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THE  
CANADIAN CHRISTIAN EXAMINER,

AND  
PRESBYTERIAN MAGAZINE.

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PRESBYTERY VERSUS EPISCOPACY.

In the present times when a party in the Church of England are proceeding with a retrograde movement to unite themselves with the Romanists, whom they had professed to have forsaken for ever, a few remarks on the unscriptural character of episcopacy may not be unprofitable. It is to be regretted that the ambition and blood-thirsty spirit which the heads of the Church of England manifested during the reigns of Charles the first and second, as well as during the brief reign of James the second, should be so soon forgotten by the christian community. The late Mr. McGavin, of Glasgow, though an Independent, previous to his death, shewed a truly christian and patriotic spirit in publishing in two handsome volumes, accounts of the martyrs who suffered in Scotland by the hands of their prelatial enemies, together with the dying testimonies of these holy men against prelacy. Mr. McGavin was a man who had studied the Popish Controversy, and who, in the course of these studies, saw the resolute stand which these men made against its encroachments into the kingdom, and it was doubtless his desire to draw the attention of his friends to a portion of history well worthy of their thoughtful consideration. Another motive also, doubtless influenced the mind of that eminent man, in undertaking the editorship of these volumes, and this was the debt of gratitude which all denominations of christians in the kingdom owed to the martyrs in lifting up a standard

against popish and prelatial usurpation. The prelates sought to overcome them in argument by captious questions; the brethren were mighty in the scriptures, and their adversaries were worsted—their rage was now kindled, and for thirty years they persecuted them to the death. Considering these things, we cannot but think that a yearly commemoration of the doings and sufferings of our Presbyterian forefathers might be of advantage in the present times, more especially when the followers of Laud are again on the field ranging themselves side by side with their popish allies. Meanwhile we shall offer a few hints to shew that prelacy is unwarranted by scripture. The fabric of this system rests on the distinction which they make between a Presbyter and a Bishop.—We say that the office is identical—thus in Acts, chapter xx, 17, “And in Miletus he (Paul) sent to Ephesus and called the *Elders* of the church.” And in addressing them, the apostle thus speaks, verse 23, “Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you *overseers* (bishops) to feed the church of God which he hath purchased with his own blood.” It may be said, why do they receive different names if the office is the same? the explanation is easy. They are called *elders*, as the heads of the congregations—they are called *overseers* as set over them in the Lord. A man may be called a parent, and in another view the guardian of his child; but how absurd would

it be to infer that it required two separate individuals to perform these offices, merely because their names were different. We give another passage: Titus i, 5, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *elders* in every city, as I had appointed thee." And in marking the identity of the office, he immediately adds in the 7th verse: "A *Bishop* must be blameless;" &c. The inference here is unavoidable—the ordained Presbyter is a Bishop, and possesses all the functions which belong to his brethren, who in another passage, are designated "the Presbytery." It is needless to say that this is subversive of English episcopacy, seeing a Bishop without Presbyters under him would be no Bishop at all.

It is not wonderful that High Churchmen should manifest a strong leaning to popery—their system of a diversity of ranks among the clergy leads to this. In arguing with a papist he would find it a hard matter to defend the ground he occupies. The Romanist would tell him that the Church of England was not apostolical. He would say that the Pope was the vicar of Christ on earth, and head of the church—and inasmuch as her bishops were not confirmed by his authority, they had no power to ordain—yea, the dispensation of word and ordinance by priests ordained by such men was unwarranted by Christ. The man we say who believes in a diversity of ranks among the clergy, such as exists in the Church of England, will find his mouth closed in opposing the papacy, seeing it is the very principle he sanctions which will justify the office of the Sovereign Pontiff. But on the other hand, should he, on the authority of scripture, deny the Pope's supremacy, and contend that all bishops are equal—he concedes first, the principle we contend for, namely: that scripture is of a superior force to tradition, both in matters of faith and discipline; and second, he is led to adopt another principle inconsistent with episcopacy—we mean the parity of ministers of the gospel. The Bishop in Rome has no dominion over a Bishop in any other city. His rule is simple usurpation, and so all are equal—a truth we may observe which the Primate of all England would be slow to admit. But we observe farther that the episcopal theory of church government bears on the face of it the marks of its earthly origin. It obviously supposes that ruling is more honorable than preaching, seeing they deprive the Presbyters of this power and confer it on the Bishops. Hence the Bishop must be decked up and addressed in the courtly

phrase of "my lord," and he must moreover, have his grand cathedral with its costly appendages. Honor is to be given to whom honor is due; and as ruling is more honorable than preaching, so the Bishop must needs receive *triple* honor. But what says the word of God on this matter: "Let the Elders that rule well be accounted worthy of double honor, *especially* they who labor in the word and doctrine."—It is utterly preposterous with this plain declaration of the mind of the Spirit to set the Ruling Bishop above the preaching Presbytery. The obvious conclusion from such a text is, that the Bishop is *not* superior to the pastor, and therefore, seeing he does assume a superiority, yea, seeing the fabric of episcopacy rests upon this principle,—we say that it is earthly—that is, it is deduced from the maxims current among the "Princes of this world," but wholly opposed to the word of God.

The usurpation of power, by the Bishops of large towns, over the rural pastors, is easily accounted for, by the principles of corrupt human nature; but it is wholly at variance with the wisdom that is from above. When the mother of James and John asked for a lordly power over their brethren, the Lord Jesus disapproved of her petition, and the reason which Christ gives strikes at the root of the Bishop's power—"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you.*" It will be observed, that Christ does not here refer to the *tyranny* of civil rulers; he refers to them simply as exercising a lordly power over their subjects, which so far from condemning, the scriptures everywhere sanction and approve. But however salutary such power might be, when vested in a prince or a magistrate, it is to have no place among the pastors of his people. All are to stand precisely on the same footing, stripped of every mark of personal authority, which would raise them above their brethren engaged in the same work; just as a prince or a magistrate would be one of the people, if denuded of their official power and authority. He would then be of the same rank with them, which he is not so long as he possesses a power which they have not. Bishops may twist the passage to save their "dominion" and "authority" over their brethren in the ministry; but it manifests that the power which they have received over them has no countenance in scripture.

And neither is there ought of enlarged expediency to justify it—worldly expediency, doubtless there is, otherwise the office would not be

so much coveted and grasped at—but we say, that the power would be better exercised by the Presbytery, that is, by all the Bishops of a district, than by one man. The chief duty of a Presbyter, is the preaching of the gospel, and who better fitted to judge of the qualifications of a candidate, than men engaged in the work, who know its difficulties, and the gifts and graces it requires. To say they can preach and administer the ordinances, but have no concern in the matter of appointing others to the same work, savors of earthly wisdom—a device invented by metropolitans, and their coadjutors, to enhance their authority. It may be said, that in following out this line of argument, we are reducing church government to simple expediency, without any regard to divine authority. We reply, that we rest church government on scripture, which requires two orders of men, and only two—which are, preaching elders, and ruling elders, or deacons—and seeing no foundation in scripture for the ordaining bishop, we say, that in the nature of things there can be none. What doth the church require of the candidate for ordination? Is it the Hebrew and Greek tongues, to enable him to peruse the original text of holy writ? or, is it the Latin tongue, to enable him to read the writings of the reformers and others? Is it a knowledge of the saving truths of the gospel? Is it an aptitude for teaching—for rebuking the careless and comforting the afflicted? Then we say, that all and each of these qualifications can be tried and judged of by the Presbyters; and not only so, but inasmuch as the wisdom of two, in matters of importance, is of more avail than one, we say, that the Presbyters are better qualified for this work than the Bishop; and were a history of the episcopal ordinations, by the churches of Rome and England, drawn up, we think it would bear us out in the assertion. Who are the men the Roman bishops, acting on the *jus divinum*, ordain? They are men who uphold the reign of idolatry, and will worship—who suppress the scriptures, and teach the people to bow to graven images. And who does not know that the Bishops of the reformed church of England have in general selected those men on whom to lay their hands who have been most forward in preaching the Arminian doctrines, which their own articles, honestly interpreted, condemn. But it may be said, this is an abuse of the power, on the part of the Bishop, for which the doctrine is not responsible. We grant the admission, and would concede these evils to be of no weight, were it established to be a doctrine taught in scripture, that Bishops

only have the power of ordination; but we say it is an usurpation on their part, and in the monstrous progeny of evil which it has produced for ages, we see a confirmation of this truth.

On what ground do Episcopalians reject the Pope's authority over the Bishops? It is simply on this ground, that there is no scriptural warrant for it; and, therefore, however long standing it may be, the absence of such warrant is fatal to the claim. We apply to ourselves the same test. We deny *in toto* the distinction which they would draw between a Presbyter and a Bishop—we deny the authority of the former over the latter, it being unsupported by the word of God; and however long it may have continued in the church, this can never make good a claim which *ab initio* was of no force and effect. It was the riches and glory of Rome, which led the Bishop of that city to claim authority over all Bishops. It was no considerations of wisdom and spiritual advantage. It was simply the love of power, which his station, as Bishop in Rome, enabled him at first to make, and afterwards to persist in. And the claim of ordination by the Bishop, who preaches in the chief town of his diocese, we trace to the same origin with the usurped dominion of the sovereign pontiff—the superior riches of the congregation over which he presides. The conclusion, therefore, to which we come is this, that episcopacy is unsupported by the word of God; and we may add, that the learned deny to it the authority of the earliest of the fathers. “As to Bishops, distinct from Presbyters, we have no evidence except that of Ignatius, for the two first centuries. Clement and Polycarp most clearly recognise but two orders. Barnabas and Hermas have nothing very distinct on the subject. Justin mentions only two officers in the church, in his time,” (from the year of our Lord 132 to 167,) whom he calls “president,” (*provestos*) the very word which Paul applies to Presbyters, in 1 Tim. 5, 7, and “Deacon.” Irenaeus (A. D. 184,) uses the terms Bishop and Presbyter indiscriminately. Thus we see the weight of evidence during the two first centuries, is against the three orders, which may naturally create a suspicion that those passages in Ignatius which refer to them are interpolations; for he stands alone in what he states, for the two first centuries, and not only alone, but opposed to the strongest authorities during that period.”\*

\* Letters on the Fathers, by Misopapisticus, p. 67, quoted in the Edinburgh Christian Instructor, for June, 1839, p. 219.

GENERAL ASSEMBLY'S MISSION TO PALESTINE—LETTERS FROM  
MESSRS. M'CHIEYNE AND BONAR.

(Continued from page 64)

They are quite surprised to hear that any christians love the Jews. The next night we reached Waslu, and slept on a floor of a wretched khan. We rose a little after midnight, to see the killing of the chupora,—the only sacrifice which the Jews now offer. To-morrow is the day of atonement. Every Jew this morning sacrifices a cock, and every Jewess a hen.—Looking in at a window, we saw the son reading the prayers,—the mother with a white hen in her hands. At a certain point in the prayer she waved the straggling fowl round her head three times: saying, in Hebrew, "This is my atonement,—this is my ransom, this is my expiation,—this hen shall go to death, and I to happy life." This was repeated thrice; the door then opened, and the boy was sent off with the fowl to the shochet, to get it killed. Wonderful people! even in their blind wanderings they keep up a memorial of the atoning blood of the Son of God. At two we set off,—passed through a delightful country, the hills finely wooded with elm and oak trees, and wild fruit trees growing by the way. In the evening we came in sight of Jassy, the capital of Moldavia, stretching its white arins over the undulating plain beneath us. The tin-covered spires were glancing in the evening sun. A small river runs through the city; and pleasant hills are in view. As we entered we could almost believe that we were entering a town of Israel in their better days. In every street we passed crowds of well dressed Jews; some with their wives and children; sometimes a Jewess, richly attired with all her jewels; all hastening to the synagogue. This evening the day of atonement begins. We were too late to hear the Absolution Chant, which begins the service. We visited two synagogues—filled to overflowing—crowds worshipping outside—the place of the women quite full. The loudness and extravagance of their devotion reminded us of the Jews of Safet and Tiberias. They clapped and wrung their hands, lifted them to heaven, clasped them, and beat upon the breast. The women sobbed aloud.

The English consul paid us the kindest attentions. In every place we find it a real privilege to be subjects of the British Crown. We were comfortably lodged in the hotel of a convert Jew,—the waiter also a convert. There are about 20 converts in Jassy, of good character. There are upwards of 40,000 inhabitants; and of these about 20,000 are Jews. The lowest reckoning we met with makes them 3,500 families. There are 30 large synagogues, and about 150 smaller ones. In one street there are 20! Almost every hour of our three day's stay

in Jassy was occupied. On the day after our arrival we went through about 12 of their synagogues. Many had continued all night in prayer. The eyes of some were red and swollen with weeping. The great candles were all burning, and the shoes off most of their feet on this holy day. All the synagogues were quite full all day,—often hundreds outside, standing praying with their faces towards Jerusalem. In one, about 100 of the women were outside, with their children and infants in cradles. We thought upon Joel ii. 16, and Zech. xii. 12—14. We were strikingly reminded of the solemn feast-days in Jerusalem of old. But, alas! how changed from the beautiful service proscribed for this day, Lev. xvi.; and how deep the veil upon their hearts, which hinders them from seeing that the Son of God is the true scape-goat, to carry away our sins into a land of forgetfulness. Will you believe it, that, with all the externals of intensest devotion, they have all this day been reciting a poem of which not one in a hundred understands the meaning? It is most difficult Hebrew. This is the state of Israel. We came to see the conclusion at sunset; their cries were then most intense, for if they do not obtain forgiveness to-day, it will be too late after the stars appear. A horn sounded, then all came out of the synagogue with their candles burning. They stood facing the moon. The spots in the face of the moon they believe to be the Shekinah; and this concluding prayer is addressed to the Shekinah, with their eyes turned towards the moon. It was a painful sight, and made us think of the worship of Ashtaroth in the days of their idolatrous fathers. This done, they wished one another peace, and retired,—some singing merrily as they went.

Next day we visited a Jewish school, where were 30 children. One little girl was reading the prayer book. We soon found out that they only teach them to read the Hebrew, but not to translate or understand it. We tried the teachers on their own prayers, and on the Psalms, but even they did not know the meaning,—they could make no sense of it. We tried to convince them of their shameful ignorance; they seemed to feel it, and said, there are only two Jews in Jassy who understand the Hebrew grammatically. We visited these two, called by the Jews Epicureans, and found them interesting men. They felt deeply the ignorance of the Jews, and had tried to teach the children the Hebrew grammatically; "But," said one of them, "the parents would not send their children; they want no change, for the old bullock will not learn. If you do any thing

for them, you must hide the good. The children are so fond of us, that they run after us in the street to be taught. We are doing all we can to cast in firebrands among the stubble of the Talmud." In the evening they came to our lodging, and opened their minds more freely. They belong to a secret society in Galicia. They work somewhat after the manner of the Jesuits; they live like Jews, but make every effort to undermine Judaism. The young men are teachers of languages; and thus the rising generation are completely under their influence. "In a century," said he, "there will not be a single Jew in Galicia." In youth he was taught that the Law and the Talmud were both divine, and now, when he is enlightened to see the fables of the one, he can hardly distinguish it from the other. What an awful scene does this lay open! Israel tottering on the brink of infidelity! Those who have sense enough to see the folly of the Talmud have none to lead them to cleave to the Word of God. What a door is here opened for us to shew them "the way, the truth, and the life!" Shall we be guiltless, if, in this hour of their need, we do not come to the help of Israel—if we do not take up the prophet's affectionate entreaty, "O house of Jacob, come ye, and let us walk in the light of the Lord?" The same day we visited the Hebrew bookseller, and the chief rabbi; and were present at a Hebrew marriage. Our last day in Jassy was fully occupied in speaking with Jews, who came of their own accord to our lodging. First one young man, an advocate about the court, came, asking for a Hebrew New Testament; then another; then a third, who said he had been long convinced of the truth of christianity, and wanted our advice.—The first brought two more, older men; and a young rabbi joined us also. The whole party continued with us for about five hours. During this time we went over Isa. liii., Isa. ix., Jer. xxiii., Zech. xii., Dan. ix., and many more. It was singular to observe the effect of merely translating the passages literally and grammatically. One said, "All is quite plain in this Bible, but not in ours, which is full of Chaldee." Many passages of the New Testament were also read, and listened to with the deepest attention. There was no anger nor quarrelling. Surely this people are in a most interesting condition,—"the fields are already white unto harvest." Oh! that God's children in Scotland would pray the Lord of the harvest to send forth laborers into his harvest. We gave the New Testament and tracts. More were begged, which we had not to give. You will at once see that what is needed here is a Hebrew education to the children,—and a faithful, prayerful man of God, to show them "that Jesus is the Christ." I have only room to add, that the climate of Jassy is very pleasant and healthy. Provisions cheap, as at Bucearest. The New Testament is not circulated in Moldavia. The Prince was favorable, but the Bishop discountenanced it. Whether a mission here

would be in greater danger than one in Wallachia must be matter for future consideration.—The Prince asked our Consul, and was told the object of our travelling through his dominions. We left Jassy on the evening of the 20th, and next morning were in Botoshani, containing about 4,000 Jews, of most respectable appearance. The same evening we slept on the Austrian frontier, in the cottage of a Jew. I am sure you would have been interested to see how the father, and mother, and children, all gathered round, to hear us describe Jerusalem, till a late hour. "Scattered and peeled," they yet turn their longing eyes toward Zion. Soon they will go, and weep as they go, asking the way to Zion, "with their faces thitherward." We have been five days in Austrian quarantine; to-morrow we proceed north to Czernowitz and then to Brody; looking upward, as we go, for guidance and for grace. Do not cease to pray for us, and for our flocks, that are dear to us as our own souls. Soon we hope to return to them, in the fulness of the Gospel of Christ. We feel that every step is bringing us nearer home. We never cease to pray for you, and our dear brethren in the ministry, that you may see the vine of our beloved Church flourishing, and the pomegranates budding, and peace upon Israel. Mr. Bonar sends his kindest remembrances to you, and all. Farewell, and believe me, &c.

