and singing, was highly pleasing, and would be worthy of imitation, by many congregations, who have been more highly favoured.

After the services were concluded, and we were about to take our leave of these interesting people, their principal men took each of us by the hand, with an expression of contentment which evidently denoted that they felt truly grateful for the privileges they had again been permitted to enjoy, and requested that we would defer our departure, until the Chiefs of the Mohawk and Oneida Nations could hold a short conference with us. To this our consent was immediately given.

Shortly after our return to the Parsonage, several of their most influential Chiefs arrived, accompanied by the Interpreter; and after their customary salutation, one of their number delivered us an address which he had previously written, expressive of their thanks for our visit to their village, and their gratitude for the continued ministrations of the Church. In the course of his speech he touched upon the many difficulties under which they were labouring, arising chiefly from the settlement of whites (squatters) upon their reservation; and also upon a report which had reached them, (apparently having some foundation), that they were likely to be removed from their farms, church, school, and other advantages which they have so long enjoyed, to a more remote situation; and concluded by requesting that we would memorialize His Excellency the Lieutenant Governor in their behalf. [A speech embodied in the memorial to His Excellency the Lieutenant Governor.]

To this the Rev. Francis Evans, in behalf of the members of the Western Clerical Society, returned the following reply:—

"BRETHREN.—We are much gratified by the expressions of kindness and respect which you have addressed to us. We are thankful for any opportunity that may be afforded to any of us to lay before you those blessed truths, whereby you may be made wise unto salvation. We rejoice that you have Ministers supplied you, to instruct you, and to assist you in bringing up your children in the nurture and admonition of the Lord. We hope that the means of grace you enjoy may be greatly blessed to your souls. We hope and believe that the happy day is coming when we and your dear Ministers, and your dear departed Minister, the Rev. R. Lagger, will be assembled with you around the throne of the Lamb, with those who have sown and those who reap shall rejoice together.

"We deeply regret that you should have any cause to disturb you in the peaceful enjoyment of the lands granted to you so long ago by the British Crown. We agree with you that it would be a deplorable thing, if you were now obliged to remove away from the neighbourhood of your Church and the Institutions provided by the munificence of the New England Company, for the improvement of your children.

"We cannot conceal our admiration of that spirit of humility and candour which prompts you to acknowledge that you are yourselves partly to blame for the existence of the state of things which you deprecate, and we think that the offer you make under these circumstances is honourable and just. We shall consider the matter fully, and do whatever appears to us most proper, in order to aid you in obtaining the redress you desire.

"Brethren, the Grace of our Lord Jesus Christ be with you.—Amen."

After much consultation, the brethren consented to comply with their request; and drew up a Memorial, which was forwarded to His Excellency the Lieutenant Governor, by the Secretary; of which the following is a copy:—

To His Excellency SIR GEORGE ARTHUR, K.C.H., Lieutenant Governor of the Province of Upper Canada, and Major General, Commanding Her Majesty's Forces there, &c. &c. &c.

"The Memorial of the undersigned, Members of the Western Clerical Society, assembled at the Mohawk Parsonage, on Thursday, the Fifth day of November,

Humbly Sheweth.—That your Memorialists were waited upon by a deputation of the Chiefs of the Mohawk and Oneida Nations of Indians, who presented them with an address, of which the following is a copy:—

"FATHERS.—We are very glad to see you here to-day. We have been desired to speak to you in behalf of the Mohawks and Oneidas. They were the first of the Six Nations who embraced the Christian Faith. They wish to express from their hearts their thanks for your present visit, and their gratitude for the continued ministrations of the Church.

"FATHERS.—We have to speak to you upon another subject.—We wish to tell you of our difficulties. The whites who are settled among us give us great trouble. They are every day getting more and more of our land, and we are afraid that we shall soon be driven away from our homes.

"FATHERS.—We ask you to represent this matter to our brother, the Governor, in Toronto. We wish the white people to be removed from our lands. We do not wish to leave our Church and Schools. It was through the fault of our ignorance that the whites got possession of our lands. They knew their value better than we. We wish to live alone, away from bad men, who cheat us of our property, set us an evil example, tempt us to drink strong drink, and injure us in a thousand ways.

"FATHERS.—We repeat our request, that you would speak to our brother in Toronto. Your voice is louder than ours. We are so desirous to live apart from the whites, that we are even willing to surrender a portion of our land in the lower part of our reservation, on the north side of the river, if it be right that any of those people, who have settled among us, should be paid for their improvements.

"FATHERS.—These are our words."

That your Memorialists perceive, from the foregoing statements, (of the truth of which they have, from other sources, been fully satisfied), that the Indians of the Grand River are in danger of being removed from the farms which they have so long occupied, and being forced to retire to a distance from their Church and Schools, and to relinquish other advantages which they have enjoyed for more than half a century.

That your Memorialists have this day visited the Institution, in the Mohawk village, for the education of the Indian youth, and for their instruction in the various arts of civilized life, and were struck with the progress of the children in the several elementary branches of education, and particularly in the knowledge of the Holy Scriptures; that they have also beheld, with thankfulness, a large congregation of Indians, many of them advanced in years, assembled for the purpose of Divine Worship in a Church erected for them by the British Government, so far back as the year 1783.

That your Memorialists are fully aware that many persons of the most honorable character have illegally taken possession of large portions of the lands reserved by solemn treaty, for the exclusive benefit of the Indians; not only robbing them of their property, but also by bad example, and by the sale of ardent spirits, counteracting the exertions that are making for their civilization and spiritual improvement.

To this Memorial the following reply was returned to the Society's Secretary:—

Government House,
11th November, 1840.

