

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

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## Poetry.

TIME.

Time! where didst thou those years inter  
Which have I seen decrease?  
My soul's at war, and truth bids her  
Find out their hidden sepulchre,  
To give her troubles peace.

Pregnant with flowers, doth not the spring  
Like a late bride appear?  
Whose feathered music only bring  
Caresses, and no requiem sing,  
On the departed year.

The earth, like some rich wanton heir,  
Whose parents coffin'd lie,  
Forgets it once look'd pale and bare,  
And doth for vanities prepare,  
As the spring ne'er should die.

The present hour, flattered by all,  
Reflects not on the last;  
But I, like a sad factor, shall  
T'account my life each moment call,  
And only weep the past.

My memory tracks each several way,  
Since reason did begin  
Over my actions her first sway:  
And teacheth me that each new day  
Did only vary sin.

Poor bankrupt conscience! where are those  
Rich hours, but farm'd to thee?  
How carelessly I some did lose,  
And other to my lust dispose,  
As no rent day should be.

I have infected with impure  
Disorders my past years;  
But till to penitence I cure,  
Those that succeed. There is no cure,  
Nor antidote, but tears.

William Habington.—1605.

## DIVINE ORIGIN AND UNINTERRUPTED SUCCESSION OF AN EPISCOPAL MINISTRY.\*

Who are the rulers of Christ's family? for though Christ knew it, and therefore, needed not to ask; yet we have disputed it so much, and obeyed so little, that we have changed the plain hypothesis into an entangled question. The answer yet is easy as to some part of the inquiry: the apostles were our fathers in Christ, they beget sons and daughters unto God; and were a spiritual paternity, is evident; we need look no farther for spiritual government, because in the paternal rule all power is founded; they beget the family by the power of the word and the life of the Spirit, and they fed this family, and ruled it, by the word of their proper ministry; they had the keys of this house, the steward's-entrance, and they had the ruler's place; "for they sat on twelve thrones, and judged the twelve tribes of Israel." But of this there is no question.

And as little of another proposition; that this stewardship was to last for ever, for the power of ministering in this office and the office itself were to be perpetual: for the issues and powers of government are more necessary for the perpetuating the church, than for the first planting; and if it was necessary that the apostles should have a rod and a staff at first, it would be more necessary afterwards, when the family was more numerous, and their first zeal abated, and their native simplicity perverted into arts of hypocrisy and forms of godliness, when heresies "should arise, and the love of many should wax cold." The apostles had also a power of ordination; and that the very power itself does denote, for it makes perpetuity, that could not expire in the days of the apostles; for by it they themselves propagated a succession. And Christ, having promised his Spirit to abide with his Church for ever, and made his apostles the channels, the ministers and conveyances of it, that it might descend as the inheritance and eternal portion of the family; it cannot be imagined, that when the first ministers were gone, there should not others rise up in the same places, some like to the first, in the same office and ministry of the Spirit. But the thing is plain and evident in the matter of fact also: "Quod in ecclesia bene geritur, hoc olim fecerunt apostoli," said St. Cyprian: "What the apostles did at first, that the Church does to this day," and shall do so for ever: for when St. Paul had given to the Bishop of Ephesus rules of government in this family, he commands that they should be "observed till the coming of our Lord Jesus Christ;" and, therefore, these authorities and charges are given to him and to his successors; it is the observation of St. Ambrose upon the warranty of that text, and is obvious and undeniable. Well, then, the apostles were the first stewards; and this office dies not with them, but must for ever be succeeded in; and now begins the inquiry, Who are the successors of the Apostles? for they are, they must evidently be, the stewards to feed and to rule this family. There are some that say, that all who have any portion of work in the family, all the ministers of the Gospel, are these stewards, and so all will be rulers. The presbyters surely; for, say they, presbyter and bishop is the same thing, and have the same name in Scripture; and, therefore, the office cannot be distinguished. To this I shall very briefly say two things, which will quickly clear our way through this bush of thorns.

1. That the word "presbyter" is but an honourable appellation used amongst the Jews, as "alderman" amongst us; but it signifies no order at all, nor was ever used in Scripture to signify any distinct company or order of clergy; and this appears not only by an induction in all the enumerations of the offices ministerial in the New Testament,† where to be a presbyter is never reckoned either as a distinct office, or a distinct order; but by its being indifferently communicated to all the superior clergy, and all the princes of the people.

2. The second thing I intended to say, is this: that although all the superior clergy had not only one, but divers common appellatives, all being called *πρεσβυτεροι* and *διδασκοι*, even the apostolate itself being called a deaconship;† yet it is evident, that before the common appellatives were fixed into names of propriety, they were as evidently distinguished in their offices and powers, as they are at this day in their names and titles.

To this purpose St. Paul gave to Titus, the Bishop of Crete, a special commission, command, and power, to make ordinations; and in him, and in the person of Timothy, he did erect a court of judicature even over some of the clergy, who yet were called presbyters: "Against a presbyter receive not an accusation, but before two or three witnesses";‡ there is the measure and

the warranty of "the bishop's audience court"; and when the accused were found guilty, he gives in charge to proceed to censures; "You must rebuke them sharply, and you must silence them, stop their mouths,"\* that is St. Paul's word; that they may no more scatter their venom in the ears and hearts of the people. These bishops were commanded "to set in order things that were wanting" in the churches, the same with that power of St. Paul;—"Other things will I set in order when I come", said he to the Corinthian churches; in which there were many who were called presbyters, who nevertheless, for all that name, had not that power. To the same purpose it is plain in Scripture, that some would have been apostles that were not; such were those whom the Spirit of God notes in the Revelation;† and some did love "pre-eminence" that had it not, for so did Diotrephes; and some were judges of questions, and all were not, for therefore they appealed to the apostles at Jerusalem; and St. Philip, though he was an evangelist, yet he could not give confirmation to the Samaritans whom he had baptized, but the apostles were sent for; for that was part of the power reserved to the episcopal or apostolical order.

Now from these premises, the conclusion is plain and easy. 1. Christ left a government in his church, and founded it in the persons of the apostles. 2. The apostles received this power for the perpetual use and benefit, for the comfort and edification of the church for ever. 3. The apostles had this government; but all that were taken into the ministry, and all that were called presbyters, had it not. If, therefore, this government, in which there is so much disparity in the very nature, and exercise, and first origins of it, must abide for ever; then so must that disparity. If the apostolate, in the first establishment, was this eminency of power, then it must be so; that is, it must be the same in the succession, that it was in the foundation. For, after the church is founded upon its governors, we are to expect no change of government. If Christ was the author of it, then, as Christ left it, so it must abide for ever; for ever there must be the governing and the governed; the superior and the subordinate; the ordainer and the ordained; the confirmer and the confirmed.

Thus far the way is straight and the path is plain. The apostles were the stewards and ordinary rulers of Christ's family, by virtue of the order and office apostolical; and although this succeeded to for ever, yet no man, for his now or at any time being called a presbyter or elder, can pretend to it; for, besides his being a presbyter, he must be an apostle too; else, though he be called "in partem sollicitudinis"; and may do the office of assistance and under-stewardship, yet the government and rule of the family belongs not to him. But then, "who are these stewards and rulers over the household now?" To this the answer is also certain and easy. Christ hath made the same governors to-day as heretofore; "apostles still." For though the twelve apostles are dead, yet the apostolical order is not; it is a "generative order," and begets more apostles. Now those "minores apostoli" are, the successors of the apostles in that office apostolical and supreme regimen of souls, we are sufficiently taught in Holy Scriptures; which when I have clearly shown to you, I shall pass on to some more practical considerations.

St. James, the bishop of Jerusalem, is by St. Paul called an apostle: "Other apostles saw I none, save James, the Lord's brother."‡ For there were some whom the Scriptures call "the apostles of our Lord"; that is, such as Christ made by his word immediately, or by his Spirit extraordinarily; and even into this number and title, Matthias, and St. Paul, and Barnabas, were accounted.‡ But the Church also made apostles; and these were called by St. Paul, "apostles of the churches"; and particularly Epaphroditus was the "apostle of the Philippians"; "properly so," said Primasius; and "what is this else but the bishop," saith Theodoret; for "those who are now called bishops were then called apostles," saith the same father. The sense and full meaning of which argument is a perfect commentary upon that famous prophecy of the church: "Instead of thy fathers, thou shalt have children, whom thou mayest make princes in all lands."§ That is, not only the twelve apostles, our fathers in Christ, who first began us, were to rule Christ's family, but when they were gone, their children and successors should arise in their stead: their direct successors to all generations shall be rulers and governors of the whole catholic church. St. Austin saith, "The children of the church become fathers of the faithful; that is, the church begets bishops, and places them in the seat of the fathers, the first apostles."

After these plain and evident testimonies of Scripture, it will not be amiss to say, that this great affair, relying not only upon the words of institution, but on matter of fact, passed forth into a demonstration and greatest notoriety by the doctrine and practice of the whole Catholic Church: for so Ireneus, who was one of the most ancient fathers of the church, and might easily make good his affirmative: "We can," says he, "reckon the men, who by the apostles were appointed bishops in churches, to be their successors unto us; leaving to them the same power and authority which they had."¶ Thus St. Polycarp was by the apostles made bishop of Smyrna; St. Clement, bishop of Rome, by St. Peter; and divers others by the apostles, saith Tertullian; saying also, that the Asian bishops were consecrated by St. John. And to be short, that bishops are the successors of the apostles in the stewardship and rule of the Church, is expressly taught by St. Cyprian, and St. Jerome, St. Ambrose and St. Austin, by Enthymsius, and Pacianus, by St. Gregory, and St. John Damascenus, by Clarus à Muscula, and St. Sixtus, by Anacletus and St. Isidore; by the Roman council under St. Sylvester, and the council of Carthage; and the succession of bishops from the apostles' hands in all the churches apostolical, was as certainly known as in our chronicles we find the succession of our English kings, and one can no more be denied than the other. The conclusion from these premises I give you in the words of St. Cyprian; "Let the ministers know that apostles, that is bishops, were chosen by our blessed Lord himself; and this was so evident, and so believed, that St. Austin affirms it with a "Nemo ignorat"; "No man is so ignorant but he knows this, that our blessed Saviour

appointed bishops over churches." Indeed the Gnostics spake evil of this order; for they are noted by three apostles, St. Paul, St. Peter, and St. Jude, to be "despisers of government, and to speak evil of dignities"; and what government it was they did so despise, we may understand by the words of St. Jude; they were "in the contradiction or gainsaying of Corah," who with his company rose up against Aaron the high-priest; and excepting those, who were the vilest of men, no man, within the first three hundred years after Christ, opposed episcopacy. But when Constantine received the church into his arms, he found it universally governed by bishops; and, therefore, no wise or good man, professing to be a Christian, that is, to believe the holy Catholic church, can be content to quit the apostolical government (that by which the whole family of God was fed, and taught, and ruled), and beget to himself new fathers and new apostles, who, by wanting succession from the apostles of our Lord, have no ecclesiastical and derivative communion with these fountains of our Saviour.

