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# The BEREAN.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

VOLUME V.—No. 45.]

QUEBEC, THURSDAY, FEBRUARY 1, 1849.

[WHOLE NUMBER 253]

## SONG OF THE SPADE,

in the gold-region of California.  
Dig—dig—dig—  
To pierce for the golden ore.  
Dig—dig—dig—  
Till you sweat at every pore.  
Dig—dig—dig—  
To rot in the deep black sand,  
And this is to be a citizen  
Of a free and Christian land!  
And it's oh! to be a slave  
To the heathen and the Turk,  
Oh rid the hands of a Christian man  
From such dirty, tiresome work!

Work—Work—Work—  
Till the back is almost broke.  
Work—Work—Work—  
With your legs and thighs in soak.  
Work—Work—Work—  
Revolving an old tin pan.  
And waddling about with a shake and  
a splash.  
Till you doubt you're a Christian man!  
Soul and body and mind,  
Mind and body and soul,  
Oh, cannot be right when they're all  
confined  
To the business of the bowl!

Pile—pile—pile—  
When it's only a little heap—  
Pile—pile—pile—  
Till it "grabblly" grows more deep.  
Pile—pile—pile—  
And it's away the bag.  
Till you gaze with eyes of wild  
stare  
On the contents of that sack!  
Oh, can it be here I stand,  
And can it be gold I see!  
Ho! ho! I'm off for a Christian land.  
To spend it so merrily!  
*San Francisco Californian.*

\*This is a poor ending to the graphic and impressive lines above. The probabilities are, that the gold acquired at the peril of "Soul and body and mind, Mind and body and soul" will be spent "wretchedly" or, if it be not so rapidly spent as it has been acquired, its possession is not likely to secure any more enjoyment than the process of its acquisition. Christianity mourns at that perversion of her name which makes the gold-seeker look to the prospect of going to a land he calls "Christian," that there he may spend "merrily" what his pious employment has gotten him.

ED. BEREAN.

## MEMOIR OF BISHOP LATIMER.

My father was a yeoman, and had no lands of his own; only he had a farm of three or four pounds by the year, at the utmost, and hereupon he tilled so much as kept half a dozen men. He had work for a hundred sheep; and my mother milked thirty kine. He was able, and did find the king a harness, with himself, and his horse, while he came to the place that he should receive the king's wages. He kept me to school. He married my sisters with five pound or twenty nobles apiece. He kept hospitality for his poor neighbours, and some alms he gave to the poor. Such is the account which Hugh Latimer gives of the condition of his father, who resided at Thurston in the county of Leicester, where the subject of this memoir was born. The exact year in which Hugh Latimer first saw the light is not, however, recorded; but it is probable, for the reasons given below, that the date of his birth was about 1490 or 1491. After having been educated at the common schools of his own county, he was sent to the university of Cambridge at the age of fourteen years; and was chosen fellow of Clare Hall in the autumn of 1509, whilst yet an undergraduate. In January 1510, he proceeded to the degree of Bachelor of Arts, and commenced Master of Arts in July 1514; and although there is no certain record of his having been admitted to a degree in Divinity, yet there is Latimer's own assertion that he proceeded to the degree of Bachelor in that faculty.

It appears that Latimer was remarkable at the university for "sanctimony of life," as well as for his studious habits. He was, besides, a fervent and zealous papist, and bitter opposer of all who favoured the Reformation. His own account of himself is, that he was as obstinate a papist as any in England; inasmuch that when he was made Bachelor of Divinity, his whole oration was against Philip Melancthon, and the opinions entertained by that eminent person. It was at that period, however, that he became acquainted with Bilney, and from thence-forward Latimer "forsook the school-doctors," and "became an earnest student of true divinity." He now also devoted himself more earnestly to the work of the ministry. He employed himself in visiting the sick, and the prisoners in the Tower of Cambridge. He frequently preached both in English and *ad Clerum*. The account given of his sermons in the university, by Becon, who heard them, is, that "none except the stiff-necked and incurable in heart ever went away from his preaching without being affected with high detestation of sin, and moved unto all godliness and virtue." Many also, who had been strongly prejudiced against Latimer, on being persuaded by their friends to go and hear him preach, returned from his sermons with all their prejudices removed. Numbers in the university were thus brought by his instrumentality from their "wyworks, as pilgrimages, and setting up of candles, unto the works that God commanded expressly in his holy Scripture, and to the reading and study of God's words, and dreams and unprofitable glosses of men set a syllable and utterly despised."