SIR.—I have the honour to acknowledge the receipt of your letter of the 9th instant, transmitting, by desire of the Western Clerical Society, a Memorial, signed by a number of their members, assembled at the Mohawk Parsonage, on the 5th instant, on the subject of the Six Nations Indians, and their desire to remain in possession of their lands on the Grand River, which I have laid before the Lieutenant Governor.

In reply, I am commanded to inform you, that the subject of the Memorial of the Western Clerical Society, will not fail to receive the early and attentive consideration of the government.

I have the honour to be, Sir,
Your most obedient humble servant,
(Signed) S. B. HARRISON.

The Rev. William McMurray, Dundas.

The next meeting of this Society was appointed to be held in Caradoc, at the residence of the Rev. R. Flood, in the first week of February next, of which due notice will be forwarded to the Church for insertion.

I remain,
Reverend and dear Sir,
Your humble servant,
A MEMBER.

November 28, 1840.

ECCLIASTICAL INTELLIGENCE.

THE TEX CHURCHES.—We are happy to find that Saint Matthew's Church, Duddleston, the first of the proposed ten new churches in this town, is nearly completed, and will be ready for consecration at as early a day as the convenience of the Bishop will admit. It is a spacious and commodious building, containing about 1050 sittings. The second church, St. Mark's, is rapidly progressing, and will be ready early in the spring. The committee of the society are preparing to commence a third church, which will be erected upon the premises, but that they are desirous to erect it near the present site. The district is of great respectability, with an extensive population, and has not yet been carefully canvassed; we learn, however, that several gentlemen in the neighbourhood are likely to interest themselves in the contemplated object. The funds of the society are still far deficient of the sum necessary to complete the whole design; but when we take into consideration the number of professing Churchmen who have not yet contributed (probably from want of thought, or from not being canvassed) we cannot doubt that sufficient resources will be found to complete the noble effort which is making to supply, in some degree, the spiritual destitution of our vast and increasing population.—*Birmingham Advertiser.*

CLERICAL EXAMPLE.—We are informed that the parish of Welshpool is about to be subjected to a great privation and loss, by the retirement of the Rev. J. G. Longueville from the curacy, under circumstances so meritorious that they surpass everything we have yet heard. It appears that some years ago a church was built by a relation of Mrs. Longueville's, at Hoyalake, on the Cheshire shore, and the spiritual wants of an extensive population have been, in consequence of a considerable period, not supplied, and this truly pious man, regardless of every pecuniary consideration, voluntarily resigns his curacy at Welshpool, to render gratuitous services at Hoyalake.—*Salopian Journal.*

CHURCH EXTENSION IN THE DIOCESE OF CHESTER.—Our worthy diocesan has had the satisfaction of consecrating no less than 134 churches during his episcopate.—*Manchester Chronicle.*

CONSECRATION OF ST. MATTHEW'S CHURCH, ASHED.—The ceremony of consecrating St. Matthew's, the first of the 10 churches proposed to be erected within the limits of the borough of Birmingham, was performed on Tuesday by the Lord Bishop of the diocese, in the presence of a large body of highly respectable congregation. The prayers and lessons were read by the Rev. G. O. Fenwicke, M.A., Vicar of Aston, and the sermon was preached by the Rev. J. Garbett, M.A., the Rural Dean, who took his text from Haggai i. 14.—"And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of Hosts, their God. After expounding the text, and applying it to the interesting and solemn services in which they were engaged, the preacher adverted to the circumstances of the church of Christ in the present day, the spiritual destitution of large masses of the population by whom they were surrounded, and the responsibility and duty of professing Christians. He noticed the difficulty of raising funds for the purposes of religion, while thousands and millions were annually embarked in commercial enterprises, or wasted in luxury or vice; but amidst these glaring discouragements, they had the consolation in knowing that the number of those who were true to the principles of the Gospel they professed was increasing among them, and that Christians now manifested a deeper interest in the cause of the Church of which they were members, and in the temporal and eternal welfare of the community of which they formed a part. He then adverted to the progress and soul-destroying tendency of infidel principles, especially amongst the poorer classes of the population; and after forcibly pointing out that it was the duty of a Christian government to provide the means of religious instruction for the people, expressed his persuasion, that every man who was engaged in the work of the world, should be engaged in the work of the Church, and above all, it was the duty of those who congregated the people in dense masses throughout the manufacturing districts, who lived by their labour, and grew rich by the sweat of their brow, to endeavour to promote the religious instruction of the thousands who were perishing around them for lack of knowledge. The collection, including sale of books, amounted to £51 5s. After the ceremony, the Bishop and clergy were entertained by the Rev. G. O. Fenwicke at the Ashed School-room, where a cold collation was provided, the Rev. Mr. Fenwicke presiding. His lordship afterwards dined with a party of clergymen and gentlemen at the house of the rural dean. The church is a very plain but elegant structure, and was designed by Mr. Thomas of Leamington, who very liberally presented the committee with a window of stained glass. The building contains upwards of 1000 sittings, including about 400 free seats.