If ever Vincentius Lirinensis's rule could be used in any question, it is in this: "Quod semper, quod ubique, quod ab omnibus"; that bishops are the successors of the apostles in this stewardship, and that they did always rule the family, was taught and acknowledged "always, and every where, and by all men" that were of the church of God; and if these evidences be not sufficient to convince modest and sober persons in this question, we shall find our faith to fail in many other articles, of which we yet are very confident: for the observation of the Lord's day, the consecration of the holy eucharist by priests, the baptizing infants, the communicating of women, and the very canon of the Scripture itself, rely but upon the same probation; and, therefore, the denying of articles thus proved, is a way, I do not say, to bring in all sects and heresies,—that is but little;—but a plain path and inlet to atheism and irreligion; for by this means it will not only be impossible to agree concerning the meaning of Scripture, but the Scripture itself, and all the records of religion, will become useless, and of no efficacy or persuasion.

I am entered into a sea of matter, but I will break it off abruptly, and sum up this inquiry with the words of the council of Chalcedon, which is one of the four general, by our laws made the measures of judging heresies: "It is sacrilege to bring back a bishop to the degree and order of a presbyter." It is indeed a rifling the order, and entangling the gifts, and confounding the method of the Holy Ghost; it is a dishonouring them whom God would honour, and a robbing them of those spiritual eminences with which the Spirit of God does anoint the consecrated heads of bishops. And I shall say one thing more, which indeed is a great truth, that the diminution of episcopacy was first introduced by popery; and the popes of Rome, by communicating to abbots, and other mere priests, special graces to exercise some essential offices of episcopacy, have made this sacred order to be cheap, and apt to be invaded. But then add this: if Simon Magus was in so damnable a condition for offering to buy the gifts and powers of the apostolical order, what shall we think of them that snatch them away, and pretend to wear them, whether the apostles and their successors will or no? This is "to belie the Holy Ghost"; that is the least of it; it is rapine and sacrilege, besides the heresy and schism, and the spiritual lie. For the government Episcopal, as it was exemplified in the synagogue, and practised by the same measures in the temple, so it was transcribed by the eternal Son of God, who translated it into a Gospel ordinance; it was sanctified by the Holy Spirit, who named some of the persons, and gave to them all power and graces from above: it was subjected in the apostles first, and by them transmitted to a distinct order of ecclesiastics; it was received into all churches, consigned in the records of the Holy Scriptures, preached by the universal voice of all the Christian world, delivered by notorious and uninterrupted practice, and derived to further and unquestionable issue by perpetual succession.

## ST. PAUL AT CYPUS.

"So they departed unto Seleucia, and from thence they sailed to Cyprus." Cyprus, I need not say, is an island of the Mediterranean sea, not far from the maritime cities of ancient fame, Tyre and Sidon, and in the direct way of the vessels navigating those seas to Greece, to Rome, and to the farthest remote known lands. We will now again follow the narrative.

"And when they (the Apostles) had gone through the isle unto Paphos," (the chief city, to this day called Bafu), "they found a certain sorcerer, a false prophet, which was with the deputy Sergius Paulus, a prudent man, who called for Barnabas and Saul, and desired to hear the Word of God. But Elymas, the sorcerer, (for so is his name by interpretation), withstood them, seeking to turn away the deputy from the faith."—Verses 6, 7, 8.

Verses 9 to 12 are more particularly worthy of our observation. "Then Saul (who is also called Paul), filled with the Holy Ghost, set his eyes on him and said, "O, full of all subtily and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist, and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

It was thus, by Divine command, as we are expressly informed, St. Paul and his fellow-labourer, Barnabas, landed in this island. The governor, the Proconsul of the great city of Rome, informed of the important message they had brought, importing to be no less than a message from the Maker of heaven and earth, sent for these extraordinary visitors, and desired to hear—what?—"The Word of God!" The Word of God! He desired to hear the Word of God! who had heard nothing of God, but of the deified and unseen God of the Jews, or the fabled deities of his own country, among whom the Goddess of Impurities, to whom this island was consecrated, had her place! He, the great Roman Proconsul, "desired to hear the Word of God!"—of the CHRISTIAN GOD!—of the God "whose eyes are too pure to behold iniquity!"

A desire to hear the Word of God by him who, from his infancy, had never heard any thing of any God but the unseen God of the deified Jew, and the sculptured gods of Egypt, Greece, and Rome, might well be thought extraordinary,—his conversion to the CHRISTIAN FAITH more extraordinary still; but such a sudden conversion is not, and cannot be, a necessary example to us, born in a Christian country, and bred up by Christian parents, as was Timothy, who had "known," we are told, (2 Tim. iii. 15), "the Scriptures from a child."

Having made these general observations, let us now turn to the scene more immediately described.

Before the lofty seat of the deputed governor, let us think we

behold, with hands outspread, the Christian Apostle: opposite, that we behold him, who is called "the Sorcerer, withstanding the Apostle to his face," anxious that the lord of Asia should not be turned by these intrusive visitors from the ancient worship and the known depravities of the place.

Whether we consider him who is called the "Sorcerer," as a Jew, or perhaps high priest of the goddess to whom this island was consecrated, the Apostle of Jesus, thus opposed—in the presence of the lord of the country—filled with the Holy Ghost—and now assuming a sterner look, "fixed his eyes" on the bold blasphemer. Let us think of that look and these words, when, in a moment, the impostor stood before the Apostle helpless and dark, in the mid-day sun, "seeking for some to lead him by the hand."

I turn from this harrowing picture to speak of the circumstances to which I have before alluded, concerning the place where this extraordinary instance of God's power and presence, in the beginning of St. Paul's career, was first manifested. The strangers, the hearers of the extraordinary message from heaven, were led, as we have remarked, by an over-ruling Providence and Divine command, to this island.

Might we not naturally pause to inquire why this particular spot was chosen for the first miraculous display of God's power? Need I say this island was, from its commerce, frequented by seafarers, and people of all nations and tongues of the earth? Hence the rapid intelligence of this signal event could be instantly, as it were, and most widely, communicated to the most remote regions of the known world? Speaking before those who are educated, I would request them to look at the common charts of the country. They will find that on the north of this island, at the nearest distance, stretches the coast of the main land, with its once illustrious cities, and among them Tarsus, the birth-place of St. Paul, in Cilicia. The line of coast extends on to the sea now called the Black Sea, by the bloody altars of the Scythian Goddess Diana; to the east are the ancient ports of Tyre and Sidon, possessed then by the Phœnician navigators; to the south lies the low land of Egypt, the seat of the darkest and most degrading superstitions; to the west—all in the tract of the Phœnician traders—are the nations renowned for arts and arms, Greece and Rome, the illustrious city of the converted Proconsul; and far to the north-west, in the outer seas, this then barbarian land. So that, almost simultaneously, together with more distinguished countries, Britain, visited by the Phœnician ships, may have received the tidings of a Roman lord in authority being converted to the faith of Christ, by a miracle wrought in his sight, and a judgment inflicted on the opposer of his faith, by a word; the tidings of this singular event being borne by every wind to the farthest extent of the Roman empire, and to the farthest extent of the known world.

Shall we not say, then, the hand of God was visible in first directing the Apostles to this island, as the threshold of their holy enterprise? Doubtless we may be equally wise unto salvation without reflecting on this, and without knowing it; but, I ask you first, whether, when these things are pointed out, you are not persuaded that such coincidences prove the more, the more they are considered, the design of an over-ruling Providence in opening a way, by second causes, for the wonderful propagation of the Gospel in its infancy, independent of the zeal, fortitude, learning, and inspiration of the Apostles, more particularly of the great Apostle, set apart for this holy work?

And, secondly, I ask whether these plain facts, in illustration of the "Word of God," do not bring that Word with more interest, home to our own business and bosoms?

Christian hearers, in what manner does this recorded lesson in the Bible strike your hearts? Are you to conceive that these things are told "in God's Word," merely as a marvellous transaction, which little concerns our own conduct or lives? The same cities, in the same island, remain, after nearly eighteen hundred years have passed over the earth; but though, as the same Apostle says, "the fashion of this world passeth away"—though the altars of the goddess of impurity are seen no more in Cyprus; though Antichrist reigns in all these now darkened countries, where the Roman Proconsul desired to hear the "Word of God," so many years ago; though the Turk, with his scimitar, is there, where the humble Christian once prayed; though, instead of that prayer, "Our Father, which art in Heaven," the mosque of the Mussulman resounds, night and morning, "There is but one God, and Mahomet is his Prophet"—in these things is not the voice of prophecy fulfilled? And to us, of this Christian land, is the lesson recorded in vain? Those regions are now dark, which were illumined by the first light of the Gospel; and this distant land is now in the full light of the open "Word of God," which was then dark.

And do we not confess with trembling, that wherever a nation rejects the code of holiness of life, there are the altars of the Pagan Queen!—wherever there is an immoral or licentious people, in that nation are erected the temples of depravity and sin? On the contrary, wherever on the throne of dominion there is a governor who has learnt, at the foot of the cross, to "do justice—to love mercy—and to walk humbly with his God"—there is the virtuous Roman Proconsul. But neither he nor his people have here to seek the "Word of God." Blessed be the Giver of that Word! he and they were born in a country where that Word has been opened to all, at the expense of tortures and the death of those who opened it. Here the Word of God is read by the young and the old, the rich and the poor; here there are regularly educated public, but not "infallible" ministers of that Word!

But if these things may be said of this Christian country, are there no "enemies of all righteousness" amongst us?—no false prophets?—no "Sorcerers full of all subtily and mischief"?—no adversaries, who, though refuted and baffled, cease not to "pervert the right ways of the Lord? Alas! too many! For he who seeks by subtily to "pervert" the first principles of religion and morality—he who handles the "Word of God" deceitfully—he is the "Sorcerer." He who, profaning the high gifts of genius, weaves the tale of corruption, for the sake of injuring the purity of generations to come, as well as the present, helps the "Sorcerer," the vilest, the worst of sorcerers. To the voice of such allurement, to such songs of the siren pleasure, oh! let ingenuous youth turn a deaf ear, as to "the voice of the charmer charm she never so wisely." The harmless amusements and enjoyments of life neither reason nor religion forbids. To the pure in heart, the song has more harmony, the landscape and sky more beauty; and with the testimony of a "good conscience towards God and towards man," and with pious and kind, and affectionate feelings, the smile of youth is more ingenuous and more engaging. But how many have been seduced by some insidious "Sorcerer" from the paths of purity and duty! Yes! insidious, and political, and fanatical "Sorcerers" are abroad, eager to "pervert" the plain understanding, and all loyal and

A free city, on account of its knowledge and learning; made free on this account by Augustus; therefore, St. Paul says, "He was born free."