"Howbeit, as Satan never sleepeth when he seeth his kingdom to begin to decay, so

likewise now, seeing that this worthy member of Christ would be a shrewd shaker thereof, he" occasioned to Master Latimer much trouble and molestation. "Whole swarms of friars and doctors flocked against Master Latimer on every side;" and ultimately induced the Bishop of Ely to forbid his preaching any more within the churches of the university. He nevertheless obtained leave to preach in the church of the Augustine Friars, that being exempt from episcopal jurisdiction. "Divers papists in the university" then made a "grievous complaint" against him to Cardinal Wolsey, in consequence of which he was summoned to London to give an account of himself and his teaching. But so plainly did it appear that the complaints against the accused were merely personal and frivolous, that "after a gentle admonition given unto Master Latimer, the cardinal discharged him with his license home to preach throughout England."

Some time after these marks of confidence had been conferred upon him by Cardinal Wolsey, a sermon (On the Gull, which Latimer preached about Christmas 1520), gave great offence to his opponents, and afforded them an opportunity for publicly inveighing against his doctrine. This led to preaching and counter-preaching, to discussions and recriminations, until at length these controversial proceedings in the university attracted the attention of the court. Dr. Fox, then provost of King's College, and the royal almoner, wrote, in consequence, to the Vice-chancellor, informing him that unless the university put a stop to the controversy between Master Latimer and others, the king himself intended "to set some order therein."

The vice-chancellor, on receipt of the letter, forthwith appointed a day on which any person who "had any thing to say to M. Latimer's charge" should do so, in order that the accusation might be heard, and justice done to the aggrieved parties. The opponents of Latimer, however, refused to avail themselves of this challenge. The vice-chancellor, therefore, called "Master Latimer, Masters Byng, Brygden, Greenwood, and Mr. Proctor of the blaik friars," before him in the presence of the senate; and there commanded both parties, on pain of excommunication, to cease touching "such things in the pulpit which had been in controversy between them; and also to be careful to abstain from using any expressions, either in their sermons or in their conversation, which might give each other offence." It may, at the same time, be collected both from Dr. Fox's letter, and from the vice-chancellor's speech on this occasion, that Latimer was regarded as the injured party; and that he was ready to give every explanation of what he had said that in reason could be required, whilst his opponents seem to have been actuated by "private malice towards him."

In the month following the transaction just mentioned, the name of M. Latimer appears among those of the persons who were appointed by grace of the senate to define and determine, on behalf of the university of Cambridge, the question relating to the lawfulness of the king's marriage with his brother's widow; and in Gardner's and Fore's account of the proceedings of the university on that occasion, the name of Latimer is marked as one of those who were known to be favourable to the king's divorce. The decision of the university, on the question abovementioned, was given on the 9th March, 1530; and on the Sunday following Latimer preached before the king at Windsor. The king is said to have "greatly praised Master Latimer's sermon;" and the preacher received five pounds for his services.