ROBT. M. M'CHEYNE.

Breslau, October 16, 1839.

MY DEAR SIR,—I suppose you received our last communication from the frontiers of Austria. Since that time we have traversed Bukovina and Galicia, the former once a part of Moldavia, the latter of Poland, but both now included in the Austrian dominions. It would be impossible to establish any mission among the Jews of these two provinces, because the government, guided by Popery, is openly and decidedly opposed to any such attempts; yet still something has been gained in ascertaining the state of Israel in these regions, and in having been able, though only in passing through, to cast in among some of them the good seed of the Kingdom. Perhaps, also, it is useful in another way, to let Christians know concerning thousands of Israel shut up in darkness and kept inaccessible by intolerant Popery, enclosing them around, and forbidding any messenger of glad tidings to approach them; it may raise, in prayerful souls, a louder cry to God against the Man of Sin, and in behalf of the unhappy and blinded children of Abraham. The Austrian government leaves them, on the whole, comfortable as to their outward condition, exercising no peculiar oppression toward them, excepting a tax on meat and on lights, (of which the Jews use not a few on various occasions); but it permits no missionary effort to be made for their conversion.

We left our quarantine, at Bossanze, in a beautiful September morning, just after two days of moist weather had given new freshness

to the earth. In about an hour we came to Soutchava, a pleasant village, situated on the wooded banks of a stream of the same name. While waiting here to get arrangements made about our passports, we had time to get into conversation with several Jews, of whom there are two hundred families here. The question of one of them, when we took leave, was full of meaning;—it was Friday morning, and he asked us "how far we intended to travel that day?" He wished to ascertain whether we would encroach on the Jewish Sabbath, which begins at sunset, and thus he would be certain whether or not we were really Christians.—For they are so unaccustomed to meet with kindness, or even hear kind words, from those who are here called Christians, that they suspected we were Jews. After leaving this place, our road ran nearly parallel to the eastern extremity of the Carpathian hills. There was not much to interest in the scenery, but other objects of interest frequently occurred. At every toll bar, (which is here known by a long beam stretched over the road, and heaved up for carriages by a weight at the extremity), we found a Jew "sitting at the receipt of custom." We afterwards found that on their Sabbaths they employ a Gentile servant to act for them. Indeed, in regard to the external observance of the Sabbath, they are most strict, bearing witness thereby against the iniquity of Popish lands, where no Sabbath-rest is known. As we proceeded, we met at all points vehicles belonging to the Jews, generally carts or waggons, for conveying their merchandise. At this season, too, we were able to mark every Jewish house we passed, for this week was the time of the Feast of Tabernacles, and in consequence, every house had a booth erected by its wall, made of the boughs of willows or other trees. We had learned to mark even villages wherein Jews resided, as they never fail to put up at the entrance a naboth or string, stretching from house to house across the street. The intention of this is to form a wall for the village; for, by a Talmudical fiction, the place is considered a walled town when this string is thus put up; and being walled, it is allowed them to carry burdens, such as their prayer books, &c., to any point within the range. They ground this idea on Jeremiah xvii. 21, where the Lord forbids any burden to be carried through the gates of the city. When we had an opportunity of entering their houses, we found that the Mezuzah, on the door posts—the preventive against Satan entering the house—was never wanting; and in many we found suspended, in a frame, on the wall that lay toward the east, a small tablet, with the word *Metrah*, 'The East,' inscribed on it in large characters. This is meant to direct them to the quarter where Jerusalem lies:—They pray with their faces toward Jerusalem, (Dan. vi. 10). Such incidents as these coming under our observation from time to time, gave great interest to our journey; for the country is full

of Jews. At mid-day, we rested the horses at Scret, a considerable village, with three hundred families of Jews. In speaking of Isaiah liii. to some who entered freely into conversation, one remarked that there was a suffering Messiah in every age in one country or other. He explained himself further by telling us of a rabbi who has been very famous for some time past, in Russia, to whom thousands went on pilgrimage to ask his prayers,—and as this rabbi is now imprisoned by the Emperor, it must be the case that he is suffering for the sins of Israel, for he has no sin of his own. The same idea was fully expressed to us by the mother of the Jewish family with whom we spent a night on the borders of Moldavia, so that it is prevalent among them, and this is but one specimen of the innumerable, strange, and incoherent ideas that seem to be suggested by Satan, in order to answer difficulties. The same evening we reached Czernowitz, the capital of Buckowine, situated on high ground, and looking down on a beautiful plain through which the river Pruth takes its course. Here we saw crosses in the streets, and images of the Virgin, and of saints, to an extent we had not before witnessed; and we soon found that this was but the entrance into a "land of graven images." The whole country is full of such, not the towns only, but the highways and quiet villages. What can a Jew, in such a land, suppose the doctrine of Christ to be? The blood of thousands in Israel lies upon the Church of Rome. In a synagogue here, when the service was over, one Jew, of a very devout appearance, having heard that we had been at Jerusalem, pressed forward to ask, "how high was the part of the wall of the temple that remains?" and then, "if we had seen Macpelah, where Abraham and Sarah were buried?" I asked another, "Do you expect to return to your own land?" "Yes; we look for Messiah every day, and when he comes we shall return."

"Christians in Scotland and England believe that Messiah will come, and many are expecting this every day." "Yes, but, they expect Messiah, son of Joseph, not Messiah, son of David." "There is but one true Messiah, the same who became a sacrifice for our sins, and is now exalted to give repentance to Israel."—"We do not need sacrifice now, for Hosea xiv. 2, says, 'Take with you words.'" After saying to him that the words were to accompany the sacrifice, and referring to the cock and hen which the Jews offer annually the night previous to the day of atonement he said, "we do not kill these as a sacrifice; we have no sacrifice since Jerusalem was destroyed." This is the constant declaration of the Jews. They reject even the semblance of sacrifice, fulfilling Hosea iii. 4. "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice." After leaving Czernowitz, our road lay through a tame country till we began to descend a pass which opens out suddenly upon the very brink of the

river Dniester, the boundary between Bukovina and Galicia. The river winds its way round the very foot of a small amphitheatre of hills, clothed with brushwood, and on the other side of the river, in front of these hills, stands a beautiful village, Zalesky. Here are many Jews. At the entrance of the village stands a magnificent house, the residence of a Jew, who was baptized into the Popish faith, and whose example has been followed by all the respectable Jews of the place. In consequence, the Jews here are degraded and ignorant; their evening service exhibited deplorable indifference. We spent our Sabbath at a village called Jaglinsky. Small as the place is, images and crosses abound in it; and the servile obeisance of the peasantry, (who are sunk to deep degradation by the tyranny of their own nobles,) and their superstition, struck us much. There are three synagogues here. On the Sabbath evening, the celebration of the last day of the Feast of Tabernacles began; and remembering the words of our Lord on that day, we went in the hope that an opportunity might be given us of proclaiming his salvation, to some thirsty souls. They were assembled to keep the festival in honour of "the Law." Their manner of expressing this is singular enough. All the rolls of the Law that are in the ark of the synagogue are placed in the hands of individuals who are called up for this purpose, and these make a procession through the synagogue, the people pressing forward on every side to kiss the rolls. They then take their station in front of the ark, and the signal being given, "speak to the children of Israel that they move forward," they leap, and dance, and sing in the most fanatical manner.—The old grey-haired rabbi was one of the most frantic in the dance. This was repeated seven times, the whole synagogue continuing in a sort of merry humour, and manifesting their sympathy by clapping their hands, and a few joining in the song from time to time. Alas! "Israel doth not know," but the Lord is saying, "Who hath required this at your hands; your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." (Isaiah i. 12—14.) Before this service began, we had met several Jews and declared to them our message, and one seemed particularly struck at hearing that real Christians in our country kept their Sabbath in spiritual services all the day long, refusing to work, travel, go to amusements, &c. After service, some of these invited us to come to the rabbi's house, which was close by, and converse with him. The rabbi came in, wearied with his bodily exercise, and so many Jews followed him that the room was quite filled. After answering their inquiries about Jerusalem, Mr. Caiman referred to the principle of the Chasidem, that is the more devout and superstitious Jews—to which sect this rabbi belonged—the principle that they must serve God. All present listened with great attention while he showed them God's way of producing in the heart that love they pretended to, namely, by

sending his own Son to die for us. We left them in a most friendly manner, wondering at the providence which had given us such an opportunity of setting the truth before so many souls. Next morning we took the road to Tarnapole. This a considerable town, built near a lake. It has several public buildings, and among others, an academy for educating young men. We remained part of three days here, because we are informed that it was one of the best points for ascertaining the general state of Judaism in Galicia. There is a Jewish population of about two thousand families. We soon found that in this place the adherents of the new synagogue are very numerous. One-half of the Jewish population, and that the most respectable, has joined them. It was not a rabbi, but a private Jew, who died whilst we were here who was the instrument of this change. They have a separate synagogue for themselves, a very elegant building. They maintain, that the belief of a Messiah was not an original tenet of Judaism; and their Messiah is political emancipation. They thoroughly renounce the Talmud; but, along with this they give up the Old Testament also. Yet they are not professed infidels; but, on the contrary, declare that they earnestly seek to worship God, as a Father, in spirit and truth. Those of them that we have met with in Galicia are certainly not so far advanced towards infidelity as those in Germany, for they have not rejected the New Testament, but express a strong wish to read it. At the same time, their moral principles must have received a deep wound; for they hesitate not to keep up every outward rite of Judaism, although they reject all as folly. The reason they give is, that by continuing among their brethren they may more effectually spread their opinions; and besides, there is no choice left them, since the Government decidedly forbids any new sect to be formed. Some of the lower ranks of Jews have joined this class, in order to be free to eat and drink as they please; but, by far, the greatest number are educated men.—Several of their young men spoke with us in Latin, and some of the older also. One of them in the course of conversation, plainly stated that he had given up hoping for Messiah; and the expression he used was "*Desperamus*" "our hope is lost." Does not this suggest to us the fact, that Israel is even more than ever becoming "very dry"—more exactly what Ezekiel says they shall be at the time the breath of life shall enter into them? (chap. xxxvii. 11.) "Behold, they say, our bones are dried, *our hope is lost.*" At the same time, the old school of Judaism is as remarkable for superstition. The dance in the honor of the Law was exhibited here even more fanatically than we had seen it before; and in one synagogue, thirty-six rolls of the Law were produced, and carried in procession. And we were shown in the burying-ground the grave of a Jewess, daughter of a rabbi, who died two hundred years ago, where miracles are wrought,—hundreds, they



say, have been cured by praying to her.— We left this place, October 2, at the very time when hundreds were assembling to attend the great Reformer of the new synagogue to his grave. At a village, which stands on an eminence, wooded on all sides, and soon afar off; named Potcamin, an old man asked us if we had prayed at the holy graves in Jerusalem? He quoted Eccles. iv. 2, as proving the benefit of prayers to the dead, and followed it up by a story from the Talmud. He spoke calmly, and did not refuse to listen to us, but soon left us, I suppose, to go to evening prayer, for the servant of the synagogue was in the act of knocking three times at every Jewish dwelling, to warn them that it was now time to assemble. We come to Brody through a level, sandy country. There is nothing remarkable in the buildings of the town, but the population presents a singular aspect. There are thirty thousand Jews to about ten thousand Christians. In all the town are only three churches, while there are one hundred and fifty synagogues. In every street it is Jews you meet; the men wearing the high fur-cap on their head, with a ringlet hanging down from under it on each cheek—and the women, even the poorest, attired in a rich head-dress, that reminds you of Isaiah iii. 18, "round tires like the moon." The Gentiles seem truly strangers in this town. The markets are Jewish; you see a fish-market, where all are Jews—a green-market, where none but men and women of Israel are to be seen, and so with other commodities. They have an hospital of their own. At the post-office, the notices respecting letters are written not only in German and Polish, but in Hebrew. The chief synagogue is somewhat in the style of a Gothic church in the interior; so spacious that it may contain three thousand persons, and its roof supported by four solid pillars. Massy lustres hang from every part of the roof. At the same time, the town is utterly destitute of that Oriental aspect which we associate with a truly Jewish city: it is altogether a place of trade and merchandize; and the manners of its inhabitants are European. As to the religious state of Israel here—many cultivate their own language; some of the boys spoke to us in Hebrew, but the new school has many followers, and their influence over the rising generation is great. One of their number called on us; he proved a very interesting man; he spoke chiefly in Latin, and opened up his mind to us freely. On leaving us, he received the gift of a German New Testament with the greatest thankfulness. We had opportunity of speaking to several others; but the bustle of business, and the thirst of gain, occupy the minds of most. We were hindered, also, in our inquiries, on the second day after our arrival, by discovering that we were watched. At the passport-office we were told, that information had been sent from Jaglinsky, stating we had joined in the Jewish worship there, and farther, we had been getting phylacteries

since we came to the town. We believe they suspected us to be missionaries; but as we had distributed no tracts, and indeed (knowing the character of Austrian Popery) had brought none with us, they had no pretence of detaining us but on our leaving the town, all our books were taken from us at the custom-house, and sent on to wait for us at Cracow. Even our English Bibles were taken, and when we expostulated, they said, "it was a book forbidden in Austria." On the evening of the same day we came to a village, Zloscow, where we had an opportunity of holding up the blood that sprinkles clean to a very interesting Jew, who told us how he made it his endeavour to keep his conscience at rest, but found it no easy matter.

We spent the sabbath at one of the inns on the road, which are kept by Jews—peculiar buildings, common in all Poland, one end containing apartments for men, and the rest of the long, high-roofed building appropriated for beasts and carriages. The Jews lent us a copy of the Old Testament, and we found that one small copy of the New Testament had escaped our inquisitors at Brody. The same Jew told us much concerning a rabbi in the neighbourhood, resorted to by hundreds, who pretended to discover people's sins by a look, and who received large sums every week in order to secure his prayers for those in distress. We reached Lemberg on Monday. The Jewish population is very great, greater than at Brody, but being spread over a Christian population of one hundred thousand, the appearance is not striking. They are poor for the most part, and their own quarter exhibits an aspect of meanness and degradation. There are followers of the new synagogue here also. On asking for the box in which money for Palestine should be collected, they told us there is none, for they are forbidden to send money out of the country.

But I find I must be brief, as I have left myself little room to tell you about Cracow. We reached that city October 11th. It is built in a wide plain; the Vistula flows by it. The Jews are compelled to live in a quarter called Cazimir, separated from the rest of the town by the small stream called Little Vistula. Their number is reckoned at twenty-two thousand; and in the whole territory ten thousand more. The Roman Catholic population treat them with great contempt; and, by order of government, no Jew dare spend a night in any quarter of the town but Cazimir. We found in the Rev. T. Hiscock, missionary from the London Jews' Society, a true man of God, and a useful labourer in the cause of Israel. He stated to us facts, which prove that few fields of labour present more hope of effectual exertion, if only the hindrance on the part of popery were removed. Though the government tolerates a missionary, yet, being guided by popish counsels, it is extremely jealous, and ties up the hands of the mission in many ways. Through

the same influence, and with the very design of prejudicing the Jews, a figure of the Saviour on the cross, as large as life, was put up on the wall of the Lutheran church. The priests have tried frequently to stir up the Jews against the mission, and so far succeed, that there is bitter opposition to it among them. Yet, in spite of all this, God seems remarkably to bless the work. Mr. Hiscock never fails to get round him great numbers of Jews, when he goes down to their quarter; and has often preached the gospel to a crowd of them met in an open square. He has six persons at present applying for baptism; and there have been many baptisms of late years. If any place needed the gospel more than another, this city does. The Polish population is fearfully corrupt; theft, lying, licentiousness, revenge, flow down its streets. At the same time, it has every appearance of devotion; crosses and saints set up in every street. A Jewish lad said to us: "I believe in all the gods—the God Jesus, the God Mary, and the God of the Jews." He was evidently an infidel: but he expressed the real feeling of many, when he spoke of the gods of the city. Influenced, no doubt, by what they thus witness, under the name of Christianity, the Jews have refused to

send any of their children to a school which the government opened for them, and to which a Jew was appointed teacher. Because it proceeded from the Christians, they said, they would not send their children. I forgot to say, that the missionary is permitted to distribute tracts, and even Polish bibles, to the Jews. This may, through the blessing of the Lord, be a means of sending light to the natives; and so the Jews here would become on the scale of a single city what they are to be to the world at last, "a hearth of fire in a sheaf." We reached Breslau this evening. We have not had time to visit any Jews here as yet; but already we remark how liberalized the Jews of Prussia appear; they wish to be thought Gentiles. True conversion is the rarest thing we meet with. Jews, like other men, can pass through a hundred changes, and yet remain without the Holy Spirit. "Come from the four winds, O breath," (Ezek. xxxvii, 9), is the prayer of the Church for Israel, put into her mouth by God himself. Mr. M'Cheyne desires to be remembered to you. We rejoice in the hope of soon seeing you face to face. Believe me, &c.