† "Scythia non mitior ara Diana," where Euripides has laid the scene of his perfect and most affecting tragedy, *Iphigenia in Tauris*.

‡ I do not recollect this circumstance having been pointed out by any writer. I looked at the most eminent note-maker on the Bible, who has made every chapter, every verse, and every word of the "Word of God" the subject of a note, and I found nothing but the most meagre and miserable paraphrase.

moral principles. But above all, from the Word of God, in its beautiful and affecting simplicity, may no human sophistical commentator, the most pernicious of all "Sorcerers," lead you astray, till darkness itself be chosen for light.

Therefore watch, and besides stated times of public worship, never let a silent prayer to God be absent from your heart.

The season of joy and smiles will soon pass away—pass away, to return no more; baptized in a Christian country, and brought up to "lead a godly and Christian life," may you never forsake the Church in which you were baptized; and when the knell tolls over your grave, may what you learned in that Church, "to make you wise unto salvation," never die, like the sounds of the knell, which dies over the grave to be heard no more—but "abide, like the Faith, Hope, and Charity," which you have learnt on earth, in the kingdom of light and glory, for ever and ever.—Rev. W. L. Bowles.

## THE PROTESTANT REFORMERS.

The few, whose zeal for pure religion led them to seek a remedy for the miserable corruptions of Christianity under the Papal usurpation, could not but perceive the almost innumerable obstacles presented to their view. Obloquy, or persecution, threatened them on every side. Those who adhered to the Papal system from motives of worldly interest were many and powerful. Of those who were willing to resist its encroachments, not a few were hostile to Christianity itself. From persons of this description no cordial co-operation could be expected in any plan for the revival of pure Christianity, however ready they might be to join in the overthrow of its ambitious rulers. These obstacles must have been too evident, to escape the observation of the first Reformers; and hence arises a strong presumptive proof of their sincerity, in venturing to encounter such dangers for the Gospel's sake.

Unsuspected, however, have been frequently insinuated respecting the purity of their motives: and in a contest where passion and prejudice had, on both sides, much room to operate, it is hardly to be expected that the portraits of the principal actors in the scene should be transmitted to us without some extravagant colouring. By Romish advocates we cannot wonder to find them depicted in the most disadvantageous manner; while from Protestants we may sometimes apprehend a concealment of their indiscretions or misconduct. But it is most remarkable, that infidel writers seem to take peculiar pleasure in reviling their characters and depreciating the value of their exertions. This may, perhaps, be accounted for, if we consider the nature of the contest between Christians and Unbelievers. When men are desirous of overthrowing Christianity, the more they are enabled to represent it as abounding with absurdities and superstitions, the greater is the probability of their bringing it into discredit. But, without such an advantage, it is scarcely in the power of Infidels to hold it up as an object of contempt. This seems to be the most probable cause that can be assigned, of the rancorous treatment which the Protestant Reformation has experienced from Deistical writers. From this circumstance, therefore, we may form some estimate of its real importance to the support of Christianity itself; since our adversaries, who are ever intent upon the destruction of Christianity, are generally more quick-sighted in discerning what is really favourable or inimical to the success of their plans, than those who are "at ease in Zion," or indifferent as to what concerns its safety.

But it is by no means necessary for the vindication of the Protestant cause to prove, that the Reformers, though eminently distinguished by their virtues as well as their talents, were exempt from human failings. They pretended neither to absolute perfection, nor to preternatural powers; neither did they assert any Divine commission of an extraordinary kind, for the great work which they had taken in hand. They honestly and conscientiously urged their obligation to obey God rather than man, when their compliance with the arbitrary injunctions of the latter became incompatible with their clear and acknowledged duty to the former. They did not presumptuously oppose themselves to human authority. On the contrary, they regarded it with reverence, and submitted to it, whenever that could be done without endangering their salvation; and where it could not, they unfeignedly deplored the necessity of disobedience, and earnestly deprecated any measures which might tend to destroy the Unity of the Church. Such, at least, was the conduct of the principal Reformers, in the outset of their important work; however some of them might, in after times, depart from those principles of moderation, and of respect for authority, Civil and Ecclesiastical. Nevertheless, it cannot be denied, that too much of human passion and infirmity was sometimes blended with these upright and laudable motives; of which the occasional violence of some chief leaders of the Reformation affords but too clear a proof.—This we may readily allow, nor fear any advantage which may be taken of the concession; since it ably proves, that the best of men, acting in the best causes, are still human; and that in the most signal triumphs of God's faithful servants, there is ever so much weakness and imperfection discernible on their parts, as to shew "that not unto them, but unto His name," must be given the praise and the glory of their success.

But candor requires, that we should separate the views and principles of the Reformers themselves, from those of many who co-operated with them through motives of interest and ambition. Many Potentates in Europe undoubtedly engaged in an opposition to the Papal power, from considerations of State policy, rather than of Religion. Nor can we wonder at this, when we reflect upon the inordinate ambition, with which the Roman Pontiffs had grasped at secular power, and the gigantic strides which they had made towards universal dominion. It rather ought to excite our admiration of that omniscient wisdom, which can make even the worst passions of our nature subserve his purpose, by bringing good out of evil. For, hence a host of foes were collected against the Romish Usurpation, who regarded the Popes with jealousy and hatred, as their competitors for earthly supremacy. But, however these might contribute towards the success of the Reformation, it were highly unjust to confound with such abettors of its cause, the excellent and illustrious characters, by whose labours it was more immediately effected.

It is evident, then, that we cannot form a just idea of this great change in the aspect of religion, without regarding it as the work of an over-ruling Providence. Never, perhaps, (except in the great triumph of Christianity over Paganism) was the Divine interposition more conspicuous, than in the success of the Protestant Reformation. When we consider also, that this great event appears to have been by no means the result of any pre-concerted plan: but to have arisen, as it were, casually, out of the circumstances which presented themselves, one event leading to another, and one successful investigation preparing the way for farther discoveries of truth; we are forcibly struck with the evidence thus afforded, of its being upheld by more than human power.

Although their adversaries have spared no pains to asperse the reputation of Wickliffe, Huss, Luther, and of others who stood in their steps, we shall, perhaps, search in vain, either in ancient or modern history, for examples of men more justly entitled to the praise of splendid talents, sound learning, and genuine piety. As to any failings in temper or discretion which appear to have sullied these excellent qualities, when we consider the perverseness with which these Reformers had to contend, and the bitter

\* From the works of Bishop Jeremy Taylor.

† Rom. xii. 6. Eph. iv. 11. 1 Cor. xii. 28.

‡ Acts i. 25.

§ 1 Tim. v. 19.

\* 1 Tim. xi. and 2 Tim. xv.

† Chap. ii. ver. 2.

‡ Gal. i. 19.

§ Cor. viii. 23.

¶ Philip. ii. 25.

‡ Psalm xiv. 16.

persecutions which they continually experienced, in pursuing their great and laudable purpose, we must have little of Christian charity, as well as little knowledge of human infirmity, if we be not disposed to make large allowance for the peculiar circumstances in which they were placed. It should also be remembered, to their honour, that the first Reformers in general (and especially those of our own country), were not men who presumed upon the right of private judgment, to dictate to their lawful superiors, or to subvert lawful establishments; but who maintained the necessity of an appeal to Scripture, in order to effect an amicable decision upon disputed points of the very last importance; and that they only opposed a manifest usurpation of authority, on the part of those who unlawfully insisted upon "having dominion over the Faith," instead of being "helpers of their joy."

Nothing, indeed, can be more evident, than that the English Reformers, in particular, acted not against any lawful authority, but in complete subordination to it; the Reformation in this country being carried on under the direction of the Spiritual Governors of the Church, who were Bishops as truly and Apostolically constituted as any Bishops upon earth, and who, in refusing to submit to the Papal power, refused only to sacrifice their own just authority to an usurpation, as unjust in its principles, as it was corrupt in its practice.—*Bishop Van Mildert.*

## THE CHURCH.

TORONTO, SATURDAY, SEPTEMBER 5, 1840.

The advocates of truth, in the present day, must not be discouraged if they encounter opposition and even meet with hostility in their honest and virtuous career: such has been their experience in every age, since its first revelation to a heedless and ungrateful world; and when a thoughtless Pagan asked the question, "What is truth?" the martyr sufferings of an incarnate God, and the miraculous events with which those sufferings were accompanied, made little impression upon the rude observers of the appalling scene, or upon him by whose timid compliance that tragedy, so momentous in its consequences, was enacted. And certain it is that when the truth is abandoned, or sought to be compromised, the God of truth will withhold his blessing from the individual, or from the people, who regard the heavenly gift with lightness and by its neglect dishonour its glorious Giver.

There was a time when, in the British isles, the truth was veiled by intervening clouds of a soul-darkening, and every heart overgrown with the rank weeds of error, and every knee was bowed to the idolatry which human device had set up as a rival to the uncorrupted faith; but, thank God! a brighter day has long since dawned upon our father-land, and the demon of a destroying superstition had been well-nigh banished from its shores. At least he prowled around its borders with alarm and caution; and was content slyly to insinuate the evil which he dared not openly promulgate.