NEW CHURCH AT DERRY HILL.—On Tuesday the Lord Bishop of Salisbury consecrated the new church at Derry Hill, near Calne, in the presence of a large assemblage of persons, many of whom had arrived from a considerable distance to witness the gratifying ceremony. The sacred edifice has been built for the accommodation of the inhabitants of a large and populous district, who have been hitherto virtually deprived of the services of the Church, in consequence of their great distance from the other churches in the neighbourhood. We understand that the Marquis of Lansdowne (whose princely seat is contiguous to Derry Hill) and other large landowners have contributed liberally to the undertaking. The expenses attending the erection have been also partly defrayed by grant from the Commissioners for Building New Churches, and by grants from the Church Building Fund, and the Diocesan Church Building Association. At the close of the ceremony a liberal collection was made towards building a house of residence for the minister. The Marquis of Lansdowne, and nearly all the resident gentry and clergy of the neighbourhood, were present on the occasion.—*Dorset Chronicle.*

Previous, however, to the first day's adjournment, the following resolution was passed, in reference to a special subject for discussion at the next meeting:—

"Resolved.—That in accordance with a previous resolution, the special subject for consideration at the next meeting of the Western Clerical Society, be the doctrine of the Millennium."

The discussion of the portion of Scripture, which occupied the attention of the brethren, in the morning, was resumed after their adjournment, and kept up to a very late hour.—After breakfast, on Thursday, the 5th, at the solicitation of the worthy Missionary to the Mohawks, all the members, previous to the hour for Divine Service, visited the School, and the Mechanical Institution, in connexion with this interesting Mission.

An attempt of mine to give an adequate description of either of these, might savour of presumption, after the beautiful manner in which they have been noticed so lately, in the editorial columns of the Church.

But I cannot here avoid remarking, that, after many years residence in the Indian country, during which period, I had frequent opportunities afforded me of visiting schools, for the instruction of Indian children, I have not seen one possessing greater advantages, or more efficiently conducted, than that in connexion with the Mohawk Mission, in the vicinity of Brantford.

Whilst gazing with delight on the improved condition of the children before me, and noticing the many privileges they were enjoying, when compared with their brethren who are heedless left groping in heathen darkness, could not refrain from indulging the thought, that, if our government would adopt the same liberal and efficient course as that pursued by the New England Company, which incalculable benefit might result to the poor benighted, and too long neglected wanderers of our forests. But, alas! such has not been the case, nor, I fear, is it likely to be. Instead of an expenditure commensurate with the importance of this most humane of undertakings, (I mean the Conversion and Civilization of the Indians) promises have been more lavishly bestowed than the means for accomplishing this desirable object; and when even these have been doled out with sparing and the eternal interests of the poor (I do not mean the doomed) Indians, seem to be estimated by pounds, shillings and pence.

The bell having announced the hour for Divine Service, we repaired to the Church, where we found a large congregation of Indians assembled. Prayers were read by the Rev. A. Nelles, in their own language, and the lessons in English, by the Rev. F. Evans. The sermon was delivered by the Rev. R. Flood, Missionary to the Musees, on the River Thames, through the assistance of Mr. Peter Smith, the Interpreter, in the employ of the Mission. The attention of the Indians, during the whole of the services, and singing, was highly pleasing, and would be worthy of imitation, by many congregations, who have been more highly favoured.

After the services were concluded, and we were about to take our leave of these interesting people, their principal men took each of us by the hand, with an expression of contentment which evidently denoted that they felt truly grateful for the privileges they had again been permitted to enjoy, and requested that we would defer our departure, until the Chiefs of the Mohawk and Oneida Nations could hold a short conference with us. To this our consent was immediately given.

Shortly after our return to the Parsonage, several of their most influential Chiefs arrived, accompanied by the Interpreter; and after their customary salutation, one of their number delivered us an address which he had previously written, expressive of their thanks for our visit to their village, and their gratitude for the continued ministrations of the Church. In the course of his speech he touched upon the many difficulties under which they were labouring, arising chiefly from the settlement of whites (squatters) upon their reservation; and also upon a report which had reached them, (apparently having some foundation), that they were likely to be removed from their farms, church, school, and other advantages which they have so long enjoyed, to a more remote situation; and concluded by requesting that we would memorialize His Excellency the Lieutenant Governor in their behalf. [A speech embodied in the memorial to His Excellency the Lieutenant Governor.]

To this the Rev. Francis Evans, in behalf of the members of the Western Clerical Society, returned the following reply:—

"BRETHREN.—We are much gratified by the expressions of kindness and respect which you have addressed to us. We are thankful for any opportunity that may be afforded to any of us to lay before you those blessed truths, whereby you may be made wise unto salvation. We rejoice that you have Ministers supplied you, to instruct you, and to assist you in bringing up your children in the nurture and admonition of the Lord. We hope that the means of grace you enjoy may be greatly blessed to your souls. We hope and believe that the happy day is coming when we and your dear Ministers, and your dear departed Minister, the Rev. R. Lagger, will be assembled with you around the throne of the Lamb, with those who have sown and those who reap shall rejoice together.

"We deeply regret that you should have any cause to disturb you in the peaceful enjoyment of the lands granted to you so long ago by the British Crown. We agree with you that it would be a deplorable thing, if you were now obliged to remove away from the neighbourhood of your Church and the Institutions provided by the munificence of the New England Company, for the improvement of your children.

"We cannot conceal our admiration of that spirit of humility and candour which prompts you to acknowledge that you are yourselves partly to blame for the existence of the state of things which you deprecate, and we think that the offer you make under these circumstances is honourable and just. We shall consider the matter fully, and do whatever appears to us most proper, in order to aid you in obtaining the redress you desire.

"Brethren, the Grace of our Lord Jesus Christ be with you.—Amen."

After much consultation, the brethren consented to comply with their request; and drew up a Memorial, which was forwarded to His Excellency the Lieutenant Governor, by the Secretary; of which the following is a copy:—

To His Excellency SIR GEORGE ARTHUR, K.C.H., Lieutenant Governor of the Province of Upper Canada, and Major General, Commanding Her Majesty's Forces there, &c. &c. &c.