ANDREW A. BONAR.

#### ECONOMY OF INSECTS.

The practical energy of insects—estimating it by the magnitude of the effects which it produces—is surprisingly great; and, as employed in working out either trials or benefits to man, illustrates the wisdom and goodness of the Creator, and affords material of important moral instruction. Among the phases which it wears, or the connexions in which it is displayed, may be named combination, perseverance, and instinctive skill.

Combination renders many insects powerful, which, when viewed as individuals, are thought insignificant. The corn-weevil, which eats out the flour from grain, will speedily reduce the stores of the largest granaries to empty chaff. The white ant of the tropics sometimes, with as much effectiveness as fire or flood, sweeps away whole clusters of houses. The locust converts, in a single night, an entire district of vegetation into naked soil, and often, for days together, defeats the efforts of man to place a limit to its devastations. These instances, which might easily be multiplied, admonish man of his littleness, and teach him how dependent he is on God for protection against

even the most trivial and feeble foe. Often has he, in spite of the lapsedness of his condition, and the degradedness of his character, proudly called himself 'the lord of creation;' and yet he is frequently baffled by the exertions of a feeble tiny insect! How fervently then ought he to renounce his pride, and to practise reliance on the power and goodness of the Creator!

But insect activity—on the same principle of the divine government as the sublime agency of the lightning and the tempest—inflicts occasional disaster, only in connexion with a system for conferring general and enduring benefits.—Beetles sweep away an excess of vegetable production, which the health of animated nature requires to be periodically destroyed.—Tropical insects, by lodging their larvæ in the skins or carcasses of the larger animals, consume much of the corrupt animal matter which, if unremoved, would speedily infect the atmosphere with disease and pestilence. Flies, grubs, caterpillars, and all the little agents of petty annoyance which exist in our land, exert an essential influence, and act no unimportant part,

in the great processes of decomposition and reproduction, by which vegetable and animal existence is perpetuated or maintained. Many insects,—the bee, the silk-worm, the gall-fly, the cochineal, and others,—work out beautiful fabrics or valuable productions for the comfort and health of man, which no manufacturing skill can imitate, or resources of chemical knowledge supply. Who does not see, in the abundance of these little artificers of good, a display of the divine beneficence? or, who that reflects on their own complete and wonderful organization, on the perfection of their anatomical structure, and on the amazing intricacy, combined with the remarkable littleness, of the animal mechanism of their frame, does not admire the omniscient wisdom, and the divine power and benevolence, displayed in peopling a tuft of grass, or the leaf of a shrub, with a whole community of animated beings, and investing them with capacities and practical energy subordinate to the welfare of the largest and the most important tenants of the earth? Yet insects, regarded individually, are so small, so frail, so ephemeral, as to be utterly incompetent to effect any noticeable result. Their influence arises—in the case especially of ants, wasps, bees, and other remarkable genera—from the combining of their numbers, and even, in some surprising particulars, from the adoption of minute social laws, and the principle of the division of labor. Insects afford a practical and truly wonderful illustration of the maxim, 'Union is strength.' If the sluggard may learn industry from the ant, and the philosopher take lessons from the bee, what hints of practical wisdom may not the quarrelsome, the unsocial, the vain, the unforbearing, the ambitious, and the divisive, learn from any one of a hundred species of the tiniest creatures that exist?

The displays of insect energy, connected with perseverance and instinctive skill, are so numerous and remarkable, that volumes have been written to describe them. A beetle, through steady continuation of unaided effort, will, in two days, bury beneath the soil, a substance of forty times its own weight and bulk. A single wasp will lay the foundation, sketch the outlines, and construct the elements, of an intricate habitation, exercising, at the same time, all the care, and performing all the offices, of the founder of a colony, and the parent of a summer's

offspring of thirty thousand of her species. The silk-worm spins an unbroken double thread of silk, nearly one thousand feet in length, and coils it with such compactness round its body as to render it a sheath impervious to damp and air; affording complete protection while the insect passes from the condition of a worm to its matured state of a winged moth. The Cayenne wasp manufactures a card so strong, so smooth, and of so uniform a texture, as to rival many a production of the human pasteboard-maker, and so curiously employs it as a covering for its nest, that rain-drops never rest upon its hard and polished surface. The bee continually, in the constructing of its comb, solves the difficult geometrical problem:—A quantity of wax being given, how shall there be constructed similar and equal cells, of the largest size in proportion to the bulk of matter employed, and so disposed as to occupy the least possible extent of space? Hundreds of instances like these might be produced, exhibiting the effects of industry or of instinctive wisdom,—all illustrating how 'very good' are the small, as well as the great, works of the Creator,—and all echoing to the irresolute, the slothful, or the self-conceited, these words of reasonable reproof and beneficent instruction: 'Go to the ant, thou sluggard.' Many a lesson do insects teach, not merely of perseverance and prudent care, but of practical or even manufacturing skill. Were man less to consult his own ingenuity, than to explore or study, as exhibited to him in the works or creatures of God, the adaptation of animal mechanism, or adoption of instinctive means, to the attainment of definite ends, he would at once renounce his highest pretensions to the inventive wisdom, and blush at the boastings of his pride, and make not a few advances in the progress of useful improvement.

To look at the economy of insects, how should christians be encouraged to trust and to rejoice in the Lord's goodness and providential love? He sustains the meanest creature which exists, directing its instincts, and supplying its wants; and shall he not much more give all necessary blessings to beings for whose sakes he 'spared not, but delivered up, his only begotten Son?' Shall he not 'make all things work together for good' to redeemed souls,—to men 'bought with a price,'—to 'them that love him, and are the called according to his purpose?'

## LECTURES ON THE REVIVAL OF RELIGION.

This important course of lectures was commenced in Albion Church, on Sabbath November 3d, when the Rev. Mr. Bonar, of Laibert, delivered a most able and truly valuable introductory lecture. The subjects embraced in it were—the nature of a religious revival—the state of religion peculiarly requiring it—its effects, and a vindication from objections and prejudices. A revival he showed to consist not in mere excitement, but in the solid fruits of the Spirit, produced through the instrumentality of the sound preaching of the Gospel, waited upon with constancy and eagerness by a people, in deep earnest about the salvation of their souls. The present state of religion amongst us, he showed, eminently to require such a revival, which would quicken the graces of God's own people, awaken and give spiritual life to the mass of secure carnal professors, who occupy the large space between the true people of God, and the world lying in open wickedness, and make an in-road upon this outer domain of Satan itself, causing even it, or parts of it, to become "the garden of the Lord." A very able vindication against popular objections formed the concluding theme of the discourse. The crowd, who were anxious to obtain admittance into the large church, where the lecture was delivered was immense; nearly 3000 must have been within the walls, and almost as many were unable to gain admittance.

The second lecture was delivered in the same place and to an equally numerous audience, on Sabbath, Nov. 10th, by the Rev. Mr. Anderson of Kirkfield, "on the work of Christ in connection with the revival of religion." The discourse was very full and able, showing the whole work of revival to be intimately dependant on the work of Christ, in his atonement, righteousness, and intercession. Both discourses, when published, will be read with much interest, and we trust with great practical benefit. The crowds have been so great, that it was thought proper, last Sabbath, to open St. David's Church, for the accommodation of those who could not get admittance to the lecture. Mr. Lorimer accordingly officiated there, to a large congregation—his subject being "the descent of the Spirit on the day of Pentecost." The lectures were both repeated in St. George's Church, on the Monday evenings, to full and respectable congregations, who were evidently deeply interested.

The third of the series of lectures on the revival of religion, was delivered on Sabbath, Nov. 17th, in Albion Church, and re-delivered in St. George's on Monday night, by the Rev. Alexander Moody Stewart, of St. Luke's, Edinburgh. The subject was "the work of the Holy Spirit in the revival of religion." The church was, if possible, even more densely crowded than formerly. A large number who were unable to find admission filled St. David's, where the Rev. Mr. Paterson, of Hutchesontown, preached an appropriate and excellent sermon. Both on the Sabbath and Monday evenings, the peculiar solemnity of the subject seemed to arrest the attention of the congregation. Mr. Moody Stewart took his text from 1 Cor. ii. 14—"The natural man receiveth not the things of the Spirit of God." His clear and striking exposition of the special and powerful operations of the Holy Spirit, was calculated to make a deep impression on his hearers. Such is the interest felt in the subject of this important course, that at the three services on Sabbath and Monday, upwards of five thousand persons were present.

The fourth of this service was delivered in Albion Church, on Sabbath (Dec. 1,) by the Rev. Dr. Willis, of Kenfield Church. The church was, as usual, crowded long before the hour of meeting, and the numbers who were unable to obtain admittance filled St. David's which was opened for that purpose. Dr. Willis's subject was, "The Sovereignty of God as connected with the Revival of Religion," which he handled in a most luminous and judicious manner—showing the sovereignty of God to be the source of the salvation of sinners, and that instead of hindering prayer for the outpouring of the Spirit, it was an encouragement in prayer to know that God had ordained men to be saved—that prayer itself, as one of the means leading to the conversion of sinners, was ordained in that connection; and when the spirit of prayer is bestowed, the answer may confidently be expected in consequence of the ordination of God. An excellent sermon was preached by Mr. Buchanan in St. David's, and on Monday Dr. Willis's lecture was re-delivered in St. George's to a large congregation.—*Scottish Guardian*.

## RED SEA.

The Red Sea occupies a deep, rocky cavity, extending about one thousand one hundred and sixty miles in length, and its mean breadth may be taken at about one hundred and twenty. Strabo has compared its shape to that of a broad river; and it does not receive the waters of a single tributary stream. The name greatly puzzled the ancients, and has occasioned in later times a display of much superfluous learning to determine whether it was derived from the colour of the water, the reflection of the sand-banks, and the neighbouring mountains, or the solar rays struggling through a dense atmosphere. These various conjectures are set at rest; both the air and water are unusually clear; the theory of King Erythrus is exploded; and the name is now admitted to be merely a Greek translation of the "sea of Edom," (a Hebrew word denoting Red,) so frequently mentioned by the sacred writers. Its surface is diversified with a number of islands; some of which, such as Koteble, and Gebel Tor, near Loheia, exhibit volcanic appearances. The western coast is bold, and has more depth of water than the eastern, where the coral rocks are gradually encroaching on their native element. These reefs are found dispersed over the whole gulf, rising, in some places, ten fathoms above the water. The bottom is covered with an abundant harvest of this substance as well as of certain plants; and, if examined in calm weather, it has the appearance of verdant meadows, and submarine forests; phenomena which procured for this gulf the appellation of Yam Zuph, from the Jews, and Bahr Souf, from the Arabs, signifying (in both languages) the "Sea of Green Weeds." These beautiful productions attracted the admiration of antiquity. Strabo seems to allude to them when he speaks of trees, resembling the laurel and the olive, growing at the bottom and along the eastern coast of the Red Sea, which at ebb-tide were left uncovered, though at other times they were wholly

under water; a circumstance deemed the more surprising, when contrasted with the nakedness of the adjacent shores. Burekhardt remarks, that the coral in the inlet of Akaba is red, and that in the gulf of Suez the white is chiefly to be seen;—facts which may reconcile the discordant statements of Bruce, Valentia, Henniker, and other modern travellers.

All who have frequented the Red Sea, have observed the luminous appearance or phosphorescence of its waters. "It was beautiful," says a graphic writer, who sailed from Mocha to Cosseir, "to look down into this brightly transparent sea, and mark the coral here in large masses of honeycomb-rock, there in light branches of a pale red hue, and the bed of green sea-weed, and the golden sand, and the shells, and the fish sporting round the vessel, and making colours of a beauty to the eye, which is not their own. Twice or thrice we ran on after dark for an hour or two; and though we were all familiar with the sparkling of the sea round the boat at night, never have I seen it in other waters so superlatively splendid. A rope dipped in it and drawn forth, came up as a string of gems; but with a life, and light, and motion, the diamond does not know." Those scallights have been explained by a diversity of causes; but the singular brilliancy of the Red Sea seems owing to fish-spawn and animalcules; a conjecture which receives some corroboration from the circumstance, that travellers who mention it, visited the gulf during the spawning period—that is, between the latter end of December and the end of February. The coral banks are less numerous in the southern parts. It deserves notice, that Dr. Shaw and Mr. Bruce have stated, (what could be true, only so far as their own experience went,) that they observed no species of weed or flag; and the latter proposes to translate Yam Zuph, "the Sea of Coral," a name as appropriate as that of Edom.—*Andrew Crichton.*

## THOUGHTS ON NATIONAL HUMILIATION.

AND ON THE DUTIES OF CANADIAN CHRISTIANS TO THEIR COUNTRY AT THE PRESENT CRISIS.

(Continued from page 3.)

[The true christian is the best of patriots.— He is enabled to say that he prefers the things which concern the kingdom of the Saviour above his chief joy. He who can say with a believing

heart "the Lord will hear my prayer and incline his ear to my cry," stands on a high vantage ground.] Here, indeed, is an influence, here a dignity and power which are not sought

by all only because they are not believed. In the exercise of this influence there is no vanity or pride, no presumption, no boasting, for glorious as it is, humility is its foundation. Here is no jealousy, no jostling for pre-eminence, no distinctions of birth or station, of wealth or talent, of age or sex. Here is admission welcome and audience for all, not one simple and earnest petition is rejected or forgotten; but every humble suppliant bearing on his heart the most momentous interests of a whole land is heard with deep attention and tender love by him who inhabits the praises of eternity; and who shall complain of the only limitation he places to full compliance with every request: "*in so far as it shall be for his own glory and for his people's good.*" Now is not all this wonderful though it appears consistent with the whole tenor of Scripture, and with many instances furnished by sacred history? And if so, is not every one neglectful of his duty to his God and to his country who does not seek to assume that position in which, however able or influential he may be in other respects, he can really do more service than in any other way, and in which, however humble, he is assured by God he can at least do something? And may we not justly call on all our fellow subjects to cease awhile from their doating dependence on men and measures and expedients, their looking for promotion to the north and the south, the east and the west, their contrivances and their changes, until they seek awhile the prosperity of their country from Him who alone can insure it? Awaken then, ye who are Christians, to a consciousness of the resources with which you are furnished and to a proper sense of the true dignity and influence with which, as children of God, you are invested, and go for your country to the throne of grace by that way which Christ has opened and consecrated for you.— And just by how much the more you are anxious or unable to discern, to advise, or to act for the public good in the present crisis of our affairs, so much the more frequently and earnestly in your family and in public, commit all the interests of your country to the wisdom of the only wise God, and to the protection of the blessed and only potentate. Pray that the sins of the land may be forgiven, that more time and grace may be given us to learn righteousness, and above all that that spirit whose habitation in the land alone can bless or secure us, may be abundantly poured out on the hearts of both rulers and people. If such a prayer be offered and answered, as assuredly it will be if offered in sincerity and truth with a firm

belief that though not the only, it is the first and best service you ought to render, then how blessed will be the result! The thick cloud of our sins will be blotted out, the thunders of judgment will roll at a distance, and the sunshine of prosperity will again beam upon us.— We shall see in the promotion of true religion by our Government, and in the practice of it by the people, the best security for our future welfare, the deeply laid foundations of grace and comfort, and the true and heaven-appointed defence against evil, whether in the form of internal agitation or outward assault.