Mysterious are the ways of Providence; and for our nation's sins, no doubt, blindness in part has returned to our highly favoured people: the purity of God's revealed truth has, of late years, been regarded coldly and indifferently; and a countenance—the result, we must believe, of a judicial visitation—has been given, in high places, to religious error, and alas! to avowed infidelity in its most repulsive form, which, unless a blessed change speedily ensue, threatens the most appalling disasters to our once highly exalted and happy country. But let us tell the tale of sadness in the words of the eloquent Mr. DALTON, from whose speech at the Finsbury Protestant Operative Association we lately quoted at some length:—

"We find that the blessing of God is not upon our land as it used to be. The fact is obvious, the truth cannot be concealed. The plague-spot is upon the land—the judgments of God are already breaking upon England—the vials of his wrath are ready to be poured upon our guilty country. His vengeance for our sins lingers upon our horizon, as if loath to descend upon us in the full sweep of its terrific fury. And why is all this? why is God angry with England? what is the reason we are so distracted, so agitated, so convulsed? I believe the answer is to be found in a great truth, which is being continually pressed home upon the British public by the Protestant Association. We want every Englishman to be solemnly impressed with the reality of that one truth: it is this, that England's faithfulness to God has been the secret of her strength—her departure from God is the secret of her distraction and weakness. That the maintenance of the truth in her national acts and councils always brought with it blessings; and the rejection or neglect of that truth invariably produced disasters. We want Englishmen to be fully assured of this one fact, that with nations as with individuals, godliness hath the promise of the life that now is. It is, then, just because we have been careless of what God committed to us; because we have not been faithful to our high and sacred trust, that so many evils have been permitted to befall us. Our Houses of Parliament have sinned in this respect—they have thrown overboard God's truth and God's express direction for Christian government. Instead of shaping our mode of policy by the principles of eternal truth, we have based our policy upon the shifting sand of political expediency. We have asked with Pilate, 'What is truth?'—where are we to find it? Who can find it amongst such a variety of conflicting creeds? Now this is as idle as it is wicked. Every man is able to discover what is truth—every man is responsible for not knowing what is truth. God deals with us throughout as beings who ought to know the truth. He has given us the one inspired Word, and we are bound to know that it contains the truth—the whole truth—and nothing but the truth. Our Houses of Parliament, in 1829, indeed more or less ever since, have acted from impulse, not from rational conviction: they have been squeezed into a corner, and then permitted anti-Christian measures to be wrong from them. They have attended to the pressure from without, instead of taking heed to the pure rebuffs from above. Like Pilate, they have listened to the rude clamour of the mob rather than the silent monitor within, the voice of conscience and the word of God. They have shut out the truth, and yet wonder that error and darkness should spread over the land! Supposing that we could strike the sun out of its material universe, what would follow? Should we wonder to see the wild clash of planets, the mad career of impetuous and whirling worlds? Should we not naturally expect, and know certainly, that the words of the poet Darwin would be verified in sublime but terrible reality—

"Star after star from heaven's high arch shall rush,  
Sun sink on sun, and system system crash;  
Headlong, extinct, to one dark centre fall,  
And death, and night, and chaos mingle all."

England has committed this mad and disastrous act. She has struck out of her policy the only vital element of her greatness and durability. She has destroyed the centre of her state system. She has rolled in the dust the standard of her Protestantism. The result is precisely what might have been expected. Order, peace, and harmony have been rudely stopped; society has been unhinged; evil principles let loose upon the nation; the melody of the march of worlds in the glorious firmament has been suddenly arrested, and never, no, never again, shall we be able to replace a solitary planet, or give its right position to a single star, except we again replace the centre of our glorious Constitution; unless we place God's truth whence we have dethroned it, and once more nationally acknowledge God as the God whom we will serve."

Protestant British hearts will beat in thrilling unison with these noble sentiments; nor shall they be chilled in their warmth by the opposition of violent foes, or by the discouragements of indolent and indifferent brothers. They must reiterate to their own consciences the important question, "What is truth?"—and when once persuaded on that vital subject, they will never forego or deny it, though the Inquisition tortures should be renewed again, and the Smithfield fires blaze as brightly as in the Marian era for their victims. That there can be no alliance between truth and error—no intermingling of their opposing ingredients, let the writer we have been quoting from demonstrate in his own stirring language:—

"There are but two opposing systems in the world. Truth—eternal, immutable truth; and error—baseless, worthless, perishable error. There is, there never was, there never will be, any middle system between the two. To try to compose a system which shall contain the elements of both in harmony, is to endeavour to weave light with darkness, the sun-beam with the thunder-cloud. You might as soon expect to wring tears of blood from the flinty rock, to extract honey from the adamant, or evoke strains of melody from the marble bust. Nothing can be more chaste than truth; nothing more simple, nothing more meritorious; the vitality of truth may be said to consist in its purity.—Sully that purity, obscure that simplicity, and you no longer possess truth. To bring truth, therefore, into contact with error, to amalgamate them, to try to induce them to harmony, to mingle their principles, and to endeavour to coerce them into union and concord, is as fatal and as absurd as it is wicked, impious, and presumptuous. The effect of it is immediate, and without remedy—the destruction of truth. She cannot mingle with error, she cannot touch error, she cannot survive. To introduce error, therefore, into any system containing the elements of truth, is to treat to the majesty of truth, and bold impiety against the God of truth."

This position being thus happily established, the author before us goes on to express the duty of those who have, through the blessing of God, arrived at the knowledge of the truth. That they should not look idly on, when they see that truth assailed,—that it should not be with them a matter of indifference, whether it stands or falls, whether it remains firm and unadulterated or becomes contaminated by the inventions of men, the same writer thus forcibly points out:—

"If, then, truth be assailed by powerful adversaries; if her strongest bulwarks are perilled, her defences threatened, her outworks already sapped or formed; what are those men who cast in with their arms folded, and look on with contemptuous indifference, and see her noble buttresses battered to pieces, without one voice raised, one arm uplifted, to stay the wild work of devastation? Are they neutral, are they guiltless, are they harmless? Nay, are they not rather depressing the energies of the faithful; are they not damping the zeal, the ardour, and the courage, of those who are battling valiantly for the truth? Are they not traitors? Are they not the worst kind of enemies? Are they not traitors to God's word? he means the sins which marked his time as one of great national degeneracy. Amongst other grievous offences he declares, 'They are not valiant for the truth.' You see, God not only requires that we should know the truth, and that we should love the truth, and that we should defend the truth, but he calls upon us to be valiant—to be valiant for the truth. He declares that any people who are not valiant for the truth, are in a wolf's state of apostasy: a state of awful national degeneracy. And God has pronounced a curse. Yes, the God of truth has declared solemnly that His judgments will be poured out upon those who do not defend His truth. He has pronounced the doom of the enemies and the despisers of His truth—of those who lightly esteem, as well as those who boldly blaspheme and openly hate the Rock of our salvation—one doom awaits both. He has denounced them with a terrific curse.—'Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.'"

We have, on some former occasions, laid before our readers serious warnings from distinguished men and eminent Christians on the indifference which appears so widely to prevail in regard to the blessings achieved by the restoration of pure religion in the British isles, and the apathy with which too many view the strides of those who would overturn the altars of our country and quench their living light,—who would destroy our Protestantism, and bring back again the gloom and the cruelty and the spiritual death of Popery. It is refreshing, amidst so much coldness, to discern the warmth of at least one grateful heart, testified in this beautiful apostrophe to the departed Reformers by the admirable author already quoted:—

"Yes, illustrious Reformers! ye noble martyrs of our God! your works yet live, the martyr's rage of your faithful enemies shall never obliterate your names from the brightest page of the annals of Christianity. Your illustrious deeds shall survive the wreck of nations, and the wild desolation of depopulated cities. The restless tide of time, as it buries in oblivion kings and their noble fame, empires and their brilliant rise and rapid fall, shall wait upon her rolling bosom the memory of your matchless deeds in the cause of Christ. Your thrice-hallowed memory shall be enshrined in the hearts and warm affections of myriads of posterity. When the present generation shall sleep in dust, the children and their children's children shall live to dwell upon your holy memory. Father to son shall tell the story of your victory over the powers of darkness, your triumphs over the dark night of error, your immortal achievements on behalf of imperishable souls. The lamp of Divine truth, lit at your martyr's pile, already sheds its lustre upon the brightest page of English history, it yet shoots upwards its steady flame, and through the wide circuit of succeeding ages shall light myriads of our race to the paradise of God. Ye did not die in vain. Your names are in the Lamb's book of life, and live indelibly engraved on the deathless tablets of a nation's gratitude. Noble Luther! Indomitable Huss! Well-loved! Melancthon! Bucer! Knox! Ye lived not in vain. Venerable Cranmer! Immortal Bradford! Pious and learned Ridley! Illustrious Latimer! Ye did not die in vain. The spirit by which your labours were animated still survives—it slumbers not—it moulders not in the ashes of your martyrdom. It still exists in many a British heart; and should Rome again gain power—should she once more lord it over Christian heritages in this favoured land, she would find that the indomitable spirit of our martyrs' forefathers was not yet extinct. Should she once more unshrink her convincing arguments against heretics, she should not want victims with which to satiate her persecuting sword. The flames of Smithfield should again attest the sincerity and the purity of our faith; the rack, the dungeon, and the stake, should once more prove to the wide world that our faith would support us in death, and carry us triumphantly through the pains, the tortures, and the last dread agonies of martyrdom, to our glorious and eternal rest!"

The MIDLAND CLERICAL ASSOCIATION held their last meeting at Coburg, according to appointment, on Wednesday and Thursday the 19th and 20th of August. Fourteen of the brethren composing the Association, were present; only one—and that from unavoidable circumstances—having been prevented from attending. The usual subjects were discussed by the Association with great earnestness and accustomed affection; the conversations on the first day being almost wholly confined to the nearly exhausted topics for practical edification furnished by the Service for the Ordination of Priests. Much was said on the irregularities in the exercise of occasional offices which the circumstances of a new country rendered pardonable, if not necessary; but of which its growing advancement and increasing population would seem to justify the gradual abolition, and a return to a more rigorous compliance with rubrical directions and the discipline of the Church. The exercises of the day were concluded with Divine Service in St. Peter's Church, at 7 P. M.; when Prayers were read by the Rev. J. Deacon, and the Lessons by the Rev. T. Fidler, and a valuable Sermon in elucidation of the 21st Article of the Church was preached by the Rev. V. Rogers from Acts iii. 19, 20, 21.

The discussions on the second day were confined, in a great degree, to a consideration of the claims of the great Church Societies,—namely, of the Society for Promoting Christian Knowledge, and of the Society for the Propagation of the Gospel in Foreign Parts,—to

the hearty support and co-operation of the Colonial branches of the National Establishment, and of the best means for a general and systematic concurrence in the important designs of those venerated Institutions.

There was a general concurrence in the sentiment that such support should be vigorously and systematically yielded; and much consideration was given as to the most efficient means for forwarding that intention,—whether by weekly offerings according to the custom of the primitive church, by stated collections in the sanctuary, or by the annual circulation of a subscription-paper for those objects. After much discussion, it was finally decided,—more in accordance, however, with what was deemed the convenience of the parties to be called upon, than from a belief that it was likely to prove the most efficient,—that an annual collection in every church within the bounds of the Association, should be made for each of those objects respectively,—for the support of Missionaries, and for the diffusion of the Scriptures, the Book of Common Prayer, and useful religious Tracts. An immediate employment for the contributions bestowed in the former case is offered in the demand for Travelling Missionaries; and it was regarded as most dutiful and becoming that, for the advancement of the latter object, a connexion should be maintained with the venerable Society for Promoting Christian Knowledge.

So strongly impressed were the Association with the importance of giving their combined exertions to the furtherance of these objects, that it was resolved that a public Meeting for their more full discussion and in the hope of their greater prosperity should, as a general rule, be held during their future sessions; for by no other means can the public sympathy be effectually engaged in the cause, and no opportunity for that purpose could be presented more advantageous than these periodical assemblages of a considerable portion of the clergy.