M. Latimer then returned to Cambridge, and employed himself in preaching there, until he was selected as one of twelve of "the best learned men in divinity within that university," who, in obedience to a royal letter, were sent to London to meet a like number of divines from Oxford, in order to give their advice and judgment concerning certain printed books which had then got into circulation. The result of the consultation of these divines was the drawing up of an "Instrument for the abolishing and inhibiting of the scripture and divers other books to be read in English." This was followed by a royal proclamation, "inhibiting all English books either containing or tending to any matters of scripture." But that Latimer did not concur in this prohibition of the reading of the scriptures, may be inferred from his letter to King Henry VIII., bearing date December 1, 1530, in which he pleads "for the restoring again of the free liberty of reading" the word of God. With reference also to the "Instrument" above mentioned, he intimates, that it did not express the opinion of all the divines who were called upon for their "advice," inasmuch as "there were three or four that would have had the scripture to go forth in English," had not their wishes been "overcome" by the majority.

It was about this time that M. Latimer was made one of the royal chaplains; and in consequence of his appointment to that office, he "went to court, where he remained a certain time, preaching then very often in London."

"A great man" seems to have admonished him, "on first coming to court," to beware that he "contraried not the King." Yet Latimer "was in the habit of speaking so boldly against the vices of the court, that he was, on more than one occasion, in danger of bringing himself into trouble."

"At last being weary of court," and having the benefice of West Kingston, in Wiltshire, offered to him "by the king, at the suit of Cromwell and Dr. Butts," the King's physician, M. Latimer accepted that living, and went to reside upon it. There "this good preacher did exercise himself to instruct his flock; and not only to them his diligence extended, but also to all the country about." He did not, however, offend against ecclesiastical order by thus extending his labours "to all the country about," instead of confining his ministrations to his own parish; for as one of the twelve preachers who were licensed by the university of Cambridge, he had full authority to preach throughout the whole realm.

But "his diligence was so great, his preaching so mighty, the manner of his teaching so zealous," that it was not long that M. Latimer was suffered to remain in peace. Complaints were made against him by the country priests and others; and the consequence was, that in January 1532 he was cited to appear before the bishop of London. The ostensible reasons for citation were that Latimer had preached in the diocese of London without the bishop's permission; and had, moreover, "gone about to defend Bilney and his cause against his ordinaries and judges." The true reason was, as the proceedings of the bishop of London shewed, to get Latimer into the hands of the Convocation; that body having an outstanding grudge against him. Against this citation, therefore, he appealed to his own ordinary, the chancellor of the diocese of Sarum, with whom the authority to correct him rested, if "he needed reformation." He pleaded also his unwillingness to encounter unnecessarily the hazards of a journey to London in the depth of winter, and in a bad state of health. He, nevertheless, expressed his readiness to take such a journey, if his ordinary, to do the bishop of London pleasure, commanded him to go, "though it should be never so great a grievance and painful to him." The end of the affair was, that M. Latimer "was had up to London" before the archbishop of Canterbury and the bishop of London, "where he was greatly molested, and detained a long space from his cure at home;" having also been several times "conveyed before Convocation, and excommunicated even and imprisoned for a time, because he refused to subscribe to certain Articles devised by the bishops." Then after a fruitless appeal to the crown against the sentence of the Convocation, it was only at the special request of the king, and in consequence of Latimer's submission to Convocation, and his promise that he would in future obey the laws and observe the decrees of the Church, that he was absolved from the sentence of excommunication, and allowed to return to his cure. It seems, however, that Bishop Stokesley was so little satisfied with this submission to Convocation, that he inhibited Latimer from preaching within the diocese of London.

In the following year we find M. Latimer still giving offence by his preaching. A letter of complaint from a priest at Bristol, named "Rychard Brown," to an influential member of Convocation, states that he (Latimer) "had done much hurt among the people by his preaching, and soweth error;" and that he had vented "divers opinions fully against the determinations of the Church." It is probable that it was this complaint which induced the Convocation to resolve, that a copy of the submission made and subscribed by M. Latimer before Convocation in the preceding year should be transmitted to some approved and learned person in those parts of the country in which Latimer either had preached or was likely to preach. Opposition, also, of every kind was offered to his ministrations by various ecclesiastics; his chief opponent being Mr. Hubberdin, or Heberdeme, a person whose violent temper and disposition seems to have supplied the place of learning and discretion.