"The Memorial of the undersigned, Members of the Western Clerical Society, assembled at the Mohawk Parsonage, on Thursday, the Fifth day of November,

Humbly Sheweth.—That your Memorialists were waited upon by a deputation of the Chiefs of the Mohawk and Oneida Nations of Indians, who presented them with an address, of which the following is a copy:—

"FATHERS.—We are very glad to see you here to-day. We have been desired to speak to you in behalf of the Mohawks and Oneidas. They were the first of the Six Nations who embraced the Christian Faith. They wish to express from their hearts their thanks for your present visit, and their gratitude for the continued ministrations of the Church.

"FATHERS.—We have to speak to you upon another subject.—We wish to tell you of our difficulties. The whites who are settled among us give us great trouble. They are every day getting more and more of our land, and we are afraid that we shall soon be driven away from our homes.

"FATHERS.—We ask you to represent this matter to our brother, the Governor, in Toronto. We wish the white people to be removed from our lands. We do not wish to leave our Church and Schools. It was through the fault of our ignorance that the whites got possession of our lands. They knew their value better than we. We wish to live alone, away from bad men, who cheat us of our property, set us an evil example, tempt us to drink strong drink, and injure us in a thousand ways.

"FATHERS.—We repeat our request, that you would speak to our brother in Toronto. Your voice is louder than ours. We are so desirous to live apart from the whites, that we are even willing to surrender a portion of our land in the lower part of our reservation, on the north side of the river, if it be right that any of those people, who have settled among us, should be paid for their improvements.

"FATHERS.—These are our words."

That your Memorialists perceive, from the foregoing statements, (of the truth of which they have, from other sources, been fully satisfied), that the Indians of the Grand River are in danger of being removed from the farms which they have so long occupied, and being forced to retire to a distance from their Church and Schools, and to relinquish other advantages which they have enjoyed for more than half a century.

That your Memorialists have this day visited the Institution, in the Mohawk village, for the education of the Indian youth, and for their instruction in the various arts of civilized life, and were struck with the progress of the children in the several elementary branches of education, and particularly in the knowledge of the Holy Scriptures; that they have also beheld, with thankfulness, a large congregation of Indians, many of them advanced in years, assembled for the purpose of Divine Worship in a Church erected for them by the British Government, so far back as the year 1783.

That your Memorialists are fully aware that many persons of the most honorable character have illegally taken possession of large portions of the lands reserved by solemn treaty, for the exclusive benefit of the Indians; not only robbing them of their property, but also by bad example, and by the sale of ardent spirits, counteracting the exertions that are making for their civilization and spiritual improvement.

THE SCEPTICAL YOUNG OFFICER.

By the late Rev. Dr. J. M. Mason, of New York.

Every one has remarked the mixed, and often ill-assorted company which meets in a public packet or stage-coach. The conversation, with all its variety, is commonly insipid, frequently disgusting, and sometimes insufferable. There are exceptions. An opportunity now and then occurs of spending an hour in a manner not unworthy of rational beings; and the incidents of a stage-coach produce or promote salutary impressions.

A few years ago, one of the stages which ply between our two principal cities, was filled with a group which could never have been drawn together by mutual choice. In the company was a young man of social temper, affable manners, and considerable information. His accent was barely sufficient to show that the English was not his native tongue, and a very slight peculiarity in the pronunciation of the *th* ascertained him to be a Hollander. He had early entered into military life: had borne both a Dutch and French commission; had seen real service, had travelled, was master of the English language; and evinced, by his deportment, that he was no stranger to the society of gentlemen. He had, however, in a very high degree, a fault too common among military men, and too absurd to find an advocate among men of sense; he swore profanely and incessantly.

While the horses were changing, a gentleman who sat on the same seat with him took him by the arm, and requested the favour of his company in a short walk. When they were so far retired as not to be overheard, the former observed, "Although I have not the honour of your acquaintance, I perceive, Sir, that your habits and feelings are those of a gentleman, and that nothing can be more repugnant to your wishes than giving unnecessary pain to any of your company." He started, and replied, "Most certainly, Sir! I hope I have committed no offence of that sort."

"You will pardon me," replied the other, "for pointing out an instance in which you have not altogether avoided it."

"Sir," said he, "I shall be much your debtor for so friendly an act; for upon my honour, I cannot conjecture in what I have transgressed."

"If you, Sir," continued the former, "had a very dear friend to whom you were under unspeakable obligation, should you not be deeply wounded by any disrespect to him, or even by hearing his name introduced and used with a frequency of repetition and a levity of air incompatible with a regard due to his character?"

"Undoubtedly, and I should not permit it! but I know that I am chargeable with indecorum to any of your friends."

"Sir, my God is my best friend, to whom I am under infinite obligations. I think you must recollect that you have very frequently, since we commenced our journey, taken his name in vain. This has given to me and to others of the company execrating pain."

"Sir," answered he, with very ingenious emphasis, "I have done wrong. I confess the impropriety. I am ashamed of a practice which I am sensible has no excuse; but I have imperceptibly fallen into it, and I really swear without being conscious that I do so. I will endeavour to abstain from it in future; and as you are next me in the seat, I shall thank you to touch my elbow as often as I trespass." This was agreed upon; the horn sounded, and the travellers resumed their places.

In the space of four or five miles the officer's elbow was joggled every few seconds. He always colored, but bowed, and received the hint without the least symptoms of displeasure; and in a few miles more, so mastered his propensity to swearing, that not an oath was heard from his lips for the rest, which was the greatest part of the journey.

He was evidently more grave; and having ruminated some time, after surveying first one and then another of the company, turned to his admiral and addressed him thus:

"You are a clergyman, I presume, Sir."