We are ourselves strongly of opinion that the congregations of the Church, generally, are not sufficiently called upon to contribute from their worldly resources towards the important objects we have referred to: in some places—the larger towns especially—they are, it is true, often heavily taxed for the maintenance of the poor, and liberal contributions are also frequently given for Missionary objects; but, as a general rule, less is thus bestowed than should be expected from Christians alive to the greatness of their privileges, and who are affected, as they should be, by the principle that "the grace of God is not bestowed in vain";—but that it is to be accompanied by the appropriate fruit of holiness and a zeal for good works. It was a settled principle with the early Christians that, on the first day of the week, all were to lay by in store, according as God had prospered them, a contribution for pious and charitable uses; and we find nothing in the sacred records to exempt succeeding Christians from the strictest exercise of the same duty. It will be time enough to plead for such exemption, when objects for the exercise of that Christian bounty shall have ceased to present themselves.

In regard to the Christian Knowledge Society, we should gladly refer our readers to the admirable Sermon of the Lord Bishop of Montreal in its behalf, published in this Journal in the month of May last; and while we might adduce many comforting instances of a connexion with it within the limited sphere of the operations of the District Committee with which we ourselves have the pleasure of being associated, we would request the attention of our readers to the following extract from a letter to that Society of the Rev. F. L. Osler, a faithful Missionary at Tecumseth in this Diocese, which we find in the *Ecclesiastical Gazette* for July:—

"I write to acknowledge, and gratefully to thank the Society for Promoting Christian Knowledge, for the most kind and liberal grant of books and tracts, to the value of £25, a great part of which is already distributed amongst the poor people under my charge. Many cases of destitution are doubtless brought under the Society's notice, but I think few more so than that which you have so kindly relieved. The inhabitants of ten townships, each containing 120 square miles, look to me for instruction, and earnestly desire the privilege of being enabled to worship God after the manner of their fathers. In many parts of this destitute tract of country, I have regular congregations, varying in distance from three to forty miles from my residence; and wherever I can obtain teachers, I establish Sunday Schools, of which I have now nine in operation; but, generally speaking, the people are not only very poor but also very ignorant. Teachers, therefore, are difficult to be procured.

"In order to assist me in my overwhelming charge, the Upper Canada Clergy Society very kindly allowed me to engage the services of a young man as a lay reader, who is constantly employed travelling on foot through the destitute townships, visiting from house to house, and searching out the members of our church, especially the old and sick; and on Sunday he collected the people together, to whom he reads the prayers and a sermon with which I provide him. In this way he has been made very useful, but he has been especially so in catechising the children, and distributing tracts and books. At every house he visits, the children are examined, and lessons set to them, to be ready against his next visit; when, if they prove to have been diligent, they are rewarded with a tract or small book.

"My catechist returns to me about once a month, and takes away with him as many books and tracts as he can carry; it is not a small stock which can answer these constant demands; the Society may, therefore, easily imagine how truly acceptable was their valuable present.

"The Village Conversations on the Liturgy, and 'Sermon on the excellency of Common Prayer,' were the very things I most needed; teachers of various sects are going through the country, striving to obtain proselytes from the Church of England; they bring before them specious arguments, and the people, being very ignorant, have nothing to answer them. Could the Society see how joyfully and gratefully their valuable little works are received, it would cheer the hearts of its members."

Nothing we could say, can add to the arguments which the foregoing delightful letter furnishes for increasing the local resources from which to draw a supply of these welcome publications, more commensurate with the vast wants of the country. The discussion upon this point, in connexion with the duty of advancing general Missionary objects, which employed the Midland Clerical Association on the 20th August, was particularly interesting; and it was with a very general reluctance that it was terminated by the arrival of the appointed hour for adjournment. The exercises of the day, and the business of the Association, were concluded by Divine Service in St. Peter's Church, at 7 P. M.,—when Prayers were read by the Rev. J. Grier, the Lessons read and a Baptism publicly administered by the Rev. A. F. Atkinson, and an eloquent sermon, in illustration of the 23d Article of the Church, was preached by the Rev. C. T. Wade.

The next meeting of the Association is appointed to be held at Kingston on the 20th of October next.

Our readers, we are sure, will peruse with great satisfaction the pleasing narrative given in another column under the signature of "Eye-Witness." The circumstances described remind us not a little, though on a more limited scale and under a different aspect, of the occurrences in India so graphically told by the Bishop of Calcutta, and transferred not long since to this Journal. It is, we trust, the scattering of the good seed which, with the Lord's blessing, is to yield an abundant harvest.

The remarks we have made above on the good effected by the distribution of religious tracts,—where such have undergone a judicious supervision,—almost render it unnecessary that we should say any thing further in commendation of the plan suggested in the communication which follows, upon the "Toronto Church of

England Tract Society." The lessons conveyed from the pulpit and even the private monition conveyed in the course of pastoral visitation, are liable in many cases to be forgotten; but the remembrance of both, and especially the good impression which may have been happily awakened, is likely often to be maintained by the presence of that constant though humble monitor, a sound religious tract. Such is often a persuasive counsellor, when the living teacher is unheard or disregarded. Most sincerely do we hope that the good work so well recommended in this communication, will be vigorously pursued.

We are much gratified to perceive, from the *Ecclesiastical Gazette* of July 14, that, on Saturday, July 4, the degree of Master of Arts was conferred on the Rev. Henry Scadding, late of St. John's College, Cambridge, and 3rd Classical Master of Upper Canada College.

We have been directed by the Lord Bishop of the Diocese to request the attention of the Missionaries on the list of the Venerable Society for the Propagation of the Gospel in Foreign Parts, to the following form:—

### BY AUTHORITY.

The Missionaries on the list of the Venerable Society for the Propagation of the Gospel in Foreign Parts are requested to draw their bills fully yearly according to the annexed form.

Upper Canada, 1840.

Exchange for Sterling.  
At thirty days sight of this my first of Exchange, (second and third of same tenor and date unpaid) please to pay to A. B. or order the sum of £ Sterling, value received, and charge the same to account of my half year's Salary due from the Society without farther advice.

Signed  
To The Rev. John Russel, D.D.,  
and James Heywood Markland Esq.,  
Treasurers for the Society for the Propagation of the Gospel in Foreign Parts,  
No. 4 Trafalgar Square,  
London.

Bills on the Society must be drawn payable at sight.—"The rule is thirty days after sight."

It is further requested that the Missionaries make more frequent communications respecting their Missions, their labours and services, in order that the same, when interesting, may supply materials for the quarterly papers.

### COMMUNICATIONS.

#### For the Church.

#### A SCENE IN A CANADIAN PARISH.

MR. EDITOR,—I send you the following imperfect sketch of an interesting scene, which I lately had the happiness to witness, in hopes that it may awaken feelings of lively joy and gratitude in the hearts of many of your readers, and furnish those who labour in the Ministry with a powerful incentive to sow, with unsparing hand, the precious seed of the Word of God, and to commend it with fervent prayer to His grace and blessing, who alone can give the increase.

In the Township of West Flamborough, and not very far distant from the romantic village of Dundas, is an extensive clearing, known by the name of the "M—e settlement." The settlers consist chiefly of European emigrants and their descendants of two generations. They were most of them originally members of the Church of England; but partly owing to the religious destitution of the neighbourhood in which they were settled, and partly to that indifference to spiritual things, to which the human heart is, alas! too prone, they appear very soon to have lost any serious impressions which they may have brought with them from their native land, and at length to have lapsed into a state bordering upon heathenism. The Bible, (if Bible there was to be found), lay dusty and unopened upon the shelf; the Lord's day was spent in listless indolence, if not in the more gross and positive violation of the fourth commandment; public worship was unknown; private prayer abandoned; the Sacraments neglected and forgotten; and their children and their children's children were growing up to man's estate without the rite of Christian baptism. O, England! are these the descendants of thy privileged, thy Christian people! "How is the gold become dim! how is the most fine gold changed!" Hadst thou but followed thy exiled children with maternal solicitude those distant wilds,—hadst thou provided them with the sincere milk of the Word, (and where should the infant look for nourishment but to the mother's breast)—hadst thou given them the bread of life, and spread a table for their spiritual sustenance in the wilderness,—many a hungry soul would have been satisfied, as it were, with marrow and fatness; many a desponding spirit would have been cheered in its dreary passage to the tomb; many a repenting sinner would have kindled joy in the presence of the angels of God, and have awakened notes of praise and thanksgiving from the strings of their golden lyres. But we must descend from heaven to earth.

At a subsequent period, the "M—e settlement" appears to have attracted the notice of itinerating preachers, of various Dissenting persuasions, who, doubtless, with good Missionary zeal, but with more zeal perhaps than knowledge, or competency for the work, endeavoured to till the uncultivated soil. Their efforts proved abortive; and it was reserved for the present zealous and indefatigable Minister of Auster and Dundas to break up the neglected ground,—to sow the good seed,—in other words, to furnish the people with the wholesome food of sound doctrine, and having preached Christ unto them, to give them admission into the Christian fold.

A week-day service was commenced among them,—a congregation was gradually formed,—the zealous Missionary persevered "through evil report and good report," till it pleased the Lord to open the hearts of his hearers to attend to the things which were spoken, and to enquire, "Sir, what must we do to be saved?" "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins," was the prompt and Apostolic reply; and after having been more fully instructed in the principle of the Christian faith, and in the nature of the baptismal covenant, these honest-hearted people expressed their delight in their Missionary's readiness and anxiety to receive the initiatory rite.

A day was accordingly appointed, and the neighbouring Clergymen were invited to attend and to assist in the ceremony; the large number of persons to be baptized (nearly seventy in all) rendering the service too arduous for one individual.

On Monday morning, the 3d August, in the middle of the wheat-harvest, and consequently at a season when loss of time to the farmer was attended with great sacrificial and self-denial, the members of the newly-formed congregation laid aside their worldly occupations, and with pious haste, repaired to the largest house in the settlement, which, for want of a Church, had been selected as best adapted for the performing of the interesting ceremony.

A little before the hour appointed, the Reverend Mr. McMurray arrived, attended by three of his brother-clergymen. The house was already thronged, and yet men, women, and children could be seen in every direction wending their way in holiday attire towards the place of sacred rendezvous. The day was delightfully propitious; a Sabbath stillness reigned around,—the cattle, free from toil, reclined beneath the pasture-shade,—the newly formed cocks of golden grain, ranged at regular intervals, lay smiling in the sun,—and the chirp of the grasshopper, or the more musical and lengthened note of the locust, were the only sounds that fell upon the ear.