But notwithstanding the obloquy and bulletings to which Latimer was exposed, he did not suffer in the estimation of Dr. Cramer, now archbishop of Canterbury; for we find that, "at the instance and request" of Master Latimer, that prelate was in the habit of licensing "divers to preach within his province." The archbishop also entrusted to Latimer the administration of certain Injunctions relating to preachers, and empowered him to withdraw the licenses of preachers, if he saw occasion to do so.

It was, moreover, by the good offices of Archbishop Cramer, that Latimer was admitted to preach before the king on all the Wednesdays of Lent 1534. An opportunity was thus afforded to "his highness, that he himself might perceive how they belied" M. Latimer, who said that "he had neither learning nor utterance worthy" of the occasion.

At length Master Latimer was "advanced to the dignity and degree of a bishop," having been elected into the see of Worcester about the middle of August 1535, and consecrated during the ensuing month.

On the 9th of June in the following year, our bishop was appointed to preach before the Convocation, which assembled on that day, and in which the royal supremacy, in ecclesiastical as well as civil affairs, after having been long kept in abeyance, was

again re-asserted. Bishop Latimer, however, made himself many enemies in consequence of the faithful earnestness with which he urged upon the whole ecclesiastical body the importance of reformation, both as regarded doctrine and practice.

There is evidence enough remaining of the great assiduity with which the bishop of Worcester devoted himself at all times "to teaching, exhorting, visiting, correcting, and reformation" within his diocese, "as his ability could serve, or else the times would bear." But the year 1537 may, perhaps, be regarded as comprising one of the most important periods of his episcopate. It was in that year that he was one of the divines who were commissioned "to set forth a truth of religion purged of errors and heresies;" the result of the commission being the book entitled "The Institution of a Christian Man." In the course of the same year, also, it was that he put forth his "Injunctions to the Prior and Convent of Worcester," which, though specially addressed to that body, were intended to apply to all the monastic foundations in the diocese. "To these must be added the Injunctions given by the Bishop of Worcester, in his visitation, to all parsons, vicars, and other curates of his diocese." It appears also from his letters to Cromwell, that in this visitation the bishop was constantly occupied in giving his personal attention to the rectifying of disorders of every kind.

But the unsettled state of ecclesiastical affairs did not permit Bishop Latimer to confine his labours entirely within his own diocese. We find him, accordingly, in London (1538) united with Archbishop Cramer, and another prelate, taking cognizance of a financial doctor named Crokehorne, Lamb it also, who was afterwards burnt in Scotland; is mention of one of those in the private examination of whom Bishop Latimer was concerned, and against whom it is stated in a letter of Thomas Dorset, a contemporary, that he was "most extreme." The same person gives an account, also, of a very characteristic sermon which our bishop preached this year at "Pauls Croce." The bishop was, moreover, appointed by lord Cromwell to preach the sermon, in Smithfield, at the execution of Friar Forest; and in the autumn of the same year was commissioned to examine the famous imposture called "the blood of Hales," as he had before been employed to detect the imposture of the maid of Kent.

But it were a large and long process to story out all the travails of this christian bishop;" suffice it that "he continued in this laborious function till the coming in of the Six Articles." "An act for abolishing of diversity of opinions in certain articles concerning Christian religion," passed in the parliament which assembled April 28, 1539, rendered it highly penal to deny or in any way to impugn transubstantiation, communion in one kind, the efficacy of the clergy, the lawfulness of monastic vows, private masses, or auricular confession. And as Bishop Latimer, among others, strenuously opposed the passing of the "Act of blood," it would seem that the Lord Cromwell, having failed to induce him to cease to place himself in opposition "to the king and the whole parliament," "bore him in hand (contrary to the fact) that it was his own estate's pleasure he should resign" his bishopric. Latimer accordingly resigned the see of Worcester on the 1st of July, 1539.