None can, however, fail to see how closely all this is connected with personal religion. If for ourselves individually, we seek not God, if we are not moved with a deep anxiety about our own immortal souls, deep sorrow and reverence to Christ as our own Saviour, we can never expect to be heard when we come to intercede for others. Dishonouring God ourselves, insensible of our need of his friendship to ourselves, and personally, neither fearing his judgments nor acknowledging his justice nor repenting of our offences, it is an impious mockery of Heaven to think that we can enjoy the honour of being successful petitioners at His Throne for a whole community. In such a case we must only be guilty of the inconsistency of adding to the sum of that iniquity,— unbelief and irreligion of which we deprecate the punishment, and with daring insolence seeking on behalf of others the blessings which we do not deem it worth our while to seek for ourselves. We cannot take a proper part in national humiliation, or in intercessions which, on a day appointed for that purpose, arise from all the Churches and Christians in the land, unless we have personal convictions of sin, personal trust in God through Christ, personal resolutions and endeavours after amendment and true holiness of heart and life. If we continue to "regard iniquity in our hearts, the Lord will not hear us" either for ourselves or for others, and instead of occupying on such a day the truly honourable and influential position of protectors of our country, we shall be only provoking God to more "fiery indignation;" for it is not until we feel how great is His mercy in permitting rebellious sinners such as we are, to approach Him with confidence for ourselves that He will admit our claim to the high honour and privilege of deprecating the wrath due to the sins of a whole irreligious and ungrateful Province.

C. C.

## ORIENTAL CUSTOMS, &amp;c.—ISHMAEL IN THE DESERT.

*From the Weekly Christian Teacher.*

Hagar, as the sacred narrative informs us, was a native of Egypt. The Rabbins affirm that she was the daughter of Pharaoh; but Chrysostom says, that she was one of those slaves, whom, as it is supposed to be intimated in Gen. xii. 16. Pharaoh gave to Abraham, at the time that he entreated him well for Sarai's sake. The Mussulmans and Arabians, who are descended from her son Ishmael, still hold her memory in high estimation; and maintain that she, and not Sarai, was Abraham's lawful wife; and that Arabia, the lot of Ishmael, is much more valuable as a country, than the land of Canaan, that fell to the lot of Isaac. This is one of the common manifestations of human pride and vanity. The circumstances in which Hagar became one of the wives of Abram, are briefly mentioned in the beginning of the 16th chapter of the Book of Genesis, where we are told that it was at the earnest request of Sarai herself, and not by the wish of Abram, and from an opinion which Sarai now began to entertain, that the long promised child was to be one by adoption, and not one to which she herself should give birth.

Polygamy, in the early ages of the world, was allowed by God; but in these cases, however numerous might be the wives of one man, there was always one among them, and generally the one first wedded, who had authority in the household, and was honoured by the others as their mistress. This understanding prevails in some parts of the East at the present day; and when the fact is remembered, it shows us that the conduct of Hagar was highly inexcusable in betraying, when she was about to give birth to Ishmael, an insolent and contemptuous spirit towards Sarai. If, according to the distinction of the Rabbins, Hagar was a concubine only, and not a wife married by contract, her behaviour was still more culpable; although Sarai also was probably too severe in her resentment.—When she complained unto Abram, we are told that Abram said unto Sarai, 'Behold, thy maid is in thine hand, do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.' But the angel of the Lord found her by a fountain of water in the wilderness, by a fountain in the way to Shur, and enjoined her 'to return to her mistress, and to submit herself unto her hands.' She returned accordingly, gave birth to Ishmael, and dwelt afterwards in the family of Abraham for about sixteen or seventeen years, when she finally departed, as mentioned in the verses we have read. The cause of her departure was a quarrel, or some contemptuous treatment, on the part of Ishmael, towards Sarah, or her son Isaac, who had just been weaned, and was the fruit, no doubt, of an enmity that had been growing since the birth of Isaac, and implanted and fostered probably in the bosom of Ishmael by his mother, when she saw that Isaac was likely to displace her own son in the affec-

tions of Abraham, and to dispossess him of the wealth to which he would otherwise have been entitled.—Nothing would now satisfy Sarah but the immediate ejection of Hagar and Ishmael; and Abraham, who was naturally loath to such a step, from the deep hold that Ishmael, his first-born child, had on his affections, yielded at length, in consequence of an admonition to this effect from heaven, and the promise given along with it:—'Of the seed of the bondwoman also will I make a great nation, because he is thy seed.'

There is much caution and tenderness apparent on the part of Abraham, in the manner in which he arranged the departure of Hagar and Ishmael. It took place early in the morning, before Sarah, or perhaps any other member of the family, could witness the scene, and also before the sun had arisen, so that the wanderers might have time to obtain shelter ere its meridian heat should come. Suitable provisions were also prepared, and a leathern bottle, filled with water, which was so necessary in these scorching deserts, was given them. It is difficult, however, to banish from our minds the idea of cruelty, in the contemplation of this scene. Those provisions must have been but few, which a female and a lad were able to carry in such a journey; and how little prospect, humanly speaking, must Abraham have had that his wife and child should find their way in the desert? or, supposing they would not wander, that their lives could be long preserved amid those fearful wilds? But while Abraham, no doubt, lavished on them many acts of tenderness, of which the brief narrative of Moses gives no information, and did all that was in his power to secure their safety; let it be carefully remembered, that a voice from heaven had commanded them to depart,—that God had assured the patriarch of their preservation,—and that Abraham had already too much knowledge of the power and the goodness of God to doubt that even miraculous influence, if it were necessary, would be exerted in their behalf. To a man so eminent in faith as the Father of the faithful was, this was sufficient consolation under this severe struggle of parental affection; and the appearance of the angel to Hagar, when she and her son were in an extremity of suffering, is a proof that on the goodness of God Abraham did not rely in vain.

There is a very popular error abroad in reference to the age of Ishmael, at the period of his departure from his father's house. In pictures, to be found in many of our parlours, of Ishmael's exposure in the desert, he is represented as a child of only two, or, at the most, of three years of age. This error has probably arisen from the striking and pitiable nature of the incident generally, and from the natural tendency of the human imagination to exaggerate whatever circumstances are affecting in such a scene. The thought of an infant and its mother, exposed and alone in a wide howling

wilderness, arrests attention and commands our sympathy. The words of at least one copy of the Septuagint have tended to circulate the mistake; for they represent Abraham, as not only giving to Hagar the bread and the bottle of water, but as placing Ishmael also on her shoulders; and many have been confirmed in this error, by the hasty perusal of those two passages in our own translation of the scriptures, where it is said, 'She cast the child under one of the shrubs, as if she had been hitherto carrying him; and those words of the angel, 'Arise, lift up the lad, and hold him in thine hand,' as if this language meant that she was to raise and support him in her arms. But on examining the record, you will find that Ishmael was not, at this moment, such a child as to be capable of being so treated by Hagar. In Genesis xvi. 16, we are told, that, at the birth of Ishmael, Abram was fourscore and six years old; and in Gen. xxi. 5, that he was an hundred years old when his son Isaac was born to him, at which time Ishmael must have been fourteen years of age. Further, from the verses that immediately follow in the chapter last referred to, we learn that it was not till Isaac was weaned, and probably some considerable time after this, that Ishmael departed from his father's house. It is disputed at what period children, in those days, and in those countries, were weaned. Some say that it was not until they were five, others, until they were three, years of age. The latter opinion seems to be confirmed by the speech of the mother to her son in 2 Maccab. vii. 27, 'O my son, have pity upon me that bare thee,—and gave thee suck three years, and nourished thee, and brought thee up; and from what is stated in reference to children of three years of age, in 2 Chron. xxxi. 16. From what is written concerning Samuel when he was weaned, 1 Sam. i. 22—23., it is certain that he must have been at least three, if not four or five years of age. Adding those three or four years then, during which Isaac was weaned, to the age of Ishmael at the birth of Isaac, Ishmael, at the time of his departure from the house of Abraham, must have been a lad of seventeen or eighteen years of age; and instead of being borne, in this journey, in the arms of his mother, he must himself have assisted her in bearing the provisions with which Abraham had furnished them.

His youth accounts for his failure from fatigue, before the strength of his mother, a woman in mature life was exhausted; and what is meant by 'her casting the child under one of the shrubs,' is simply this,—that, having endeavoured to support him for a time, giving him her arm, when suffering from heat and thirst, she laid him down at length, perhaps at his own request, and in the thought that he was about to die, under a shrub, whose shade and moisture might somewhat soothe his throbbing temples,—and that she did it also with those feelings of distraction, by which, in such circumstances, a mother's heart must have been torn; and those words of the angel, 'Arise, lift up the lad, and hold him in thine hand,' are simply to be understood as a command to persuade him to attempt to rise, and to assist him in that attempt, that he might better receive the cooling draught she

was to bring from the well which the angel was about to show to her. These facts, in reference to the age of Ishmael, then, should banish from our minds the mistake to which we have been adverting. They relieve the sacred narrative on this point from misconception, and should guard us against the many surmises of harshness and cruelty, which those who overlook these acts, are ready to entertain concerning this part of the conduct of Abraham.

The wilderness in which Hagar and Ishmael wandered, was the wilderness of Beersheba or Shur,—the same desert into which Hagar fled at her first dispute with her mistress Sarai. Whether this desert was chosen by Ishmael, as perhaps one of the nearest to his father's dwelling, and where, in its vast solitudes, he might soonest bury the wrath and disappointment of his proud spirit,—or whether it was chosen by Hagar, as the nearest route to Egypt,—we are not informed. It is not unlikely that the latter was the truth. It was natural for Hagar to seek refuge in the place of her nativity. Among her own kindred she might hope to find the asylum which had been denied her by Sarah; and here also she would obtain protection and guardianship for her son; but if this was her intention, it was not, through the over-ruling purposes of Heaven, at this time, at least, to be accomplished. The wilderness of Beersheba lies at the north-eastern extremity of the Red Sea, and is the northern part of the great desert of Arabia. According to some persons, it is of vast expanse, and cannot be travelled in less than forty days by the nearest route, and "so wild and desolate, that no blade of verdure is to be seen; and were it not for a few hardy plants, such as the tamarind and acacia, it would seem a region wherein nature was wholly dead;" but, according to others there are within it spots, where bushes of various kinds are to be found, such as the thorn-tree and certain odoriferous plants; but the most pleasing descriptions that are given of it, represent it as being, generally, a fearful scene. We do not mean, however, again to dilate on those awful sufferings to which travellers in these deserts were exposed from the burning sands, the heat of the sun, and the scarcity of water. You will remember the descriptions we have already given, and be able to appreciate the miserable prospect, and the actual sufferings, of Hagar and Ishmael. Even where springs of water exist in these wilds, they are not always easily discovered by a stranger; and travellers, after much fruitless search for this precious liquid, have frequently lain down to die, even in the neighborhood of a well. Thevenot, in this very wilderness, found a languishing Arab, who had been without food or drink for five days, and who, like Ishmael, had laid his head under a bush to smell the damp of its scanty verdure; and Campbell, who had travelled one whole day without obtaining water, and halted at sunset in great distress from thirst, found, on the return of morning, that he had rested within a few yards of a fountain. These facts show us that we need not imagine, as some have done, that the well which Hagar saw when 'the angel of the Lord opened her eyes,' was one that, at the will of heaven, had at that instant sprung into being. Hagar, in such a situation, might well be in despair, like others who



have since been in similar circumstances; and all that is meant by the words we have quoted may be simply this:—That the angel of the Lord showed her the fountain that was already in her neighborhood, and which, notwithstanding all her search, had yet, in this moment of distraction, escaped her notice.

From the length at which we have now dwelt on this interesting episode in patriarchal history, we must forbear at present, to expatiate on the fine picture it exhibits of the depth of maternal affection—Hagar being herself insensible, apparently, to her own sufferings, from the intensity of her concern for her child, and the despair in which the prospect of his death involved her—and other circumstances of equal interest, briefly, but beautifully, adverted to in the Mosaic record. Let it suffice to state in conclusion, that, as we are informed in the closing verses of the passage, Ishmael took up his dwelling in this desert. The journey to Egypt seems for the present to have been relinquished; but Hagar, at least, appears to have afterwards visited the place of her birth. ‘God was with the lad, and he grew, and dwelt in the wilderness, and became an archer; and he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.’ Arabia, in one part of the desert of which Ishmael now wandered, was the possession that now fell to this son of Abraham; and God hath fulfilled his promise, that he would ‘make of him a great nation.’—It seems probable, from what is stated in Genesis, xxxvi. 4., that he had more wives than one, but we are informed he had twelve sons born to him, corresponding to the twelve tribes of Israel, that afterwards sprang from his brother Isaac, and one daughter of the name of Mahalath, or Bashemath, the sister of his son Nebajoth, and who afterwards, as we are told in Genesis xxviii. 9., became one of the wives of

Esau, the son of Isaac. It is a striking fact, borne out by the testimony of numerous travellers, that to this day, notwithstanding the many generations that have elapsed, and the migratory character of the life of the Arabians, these twelve tribes of the descendants of Ishmael still exist, as distinct and independent clans. Jerome says, that, in his time, the districts of Arabia were called by the names of these tribes.—Since the seventh century of the Christian era, they have almost all embraced the religion of Mahomet; but they are still, in their general character, and notwithstanding their proverbial hospitality to strangers, true to the prophetic description given of them by the angel before the birth of their father: ‘And he will be a wild man; his hand shall be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.’ It must surely be impossible for you to leave the incident on which we have been commenting, without feeling impressed by the thought of that ever during and universal control which the Almighty exercises over the destinies of men,—how unerring is his foreknowledge,—and how certainly his finger is moving in all events, and among all people, whether savage or civilized. Nations rise and fall. Extensive migrations of men take place, from one corner of our globe to another. War, and famine, and pestilence, and the unsparing hand of time accomplish their devastations and their changes; and yet, from one end of our earth to the other, nothing happens but what ‘God’s own hand and counsel had determined beforehand should be done.’ ‘All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever.’ ‘His counsel stands and he doeth all his pleasure.’

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#### THE CHURCH OF ENGLAND, A HALF-REFORMED CHURCH.

Most of our readers are aware that a party in the Church of England, whose headquarters are at Oxford, are laboring to introduce popery into that church, as well as into the country at large, under the mask of a concern for religion. Diverse able writers have exposed the nature of their opinions. The author of the following article, who, we believe, is a minister of the Scots Church in England, has been especially successful, and for this reason we have thought it our duty to submit the article to the perusal of our readers. We are indebted for it to the *Edinburgh Christian Instructor*, a journal now of long standing and well earned celebrity in contending for scriptural truth. We may here observe that we have always esteemed the pi-

ous among the laity and clergy of the Church of England, and it is, therefore, not without reluctance that we have seen it our duty to testify our approval, as we now cordially do, to the conclusions of this writer, regarding the church to which they belong. We certainly do, and will make the distinction, between christian worth, in the retirement of private life, and a faction who have neither the word of God, nor ought of candor and honesty to support them. They would be bishops, after the model of Rome, but for the light of scripture, which is read in our sanctuaries, and schools, and cottages—and which, if they could exclude by means of the writings of men of after times on which they lean, and were permitted to have

their hearts content, to sit in the easy chair of apostolical succession; we should be forced to say of them with the great Milton, that they were but WOODEN BISHOPS after all\* It is an easy thing for the Oxford fellows, in learned leisure, to pen dissertations, that the Bishops are the genuine successors of the Apostles; doubtless the toil will not go unrewarded, but we say, it is a base thing in men, who have subscribed the testimony which the Church of England, in her articles at least, bears to the truth of the Protestant faith, to say that they hate the reformation, and to speak contemptuously of the confessors and martyrs, who, under God, accomplished a work that is glorious, so far as it goes. That we do not misrepresent their opinions, the sequel will shew:—"I hate," says Froude, in one of his letters published by the Oxford faction, "*I hate the reformation more and more. Why do you praise Ridley?*" And again, speaking of Dr. Jewell, 'one of the brightest names of the reformation,' "*Jewell was what you would call, in these days, an irreverent dissenter.*" We

\* The Church of England, after the example of Rome, has raised a class of men above their fellows. They have the power of ordination while the Presbyters have not. We contend that there is no warrant for the distinction. It is a piece of "will worship," a "tradition of men," and continued "for the sake of advantage." Presbyters and Bishops are one and the same in the scriptures. Had there been such a difference, as that one class of men were to ordain, and the other were not, though possessing the power to preach, and dispense the sacraments, this difference would have been clearly marked in the word of God. To suppose that Bishop and Presbyter should be used indiscriminately, while such a distinction existed in the offices, is absurd. And yet, how stands the matter? Presbyter and Bishop are convertible terms; that is, a Presbyter is a Bishop, and a Bishop is a Presbyter. Every one knows that the German critics are of greatly superior scholarship to the Oxford Papists, and what says Neander, 'the prince of living theologians,' "BISHOP, Episcopos, (Overseer or Superintendent.) This was the title which the Apostles gave to those office-bearers whom they appointed as the presidents of the newly appointed christian church, to whom they delivered the temporal, as well as the scriptural superintendence of her affairs and interests. (Compare Acts 11—30, with Acts 20—23; Philippians 1—1; Titus 1—7.) They are also figuratively called Poiinerez, (shepherds, or pastors.) AT THE FIRST, BISHOPS AND PRESBYTERS WERE THE SAME AND IDENTICAL." The re-appropriation, therefore, we say of the divine right of ordination, by the reformers Knox and others, (who were Presbyters), was sanctioned by scripture, and no practise to the contrary, however long continued, could deprive them of that right, any more than the discontinuance for ages, of giving the cup to the laity could prevent them from re-appropriating what was their own. For a very compendious exposition that Bishop is only another name for the Presbyter, see volume 2 of the *Canadian Christian Examiner*, page 241, section XIX.—EDITOR.

have only to add, that we entreat the attention of our readers, who have heard of the doings of these men, to the following paper. We have been obliged to keep out all the writer's notes, and to abridge a few passages, to bring the whole within the limits of our journal:—

"It is a well known historical fact that in the reign of Queen Elizabeth, Roman Catholic priests took orders in the Church of England for the purpose of undermining the Protestant faith: and it is not less well known that the same Jesuitical plan, and for the same purpose, was resorted to in the reign of Charles I., during the disputes between him and his parliament. But it may not be equally known, that the Church of England has never been free of men of Popish spirit, creed and sentiments; that such have ministered at her 'altars,' yea, have sat upon her episcopal thrones; and yet that is also a fact. What was bishop Wilson, but a Papist? What was bishop Ken, and indeed the whole body of the Non-Jurors, but Papists in every thing essential to the name? Which of the dogmas of Romanism did Laud, Primate of all England, abjure?" And how thoroughly were his principles understood, and his services to her cause appreciated by Rome, when he was offered a cardinal's hat? It is but a few years ago since priest Gandolphy wrote bishop Marsh, urging, in all simplicity, that now since the bishop of Peterborough had in his avowed works abjured the distinguishing doctrines of Protestantism, and embraced those of Romanism, he ought, were it from no other motive, even out of consistency, to leave the Church of England and join the Church of Rome. The Hon. and Rev. Arthur Spencer, brother to the Right Hon. Earl Spencer, formerly Lord Althorp, when from being a priest of the Anglican, he became a priest of the Roman Church, took but one step, and that neither a wide nor a violent step, from the position he had been taught to occupy by his tutor, the Rev. Mr. Vaughan of Leicester: in fact, to drop the figure, he but carried out the principles in which he had been nurtured in the English Church.