The service was commenced by singing the Old Hundredth Psalm. The prayers were read in an impressive manner by the Rev. Geo. C. Street, and the lessons, not less so, by the Rev. Mr. Hingham. These were selected particularly for the occasion, and were taken respectively from 2 Kings v, and Acts ii, 37-47 verses. An appropriate sermon was preached by the Rev. Mr. Geddes, of Hamilton. The text was taken from the first lesson, (2 Kings v, 12), and the object of the preacher was to explain to his hearers the nature, importance, and efficacy of the divinely-appointed means of grace, and to impress upon them the necessity of submitting to the Christian ordinances in a child-like, teachable spirit. The interesting nature of the Scripture narrative, and the plain and instructive manner in which it was illustrated and applied, rivetted the attention of the hearers, and although there was an unusually large proportion of infants and young children in the congregation, no interruption was experienced,—all was listened to with breathless attention. The sermon ended, the adults were requested to come forward, and about twenty individuals presented themselves before the font. The following Hymn was then given out and sung by the whole congregation:—

Soldiers of Christ, arise  
And put your armour on,  
Strong in the strength which God supplies  
Thru' His Eternal Son.

Strong in the Lord of Hosts,  
And in His mighty power,  
Who in the strength of Jesus trusts  
Is more than conqueror.

Stand then in His great might,  
With all His strength endued,  
And take to you the fight,  
The panoply of God.

That having all things done,  
And all your conflicts past,  
Ye may behold your victory won,  
And stand complete at last.

The Rev. Mr. Geddes then proceeded, with much feeling and solemnity, to read the impressive service of our Church for "the baptism of such as are of riper years." One by one, the elder candidates received the holy rite by affusion, and were signed with the sign of the cross. The feelings that were at work within were easily discernible, even in the hardy lineaments of the men; while the eyes of the female candidates were bathed in tears, and freer vent was given to their agitated feelings. The baptism of the adults over, they retired, and the parents were requested to bring forward their infants. In the interval, the following beautiful and appropriate Hymn was sung:—

The gentle Saviour calls  
Our children to His breast;  
He folds them in His gracious arms,  
Himself declares their best.

"Let them approach," he cries,  
"Nor seem their humble call,  
The heirs of heaven are such as these,  
For such as these I came."

Gladly we bring them, Lord,  
Devoting them to thee;  
Imparting to us each a share,  
Thine mercy, our offspring be.

The lambs of the flock were then received and blessed by the Rev. Mr. McMurray; the joyful parents presenting them with eager emulation, and seeking from the man of God the same precious boon which had so recently been imparted to themselves. Nearly fifty infants, and children under twelve years of age, were admitted into the congregation of Christ's flock, and their names registered in the Parish Record. God grant that at the last great day they may be found written also "in the Book of Life."

Before the congregation dispersed, the faithful and affectionate Pastor took each of his newly-baptized converts by the hand, and addressed to each, individually, a brief but powerful and emphatic exhortation, reminding them of the new relation they now sustained, and expressing an ardent hope that they might have grace to adorn the holy profession they had that day made, with corresponding holiness of life.

In reply to the sneer of those who, even in high places, have stated that the ministrations of the Church of England are not adapted to the inhabitants of this province, I might point to the Township of West Flamborough, as a proof that let the Church of England be but faithfully exhibited in her Scriptural doctrines, and working in her Apostolic ministry, by zealous and laborious Missionaries, and dissent, with its thousand shades and variations of error, shall vanish before her as noxious vapours before the genial sun.

The day was fast declining before the services were finished. The four Clergymen then took their leave, and as they drove from the house, amidst the hearty salutations of the honest yeomanry and their families, I could not regret indulging in pleasing reflections on the interesting nature of their sacred profession. Happy they, thought I to myself, who, influenced by zeal for the glory of God and love for the souls of men, thus devote themselves to the work of the ministry. For "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

I remain, Mr. Editor,

Your humble servant,

AN EYE-WITNESS.

August 17, 1840.

#### TORONTO CHURCH OF ENGLAND TRACT SOCIETY.

It may not be generally known or understood, that a Society in connexion with the Church of England, was established in this City during the past winter, under the patronage of the Lord Bishop, the primary object of which is "to loan and circulate RELIGIOUS TRACTS among the poor and destitute inhabitants of the City of Toronto."

The Society has now been in active operation for about the space of six months—Tracts are distributed in various sections of the City, by a number of disinterested individuals who have kindly volunteered their services in promoting this good work;—and there is every reason to hope that their labour has not been altogether in vain. Indeed many instances of the good which has been already effected by these humble messengers of mercy, have come under the notice of the Society, and we are permitted to publish these little Tracts here, by the Divine blessing, being a powerful means of stemming the corruptions of Popery on the one hand, and of curbing the proud spirit of licentiousness and infidelity on the other.

The Committee, while making this gratifying announcement to the public, and particularly to the congregation of St. James', have, at the same time, to express their regret that the number of distributors is by no means commensurate with the work to be performed; and they earnestly appeal to the Ladies, who have ever been prominent in aiding every pious work of labour and love, and earnestly and respectfully solicit them to step forward as distributors of Religious Tracts, and thus by their influence and piety, become instrumental in diffusing the light of Christian truth among their poorer neighbours. We should never forget the great amount of good, which, in this way, is effected in Great Britain, chiefly through the instrumentality of pious females, who, by works of piety and charity, ameliorate the condition of the suffering poor.

Let us then, while we look up to the largeness of our fathers with reverence and respect, imitate the virtues of her sons and daughters, remembering that one distinguishing mark of "pure and undefiled religion is, to visit the fatherless and widows in their affliction."

Persons desirous of becoming distributors, will please leave their names at the Depository, at Mr. Rowsell's, King-street, where the Subscription List now remains for subscriptions and donations; and where the religious public will always find a supply of Church of England Tracts on sale.

Toronto, August 21, 1840.

#### ECCLIASIALISTICAL INTELLIGENCE.

CHURCH RATES.—One of those disgraceful scenes which have of late so frequently taken place in different parts of the country, occurred in our town Thursday, July 16th, and gave rise to many, very many, degrading, immoral, and blasphemous remarks within the porch of our parish church!—The vestry, on Thursday, it was proposed that a rate of one halfpenny should be granted, in order to defray the necessary expenses that might be incurred in repairing the parish church, &c. This moderate proposition did not suit the combined phalanx of dissenters; they, therefore, opposed the motion, and, as a matter of course, carried it, there being no more than six real friends of the church assembled. Mr. Hatch, the parish churchwarden, immediately demanded a poll, which being acceded to, commenced on Thursday and Friday 7 o'clock, and on Saturday morning finally at 12 o'clock, the vestry went on satisfactorily to both parties until the last two hours, when every trick that could be brought to bear was practised by the opponents of the rate. Roman Catholics, Dissenters (so called), Chartists, Radicals, Whigs, Unitarians, Socinians, and, lastly, the Socialists who came to their help, were found canvassing the town, falsely representing that "a rate of one shilling was about to be imposed, and if not overruled it would happen twice a year." This trickery not succeeding, a Radical of church-rate notoriety objected to the poll closing at 12 o'clock, and persisted in recording a protest to that effect. We had, however, happy to say that the poll did close at 12, and with a majority of 219 in favour of the rate.—*Cheltenham Chronicle.*

A signal victory was obtained in the parish of Hackney on the question of church rates. The rate was opposed in the vestry at great length by the radical party, seven of whom inflicted their tiresome speeches upon the meeting, in the hope of tiring out the church party, but in vain. The Rev. T. O. Goodchild (the rector) put the question to a poll, the rate was carried on a show of hands by nearly 2 to 1. The radicals demanded a poll, which lasted three days, and gave the following result. For the rate, 650; for a voluntary subscription, 130; majority for the rate, 520! Thus the anti-church-rate party did not amount to one-fourth of their opponents. We regret to state that a member of the church of England, Mr. Hensley, recorded his vote against the rate.

CONSECRATION OF NEW CHURCHES AT DUBLIN.—On Monday, Dudley was distinguished by one of those gratifying scenes which will long dwell in the memory of its inhabitants, and which, under the blessing of Divine Providence, cannot fail to be productive of the most beneficial effects in improving the moral and religious condition of a large proportion of its poorer residents. On that day two new churches, reared chiefly through the active exertions of the Vicar, were solemnly dedicated by the liberality of the principal inhabitants of the town and neighbourhood, were consecrated by the Vicar, the Lord Bishop of Worcester. The edifices, which are respectively situated on the Wolverhampton road, near



ALBAN, A TALE OF VERULAM.\*  
CHAPTER V.—THE DRUID'S BURIAL.

The earlier part of the day was entirely occupied with the forementioned business. Alban transacted it with an alacrity and clearness to which he had been long a stranger. His mind indeed was not less occupied, but on the contrary more than ever on its usual momentous subject of thought; but his preplexity was clearing away, his views were becoming more steady, and the vigour and satisfaction imparted by the adventure of the past night, enabled him to arrange even his temporal concerns with a lucid decision. But as soon as this affair was despatched, his thoughts reverted more strongly than ever to their former train. He determined to pursue his discovery to its last recess. His curiosity was raised to a painful pitch; his duty to his deceased father summoned him with a louder voice as he advanced; his feelings had been taken captive by the scenes which he had witnessed at the hut and in the cell; a chord had been struck in his mind which yielded so exquisite a sound, that he was impatient for the renewal of the stroke.—Glad was he when he saw the sun set behind the green downs. As soon as it was dusk he sallied forth; his heart throbbled with expectation as he approached the Druid's circle. He impatiently crossed it in a straight line to the Druid's cell.

But what was his grief and disappointment, when he found the old man laid out as a corpse on a rude wicker bier before the door. The moon shone bright upon the lifeless figure, and he was struck with wonder on beholding the smiling serenity of the countenance. He had not long been gazing thus before he noticed the wild-looking British boy, the old man's attendant; he was kneeling at the head, and wreathing round it a crown of the gayest wild-flowers. As soon as he caught Alban's eye he arose, and then kneeling and embraced his knees in the most humble and affectionate manner. Amid much weeping, he told him a long story in his native tongue, from which Alban could gather through his gestures that himself had been the subject of much of the Druid's last prayers and conversation, and that this boy had been charged by him with a message which he was unable to interpret to him. Alban was much affected: he felt towards the old man as towards a second father, and felt himself now doubly fatherless.—He eagerly assisted the boy in what remained of his pious offices towards the body; these had been just completed when the boy, looking steadily at him, pointed with his hand to that quarter of the circle from which led the pathway to the hut, and then waved a signal that he should depart.