"I am considered as such." He paused; and then, with a smile, indicated his disbelief in Divine revelation, in a way which invited conversation on that subject.

"I have never been able to convince myself of the truth of revelation."

"Possibly not. But what is your difficulty?"

"I dislike the nature of its proofs. They are subtle; so distant; so wrapped in mystery; so metaphysical, that I get lost, and can arrive at no certain conclusion."

"I cannot admit the fact to be as you represent it. My impressions are altogether different. Nothing seems to me more plain and popular; more level to every understanding, more remote from all cloudy speculation, or teasing subtleties, than some of the principal proofs of Divine revelation. They are drawn from great and uncontested facts; they are accumulating every hour. They have grown into such a mass of evidence that the supposition of its falsehood is infinitely more incredible than any one mystery in the volume of revelation, or even than all their mysteries put together. Your inquiries, Sir, appear to have been unhappily directed—but what sort of proof do you desire, and what would satisfy you?"

"Such proofs as accompany physical science. This I have always loved; for I never find it deceive me. I rest upon it with entire conviction. There is no mistake, and there can be no dispute in mathematics. And if a revelation comes from God, why have we not such evidence for it as mathematical demonstration?"

"Sir, you are too good a philosopher not to know that the nature of evidence must be adapted to the nature of its object; that if you break in upon this adaptation, you will have no evidence at all; seeing that evidence is no more interchangeable than objects. If you ask for mathematical evidence, you must confine yourself to mathematical disquisitions. Your subject must be *quantity*. If you wish to pursue a moral investigation, you must quit your mathematics, and confine yourself to moral evidence. Your subject must be the *relations* which subsist between intelligent beings. It would be quite as wise to apply a rule in ethics to the calculation of an eclipse, as to call for Euclid when we want to know our duty, or to submit the question, 'whether God has spoken,' to the test of a problem in the conic sections. How would you prove mathematically that bread nourishes men, and that fevers kill them? Yet you and I both are as firmly convinced of the truth of these propositions, as of any mathematical demonstrations whatever; and should I call them in question, my neighbours would either pity me as an idiot, or shut me up as a madman. It is, therefore, a great mistake to suppose, that there is no satisfactory nor certain evidence but what is reducible to mathematics."

This train of reflection appeared new to him. Yet, though staggered, he made an effort to maintain his ground, and lamented that the "objections to other modes of reasoning are numerous and perplexing, while the mathematical conclusion puts all scepticism at defiance."

"Sir," rejoined the clergyman, "objections against a thing fairly proved are of no weight. The proof rests upon our knowledge, and the objections upon our ignorance. It is true that moral demonstrations and religious doctrines may be attacked in a very ingenious and plausible manner, because they involve questions on which our ignorance is greater than our knowledge; or, in other words, our certainty is uncertainty. In mathematical reasoning our knowledge is greater than our ignorance."

When you have proved that the three angles of every triangle are equal to two right angles, there is an end of all doubt; because there are no materials for ignorance to work up into phantoms; but your knowledge is really no more certain than your knowledge on any other subject. "There is also a deception in this matter. The defect complained of is supposed to exist in the nature of the proof; whereas it exists, for the most part, in the mind of the inquirer. It is impossible to tell how far the influence of human depravity obscures the light of human reason."

"At the mention of 'depravity,' the officer smiled, and seemed inclined to jest: probably suspecting, as is common with men of that class, that his antagonist was going to retreat into his creed, and trench himself behind a technical term, instead of an argument. The triumph was premature.

"You do not imagine, Sir," said he, continuing his discourse to the officer, "you do not imagine that a man who has been long addicted to stealing, feels the force of reasoning against theft as strongly as a man of tried honesty. If you hesitate, proceed a step further. You do not imagine that an habitual thief feels as much abhorrence of his own trade and character, as a man who never committed an act of theft in his whole life. And you will not deny that the practice of any crime gradually weakens, and frequently destroys, the sense of its turpitude. This is a strong fact, which, as a philosopher, you are bound to explain. To me it is clear as the day, that his vice has debauched his intellect: for it is indisputable, that the considerations which once filled him with horror, produce now no more impression upon him than they would produce upon a horse.—Why? Has the vice changed? No. The vice is as pernicious, and the considerations are as strong as ever. But his power of perceiving truth is diminished; and diminished by his own vice; for, had he not fallen into it, the considerations would have remained; and (should he be saved from it,) they would resume their original force upon the mind.—Permit yourself, for one moment, to reflect how hard it is to persuade men of the virtues of others against whom they are prejudiced? You shall bring no proof of the virtues which the prejudice shall not resist or evade. Remove the prejudice, and the proof appears invincible. Why? Have the virtues changed? Has the proof been strengthened? No. But the power of perceiving truth is increased; or, which is the same thing, the impediment to perceiving it is taken away. If, then, there are bad passions among men; and if the object of Divine revelation is to control and rectify them; it follows, that a man to whom the revelation is proposed, will be blind to its evidence, in exact proportion to the perverting influence of those passions. And were the human mind free from corruption, there is no reason whatever to think that a moral argument would not be as conclusive as a mathematical argument is now; and that the principles of moral and religious science would not command an assent as instantaneous and peremptory as that which is commanded by mathematical axioms."

After a short pause, in which no reply was made by the officer, and the looks of the company revealed their sentiments, the clergyman proceeded.

"But what would you say, Sir, should I endeavour to turn the tables upon you, by showing that the evidence of your physical science is not without its difficulties; and that objections can be raised against mathematical demonstration more puzzling and unanswerable than any objections against moral evidence?"