"Nor have we any great cause to wonder at the Popery of the Church of England in her liturgy, rubrics, canons, vestments, rites, and in what may be termed her *traditional*, as distinguished from her *symbolical* theology; that is, (for the subject is of impotance, although we dwell upon it,) the doctrines which are currently taught orally in her pulpits, especially collegiate and cathedral pulpits, and the professors' chairs at the universities. It is well known that her constitution, ritual, and liturgy, were never reformed to the extent which her Cranmers, and her Latimers, and even her Saucrofts and Stillingfleets desired. Leo X.

\* Laud was a persecutor of the Covenanters. He had slain them with the sword, and he was himself slain with the sword during the usurpation of Cromwell.—*Editor.*

was deposed by Henry VIII. only that he might mount the tiara on his own crown. Reform was as impossible under Henry as it had been under Leo, and the English Pope would as speedily have consigned to the flames any *heretic* who should dare to question his infallibility, or act without his mandate, as could be done by his 'Cousin' of Rome. At the death of Henry, therefore, the Church of England was reformed just so far as suited his caprice, his bigotry, or superstition: and how far that was, may be inferred from the fact that Henry, who became a *non papist*, (for he never was a Protestant) only from his lusts, when he saw death approaching, made his peace with Rome and died in her communion; a prodigal son, of whom certainly she has great cause to be proud.

"The short reign of Edward VI. with the adverse influence of the popish hierarchy, and the factions that distracted the court, and disturbed the kingdom, rendered it impossible to complete an extensive and complicated reformation, or consolidate the Protestant interest on a firm basis. What had been effected, however, was valuable as laying a foundation for more extensive reforms, on which Cranmer and his associates were most zealously engaged, when the English Josias, as he was fondly termed, departed this life and was succeeded by his sister, the bloody popish Mary. All the reforms which had been accomplished since the time that her father first quarrelled with Rome, it was the primary and unceasing care of this bigot to overturn. She seemed to live for no other purpose than to make England once more a fief of Rome, its sovereign a vassal of the pope, and she was most zealously and efficiently supported in all her measures by her cousin, cardinal Pole, and bishops Gardiner and Bonner.

"Elizabeth, on her accession, found Popery established by law, and entrenched behind every barrier which ingenuity could invent, or power rear for its protection. The maxims of policy on which she acted all her life, without making any allusion to her own personal faith, rendered it imperative on Elizabeth that she should overturn Popery, as the great enemy of her rights, and re-establish Protestantism, as the great charter of her own prerogatives, and the right hand of her power. But it was as inconsistent with her will, as it would have been incompatible with her creed, and incongruous with her policy and maxims of government, to permit her subjects to act, either in church or state, except as the mere instruments of her pleasure. Elizabeth was suspicious by nature, by education, and by necessity; and despotic by temperament, by habit, and by policy. She imperiously exacted, and from all quarters obsequiously received the most implicit obedience to her every mandate; and nothing can more demonstrably exhibit the extent of her authority, than the mastery she exercised over her ministry, and the terror she inspired into the greatest men that England has ever produced.

"Popery, then, was ostensibly expelled from

the Church of England by Elizabeth. But it did not consist with her views to extend the Reformation farther than to remove the most glaring corruptions in doctrine—to abjure the temporal claims of Rome—to subject the church to the state, and wield the crozier in the same hand which bore the sceptre. The unscriptural order of bishop, with all the unscriptural state ceremony and circumstance connected with it, was retained. The Popish mass-book was translated, some prayers being left out, and constituted, by act of parliament, the liturgy of the Church of England; yet, even thus altered, still retaining so many of its former properties, that James VI. (while king of Scotland, before he became sufficiently enlightened to be aware of the heresy of the declaration) declared openly that the English Service was an 'ill said Mass.' The vestments, the ceremonies, the church furniture of the old regime, were most religiously preserved, and most despotically imposed.—The former incumbents, especially in remote country parishes, remained undisturbed in their cures, and under the name of Protestants, were as much Papists in heart, and almost as much in their ministrations, as they had ever been.—The more sincere Roman Catholics either were deprived of their stations, because they would not conform to the new order of things, or voluntarily relinquished them; while the hypocritical and the unprincipled retained their livings by taking the newly required oaths, but all the while remained confirmed Papists. The more enlightened of the Protestant bishops and clergy, whose consciences had not been very gently taxed to conform to the established order, lived in the hope that circumstances would soon enable them to bring the Church of England into a closer conformity to the Church of Scotland, and to the Protestant churches of the continent of Europe. But during the life of Elizabeth, it would have been death for any one to make the attempt, and she outlived the most of those great and good men whom she summoned to the administration of affairs at her accession to the throne. She had so thoroughly instilled her own spirit into those whom she admitted into her councils, and had modelled the church so firmly according to her own views, that it must have been more difficult to have made any further reforms at the period of her demise, than it had been at the death of her father. The pure spirit which had been so widely diffused at the outburst of the Reformation, had by this time evaporated; the fermentation had subsided. The grosser errors, corruptions, and abominations of the Papacy had been removed, and could not now rouse popular indignation, nor so clearly justify the demand for farther reforms. Besides, there was still in existence a powerful faction of Papists, whom, supported as they were known to be, by foreign powers, it would be more the policy of Elizabeth to conciliate by concessions, than exasperate by unnecessary or avoidable demands. In addition to all this, many new rights had been

vested, new offices created, new families endowed, and new powers granted, and all whose position might be endangered by change, clung to things as they were. When thus we view the obstacles in the way of any further reforms during the life, and at the demise of Elizabeth, who, it is more than suspected, died as she had lived, a semi-papist, we can easily perceive that no change could be effected, even if it had been desired. Desired indeed it was, by the best and noblest of the clergy; but they were too few and feeble to accomplish their object against a tyrannical court, a time-serving clergy, a profligate nobility, and an uneducated and almost Popish population.

“What was not effected under Elizabeth, could hardly be mooted under her successor, James I. Like all men of overweening vanity, James deemed himself qualified to decide upon every subject; like all imbeciles, he dreaded opposition; like all cowards, he was instinctively cruel; and like the whole race from which he sprung, he was by nature tyrannical and capricious; and while all his life he was but the mere slave of some minion, lay or clerical, the slightest attempt openly to control his high prerogative proceedings, was sure to rouse his most envenomed vindictiveness. When he ascended the English throne, he found the bishops of the Church of England so very supple and obsequious to his most arbitrary and illegal proceedings, so much the antipodes to the stern Presbyterians of the north, that his hatred of Presbyterianism was intensified, and with his favorite proverb, ‘no bishop, no king,’ ever on his lips, he devoted a mind fertile in resources, and unfettered by grace, mercy, or truth, to make a semi-popish Episcopacy the only religion of his empire. It could not be expected, therefore, that James would even attempt to advance the reformation in England. On the contrary, he exerted himself to bring the Church of England to a nearer conformity to the Church of Rome. This was all very natural, when we bear in mind, what is now an historical fact, that James died an avowed Papist, that during his life he had made overtures of reconciliation to Rome, and wanted only time and courage to make his overtures public.

“What James wanted—time and courage—were abundantly possessed by his successor, Charles I. The tragical fate of this prince prevents our dragging his demerits into light; but surely this much must be granted, and this much as essential to our purpose, must be said, that Charles, like his primate Laud, was more than one half a papist. And yet the Church of England, by her ‘thirtieth of January’ services, has dignified him with the ‘name, title and estate’ of ‘King Charles the Martyr!’—has caused prayers to be offered to God concerning him, which do *not speak the truth*, and has poured from her ten thousand pulpits, panegyrics the most fulsome upon this, we fear, wilfully misled monarch, while she has ruthlessly denounced her invectives against those noble minded he-

roes, and righteous and legitimate martyrs to Christ’s ‘crown and covenant,’ whom his mitted myrmidons and booted apostles had hunted and destroyed like wild beasts of prey. Could any reform be expected of Charles I.\*

“We need not follow up this synoptical view of English history by any comment upon the ‘great rebellion,’ or the restored profligate tyrant, Charles II, who, like his compeers, was an infidel, while in health, but a papist at the prospect of death, and who, indeed, had conformed to the Church of Rome while an exile; and even after his restoration to the throne of these realms, meanly received an annual pension from the King of France, as a bribe for the restoration of Popery! Before this period, the Church of England was fixed upon a permanent basis; nor has any change which has taken place since, nor even the revolution, made her more reformed or more Protestant in her spirit or ceremonies.

“The Church of England, by retaining so much of Popery in her canons, her liturgy and ritual, in the traditional theology of her colleges, and the weekly ministrations of her parochial clergy, has left a flaw in her bulwarks through which Popery may at any time re-enter and re-occupy her thrones, her chairs and her pulpits. Laud, who, in this country, was the first of any note who became an avowed Arminian, went, as we have already seen, to the outer court, if not to the very sanctuary, of Popery. The Non-jurors in the reign of William III, were Arminian, and also strongly tinged with Romanism. High Churchism, which regards Laud as father, and the Non-jurors as sponsors or dry nurses, are Arminian, and, to a man, semi-popish. And thus from the first, down to the present day, we have traced an unbroken succession of Papists in the Church of England.

“But the most undisguised body of Papists that has ever appeared in visible communion with a Protestant Church, has lately settled at Oxford; just as might be expected, in that University which has ever been the strong hold of High Churchism. When it is remembered that in the reign of Elizabeth, Jesuits took orders in the Church of England, for the purpose of destroying her, and that they did the same in the reign of Charles I, we own that, *a priori*, we see no reason to doubt that there are Jesuits among the authors of the ‘Tracts for the Times.’ We have made inquiry, but, living at

\* Charles the first, like his friend Laud, was a persecutor of the faithful in Scotland. He was a tyrant and murderer, and it is little to the credit of the Church of England that she applies the much-honoured name of MARTYR to him. The Covenanters spoke truth, though some of the Bishops denied it, when they declared on the scaffold that their enemies were leading the Church of Scotland back to Rome. They coupled prelacy and popery together in their testimony, and they sealed this testimony with their blood. Hear what Dr. Wiseman, of the English College, in Rome, says: ‘I have myself seen his (Charles’) letter to the Pope, wherein he intimates his readiness to barter the Protestant religion in England, for temporal assistance from the Holy See.’

this distance, we have not been very successful in eliciting much information relative to the heads of this party. We have, however, obtained the following information. The originator, and most active member of the Oxford Tract party, we believe, is the Rev. J. H. Newman, B. D. Fellow of Oriel college, and Vicar of St. Mary the Virgin, the University Church. The most celebrated by place and name, is the Rev. Dr. Pusey, regius professor of Hebrew, and canon of Christ's Church. The only other individual, resident in Oxford, who is deemed worthy of being associated with these two, but who is also owned as a leader, is the Rev. Dr. Keble, also Fellow of Oriel, professor of poetry, and Vicar of Hursely, Hants. Of the previous history of these men, we know but little, yet that little is instructive. Dr. Pusey, when a young man—and he is but yet in the very prime of life—spent some time in Germany, and when he returned to England, became an apologist of Rationalism. Mr. Newman, for the benefit of his health, was obliged, some years ago, to reside for some time in the south of Europe, where, of course, he could not but be brought into contact with Popery in its most gorgeous and fascinating forms. Before that period, he was regarded as 'Low Church,' or Evangelical, but had been on intimate terms with some High Churchmen of his college, whose influence upon his views and feelings seems to have been most pernicious. Indeed, we can now prove, and from the most unobjectionable evidence, viz. the 'Life and Remains' of the Rev. R. H. Froude, (of which more anon,) that these High Churchmen from the first looked upon Newman as one who, when his views and feelings were fully developed, should join their party; and while this was an event at which they would rejoice, it, of course, urged them to the more zealous labours to effect its accomplishment. One of the most ominous phases presented by this Oxford heresy, is, its seeming adaptation to seduce Evangelicals as well as Arminians; an adaptation whose existence and efficacy are proved by the lamentable apostacy of many excellent men. We have not time at present to investigate the cause of this evil; but we cannot help throwing out the hint to be followed up by our readers for themselves, that the reason why good, pious men, of orthodox sentiments in the Church of England have joined the Oxford party, is this—the Church of England, like the Church of Rome, has made piety to depend so little on enlarged and correct knowledge of scripture, and so much on prayers of uninspired composition, and a ceremonial of human origin, that the piety of her members is apt to form a perilous alliance either with the senses or the imagination. Of the personal history of Dr. Keble, prior to his appearance as one of the Oxford fathers, we have not been able to obtain any accurate information.

"The first public appearance of this party took place in the year 1833, when they began to publish what they termed 'Tracts for the

Times.' These 'Tracts,' both original and extracted, were small treatises, generally upon some head in theology controverted between Protestants and the church of Rome. In these discussions Popery was openly apologised for, many of its exploded dogmas revived, and the distinguishing tenets of Protestantism daringly, but with seeming candour, questioned, reasoned against, rejected. Despite of the talent with which these treatises were undeniably written, they failed to excite any interest; and in order to enable their authors to prosecute their plans, and continue the series, they were obliged to apply to their friends for pecuniary aid. This aid was requested, however, only as a loan, to be repaid whenever the success of the undertaking should render it possible; and we may add, that the restitution has been most honorably accomplished. Unpromising, however, though the commencement of the enterprise appeared, the Tract writers persevered; and now, besides liquidating their debts, they supply a handsome revenue, which of course is applied to purposes of propagating their faith. So successful indeed has been this new college 'de propaganda,' that at this moment they possess an influence which is all but sovereign in the church; and nothing we are verily persuaded, prevents their acting upon their principles out and out, but a salutary fear of the church of Scotland, of the English Dissenters, of Her Majesty's Ministers, and of the spirit of the age; and of the four we know not which comes in for the greatest share of rancorous vindictiveness, virulent vituperation, and mendacious contumely.