He had but just time to immerse into the deep shade of the trees on the opposite quarter, when he perceived a large procession of people approaching; they emerged into full moonlight from the trees, and being all dressed in white had quite a supernatural appearance. At their head advanced that figure which haunted him both waking and dreaming. They reverently raised the body with its bier upon their shoulders, and after taking one turn round the circle, in order to arrange themselves more conveniently, proceeded to the altar. On their way they sang the following hymn:—

Child of Adam, son of sin,  
Unto dust thy dust we give;  
Heir of glory! enter in,  
Take thy crown, thy throne, and live.

Pilgrims of a passing morn,  
We must sleep as thou hast slept;  
Bearing, who shall soon be born,  
Weeping, who shall soon be wept.

Farewell Satan, sorrow, night,  
Time! a long farewell to thee:  
Welcome Christ, and joy, and light;  
Welcome God, eternally.

For the first time Alban noticed a grave dug underneath the altar's central part; the Druid had designedly fixed upon that spot for his sepulchre, not from a hankering after any part of the old superstition, but, on the contrary, in order that, by the pollution of his dead body, he might desecrate the ground, and render it ever unfit for the practices of the religion which he had abandoned and abominated. The company formed a circle round this stupendous tomb, as it had now become.—A select few carried the body to the grave, and when it had been deposited, he who headed the company pronounced a long and fervent prayer, in which, in the name of them all, he thanked God for his mercies to his servant their dear departed brother, above all for having called him to the knowledge of his Gospel in Jesus Christ. He prayed that he would grant to each of themselves, whom he had also so mercifully called, grace to abide in that calling, and make their election sure.—He implored help against the temptations of this world, especially in the hour of fiery trial, which was now evidently fast approaching, so that no allurements nor threats of the powers of this world may lead them to forego the promised bliss of the world to come; but that they may all finish their course as faithful servants of their Lord Jesus Christ, in whom only they had the forgiveness of sins, and the resurrection unto everlasting joy. He concluded with a solemn blessing. The grave was then filled up, the assembly dispersed, and in a short time the Druid's circle was restored to all its former solitude.

Alban then quitted his hiding place, and went and sat by the new-made grave. His heart was indeed full. A pure and lofty feeling was fast flowing into it, to which, with all his natural generosity and affectionate disposition, he had hitherto been a stranger. He felt an intense yearning and hope after better things, which had now come in the place of that gloomy dissatisfaction with all around, to which he had been of late so much subject. The prayer which he had just heard had much affected him; no one, not the most prejudiced heathen, could have heard its affectionate and pathetic strain, its lofty aspirations, its solemn invocation of the Almighty, without being strangely moved. Upon Alban it fell like seed into ground which had been well prepared for it; his whole frame of mind was undergoing a rapid change, more rapid than he himself was aware of. Notions, at which he would but two days ago have started in surprise or incredulity, or laughed in derision, were now growing familiar to him, and thus assuming the elementary shape of acknowledged truths.

These reflections were interrupted by the British boy, who brought on his back a huge load of turf; sward, with exceeding joy and delight Alban assisted him in placing it on the mound of the grave: how different a person in all his heart and mind from that Alban who with pious hands had assisted in placing the stones of the marble tomb of his father. When all was finished, the boy again embraced his knees with sobs and tears, poured forth a long effusion in the same unintelligible language, and then rose and vanished in the forest.

Alban could not resist the desire which suddenly came upon him of visiting the Druid's cell. A few embers were still alive upon the hearth, and threw sufficient light for him to recognize old appearances. He long lingered here, fondly recalling to mind his former visit; and the account which the Druid had given of the abandonment of his native religion, came upon his mind with redoubled force. Thus divine truth was insensibly sinking deeper and deeper into his mind, and

usurping greater room in such places as it had already reached. It was indeed in him as yet but as angels have appeared to men, in human disguise; but he entertained it with hospitality unawares, nor did he lose his reward: even now its presence was inspiring, and its conversation enchanting, and most unwilling would he be to let it depart.

At length he became aware of the advanced hour of the night. He had plunged some way into the forest on his return, when he heard a piteous cry of distress. On going up to the spot whence it proceeded, he found a little girl, of about twelve years of age, entangled in a thick brake; he quickly released her from her thrall, and allayed her fears by promising to conduct her safe through the forest. They had much conversation on the way, for she, as is natural to her age, was very communicative.

Were you not sorely afraid, my child, asked Alban, at the thoughts of being kept all night in the forest?—The wolves may have found you out and devoured you before morning.

I own I was afraid, but I ought not to have been; I ought to have recollected, that my deliverer is all around my path, and will never forsake me as long as with a sincere and faithful heart I call upon him. But I was also afraid of my poor mother, whose only child I am. It would be a sorrowful life to her should anything happen to me.

But would not your father have come and looked for you?

Alas! I have no father. He died for the sake of the truth. He was given to be devoured by wild beasts, at Antioch, five years ago.

Indeed! cried Alban in involuntary surprise, for now he well recollected a brother officer who had undergone that fate. He had formed some acquaintance with him until a short time before he was accused of Christianity. His new friend had become reserved, and shunned his former company a little before his detection. Alban had been at least an indifferent spectator of his death: the unsocial turn which he had taken had increased the prejudice which his religion always raised. Alban now vividly remembered the patience with which he met the shouted insults and mockery of the amphitheatre, and the dignified fortitude with which he encountered his death; he therefore looked with extreme interest and pity on his little orphan daughter who was holding his hand.

I am sorry for you my child, he said.  
O, be not sorry, she replied, my father is much more happy than you or I are or can be here. He has entered into the glory of his Lord. My mother and I praise and bless our heavenly Lord, day and night, for having thought my dear father worthy of the glorious crown of martyrdom.

Then, said Alban, you easily forgive those who put him to death?

Assuredly I do. It is our duty to forgive every one, even those who may put ourselves to death. We must forgive, even as our Lord and Master hath forgiven us. Why! what can you want God to forgive you for?—What sin can you little innocent have committed?

Here the child instantly let go his hand, and cried, O now I see that you are not one of us; let me go instantly. I had taken you \* \* \* but loose my hand. I will not go a step further with you.

She struggled hard to get free. Alban however retained his hold. Fear not, child, he said, I will not betray you. Though no Christian myself, I am no enemy to the Christians. I wish to know more about them; not in order to inform against them, but to satisfy my own doubts.

Such was the openness and sweetness of Alban's countenance, of which the moonlight afforded the child a distinct view, that he won her childish confidence, and there was nothing which she would have concealed from him. He then proceeded with his question. Surely I ought to think you Christians a wicked people, when a child of your age talks of having sins to be forgiven.

Not sir, we are not wicked, we strive to obey God in all things, and it is by this very striving that we discover how imperfect is our strictest obedience, and how much we need forgiveness. Can you yourself stand up before the God of righteousness and say that you are blameless! Only think awhile.

Alban felt the appeal to his inmost heart: he remained silent for many minutes. But how do you know that God will forgive, he resumed, what warrant have you? We have his own word for it, through his blessed Son Jesus Christ. But I am not able to speak of these things as they require. Come to my mother, and she will instruct you.

Where does she live?  
In Verulam. We came thither as to a place of refuge from the persecution of the east. But they say that we shall not be left in peace long, even here.

What an uncertain and anxious life you must lead! Yes! it is a fleeing from city to city. But at last we shall reach a city where we shall evermore dwell in peace.

And where is that my child? She looked earnestly in his face, and pointed to the sky.—Alban smiled in admiration of his little preacher. So then you would willingly quit all earthly friends and go to that city?

Not unwillingly; for all such friends as are worth having we shall meet with there. We Christians are all fast unfeeling friends of one another; and our heavenly Master, who rules in that city, is the unfeeling friend of us all. Oh may he bring you into our society! Come to my mother, and she will tell you things which I know will delight you. Do come along; and she pulled him forward.

Alban was much inclined to accept the child's invitation. But after a short consideration he judged it a step too decisive to take. He was in high rank and well known. He could not therefore visit the house of this Christian matron without committing himself beyond all power of retreat. He said therefore to the child, the night is too far gone for me to visit your mother; the appearance of a perfect stranger at an unseasonable hour would much disturb her. I will come another time. But tell her, that in me she shall find a friend in every difficulty.

And who shall I say that you are? asked the child. Alban was staggered at the unexpected, though natural, question. I cannot tell you now, he said. But you will perhaps soon know. Where do you live?

The child described the street and house. They were now entering upon the high road; the child here thanked him heartily for his protection, and commending him to her God, loosed his hand, and was quickly out of sight.

Alban, left to himself, could not but wonder at the effects of the religion of the Christian: here had been a mere child, treating as intuitive truths, what the greatest philosophers, after long research, had only arrived at a suspicion of, and conversing on momentous topics of which they ever were, and ever would be ignorant. He was struck too with the wondrous symmetry of its precepts. All appeared necessary consequences of one peculiar principle, and the highest and noblest practice of morality seemed but a collateral to the grand proposition. I must and will know more of this matter, he said to himself. If ever the supreme God gave man a religion, this seems to be it. I may justly be blamed if

I do not enquire, when it has so directly and openly challenged my investigation.

With such thoughts he reached home, and for the third time laid his head upon his pillow with reflections entirely new to his mind, and with resolutions of a nature at which a few days ago he would have started. He dreamed that his late brother officer, who had suffered for Christianity, appeared to him, at the gates of a glorious city, and entreated him to enter, and partake of the exceeding joy of the society within. He heard divine strains of music coming from within, and as his friend opened the gate, a blaze of glorious light flashed on his eyes, and a stream of exquisite perfume struck his senses. So great was the excitement of this moment that he awoke.

RELIGION IN GEORGIA.

The Greek faith, according to the ritual of Grusia, is the predominant religion in this quarter of the globe.—The people of Grusia embraced Christianity as far back as the times of Constantine the Great, and as a nation adhered firmly to the Gospel; though some few individuals and frontier-villages, nay, even some of their czars, at times adopted Islamism. The superintendence of all ecclesiastical matters is exercised by the Catholicos, or Eparch of Grusia; a dignity which has hitherto been almost exclusively vested in a member of the ruling dynasty. Tiflis is the seat of his see, and he is one of the members in the directing synod at St. Petersburg. His establishment consists of twelve archbishops, bishops, and metropolitans; thirteen archimandrites; and the diocese contains thirteen monasteries, namely, eleven of the Grusian and two of the Greek Church. The whole of them are richly endowed with landed property; but there is not a single nunnery throughout the country. The churches are nearly three thousand in number, though the greater portion of them has been destroyed or abandoned, in consequence of the inroads of the Persians. Here and there, in secluded spots, a few monks have erected hermitages, where they pass their days in estrangement from the tumults of the world. The Christians of the Grusian heresy are exceedingly superstitious, and look up with great veneration to their priests: notwithstanding this, both pastor and flock are in the highest degree tolerant towards those who are of a different persuasion. A remarkable instance of this feeling exists at Tiflis, where sixteen of their churches are surrounded by thirteen Armenian, four Roman Catholic, and three Persian places of worship. Catholic missionaries have been settled in Georgia since the year 1725; they have a Franciscan convent and church in Tiflis. The Armenians, who constitute one-fourth of the population of Grusia, and have monopolised the whole of its commercial traffic, have rigidly adhered to their own faith. The Turcomans are Mahometans, and have their own imams. The Jew has also retained the faith of his ancestors, and his exclusive supremacy in usurious dealings.—Klaproth.