After the resignation of his bishopric, it would seem that M. Latimer was placed "in ward" in the house of Dr. Sampson, bishop of Chichester, and that he remained in the custody of the bishop, until that prelate was himself committed to the Tower. There is reason for believing that Latimer was then set at liberty; and that, although on coming to London for medical advice "he was molested and troubled of the bishops," he yet continued at large until 1543. Then, under suspicion of having "counselled and devised with Cromwell," he was examined before the privy council, and "at length was cast into the Tower; where he continually remained prisoner till the time that blessed King Edward entered his crown."

Edward VI. having succeeded to the crown in January 1547, the bishopric of Worcester was again offered to M. Latimer, during the year following, in consequence of an address from the House of Commons to the Lord Protector Somerset; but he declined the proffered dignity, and chose rather to devote himself to preaching, and to obtaining redress for the injured and oppressed among the lower orders of the people; his chief residence being with Archbishop Cramer, at Lambeth. In other respects, however, Latimer was not unemployed; for his name appears in a commission, the object of which was to repress heresy; and he was also one of the divines appointed to reform the ecclesiastical law. He is said, moreover, to have assisted Archbishop Cramer to compose the Homilies which were put forth by authority in the first year of King Edward the sixth's reign. "In the which his painful travails, he continued all King Edward's time; preaching for the most part two sermons every Sunday; and, besides this, every morning ordinarily, winter and summer; about two of the clock in the morning he was at his book, most diligently."

But scarcely was Queen Mary seated on the throne, to which she had succeeded on the death of her brother, in July 1553, when Latimer was summoned from Warwick-

shire, to appear before the privy council in London; and on the 13th September, 1553, was committed a close prisoner to the Tower. In the April of the following year he, together with Archbishop Cramer and Bishop Ridley, was conveyed to Oxford for the purpose of holding disputations on transubstantiation and the sacrifice of the mass, before certain commissioners appointed for the occasion. The result was, that the three prelates were adjudged to be heretics, were excommunicated, and delivered over to the secular power. Accordingly, Latimer and his two companions in tribulation were committed to Boardeston, the common goal in Oxford, and there lay incarcerated until September, 1555. Then, as if the church of Rome were unwilling that any blood should be shed except by her own hands, the bishops Latimer and Ridley were subjected afresh to a mock trial under the professed sanction of a papal commission, were again condemned, and, as a consequence, led forth to martyrdom on the 16th of October, 1555.

When Master Latimer stood at the stake, and the tormentors were about to set the fire upon him and that most-reverend father Doctor Ridley, he lifted up his eyes towards heaven, with a most amiable and comfortable countenance, saying these words: "God is faithful, which does not suffer us to be tempted above our strength." Addressing himself also to Bishop Ridley, he said, "He of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Then, soon after the fire had been kindled, and the flames had begun to envelop the sufferers, Master Latimer soon passed into a better life, whilst earnestly calling upon God to receive his soul.

Such was the end of Hugh Latimer, "that blessed servant of God," and martyr for the truth; "for whose glorious travails, faithful life, and constant death, the whole realm" of England "has cause to give great thanks to Almighty God."

## MOABITE CHRISTIANS.

With the consent of the Hon. Secretary of the Navy, I beg leave, through your columns, to redeem a promise I have made. When the small party, just returned from the Dead Sea, first entered upon its waters, its members came one and all to the conclusion that having undertaken what others failed to accomplish, the honour of the American name was at stake, and that it were better to die like them than return unsuccessful.

On the evening of the 9th day, however, on the southern sea, we were prostrated by the hot blasts of a simoon sweeping from the deserts of Arabia, which was followed by five days of intense and stifling heat. On the afternoon of the 11th day, on the coast of Moab, to our surprise we were greeted by a deputation of Christians from Kerak, the Kirjath Moab [Kir Moab?] of the Bible.

The joy of this people at meeting us was unbounded. They embraced us, brought us water and leban, (sour milk), all they had, and some of them spent nearly the whole night hunting a wild boar, witherwith to regale us. When told that our forms of worship in America were different from theirs, they replied: "What matters it? Christ died for all. Do you not believe in him?" When told that we did, they said: "Then what are forms before God? He looks to the heart. We are brothers!" And brothers they continued to call us to the last.