"But is it quite certain that this party meditates any change in the constitution, formularies, canons, rites, and liturgy of the church of England? Are they not slandered and persecuted, or too weak to excite apprehension?—We have already made some allusion to their strength: we shall have occasion at a subsequent stage, to revert to the topic, and shall not now wait to say more than that there has not existed in England, since the days of Laud, a party so formidable to civil and religious liberty, by unity of design, sagacity in procedure, zeal, talents, numbers, and resources, as the Oxford Tract divines. But in regard to the other question, viz. whether they meditate any change in the church, we now proceed to submit evidence equal to demonstration. That they do meditate and purpose nothing short of a total subversion of Calvinism, and in fact of Protestantism, which in their vocabulary are synonymous, they most ingeniously avow, they openly glory in asserting. Our first witness to establish this point, shall be the *British Magazine*, a monthly periodical, and one of their own organs. 'We are aiming,' candidly avows this writer, 'we are aiming at the commanding moral influence which attended the early church, which made it attractive and persuasive, which manifested itself in a fascination sufficient to elicit out of paganism, and draw into itself, all

that was noblest and best from the mass of mankind, and which created an internal system of such grace, beauty, and majesty, that believers were moulded thereby into martyrs and evangelists. Now let us see,' continues this scarcely masked Papist; and if our readers wish to be able to understand his projects, they must read them with a book in their hand, which we are aware is rather rare in Scotland, we mean the 'Book of Common Prayer,' of the Church of England. 'Now let us see,' he continues, 'what materials we have for a similar spiritual structure, if we keep what through God's good providence has descended to us.—First, we have the "Ordination Service," acknowledging three, and only three divinely appointed orders of ministers,' (viz. bishops, priests and deacons; and if so, on their own principles, we ask them whence did they derive archbishops, archdeacons, deans, rural deans, prebendaries, canons, chancellors, curates, &c. &c. which even apostolical traditions will not be found to sanction?) 'implying a succession, and the bishops' divine commission for continuing, it, and assigning to the presbytery,' (that is, to the parochial clergy, for there is no presbytery in the Church of England, in the Scottish or Presbyterian sense of the word, the bishop being the only organ of ordination, superintendence, and discipline,) 'the power of retaining and remitting sins: these are invaluable as being essential admissions.' (The writer means we presume, essential admissions in favor of popery.) 'Next, we have the plain statements of the general necessity of the sacraments for salvation, and the strong language of the services in the administration of them.' (See the Prayer Book, in its order of Baptism and the Supper, which, as the *British Magazine* rightly states, gives a very favorable hook on which popery may be fastened.) 'We have confirmation and matrimony recognised as spiritual ordinances,' and with a little management we may spiritualize them into sacraments, as our sister of Rome has already done. 'We have forms of absolution and blessings.' (And this, although courtly Cranmer, and sincere Ridley, and 'honest' Latimer never discovered, it is quite enough to supply the stem on which to engraft 'auricular confession,' and every other delicate thing that has been commonly associated with it.) 'Further, we have the injunction of daily service, and the solemnization of fast and festival days,' (which, with skilful management, may be made to warrant daily masses, and high masses, saints' festivals, ecclesiastical and feast days, and indeed any thing else we, the lordly apostolic clergy, have a fancy to introduce.) 'Lastly, we have a yearly confession of the desirableness of a restoration of the primitive discipline,' in other words of penance and every other ordinance of men's invention and will-worship to which we have a mind.

"Now we doubt not some who know not the parties with whom we have to deal, may be inclined to fancy that our running comments,

(here inclosed within brackets, to distinguish them from the text,) are uncharitable, and unwarranted by evidence: if so, let such ponder the last sentence of the extract, which we now proceed to copy, and place in italics: '*and on these foundations, properly understood, we may do any thing.*' Most candidly avowed, honest *British Magazine*, (vol. ix. 364,) but whether with sufficient Jesuitism, in other words, with sufficient equivocation and deceivableness of unrighteousness, time shall reveal; meantime we proceed to summon our second witness, which shall be—

"The *British Critic*.—This periodical, the most influential in the Church of England, speaking of a man who should wish to reform the Church of England, thus expresses the same views with its fore-cited brother: indeed, in a strain so very similar, that they must have copied from one another, or from the same source; or which perhaps is the more probable, are as the public organs only expressing the sentiments of their common party. 'He (the said reformer) seeks in the Church,' says the Critic, 'an army small perhaps, but united, organised, uncompromising, and proselytising, whose noble attitude and words of high authority scarcely understood by the crowds around them, would be almost at once his guarantee for joining their warfare and trusting their guidance. Should he find this in the Church of England? Partly he would. He would find an active and pervading system, whose existence and essential purity had been almost incredibly preserved through as grievous perils as the power or policy of men could well raise against it. He would find in it much scattered energy, love, piety, and disinterestedness; he would find high names and honour paid them.'—No. for Jan. 1838, p. 214. Let the reader notice the answer to the question: Should a reformer, that is, a man who wished to bring the Church of England back to Popery, find in that church all that is necessary to accomplish his purpose? '*Partly,*' says the Critic, '*partly* he would;' in other words, we mean to avail ourselves of all the means existing in the Church of England, but as these, ample though they seem, are not enough for our purpose, and but *partly* sufficient, we shall make them available so far as they go, and when they terminate we will borrow from our dear sister of Rome, who has ceremonies, traditions, heresies, and fooleries quite enough to serve her own ends without missing any supply she may extend to us.

"But that we may not be supposed to be actuated by mere fancies, but seen to be guided only by the truth, let us give the *British Critic* an opportunity of explaining himself, and expressing his views at length, and then it will be seen, as we have hinted above, that there must be some union as well as unison between him and his brother of the *Magazine*, in enumerating, as his coadjutor had done before him, the 'foundations' existing in the present con-

stitution, formularies and liturgy of the Church of England, upon which, by dexterous management and some Jesuitism, they may rear the fabric of Popery. The *British Critic* thus proceeds: 'The prayer-book recognises in its rubric a state of excommunication,' [and therefore the authority of the priesthood to 'retain sins'] 'in its prayers, absolution,' [and consequently the authority to 'remit sins'] 'the bishop's power of ordination; and last and greatest, the mystical virtue of the sacraments,' [which reduces salvation to an *opus operatum*, and exalts the clergy to be mediators and saviours of sinners.] 'These doctrines have lain like seeds in our ritual unexpanded and undwelt upon, till we have too generally forgotten that they are living truths. Surely those scattered words have yet their destinies to fulfil, and when the church will but give them breath, will awaken as they have done in worse times, energies, and talents, and holiness that the rulers of earth little think of.'—*British Critic*, Jan. 1838, p. 221. We believe there are some who think that our own church has acted upon weak-minded scruples and superstitious terrors, in casting away many ornamental, if not useful ritual observances and modes of worship, merely because they had been desecrated by Popery. Let such persons reflect upon the present aspect of things in the Church of England, and they will see ample cause to reconsider and reject their sentiments, and own, as on an impartial survey they must, that our reformers, in acting as they did, were guided by a counsel which seems, speaking even rationally, to have been supernatural—directly from God, the fountain of all wisdom and truth.

"Let any man read thro' these extracts we have given, and we ask him, can he any longer question that his party is engaged in an actual conspiracy to undermine Protestantism, and lead back at least the Church of England into conformity with the Church of Rome, which is acknowledged already by the Oxford divines to be a 'sister church?' If there be one of our readers proof against the passages already given, let him attend to those we now proceed to quote; and if we spend more time upon this point than some may deem necessary, our apology is, that we are determined to make even scepticism itself admit the truth of our averments. 'In spite of opposition,' says the *British Magazine*, 'they,' viz. these *soi distant* Reformers, 'must persevere in insisting on the episcopal system—the apostolical succession—the ministerial commission—the power of the keys—the duty and desirableness of church discipline—the sacredness of church rites and ordinances. They must persevere for many years preaching and teaching, before they proceed to act upon their principles, introducing terms and names, &c.'—*British Magazine*, Vol. IX. p. 365. That is, being expressed in plain terms, they must act the part of hypocrites, or rather, and it is the only term in the English language which can fully express the idea—they must act

the part of Jesuits. Like a sapper they meant to work underground until they have planted their mine under the bulwarks of Protestantism, and then, watching their opportunity, they apply the match, blow up our institutions, and leave us defenceless to the enemies of God and godliness. Like their prototype, they laboriously, and in the dark, sow the tares which in due time are to spring up and choke the truth. Does any one doubt this? Do we appear to any one to speak without sufficient evidence? If so, let such an one attend to the following proof that this party is engaged in a conspiracy, that they have counted the cost, estimated the difficulties, compared therewith their means, and have found that there is hope of success.—The following assertions we make on the authority of 'The Life and Remains of R. H. Froude,' in which the conspirators, in their confidential correspondence, state the means which are employed for the furtherance of that object which they are labouring to accomplish. *First*, They intend to edit Magazines, and purpose veiling their heresies under a form of words which shall be sufficiently expressive, without however startling old prejudices.—See Vol. I. pp. 254, 255. *Secondly*, They mean to agitate, and itinerate, and employ every means which are likely to indoctrinate the lower orders with their creed, pp. 322, 325.—*Thirdly*, They mean to educate poor scholars whom they may proselytize, and aid others over whom they may exercise authority. They have already commenced to carry out this part of the plan, and Dr. Pusey has hired for this purpose a large house in the neighbourhood of his college, which is already occupied by its destined inmates. *Fourthly*, they purpose to employ a new vocabulary, in order to avoid alarming old associations and recollections, while they are all the while infusing their poison, pp. 329, 331. *Fifthly*, They intend by personal intercourse, letters, &c., to disseminate their views, pp. 332, 333. *Sixthly*, Whenever one of their proselytes obtains a parish, he is gradually to change its ritual into conformity with that of Rome; he is to teach from the pulpit, and otherwise pastorally, the dogmas of Oxford, &c. &c., pp. 271, 371. *Seventhly*, they are to write for the public in every form in which publications can be made available, but especially biography, p. 381. In order to show the dishonesty, chicanery, knavery, in one word—but that word all-sufficient—the Jesuitism with which these men of lofty apostolical pretensions are to act, in violation of honesty, godliness, simplicity, and truth, we may give one short extract: 'It has often occurred to me,' says Mr. Froude, 'that something attractive and poisonous,' [how true and descriptive, although used in mere wantonness,] 'could be made out of a history of missions; the matter should be that in primitive times the missionaries were bishops, and that their object was to educate a native clergy; then a little ingenuity,' [*ingenuity?* yes, knavery and lies,] 'might be applied to detect in

this circumstance the cause of their success, and to account for modern failures by its omission; p. 365. Can any one now doubt that these unmasked Jesuits are engaged zealously, labouriously, systematically, at the principal reservoir of Church of England theology too, in corrupting Protestant truth and disseminating Popish heresies?

"But to make this, if possible, still more manifest, we shall give a few passages from the 'Remains' of Froude. In the preface, the editors state, as their reason for publishing this work, 'the truth and extreme importance of the views, to the development of which the whole is meant to be subservient,' and 'also the instruction derivable from a full exhibition of the author's character, as a witness to these views,' p. 5. 'This of course makes these editors responsible for the sentiments for whose 'truth' they vouch, and whose 'extreme importance' they attest. Let us then see the manner in which Protestantism and Popery are treated in these volumes:—'I am every day becoming,' says Froude, 'a less and less loyal son of the Reformation,' Vol. I. p. 322. 'As to the Reformers, I think worse and worse of them. Jewell was what you would call in these days an irreverent Dissenter. His 'Defence of his Apology' disgusted me more than almost any work I ever read,' p. 379. And this is spoken of Jewell, one of the brightest names of the Reformation, and that 'Defence,' along with the 'Apology' itself, are among the noblest monuments of the age. But the cause of quarrel both with Jewell and his works is apparent; he hated Rome, and made his hatred tell to her confusion; and this is cause sufficient why any man, even although a bishop by apostolical succession, should be in bad odour in Oxford! Again, 'Why do you praise Ridley? Do you know sufficient good about him to counterbalance the fact that he was the associate of Cranmer, Peter Martyr, and Bucer?—N.B.—How beautifully the *Edinburgh Review* has shown up Luther, Melancthon, and Co... *pour moi*, I never mean, if I can help it, to use any phrases which can connect me with such a set. I shall never call the holy Eucharist the "Lord's Supper," nor God's priests "ministers of the word," or the altar, the "Lord's table," &c. &c. pp. 393—5. 'Really I hate the Reformation and the Reformers more and more,' p. 399. And these are statements and sentiments which are published to the world with an attestation from professors and priests [since we must not say 'ministers'] of the Protestant Church of England, that it is their 'truth and extreme importance' which has procured for them this publicity!!

"Well, the Reformation and the Reformers being in such bad odour at Oxford, let us see how Papists and Popery are esteemed. 'The person whom I like best of all I have read about,' says Froude, 'is Cardinal Pole,' Vol. I. p. 254. 'I think one might take the Jansenist saints, Francis de Sales, the nuns of Port Royal,

Pascal, &c. Must it not be owned that the Church of England saints, however good in essentials, are, with a few rare exceptions, deficient in the austere beauty of the Catholic *ethos* i.e. moral principles and spirit,' p. 395. Enough for the estimation in which Papists are held; now for the views entertained of Popery.

"'Your trumpety principle,' says Froude, and the Oxford divines attest the 'truth and extreme importance' of what he says, 'your trumpety principle about scripture being the sole rule of faith in fundamentals, (I nauseate the word) is but a mutilated edition, without the breadth and axiomatic character of the original.' Thus the very foundation and bulwark of Protestantism is surrendered and undermined, and we are thrown upon the lying figments of 'tradition.' 'Really I hate the Reformation and the Reformers more and more, and have almost made up my mind that the rationalist spirit they set afloat is the *psudoprophetes*, (i.e. the false prophet) of the Revelations.' This is certainly a notable exegetical discovery, by which the Reformers, and not the Popish doctors, are converted into the false prophet denounced in the word of God. Surely such a discovery as this cannot fail of being highly prized at Rome, and procuring for its authors and abettors those honours to which they are so very justly entitled. But there is a step made in advance even of this. 'I think,' says the modern Oxford saint, 'I think people are injudicious who talk against the Roman Catholics for worshipping saints, and honouring the virgin, and images, &c.; these things may perhaps be idolatrous; I cannot make up my mind about it.' And yet, despite of these damning statements, Mr. Newman, with that easy assurance, or rather cool impudence, which distinguishes the party, has, in his letter to Dr. Faussett, reprehended him for saying that those who maintained the Oxford dogmas are too favourably disposed towards Romanism. It is perfectly true, that in certain portions of the same volumes we find Rome censured, and this is adduced by Mr. Newman as sufficient evidence, that he who did so, could not be a partisan of Rome. Yet, granting to Mr. Newman, that neither he, nor any of the fraternity, are concealed Jesuits, (of which, however, we have something more than doubts), and that consequently they do not throw out these saving clauses as blinds and lures; still, if the man who uniformly condemns Protestantism, and that in very decided terms too, as we have seen, and only occasionally, very rarely indeed, and even then in very gentle terms, hesitates a dislike to Popery; if this man is not a Papist, we shall feel obliged to Mr. Newman to tell us his denomination, for the present nomenclature of sects, ample though it seems to be, does not supply one sufficiently expressive and distinctive of his tenets.

"It will not, we think, surprise our readers—they are prepared to be informed that these men have actually made overtures for admission into the Church of Rome! Indeed, the only won-



der would be how they could maintain an outward schism after they have already so clearly conformed in creed, in spirit, and sentiments; yea, even as we shall afterwards see, in rites and ceremonies also. And yet some of our readers may be rather incredulous on this point. They are themselves so determinedly opposed to Rome, that they may demand some proof before they will believe that any Protestant can even tolerate, far less covet, her foul embrace. Oh! how consistent with thyself art thou, Scottish Presbyterian! cool, calculating, more inclined to scepticism than to credulity thou hast ever been. Nothing takest thou for granted: proof, proof, is thine incessant demand. Oh! how ill art thou adapted to the latitude of Rome or Oxford; bible-traine, metaphysically-minded Scotland! And yet we love thee the more for thy sturdy independence of thought, thy stern maintenance of the laws of evidence; living now beyond thy pale, among a people alien to thy blood, envious of thy fame, and hostile to thy church; albeit, the sun is warmer and the soil more fertile, the church more rich, and the ceremonial more pompous; how often—oh! how often do our thoughts revert to thy sterile yet romantic mountains, thy poor church and pure faith, thy primitive worship and thine intelligent sons! thou dear Scotland, land of our sires, which hast afforded us too a cradle, and will supply us also, we trust, a grave!