TOMB OF MADAME LANGHAUS.

At Hindelbank, a village about four miles from Bern, exists a most celebrated work of Nabl, a Saxon sculptor. Being employed in constructing a sepulchre for Count D'Erlach, he was lodged in the house of the clergyman, his particular friend, whose wife, a woman of uncommon beauty, expired in child-bed on Easter-eve. Struck with the time of her death, animated by the recollection of her beauty, and sympathising with the affliction of her husband, he conceived and finished this affecting monument. It is placed in the body of the church, sunk into the pavement like a grave, and covered with two folding-doors. When these are opened, a grave-stone appears as if just rent into three fractures, through which is half discovered the figure of a woman slightly veiled with a shroud. She is represented at the moment of the resurrection, when "the graves are commanded to yield up their dead." With her right hand she is gently raising that portion of the broken grave-stone which lies over her head, and in the other holds a naked infant struggling with its little hand to release itself from the tomb. "Here am I, Lord, and the child whom thou gavest me" are the sublime words which form the inscription. Below is the name of the deceased, "Anna Magdalena Langhaus, wife of the clergyman; Born 1751; died 1793. The workmanship is by no means inferior to the original design. The artist has formed the whole sculpture out of one block, and so naturally expressed the swelling of the stone, that the fragments seem as if they had just burst, and were in the act of opening. The only circumstance to be regretted is, that the materials are not so durable as such a monument deserves; being of sand-stone they are too soft to resist the effects of time, and even now exhibit some symptoms of decay.—Archdeacon Cox's Travels in Switzerland.

The Garner.

CARNAL CONFIDENCE.

These are the great profits of carnal confidence,—foreign interest, domestic treasures, superstitious devotions. When men please themselves in the "children of strangers," and have their "land full of silver and gold and treasures," full of horses and chariots, and full of idols, hoard up provisions and preparations of their own, comply with the enemies of God abroad, and corrupt the worship of God at home: these are the things for which God threatens terribly to shake the earth, and to bring down and to make low the loftiness of man, if he do not (as Ephraim, by long and sad experience, did) penitently renounce and abjure them all.—This is matter for which we may be humbled. There is no sin more usual amongst men than carnal confidence, to lean on our own wisdom, or wealth, or power, or supplies from others, to defy counsels and armies, or heroes and treasures, and to let our hearts rise or fall, sink or bear up within us, according as the creature is helpful or useless, nearer or farther from us, as if God were not a God afar off as well as near at hand. Thus we may justly fear lest God should visit us, because we do not sanctify the Lord of Hosts himself in our hearts, to make him our fear and our defence; and that he will blow upon all such counsels and preparations as carnal confidence doth defy.—Bishop Reynolds.

PROPER USE OF OUR INTELLECTUAL FACULTIES.

Should it be proved, that at any period the human mind has been visited by a real degradation and torpidity, or by an unquestionable diminution of its more exalted faculties, may we not also reverently and humbly ask the question, whether any progress of our intellect, for good, can be expected, if, refusing to retain God in our knowledge we resist His guidance and strive against His will?—Is it not according to His known dispensations, that if the power bestowed by Him upon us be abused, the gift should fail? Surely the employment of those mental endowments, so emphatically termed talents, involves as much responsibility as the disposal of the worldly possessions constituting the elements of temporal prosperity. The application of our intellectual faculties for the purpose of satisfying the mere natural curiosity of the mind, cannot in any wise be distinguished from the expenditure of our riches for the gratification of the mere natural appetites of the body. We are bound to honor the Lord with our substance; can it be less imperative upon us to honor him with the infinitely more precious gifts of the soul?—Undue indulgence in the more gross inclinations of our corporeal nature tends to sink man beneath the worldly level providentially assigned to human kind.—Undue indulgence in the more refined desires of the soul, not less

corrupt, when unrenewed by God's Holy Spirit, than the infected bread, deludes man into the belief, that he already belongs to a higher sphere than that which is now his own. Placed by the will of his Creator a little lower than the angels, he attempts to rush into the sanctuary, where the fiery seraphim cover their faces before the Glory of the Most High. What is then our duty? Sobriety and vigilance.—Depreciate not the marvellous powers of the human intellect; proceed from Him to whom the fulness of the universe belongs. Worship them not; because they were lent to us for His service. Cultivate them most diligently, for sloth is sinful; yet let our moderation be known in all things.—Sir Francis Palgrave.

SELF KNOWLEDGE.

O what a change would it make in the world, if men were brought to the knowledge of themselves! How many would weep, that now laugh and live in mirth and pleasure! How many would lament their sin and misery, that are now pharisaically confident of their integrity! How many would seek to faithful ministers for advice, and inquire what they should do to be saved, that now deride them, and scorn their counsel, and cannot bear their plain reproof, or come not near them! How many would ask directions for the cure of their unbelief, and pride, and sensuality, that now take little notice of any such sins within them! How many would cry day and night for mercy, and beg importunately for the life of their immortal souls, that now take up with a few words of course, instead of serious, fervent prayer! Do but once know yourselves aright, know what you are, and what you have done, and what is your danger; and then be prayerless and careless if you can: then but trifle out your time, and make a jest of holy diligence, and put God off with lifeless words and compliments if you can. Men could not think so lightly and contemptuously of Christ, so unworthily and falsely of a holy life, so delightfully of sin, so carelessly of duty, so fearlessly of hell, so senselessly and atheistically of God, and so disregardfully of heaven as they now do, if they did but thoroughly know themselves.—Baxter.

THE GUIDANCE OF THE HOLY SPIRIT.

The observation of the secret admonition of the Spirit of God in the heart, as it is an effectual means to cleanse and sanctify thy heart, the more it is attended unto, the more it will be conversant with thy soul for thy instruction. In the midst of thy difficulties it will be thy counsellor; in the midst of thy temptations it will be thy strength, and grace sufficient for thee; in the midst of thy troubles it will be thy light and thy comforter: only beware thou neglect not the voice of this Spirit; it may be thy neglect may quench it, and thou mayest never hear that voice more. It is impossible for thee to enjoy that which make thee happy, till thou art deeply sensible of thy own emptiness and nothingness, and thy spirit thereby brought down and laid in the dust. The Spirit of Christ is an humbling spirit; the more thou hast of it the more it will humble thee, and it is a sign that thou hast it not, or that it is yet over-mastered by thy corruptions, if thy heart be still haughty.—Sir Mathew Hale.

Advertisements.

JOHNSTOWN DISTRICT SCHOOL AND BROCKVILLE ACADEMY.

THE SUMMER VACATION of this institution will terminate as follows:—  
Male Department.—Tuesday, August 18th.  
Female Department.—Saturday, August 22d.  
Apply to the Rev. H. CASWALL, Brockville, August 1, 1840. 4tf

BANK OF BRITISH NORTH AMERICA.

THE Court of Directors hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties.  
The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards.  
The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place.  
By order of the Court.  
(Signed) G. DE BOSCO ATTWOOD, Secretary.  
London, June 3, 1840. 2-tf

FAMILY AND INDIVIDUAL PRAYERS.

JUST PUBLISHED, Second Edition, price one shilling and six pence, FAMILY AND INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson, Agent for the British & Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto, and in Cobourg by Messrs. Gravelly & Jackson.  
These prayers are recommended by various Ministers whose testimonies may be seen prefixed to the book. 43—6m

TO BE SOLD OR LET

IN THE TOWNSHIP OF SEYMOUR,

THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon.  
Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid.  
January 1st, 1840. 27tf

FOR SALE OR LET

IN THE TOWNSHIP OF SEYMOUR.

A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop.

THE BUILDINGS CONSIST OF A GOOD LOG HOUSE,

36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath.  
A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring waterpower.  
This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.  
For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises.  
ST. JOHN C. KEYSE.  
Seymour-West, Oct. 14th, 1839. 24-tf

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carlie. Cobourg, June 19th, 1840. 45f

BRITISH SADDLERY WAREHOUSE.

Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER,

RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of

SADDLERY GOODS,

equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest CASH prices, viz:—

Ladies' Saddles, improved pattern.  
Ladies' Fancy Bridles of every description.  
Hunting Saddles, improved.  
Saddle-trees, with Spring Bars, &c.  
Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety.  
Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns.  
Horse and Carriage Brushes.  
Needham's Silver Plated, Brass and Japanned Spurs.  
Horse Clothing and Blankets, of the first quality.  
Breaking Bridles, Cavasos, &c. &c. &c.  
N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade.  
Toronto, August 29, 1839. 15tf

CUTLERY, MILITARY & FANCY STORE.

No. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:—  
Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shields and Scales; best quality Infantry and Navy Regulation Buttons; Navy Laces; Gold and Silver Lace; various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knots; real Silver Epaulets; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.  
N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe.  
Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner.  
SAMUEL SHAW. 41f

Toronto, Sept. 12th, 1839.

VANNORMAN'S STOVES.

CHAMPION, BROTHERS & Co. HAVE ALREADY RECEIVED 75 TONS Vannorman's celebrated Cooking and other Stoves, of new patterns, which (with their former stock) are now very complete, to which they beg to call the attention of the Trade.  
110 King St. Toronto.

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange.  
N. B.—Sleighs of every description built to order. 47-tf

Toronto, December, 1839.

REMOVAL. CHAMPION, BROTHERS & Co. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VAN NORMAN'S FOUNDRY, HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market.  
Toronto, December, 1839. 26-tf

HENRY ROWSELL, BOOKSELLER AND STATIONER TO U. CANADA COLLEGE, KING STREET, TORONTO, HAS just received from London a large assortment of Books and Stationery of every description, to which he respectfully invites attention. Among his new arrivals are the latest published volumes of the Church of England Magazine, Penny and Saturday Magazines, Penny Cyclopaedia, &c.; likewise a great variety of Theological works, as also Works of General Literature.

Having, as Publisher of the Church newspaper, added a Printing Office to his establishment, and imported a full supply of type &c. from London, he will be enabled to execute orders for every kind of Book and Job Printing, in a superior manner.

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\* From "Tales of the Ancient British Church," by the Rev. R. W. Evans.