We could not trace their origin, but concluded that they are either the descendants of one of the lost tribes converted to Christianity, who, in the fastness of the mountains had escaped the Mahomedan alternative of "the Koran or the sword," or of the crusaders under the Christian Lord of Kerak. They number about 150 families, and live in the town—the only one now left in the once-populous country of Moab. Within the walls are also the huts of 100 Muslim families, and outside are the black tents of the fierce tribe Kara-Keyeh, numbering 750 fighting men.

The Christians gave us an invitation to visit their town, about seventeen miles distant in the mountains; but, while hesitatingly urging us to go, they did not conceal the perils of the visit; for they confessed that they were outnumbered and warned, and in an emergency would not dare openly to assist us.

I determined, however, to accept their invitation at all hazards; for it was evident that, unless recruited by a more bracing atmosphere, we must inevitably perish. In his opinion the lamented Mr. Dale concurred with me.

I will not tire you with an account of the visit of the teachers with which we were threatened, and our return, in battle array, with the hostile Skeikh as prisoner—but simply express my conviction, that but for the timely information given by the Christians, we should never have seen our boats again.

These poor Christians were much tyrannized over by their Muslim neighbours. Their only place of resort when threatened with violence, is their little cell of a Church, which can scarcely hold twenty families. Their account, which in its narration bore the impress of truth, seems confirmed by the circumstance that in the centre of their little Church there is a well which supplies them with water until their provisions are exhausted, or the restless nature of their persecutors takes them elsewhere. "The object of all their hopes is to build a Church sufficiently large to hold all their wives and children; for, with all their intolerance, the Muslims

respect the house of Him whom they call 'Issa, the Prophet of the Christians." The foundation and part of the walls of a Church have been built, but the work is discontinued from the want of means—the sirocco and the locust having swept their harvests for several years. They gave me an appeal to their Christian brethren in America, which I promised to deliver. With many apologies for its phraseology, they begged me to write it out more fully for them; but I prefer sending it forth in its own simple and touching brevity. I will only add, that little should be given, and that discreetly, at different times, so as not to excite the cupidity of the Muslims. The Board of Foreign Missions at New York will doubtless receive what may be given, and forward it either to their brethren in Beirut or to the Anglican Bishop at Jerusalem, for distribution. One cent from each human person in this land of charity will be more than sufficient.

## APPEAL.

By God's favour; May it, God willing, reach America, and be presented to our Christian brothers, whose happiness may the Almighty God preserve: Amen 8642.

BUDAH.

We are in Kerak, a few very poor Christians, and are building a Church. We beg your excellency to help us in this undertaking, for we are very weak. The land has been unproductive, and visited by the locusts for the last seven years. The Church is delayed in not being completed for want of funds; for we are few Christians, surrounded by Muslims. This being all that is necessary to write to you, Christian brothers in America, we need say no more.

The trustees in your country,  
AND ALI BEN NAHAS, (Sheikh.)  
YAKUB EN NAHAS,  
Kerak, 28 Januad Awak, 1264.  
Statement by the officer commanding an exploring party to the Dead Sea.—Amer. Union.

## CROMWELL'S ARMY.

Drawn by Macaulay in his History of England.

In general, soldiers who should form themselves into political clubs, elect delegates, and pass resolutions on high questions of state, would soon break loose from all control, would cease to form an army, and would become the worst and most dangerous of mobs. Nor would it be safe in our time to tolerate in any regiment religious meetings at which a corporal versed in Scripture should lead the devotions of his less gifted colonel, and almonch a backsliding major. But such was the intelligence, the gravity, and the self-command of the warriors whom Cromwell had trained, that in their camp a political organization and a religious organization could exist without destroying military organization. The same men who off duty were noted as demagogues and field-preachers, were distinguished by steadiness, by the spirit of order, and by prompt obedience on watch, on drill, and on the field of battle.