“Thus feeling, we will show our regard to the proof-demanding propensities of Scotland, by showing that these Oxonians have not only been practising some coquetish flirtations with the ‘scarlet lady,’ but have literally made overtures of taking her ‘for better, for worse, into the holy (?) estate of matrimony.’ And this we cannot do better than by giving the following quotation, which although rather long, is too important to be curtailed: ‘The only thing,’ says Froude, writing to some of his Oxford correspondents, from the popish south of Europe, ‘the only thing I can put my hand on as an acquisition is, the having formed an acquaintance with a man of some influence at Rome, Monsigneur ——— [query, Nicholas Wiseman] the head of the ——— [English?] college [at Rome, which Wiseman is] who has enlightened ——— and me, on our relation to the Church of Rome. We got introduced to him to find out whether they [the Papists] would take us in on any terms to which we would twist our consciences, and we found to our dismay, that not one step could be gained without swallowing the council of Trent as a whole. We made our approaches to the subject as delicately as we could. Our first notion was, that the terms of communion were, within certain limits, under the control of the Pope, or that in case he could not dispense solely, yet, at any rate, the acts of one council might be rescinded by another; indeed, that in Charles I’s time it had been intended to negotiate a reconciliation, on the terms on which things stood before the council of Trent. But we have found to our horror that the doctrine

of the infallibility of the church made the acts of each successive council obligatory for ever; that what had been once decided could never be meddled with again; in fact, that they were committed finally and irrevocably, and could not advance one step to meet us, even though the Church of England should again become what it was in Laud’s time, or indeed what it may have been up to the atrocious council; for M. ——— admitted that many things (e. g. the doctrine of the mass) which were fixed then, were undeterminate before. So much for the council of Trent, for which Christendom has to thank Luther and the Reformers. M. ——— declares that ever since I heard this, I have become a staunch Protestant, which is a most base calumny on his part, though I own it has altogether changed my notions of the Roman Catholics, and made me wish for the total overthrow of their system. I think that the only *topos* now is the “ancient Church of England,” and as an explanation of what one means, Charles I, and the Non-jurors.”

“Upon this extract we beg permission to make a few observations: and, 1st. It says but little for the knowledge of these men, Fellows though they be, and that of the most celebrated college in Oxford, (Oriel) that they were not aware of the fetters which the assumption of infallibility has imposed upon the Church of Rome. 2nd. We admire the honesty of the Rev. N. Wiseman (?) president of the English college at Rome, in stating so explicitly the operation of this papal dogma, the most disastrous to Popery; in fact, the dogma which shall accomplish the overthrow of the Church of Rome, as it forbids and renders it impossible for her to shape herself to altered circumstances; she must remain in the blaze of the nineteenth century, what she was in the dark ages. 3rd. If a Protestant were to allege that the claim of infallibility compelled the Church of Rome to persevere in her former courses, there are many false, ignorant, and as might be expected, stupidly obstinate Protestants amongst us who would denounce it as a base calumny; will these men reject it now that it is avowed and certified by a Popish priest, and the head of a Popish college? 4th. Some over liberals may have censured us for the remarks we have made upon the Stuarts, Laud, the Non-jurors, and the Church of England of their times. Will these gentlemen now be pleased to take that censure to themselves, or rather the censure of being sceptical in regard to every thing good, but amilely credulous in relation to every thing evil. Mr. Froude acknowledges the truth of all that we have averred, and the Oxford editors testify to the ‘truth and extreme importance’ of his acknowledgments. 5th. Notice how atrociously and intensely anti-reformation is the spirit of these men; even the council of Trent must be charged against the Reformers! In order to screen the Church of Rome, her abominations must be laid to the charge of those who protested against them, and periled, and

lost their lives in the good cause! Oh justice most incorrupt! Oh truth most severe! Yes; 'quocunque delirant reges, plectuntur Achivi.' 6th. It is one of the figments with which these men impose upon their own fancy, that the church of Rome was pure until the council of Trent polluted her. Now, without averring that she was not plunged deeper into the sink of her own pollutions by that council, which would be to run to the opposite extreme from her Oxford apologists; we maintain that the most enormous of all her corruptions were incorporated into her standards centuries before the Tridentine fathers were born. We wish this would be called in question by any of the Oxford faction. 7th. The concluding sentences of the above extract are often quoted by the Oxford sect, to prove that Froude was not disposed to embrace the Church of Rome, and they are triumphantly referred to with that express purpose by Newman, in his late letter to Lady Margaret Professor of divinity. But what do these sentences declare? But simply that Froude's addresses having been rejected by the harridan of the seven hills; (she is not often so coy;) he becomes 'horrified,' jealous, vindictive, and while the fit is on him, he would revenge the slight by transferring his affections to the 'ancient Church of England,' which, with trifling exceptions, is just as superstitious, heretical, and antisciptural as the ancient Church of Rome, ay, or the modern either. He must certainly possess keener optics or a more latitudinarian taste than we can boast of, who sees any grounds of satisfaction in a revival of Popery in England under a new name.

It were a point of some interest, if we had time to ascertain the causes which have more immediately led to this open movement towards Rome. But as we have not time to do it justice, we content ourselves at present with merely stating that we conceive the two following reasons to have had no small influence in conducting to this lamentable result, viz. 1st. There are so many parts of the canons, ritual, and services of the Church of England which receive no countenance either from Scripture or pure antiquity, that clergymen of tender consciences must feel occasional qualms in continuing to conform to a system which is so evidently unscriptural, and in such a state of mind, they are the more easily tempted to cling for support and fly for relief to any means which may confidently promise to afford them: and, 2d. The ministers of the Church of England have so felt the power of those assaults made upon them by non-conformists, assaults which terminate so often in the secession of their best members, that they have been driven, in self-defence, to a closer relation to Rome as the only position in which they can maintain themselves. In proof of this last assertion, we quote the following passages: 'Why' ask the 'Tracts for the times,' No. 4. p. 5. 'Why should we talk so much of an "establishment," and so little of an "apostolical succession?" [the capitals both

here and below are their own.] Why should we not seriously endeavour to impress our people with this plain truth, that in separating themselves from our communion, they separate themselves not only from a decent, orderly, and useful society, but from THE ONLY CHURCH IN THE REALM WHICH HAS A RIGHT TO BE QUITE SURE THAT SHE HAS THE LORD'S BODY TO GIVE TO HIS PEOPLE?' More expressive still, is the following passage from the British Magazine, Vol. ix. p. 335, which, although rather long, is too important to be omitted, and too condensed to be further compressed or curtailed. 'You will say,' remarks this writer, 'how is all this to be made interesting to the people? I answer that the topics themselves' [those topics, viz. which we have copied in p. 59, such as the apostolical succession, the power of the keys, &c.,] which they are to preach, are of that warm and attractive nature which carries with it its own influence. The very notion that representatives of the apostles are now on earth, from whose communion we may obtain grace, as the first Christians did from the apostles, is surely, when admitted, [ay, when admitted, and if true,] of a most transporting and persuasive character, it will supply the desideratum which exists in our actual teaching at this day. Clergymen at present are subject to the painful experience of losing the more religious portion of their flock whom they have tutored and moulded as children, but as they come into life, fall away to the Dissenters. Why is this! They desire to be more religious than the mass of Churchmen, and the Church gives them no means; they desire to be governed by sanctions more constraining than those of mere argument, and the church keeps back those doctrines which, to the eye of faith, give a reality and substance to religion. He who is told that the Church is the treasure house of spiritual gifts, comes for a definite privilege: he who has been taught that it is merely a duty to keep united to the Church, gains nothing, and is tempted to leave it for the meeting-house, which promises him present excitement if it does nothing more.'

We are sorry that this paper, despite of every effort at selection, and condensation, has swollen to such a size, that we must omit so many which we deem valuable and interesting. This however, may be the less regretted, as it is our intention to give a series of articles on Oxford Popery, to which this paper is merely introductory. The Oxford Tracts are now too numerous and high priced to be purchased out of mere curiosity, while their contents are too momentous to be overlooked. Our readers, therefore, who may feel desirous of studying this new heresy, we trust, will thank us for our efforts, both in gratifying their wishes, and arming them against a most ominous adversary. We would here take the liberty of recommending the two following pamphlets: 'The Popery of Oxford confronted, disavowed, and repudiated, by Peter Maurice, A. M.' and 'A Key to

the Popery of Oxford, by (the same) Peter Maurice, B. D.' two of the most singular productions it has been our lot to read, but containing much information on the subjects of which they treat, and which cannot be obtained elsewhere within so small a compass.

There is just one subject more upon which we must say one word, and then we for the present conclude, and that is, the views formed by Romanists on the Oxford movement. Both at home and abroad, the Papists are exulting in the acquisition of such auxiliaries as the Oxford divines. Thus speaks the 'Dublin Review,' of which Mr. O'Connell and Dr. Wiseman are editors: 'We are much gratified at the aspect which Catholicity presents to us at this moment in Great Britain, and at the number who continue to join themselves to our communion.'—The following extract is from a letter of a pious Protestant clergyman in the south of France, addressed to the Rev. A. Brandram, and communicated to the 'Oxford University Herald,' by the principal of Magdalene Hall: 'April 18th, 1833. P. S. We have been assured by a professor, that the opinion of the learned of Toulouse is, that Popery has received by our attack a great blow. The Papists avail themselves of some Oxford Tracts, which do much harm. May God forgive those who have written them. (Signed,) F. A. Courtois.'—May God indeed forgive their guilt, but confound their devices, and destroy their works. Dr. Faussett, the Lady Margaret professor of Divinity at Oxford, in his recent sermon on the 'Revival of Popery,' gives, in his appendix, (pp. 38, 39,) the following passages from continental works and periodicals: 'France is not the only place where this brilliant return of our age towards the doctrines and the institutions of the Catholic Church manifests itself. The movement which I point out is European, and it is the extent of it which attests its depth. In England the works of Dr. John Lingard, and Cobbett, have been a prelude to the Catholic reaction which is at work there, and which so violently excites the rage of the Tories, I should not wish to report from my own judgment on a subject where it is so easy to take one's desires and hopes for realities, if I had not the testimony of a learned Englishman, Dr. Wiseman, who has preached at London during

two years, and had Catholic conferences, the successes of which have been equalled only by those of the Abbe Lacordaire at Paris. Dr. Wiseman, principal of the English college at Rome, has this year read to the Catholic academy of that city, a long and curious dissertation on the "actual state of Protestantism in England." The numerous facts cited in this work show us, amongst the most enlightened minds of Great Britain not only the abandonment of the most inveterate prejudices against Catholicism, and the court of Rome, but a decided return towards the doctrines of that Church. It is more particularly in the very bosom of the celebrated University of Oxford that these symptoms of reaction manifest themselves; and Dr. Wiseman quotes as a proof, a collection of dissertations published by the professors of that University, under the title of "Tracts for the Times." 'It is not surprising,' says the Pophish '*L'Ami de La Religion*,' of Saturday the 19th Jan. 1833, '*It is not surprising that these dissertations have been denounced by many Protestants, as proving a total defection from the doctrines of the Reformation, and a too manifest re-approaching to the Catholic faith.*' We have put this last extract into italics, the more to attract towards it the attention of our readers. And now we part with our readers for the present, with the most importunate entreaty, that in their prayers both in private, and in the family, they may implore that God would destroy the 'the man of sin,' with the breath of his nostrils and the brightness of his coming; and that they would devote themselves now more than ever to spread abroad a knowledge of, and a love to, the principles and the doctrines of our holy religion; for he must be blind indeed, who does not now perceive that we must gird on our armour once more, for the battle of the reformation must be fought again. Alas, alas, that man should labour under the infatuation of learning the value of the richest blessings only by the loss of them!! And O that God, of his infinite mercy, may avert the calamities which we fear, because we deserve them—blot out our sins, national, ecclesiastical and individual, out of his sight, in the blood of Jesus—and make us to be what our fathers were, men of faith, and of fortitude, of piety, of principle, and of prayer. Amen, and Amen.

ON THE NEED OF A REVIVAL IN THE PRESBYTERIAN CHURCH OF CANADA.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

Many of the duties of Ministers, as the servants of Christ, and watchmen in the spiritual Zion, vary with the particular form which the opposition of Satan to the cause of truth presents. When false teachers, privily or openly, introduce erroneous doctrines, and attempt to imbue men with them, and so withdraw them from the Saviour, faithful ministers are called on to expose the error, and to warn men against its contagion. When the church forgets her duty to reprove the wickedness of the world, and to endeavor to bring men to submit to the gracious yoke of the Saviour, they must study to arouse her to the great duty of laboring and praying for the world's conversion; and as this failure on the part of the church in exhibiting the light of divine truth to the world is symptomatic of declension on her part, the true servants of the Lord Jesus, must in this case also, endeavor to awaken her to a sense of her own spiritual maladies, and so preserve her from sinking into utter spiritual death.

We have seen within these few years the Church of Scotland contending against men who attempted to introduce false doctrines, under the cloak of specious pretension to exalted piety. And we believe that she was enabled to be faithful in witnessing against them by the writings of many of her ministers, and in deposing from the ministerial office a few who were inveterate in maintaining and propagating heresy. Since the commencement of the present century, which is eminently the era of the revival of missionary zeal, many of her ministers have done their part towards urging the duty of diffusing divine truth, both by the living preacher and also by the Holy Scriptures, and written expositions of them. And more recently the church in her corporate capacity, has entered in the missionary enterprise, and through the blessing of God, is pursuing it with some measure of ardor and success. Every step in well-doing tends to a further advancement. And thus the exertions of Home and Foreign Missions, which the Church of Scotland has been making, are leading her to seek a more thorough internal reformation. The hideous corruption of Patronage has been to a great extent destroyed, by the admission of the members of the church to a veto on the appointment of the

Patron. And though several Patrons are resisting the enactment of the General Assembly, in this matter, and have obtained the sanction of the civil law to an unrestricted exercise of Patronage, the great majority of ministers and elders are yet making a stand against this evil of such a determined kind, that it is itself auspicious of success as well as of other improvements in the church. The work of reformation indeed is not confined to the removal of some of the grosser corruptions which have attached to her discipline and government: a spiritual revival in the life and power of religion amongst her members, and in an increased energy in administering the word and sacraments is earnestly sought for by many, and is, we trust, in the way of being realized. There have been one or two great eras of revival in the Church of Scotland, since the days of Knox; and at different periods there have been partial revivals; such as those of the Kirk of Shotts, Cambuslang and Moulin; and it cannot but be viewed as a hopeful token for her, that now—when the signs of the times and the intimations of prophecy, do alike indicate the approach of perils,—the spirit of God seems as though he would descend upon her, to invigorate her. May God grant that in the possession and exhibition of divine truth, she may become “fair as the moon, clear as the sun, and terrible as an army with banners.”

The movements in the Church of Scotland, towards a revival, cannot be viewed with indifference by us; our connection with her, the filial-like regard which we cherish towards her, will, we trust, dispose us to imitate her in seeking the effusion of the Holy Spirit. It may well humble us, that while we have heard so much of revivals in the adjacent states, we have, in consequence of political estrangement and other similar causes, regarded them with indifference or suspicion. May not this be one reason that we ourselves see so little of any thing like a revival amongst ourselves? Of all the works of God, that of his Holy Spirit in the church, is the one which it is the most perilous to undervalue or slight. The state of religion in the United States has been made the subject of keen discussion in Britain, as both the friends and foes of religious establishments there, have

appealed to it for confirmation of their respective arguments. Yet, it is interesting to remark, that many, both churchmen and dissenters, have borne distinct testimonies to the reality of American revivals. The Rev. Daniel Wilson, now Lord Bishop of Calcutta, in a tract published eleven years ago,\* enumerates amongst the reasons for striving to promote an **improved** tone of Christianity—the *revivals actually commencing*. And those which he adverts to are chiefly American Revivals. Much about the same time, a society of Ministers of the established church, in and around Glasgow, published “a Narrative of the Revival of Religion, within the bounds of the Presbytery of Albany, in the State of New York, during 1819, 1820, originally published by order of the Presbytery”—with the view of directing the attention of christians in Scotland, to the subject of revivals. And when it is considered how much it accords with the plan of the kingdom of God, to honor those who honor him, the conjecture may be admitted that these testimonies to American revivals, had some influence in producing those which have taken place in the diocese of Calcutta, and presbytery of Glasgow.†

The writer of these remarks has a deep conviction that a revival of religion is greatly required in the Presbyterian Church of Canada. And he would now note some of the grounds of this conviction, respectfully commending them to the serious consideration of the members,—especially the ministers of that church, who may read these pages. He would wish to avoid everything like a censorious spirit, in speaking of the defects of the church,—his own accessariness to some of these, to say nothing of his respect for his brethren, may well forbid this. The great Head of the church, in his messages to the Asiatic churches, by the apostle John, first records his approbation of whatever was praiseworthy in them before he reproves their faults : and we trust he might find some things to approve, even in our Canadian church. Yet who will say that we would obtain from him any more favorable sentence than that pronounced on the church of Sardis, “I have not roundly works perfect before God.” We fear that amongst us, the ministers of the gospel, there may be found not a little barren or-

thodoxy of doctrine, and some virtual Pelagianism and Arminianism—that in our sessions there is but too little concern for the purity of the church, and its extension by the addition of new converts ; and that many, *many* of our members, Sardinian-like, have “the name that they live and are dead.” And considerations like these, should impell all of us to implore God “to turn us again, and cause his face to shine upon us.”

Yet, it may be well to dwell a little on some of the more broad and palpable grounds for the need of a revival, which are found amongst us. Amongst these may be reckoned the want of power in the ministry of the word and ordinances the want of a spirit of prayer, and the prevalence of a luke-warm and worldly spirit among the members of our churches.