"I shall yield the cause; but I am sure the condition is impossible."

"Let us try," said the other.

"I begin with a common case. The Newtonian system of the world is so perfectly settled that no scholar presumes to question it. Go, then, to a peasant who never heard of Newton, or Copernicus, or the solar system, and tell him that the earth moves round its axis, and round the sun. He will stare at you to see whether you are not jeering him, and when he sees you are in earnest he will laugh at you for a fool. Ply him, now, with your mathematical and astronomical reasoning. He will answer you that he believes in his own eyesight more than your learning; and his eyesight tells him the sun moves round the earth. And as for the earth turning round upon her axis, he will say that he has often hung a kettle over the kitchen fire at night, and when he came back in the morning, it was hanging there still, but had the earth moved round, the kettle would have turned over, and the mash spilled on the floor. You are amused with the peasant's simplicity, but you cannot convince him. His objection is, in his own eyes, insurmountable; he will tell the affair to his neighbours as a good story, and they will agree that he fairly shut the philosopher's mouth. You may reply, that the peasant was introduced into the middle of a matured science, and that, not having learned its elements, he was unacquainted with the principles of correct judgment. True; but your solution has overthrown yourself. A free-thinker, when he hears some great doctrine of Christianity, lets off a small objection and runs away laughing at the folly, or railing at the imposture of all who venture to defend a Divine revelation; he gathers his brother unbelievers, and they unite with him in wondering at the weakness, or the impudence of the Christians. He is in the very situation of the peasant. He bolts into the heart of a grand religious system; he has never adverted to its first principles, and then he complains that the evidence is bad. But the fault in neither case lies in the evidence; it lies in the ignorance or obstinacy of the objector. The peasant's ground is as firm as the infidel's. The proof of the Newtonian system is to the former as distant, subtle, and cloudy, as the proof of revelation can be to the latter; and the objection of the one is as good as the objection of the other. If the depravity of men had as much interest in persuading them that the earth is not globular, and does not move round the sun, as it has in persuading them that the Bible is not true, a mathematical demonstration would fail of converting them, although the demonstrator were an angel of God!"

"But with respect to the other point, viz. that there are objections to mathematical evidence more puzzling and unanswerable, take the two following instances:—"

"It is mathematically demonstrated that space is infinitely divisible; that is, has an infinite number of parts; a line, then, of half an inch long, has an infinite number of parts. Who does not see the absurdity of this? Try the difficulty another way. It requires some portion of time to pass any portion of space. Then as your half inch has an infinite number of parts, it requires, an infinite number of portions of time for a moving point to pass by the infinite number of parts: consequently it requires an eternity, or something like it, to move half an inch."

"But, Sir," interposed the officer, "you do not deny the accuracy of the demonstration that space is infinitely divisible."

"Not in the least, Sir; I perceive no flaw in the chain of demonstration, and yet I perceive the result to be infinitely absurd."

"Again; it is mathematically demonstrated that a straight line, called the asymptote of the hyperbola, may eternally approach the curve of the hyperbola, and yet can never meet it. Now, as all demonstrations are built upon axioms, an axiom must always be plainer than a demonstration; and to my judgment it is as plain, that if two lines continually approach, they shall

meet, as that of the whole is greater than its part.—Here, therefore, I am fixed. I have a demonstration directly in the teeth of an axiom, and an equally incapable of denying either side of the contradiction."

"Sir," exclaimed the officer, clapping his hands together, "I own I am beat, completely beat. I have nothing more to say."

A silence of some minutes succeeded; when the young military traveller said to his theological friend, "I have studied all religions, and have not been able to satisfy myself."

"No, Sir," answered he, "there is one religion which you have not yet studied."

"Pray, Sir," cried the officer, roused and eager, "what is that?"

"The religion," replied the other, "of 'salvation through the Redemption of the Son of God'; the religion which will sweeten your pleasure, and soften your sorrows, which will give peace to your conscience, and joy to your heart; which will bear you up under the pressure of evils here, and shed the light of immortality on the gloom of the grave. This religion, I believe, Sir, you have yet to study."

The officer put his hands upon his face; than languidly clasping them, let them fall down; forced a smile, and said, with a sigh, "We must all follow what we think best." His behaviour afterward was perfectly decorous. Nothing further is known of him.

Reader, have you "studied the religion of salvation through the redemption of the Son of God?" If so, you must have been deeply convinced of the necessity of salvation—of the utter impossibility of obtaining it by your own exertions, or by those of any other creature—of its being only to be found through faith in Him whom God has exalted to be a Prince and a Saviour—and of its being not only fully adequate to the wants of the most needy of the human family, but also perfectly free to the most vile and worthless. Have you obtained an interest in this precious salvation? You are a debtor to sovereign grace. Flesh and blood have not imparted it to you, but the life-giving Spirit of God. Hold fast—grow in grace—endure to the end; for in due time you shall reap if you faint not.

But are you ignorant of this great salvation? do you neglect it? do you despise it? It is made known with great plainness in the Scriptures—be assured that its importance shall one day be felt, and that those who despise it shall be lightly esteemed—if uninterested therein, you perish eternally.

RELIGION THE SALT OF THE EARTH.