I. The need of a revival in our church, is proved by the want of power in the ministry of the word and ordinances. The predictions in the Holy Scriptures respecting the moral renovation of our world, under the reign of the Messiah, the exaltation of Christ to the right hand of God, his investiture with universal dominion, and the actual history of the church, do all alike prove that the preaching of the gospel is fitted to exercise a power indefinitely great in transforming and sanctifying the character and conduct of men : and that it would be as reasonable to set limits to the power of the electric fluid, which now and then streams from cloud to cloud, or from the clouds to the earth, as to limit the capability of the Divine word for affecting or changing the hearts of men. Yet, it must be acknowledged, that the times in which the preaching of the gospel has had a manifestly powerful effect in renovating the characters of multitudes of men have been few and far between, so much so, that one might be ready to infer from a cursory survey of the history of the church, that the extended and sudden conversion of communities was not provided for as an ordinary thing in the administration of the Kingdom of God in our world. But who will say that the energy of the Divine Spirit is limited—that the instrument through which he is communicated, the truth of the gospel, is defective—or that the prayers and wants of the church will far outrun the liberality of God in bestowing his Spirit ? The truth plainly is, that the Spirit of God has been restrained only because Christians have not duly honoured God by waiting upon him for the gift of the Spirit, because they have in many cases grieved him, and repelled him from putting forth his omnipotent energy through the word. And

\* See a very powerful appeal to ministers of the gospel, in his introductory Essay to Collings' edition of 'Baxters Reformed Pastor.'

† We here allude to the great awakening that took place last year, in 55 or 60 villages in the neighborhood of Calcutta, and to the revivals in Kilsyth, and its neighborhood.

so, if revivals of religion, such as those in the Apostolic age, and the times of the Reformation, have been rare, it has been because the servants and people of Christ have rarely exercised the faith in Him, and waited on Him in prayer with the same earnestness and importunity as they did at those periods.

Now, be it so, that it is no uncommon thing in our own day to find the ministry of the gospel apparently void of all power in the hearts of men; this is to be lamented, and the more so, that it is not uncommon. And we are especially called to lament the want of power in the ministry in our own church. Is it not so? we appeal to our brethren in the ministry and eldership—that, few are added to the lists of our communicants, either from the families of those who are themselves communicants, or from the irreligious neighborhood which it may be, surrounds us? That some of our churches are at best stationary, as to the number of their members, the balance against deaths and removals being barely kept up by new settlers, and those who have been admitted for the first time? In the continuance of such a state of things, where is the prospect of the word of the Lord sounding out from us into the adjacent regions? Where the power of the truth that is to banish profligacy, infidelity, and superstition from the land? Let not those, who look and long for a revival of religion, be regarded as visionary and wild enthusiasts.—They, in religious matters are eminently fools, who suppose that nominal and dead christianity is to be a match for the active wickedness of the human heart—that religion not animated by the Spirit of God, is to counteract and subdue the vicious propensities of men, stimulated as they are, by the countless incentives which are found in our fallen world, and by Satan the God of this world. We would say then that our churches must experience a revival of the power of religion, if we would see them in a state of health and vigor, and spreading themselves over the land.

II. *The want of a spirit of prayer in our churches* proves the need of a revival in them. Prayer has a twofold relation to true religion; and that of the most intimate and important kind. The first, as it is a necessary means towards the production, and the maintenance of religion in the soul; and the second, as it is a natural and proper expression of religion, where it is lively and vigorous. We must ask, in order to receive, and having received, we will go to God, to thank and praise him for his mercy. Yea, and to ask for more to ourselves,

and to ask also for others; and, from our very delight in God, and love to him, to ask also for the manifestation of his glory throughout the universe. Prayer is thus an essential exercise of the christian life. The soul that is a stranger to it, is also a stranger to God: and the church or community, in which few are found, who delight in prayer, has little true religion in it. Now, do we slander the church, when we say that there is a great want of the spirit of prayer in our congregations? Would to God that there were facts to warrant a more favorable conclusion. But is it not so, that there are heads of families amongst us numbered with the people of God, who yet do not statedly pray with their families at all? And, of these who do bow the knee with them, how many are there who pray only in the letter, and seem utterly void of the deep concern for spiritual and heavenly blessings which leads to importunity and perseverance in prayer; and of the love to God and joy in him which dispose the christian to rejoice in the oft returning occasions for prayer and the kindred exercises of devotion! Our elders ought to be eminently men of prayer, and such we trust, some of them are: yet we fear that many of them give no distinct evidence of being spiritual men, and rarely if ever attend at the bedside of the sick and the dying, to counsel them and pray with them, or preside in the private assemblies of their christian neighbors for supplication and intercession. But, we may well anticipate the reproof—"Thou art inexcusable, O man who-soever thou art that judgest." Yes, we would be ingenuous and acknowledge that we, who are set apart to the ministry of the word and prayer, have but poorly exhibited ourselves as men of prayer. Alas! that very condition of our people which implies the need of a revival of religion, is in some respects a proof of a want of fidelity on our part. They are to some extent at least what we have made them.—Were we more frequently in our closets wrestling with God,—were our studies, our visitations, our whole ministry pervaded with the spirit of prayer—then undoubtedly, we would have had less reason for lamenting the want of a praying spirit amongst our elders and people.

But we would not omit to notice one prominent indication of the want of such a spirit in our congregations, and that is the unfrequency of prayer meetings. We are aware that these meetings are kept up in some congregations—but we believe that in very few are they so well sustained and attended on as their importance requires; and, that in many, they are not en-

couraged at all. Now in opposition, to some plausible objections that have been made to prayer meetings by men of undoubted piety, we are bold to maintain, that the want of them is indicative of a very low state of religion in any congregation. We would just observe that, religion which is designed to transform man's moral nature, yet leaves him as it found him in regard to the permanent and original principles of his constitution. Hence, he is a social creature, whether he be regenerated or unregenerated. Yea, "the kindness and love of God our Saviour have an assimilating influence on christians, and hence, selfishness is subdued in them, and the benevolent affections are fostered, while they are also regulated and directed to proper objects. Christians will thus of all other men be social. And as opportunities are afforded they will meet together for mutual counsel, encouragement and comfort, for deliberating on the interests of the kingdom of God, and for prayer for its advancement. And, inasmuch as that prayer holds such an important place in the class of means for the advancement of that kingdom, and that a special promise is given to the prayers of two or three met together—christians will delight in meetings for prayer. Hence, we may be well assured that any ecclesiastical arrangement which limits the opportunities of a people for meeting for prayer, to the public assembly of the Lord's day, in which pastoral instruction is the principal exercise is in a sense an unnatural, as it is an unscriptural arrangement. And, that any people living in the neighborhood of each other, who yet converse not on the all important concerns of salvation, and meet not to pray for each other, and for the whole church of the Redeemed, and for a world perishing in sin, except on the Lord's day; if it can be said that such persons do then meet for these objects—know little of the nature and power of christianity. Is not the social nature of man constantly exhibiting itself in connexion with his worldly pursuits, as in meetings and societies for political, literary, commercial, and convivial objects? And are the social tendencies to be cramped and restrained when men pass from the world to the church? The want then of social meetings for prayer for the advancement of the kingdom of the Redeemer, among a people living in each others neighborhood implies, as we firmly believe, the want of a spirit of prayer amongst that people. And as such meetings are very unfrequent in our congregations, we infer from this, as from other considerations, the need of a revival of the power of christianity in them.

III. *The prevalence of a lukewarm and worldly spirit amongst the members of our church* proclaims the need of a revival. Some commentators have supposed that the state of the seven Asiatic churches, as these have been described in the messages sent to them by the Lord Jesus himself, through the apostle John, was intended to represent the condition of the universal church in various successive ages.—This is undoubtedly fanciful. Yet it must be admitted that the last mentioned of those churches bore a character such as that which the church in this late age of her existence extensively possesses. Great portions even of the Protestant Church, are Laodicean-like lukewarm, and proud of their supposed excellencies and privileges. Paul's description of "perilous times in the last days"\* is more certainly prophetic. And it is probable, that those days are now near at hand—if they have not already come. Now it would argue great blindness or presumption in us to look for the evils which the apostle there enumerates, within any one portion of the visible church. Not even she, who is styled "the mother of the abominations of the earth," has in herself exclusively all the vices which are to prevail "in the last days." As we value the church, with which we are connected, for the extent of the reformation which has passed upon her, we should be concerned to have her delivered from those vices. And is it not too characteristic of us, that we possess, yea and glory in "the form of godliness," while yet we deny the power of it.—Who so ready as we to boast of the copiousness and orthodoxy of our confession and catechisms, of the simplicity and scripturalness of our modes of worship, and the general decency of our people? Yet alas! with privileges confessedly great, and an exterior highly promising, how little of the power and beauty of christianity do we exhibit! With very many amongst us, faith in the Son of God seems incapable of regenerating the soul to a life of holiness—and the doctrine of the cross, it might be thought, had no power to destroy in those who receive it, the love of sin, and to captivate them to the obedience and service of Christ.

In the passage to which we have referred, the apostle says, "men shall be lovers of their own selves, covetous [or according to the plain Greek, *lovers of money*] . . . lovers of pleasure more than lovers of God." The conduct of multitudes of our own, and other evangelical denominations in these times, would almost

\* See 2 Tim. iii. 1—5.

make one think that the apostle was very simple in supposing that men should be any thing but right hearty lovers of wealth and pleasures, and worldly distinctions and honors. We engage ourselves by the sacramental bond to be the Lord's servants; yea, to be wholly and absolutely his, and we recognise his law as directing us to serve him with all our powers of mind and body, with our whole influence in society, and our worldly substance; but alas! our course through life, our insincerity and hypocrisy are in numberless instances detected.—A scheme for advancing the cause of God in the world demanding our co-operation and pecuniary offerings will detect the avarice of some. An occasion of feasting and revelling, soliciting our participation, will bring out the pleasure-loving dispositions of others. And our inordinate self-love and aversion to self-denial, are too plainly evinced by our listlessness and sluggishness in all that concerns the kingdom

of God, and our earnestness and activity in all that relates to our worldly interests.

The consideration of these, and other views of our state as a church, may well be for a lamentation. The lukewarmness and self-sufficiency which the exalted Redeemer would not tolerate in the days of John, will not obtain from him more forbearance now. We are therefore infinitely concerned to be awakened by his threatenings, and to comply with his gracious call, "Be zealous and repent." May we all, ministers, elders, and people, hearing that call, seek by earnest supplication and deep contrition to have the spirit of light and love—of holiness and power poured out upon us.

The writer of these remarks may again presume on the patience of the readers of the *Christian Examiner* with another paper on the same subject.

PRESBYTER.

S. 13th March, 1840.

### THE SHORTER CATECHISM.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

MR. EDITOR:—I send you a letter which appeared in the *New York Observer* of the 29th ult., under a signature which appears pretty frequently in that excellent paper—*IRENEUS*. I think all your readers will peruse it with pleasure, and some of them I trust with profit.—The discriminative commendation of the Shorter Catechism, and the practice of Sabbath evening catechising by this writer may dispose some of your readers to value more highly the privileges which they had enjoyed in their early years; and may encourage both parents and pastors to exert themselves more in introducing the catechism as a text book into schools and families. In recent years, many well-disposed people both in Britain and the United States have spoken against the use of catechisms in the business of the religious training of the young; but it is believed, that experience has opened the eyes of not a few of such to the superior wisdom of the early reformers in this matter; and that our Shorter Catechism commends itself to the approbation of a greater number of intelligent christians in the present day than at any former period. We believe that many students besides *Irenæus* have felt the benefit of a thorough acquaintance with the Proof Catechism when under the examinations of their seniors for license to preach the gos-

pel. The late Dr. William Ritchie, Professor of Divinity in the University of Edinburgh, was wont to recommend to his students, when preparing for Presbyterial examinations, to study carefully Vincent's Explanation of the Shorter Catechism. And that treatise or the similar work of Willison, is not unworthy the attention even of ministers, and would be of special use to parents who would conduct the exercise of catechising in an intelligent and profitable manner.

That all our families may be on the evening of every Lord's day what many of our fathers in our native land delighted to have theirs—**SABBATH SCHOOLS**—is the prayer of

Yours, &c.

PASTOR.

S. 17th March, 1840.

When I was a child of a very few years, my parents taught me the Shorter Catechism. It was a small matter for them, but I owe them a greater debt of gratitude for that instruction, than for all the patrimony I ever received, or could have received, had they been "increased in goods."

Their method of teaching was simple but of exceeding value. At the close of each Sabbath day, the children were gathered, and a few of the questions in that catechism were asked and answered; and then every word was carefully



and familiarly explained; then, the sentiment, the doctrines and duties were illustrated to meet our infant minds; and, last of all, the truth was urged upon our consciences that we might "lay it up in our hearts and practise it in our lives." Those were solemn seasons, those Sabbath evenings. Seldom did they pass without witnessing many of that group in tears; and now, though years have rolled away, and changes have come over me, and the world has worked some of its hardening influence on my heart, my eyes fill with tears at the memory of that sacred season, and of the instructions I then received. Gray hairs may come, and memory may fail as life's light burns dimly, but those Sabbath evenings will be among the last objects to be forgotten. I think I shall remember them till death comes, and in a dying hour shall thank God for parents that hallowed those hours with their pious counsels, and their solemn prayers.

It was a rule in my father's house, and a good one, that each child should commit to memory one answer in the Catechism each day, until the whole was learned. The labours of the week were rehearsed on the Sabbath; in the morning my mother heard us repeat our lesson that we might be prepared for the general examination in the evening, when my father attended to our recitations, and enforced the truth upon our attention, and sought in prayer the blessing of heaven for each of our souls. God bless those parents! May they never know

"How worse than serpent's tooth it is,  
To have a thankless child."

Doubtless the instruction which children receive from faithful pious parents, is one of the most efficient means that can be employed for their conversion. In my own case that instruction was directly connected with, and founded upon that system of doctrine embodied from the word of God, in the Shorter Catechism; and when the Holy Spirit was applied to my heart to awaken me to a sense of sin and danger, the truth thus taught was the truth most prominent in my thoughts, and most powerfully impressed on my soul. Assailed as I was, (during a protracted season of conviction and spiritual conflict,) the truth furnished by that Catechism was a shield against the suggestions of sceptics, and the desires and reasonings of a corrupt mind. Well do I remember, that in hours of temptation to doubt or disbelieve, that same truth was a wall of fire round about me.

And when, some years afterwards, the Lord, as I trust, called me to stand before the \_\_\_\_\_ Presbytery as a candidate for the gospel ministry, that same Shorter Catechism, with its Scripture proofs, was of more service to me in the hour of trial, than all the books of Theology which I had read. Scarcely a question could be asked upon the great truths of the gospel, that was not clearly and happily to be answered from the pages that were studied, not in the Seminary, but in the nursery at my mother's knee. So it has been in preaching the

gospel; the doctrines and duties of the word of God, as they are summarily set forth in the Shorter Catechism, have been constantly before me, and have furnished unailing themes of systematic and precious instruction. Hence it is not strange that one of my first labors among a people, has been to place a copy of this little book in the hands of each of the children of the church, and to exhort and charge their parents most solemnly to see that their children were required to learn it.

It was not a part of my purpose in presenting this subject, to write a personal story, and yet this simple record will furnish both argument and illustration. I commend the example of those who taught me the Catechism, as worthy of universal imitation, and my fear is that such parents are not as numerous in the church at the present day, as they were some thirty or forty years ago. It is a fact that cannot be denied that the good old practice of catechising the children has long since been dispensed with, in families and churches in many parts of our country; and if it be true that in many churches there has been a departure from the faith of our fathers, and that error has gradually and insidiously found its way into the minds and hearts of our people, I believe that this evil may, in a great measure, be justly attributed to the abandonment of the Shorter Catechism.

It is not in my heart to bring any charge of error or defection against the churches, but I will tell a story that will show what I mean, by saying that the distinguishing doctrines of the church, as taught in her standards, ought to be instilled into the minds of her children. Not long since I was passing the night with an elder in the Presbyterian church, who in the course of conversation complained to me that his minister believed "in the final perseverance of the saints." He was grieved that his pastor was so weak as to believe, and so "imprudent" as to preach such a doctrine. I expressed my astonishment that an elder in the church should make such a complaint, and said to him that I was as weak and imprudent as his excellent minister. He was still more surprised, and enquired again, "What, do you believe in the doctrine of election?" "Certainly," said I, and preach it as one of the most precious doctrines of the Bible." His surprise was now unbounded, and I embraced the opportunity to urge upon his attention the great truths of the gospel system that he had ignorantly professed to receive.

Who thinks that such unbelief would have been found in this man's mind if he had been early and faithfully taught the Shorter Catechism? Either, he would have been more Orthodox in his faith, or knowing that he did not believe as his brethren do, he would have sought another communion. Such examples are not unusual. I could easily multiply them, but have no disposition to give needless uneasiness to any minds.