Take a man as a piece of mankind, as a citizen of the world, or of any particular state, religion is, indeed, *the salt of the earth*: for it makes every man to be to all the rest of the world, whatever any one man, with reason, wish or desire him to be.—He is true, just, honest, and faithful, in the whole commerce of life; doing to all others, that which he would have others do to him. He is a lover of mankind, and of his country. He may and ought to love some, more than others; but he has an extent of love to all, of pity and compassion, not only to the poorest, but to the worst; for the worse any are, they are the more to be pitied. He has a complacency, and delight, in all that are truly, though but defectively, good; and a respect, and veneration, for all that are eminently so. He mourns for the sins, and rejoices in the virtues, of all that are around about him. In every relation of life, religion makes him answer all his obligations: it will make him just and good, faithful to his promises, and lovers of their people: it will inspire subjects with respect, submission, obedience, and zeal for their princes: it will sanctify wedlock, to be a state of Christian friendship, and mutual assistance: it will give parents the truest love to their children, with a proper care of their education: it will command the returns of gratitude and obedience from children: it will teach masters to be gentle and careful of their servants; and servants to be faithful, zealous, and diligent in their masters' concerns: it will make friends tender and true to one another; it will make them generous, faithful, and disinterested; it will make them live in their neighbourhood, as members of one common body, promoting, first, a general good of the whole, and then, the good of every particular, as far as a man's sphere can go: it will make judges, and magistrates, just and patient; having civetousness, and maintaining peace and order, without respect of persons: it will make people live in so inefficient a manner, that it will be easy to maintain justice, whilst men are not disposed to give disturbance to those about them. This will make bishops and pastors, faithful to their trust, tender to their people, and watchful over them; and it will beget in the people, an esteem for their persons, and their functions.—*Bishop Burnet.*

SOUND CHRISTIAN KNOWLEDGE.

There is an experimental knowledge to be looked after, beside the mental; and so there is a practical knowledge likewise, as well as an intellectual. When Christ is said to have "known no sin," we cannot understand this of intellectual knowledge (for had he not thus known sin, he could not have redeemed it as he did) but of practical. So that "he knew no sin," in *St. Paul*, 2 Cor. v, 21, must be conceived to be the very same with "he did no sin," in *St. Peter*, 1 Pet. ii, 22. In the First to the Romans, they that "knew God," because they "glorified him not as God," are therefore said "not to have God in their knowledge." God made his ways and his laws known to the children of Israel in the desert, and yet he said of them, "It is a people that do err in their heart, and they have not known my ways." For there is an error in the heart, as well as in the brain; and a kind of ignorance arising from the will, as well as from the mind. And therefore in the Epistle to the Hebrews, all sins are termed "ignorances," and sinners "ignorant and erring" persons; because however in the general the understanding may be informed rightly, yet when particular actions come to be resolved upon, men's perverse wills and inordinate affections cloud their minds, and lead them out of the way. That therefore is to be accounted sound knowledge, which sinketh from the brain into the heart, and from thence breaketh forth into action (setting head, heart, hand, and all a-work); and so much only must thus reckon itself to know in Christianity, as thou art able to make use of in practice. For, as *St. James* saith of faith, "Show me thy faith by thy works," so doth he in like manner of knowledge; "who is a wise man and ended with knowledge amongst you? let him show out of a good conversation his works with meekness of wisdom." and *St. John* much to the same purpose, "Hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—*Archbishop usener.*

HUMILITY LIGHTENS AFFLICTION.

The less we value ourselves, the better shall we be to digest any troubles that befall us. We are not moved at the breaking of an earthen, or wooden vessel; but, if a diamond or rich jewel be defaced, it doth greatly affect us: the more vile we are in our own eyes, the more unmoved we shall be, when any bruise or breach is made upon us. Who am I that I should fret against God or evil at the ways of his Providence? That I should think myself wise enough to teach, or great enough to swell against the will of my Master? why should the servant esteem his back too delicate to bear the burden or his hands too tender to do the work which his Master was pleased to bear and to do before him? Did Christ bear a cross to save me? and shall not I do the same to serve him? Did he bear *His*, the heaviest that ever lay on the shoulders of a man, and shall not I bear mine, which he, by his hand, made so light and easy? Surely if we can have spiritual apprehensions of things as they are in the eyes of God, angels, and good men, shame would esteem a matter of honour and glorying, when it is for Christ. The apostles went away from the presence of the council, rejoicing (Acts, v, 41.) that they were honoured with dishonour, or had the dignity conferred upon them to suffer shame for the name of Christ.—*Bishop Reynolds.*

Advertisements.

HENRY ROWSELL, STATIONER AND BOOKSELLER, KING STREET, TORONTO.

HAS just received from London a large assortment of ACCOUNT BOOKS AND STATIONERY, of every description. His stock of Printed Books also is unusually extensive, and comprises a great variety of Theological and General Literature, Illustrated Works, the latest volumes of the Church of England and Saturday Magazines, &c. &c. The English Annals, Pocket Books and Almanacs for 1841. Toronto, Nov. 19, 1840.

PRINTING INK, SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. per pound, by HENRY ROWSELL, Stationer and Bookseller, King Street, Toronto.

CITY OF TORONTO DIRECTORY. WALTON'S CITY OF TORONTO DIRECTORY AND REGISTER, with Almanac, &c., for 1841, will be published on the 1st of January. Toronto, Nov. 5, 1840.

THE SINNER'S WARNING. It was for thy sake that the Judge did suffer unspeakable pains such as were sufficient to reconcile all the world to God. And to

consider that thou hast, for thine own particular, made all this in vain and ineffective; that Christ thy Lord and Judge should be tormented for nothing; that thou wouldest not accept felicity and pardon, when he purchased them at so dear a price; it must needs be an infinite calamity to thee. How shalt thou look upon him that fainted and died for love of thee, and thou didst scorn his miraculous mercies? How shalt thou dare to behold that holy face which brought salvation to thee, and thou didst turn away, and fall in love with death, and deformity, and sin? And yet in the beholding that face consists much of the glories of eternity.—Surely all the pains and the passions, the sorrows and the groans, the humility and poverty, the labours and the watchings, the prayers and the sermons, the miracles and the prophecies, the whip and the nails, the death and the burial, the shame and the smart, the cross and the grave of Jesus, shall be laid upon thy score, if thou hast refused the mercies and design of all their holy ends and purposes. And if thou rememberest what a calamity that was, which broke the Jewish nation in pieces, when Christ came to judge them for their murdering him, who was their king, and the prince of life, and considerest, that this was but a dark image of the terrors of the Day of Judgment, thou mayest then apprehend, that there is some strange unspeakable evil in store for one who refuses the salvation of Jesus, and rather chooses that Satan should rejoice in his destruction, than that Jesus should triumph in his felicity.—*Bishop Jeremy Taylor.*

AMERICA AND THE AMERICAN CHURCH, BY the Rev. Henry Caswell, price 12s. 6d. for sale at Henry Rowsell's, King Street, Toronto.

JUST PUBLISHED, BY Henry Rowsell, TORONTO, CAMERON'S DIGEST, of cases determined in the Court of Queen's Bench, from Michaelmas Term, 10th George IV. to Hilary Term, 3d Victoria. Price—10s. Toronto, August 27, 1840.

TO SUNDAY SCHOOLS, &c. JUST PUBLISHED, by Henry Rowsell, at "The Church" Office, Toronto, a new edition of THE CATECHISM OF THE CHURCH OF ENGLAND, taken from the Common Prayer Book.—Price—one penny each, or six shillings per hundred. Toronto, August 27, 1840.

NOTES OF MR. BUCKINGHAM'S LECTURES. EMBRACING Sketches of the Geography, Antiquities, and present condition of Egypt and PALESTINE. A few copies of the above work for sale, price 3s. 9d. each. HENRY ROWSELL, BOOKSELLER AND STATIONER, King Street, Toronto.

JOHNSTONE DISTRICT SCHOOL AND BROCKVILLE ACADEMY. THE SUMMER VACATION of this Institution will terminate as follows:—Male Department—Tuesday, August 18th. Female Department—Saturday, August 22d. Apply to the Rev. H. CASWELL, Brockville. August 1, 1740.

NOTICE. THE STEAMBOAT ST. GEORGE, WILL leave this Port, during the remainder of the season—Mondays at 9 o'clock, A. M. for Kingston, touching at Port Hope, Cobourg, and Oswego. She will leave Kingston, at 10 o'clock, A. M. on Wednesday, for Niagara, touching at Oswego, Cobourg, Port Hope, Toronto, and Hamilton. Toronto, Sept. 29, 1840.

AXES! AXES! AXES!! THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen.

A select assortment of Bone, Stocks, Collars, and every other article in his line, will be kept on hand. Wigs, Scissors, and Pricettes, always on hand, or made to order on a short notice. Toronto, September 17, 1840.

TORONTO AXE FACTORY, JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champions' Axes. Hospital Street, 2nd July, 1840.

TORONTO AXE FACTORY. JOHN C. CHAMPION, MANUFACTURER OF CHAMPION'S CAST STEEL WARRANTED AXES, Hospital Street, Toronto.

EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO. Toronto, August 29, 1840.

A CARD. J. HEUGHEN begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen he has opened a commodious room, in Church Street, adjoining the Ontario House, for SHAVING, HAIR DRESSING, &c. A select assortment of Bone, Stocks, Collars, and every other article in his line, will be kept on hand. Wigs, Scissors, and Pricettes, always on hand, or made to order on a short notice. Toronto, September 17, 1840.

CHINA, CUT GLASS, AND EARTHENWARE. THE Subscribers are receiving, direct from the first manufacturers in England, a very extensive assortment of CHINA, CUT GLASS, AND EARTHENWARE. SHUTER & PATERSON, 13-17

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will be payable on the shares registered in the Colonies, on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties.

The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards.

The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place. By Order of the Court, (Signed) G. DE BOSCO ATTWOOD, Secretary. London, June 3, 1840.

D. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carlisle. Cobourg, June 15th, 1840.

To be Sold or Let in the Township of Seymour. The south-east half of Lot No. 16, in the seventh Concession, containing 100 acres, more or less, of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Cobourg.—If by letter, post-paid. January 1st, 1840.

REMOVAL. CHAMPION, BROTHERS & Co. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AGENTS FOR VANNORMAN'S FOUNDRY.

HAVE removed their business from 22, Yonge Street, to 110A, King Street, where their friends will find a well assorted stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839.

VANNORMAN'S STOVES. CHAMPION, BROTHERS & Co. HAVE ALREADY RECEIVED 75 TONS Vannorman's celebrated Cooking and other STOVES, of every pattern, which (with their former stock) are now very complete, to which they beg to call the attention of the trade. 110, King Street, Toronto.

BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King Street, Toronto. ALEXANDER DIXON, SADDLER AND HARNES MANUFACTURER.

REMOVED to Wellington Buildings, informs the gentry and public of Upper Canada that he has just received (direct from England) a very extensive and fashionable assortment of SADDLERY GOODS.

Equal in quality to any in the first houses in Britain, which he is resolved to sell at the lowest Cash prices. Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved pattern. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, of every variety. Silver-plated, Brass, and Japanned Single and Double Harness Furniture, latest patterns. Horse and Carriage Brushes. Neesham's Silver-plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasos, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the trade. Toronto, August 29, 1839.

O'WEN, MILLER & MILLS, Coach Builders, (from London), King Street, Toronto, City of Toronto. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order.

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