In war this strange force was irresistible. The stubborn courage characteristic of the English people was by the system of Cromwell at once regulated and stimulated. Other leaders have maintained order as strict; other leaders have inspired their followers with a zeal as ardent; but in his camp alone the most rigid discipline was found in company with the fiercest enthusiasm; his troops moved to victory with the precision of machines while burning with the wildest fanaticism of crusaders. From the time when the army was remodelled to the time when it was disbanded, it never found, either in the British island or on the Continent, an enemy who could stand its onset. In England, Scotland, Ireland, Flanders, the Puritan warriors, often surrounded by difficulties, sometimes contending against threefold odds, not only never failed to conquer, but never failed to destroy and break in pieces whatever force was opposed to them. They at length came to regard the day of battle as a day of certain triumph, and marched against the most renowned battalions of Europe with disdainful confidence. Turano was startled by the shout of stern exultation with which his English allies advanced to the combat, and expressed the delight of a true soldier when he learned that it was ever the fashion of Cromwell's pikemen to rejoice freely when they bodied the enemy; and the banished Cavaliers felt an emotion of national pride when they saw a brigade of their countrymen, outnumbered by foes and abandoned by allies, drive before it in headlong route the finest infantry of Spain, and force a passage into a counterescarp which had just been pronounced impregnable by the ablest of the marshals of France.

But that which chiefly distinguished the army of Cromwell from other armies was the austere morality and the fear of God which prevailed in all ranks. It is acknowledged by the most zealous Royalists, that in that singular camp no oath was heard, no drunkenness or gambling was seen, and that during the long dominion of the soldiery the property of the peaceable citizen and the honour of women were held sacred. No outrages were committed; they were outrages of a very different kind; from those of which a victorious army is generally guilty. "No servant girl complained of the rough gallantry of the red coats, not an ounce of plate was taken from the shops of the goldsmiths; but a Belgian sermon, or a window in which the Virgin and Child were painted, produced in the Puritan ranks an excite-

TASHW NODU... ment which it required the utmost exertions of the officials to quell. One of the principal difficulties was to restrain his preaching and dragons from invading by main force the pulpits of ministers whose consciences, to use the language of that time, were not savoury; and too many of our ecclesiastics still bear the marks of the hatred with which those stern spirits regarded every vestige of Popery.

Quebec.

QUEBEC, THURSDAY, FEB. 1, 1819.

The retirement of the Hon. and Rev. B. Noel from his pastoral charge meets the eye now in almost every publication which gives religious intelligence; and it is not a little strange to find this event designated as a "perversion" by American writers professing the principles of their national constitution; the cause of Mr. Noel's retirement, so far as it has yet become known on this side of the Atlantic, being none other than that he entertains those principles respecting the connection of the Church with the State which our neighbours in the United States universally profess to hold. He sees great evils arising from that connection—he thinks them fatal to the best interests of the Church—he conceives it his duty to bear testimony against the evil by withdrawing from the exercise of his ministry in connection with the Church of England. So much we know; and in all this, there is nothing for which Editors of Church periodicals in the United States have any right to call him a perverted man.

We do not think it unlikely, we must confess, that other causes may have contributed to bring Mr. Noel to the step he has taken; but until they are known, writers in the United States certainly ought to mention him with sympathy rather than affix to him opprobrious epithets.

We cut the following piece from Mr. Noel's just published Essay on the "Union of Church and State," as we find it in an English paper.

"If any one is undecided respecting the principles advocated in this work, let him compare the arguments adduced by Hooker and Warburton, by Chalmers and McNeill, by Gladstone and Birk, on the one side, with those advanced by Dick and Graham, by Ballantyne and Conder, by Wardlaw, Vinet, and Gasparin, on the other. Let him study the history of the Free Churches in Scotland and of Vaud. Let him attentively examine the phenomena of State-churches in Scotland, in Switzerland, and in France. Let him examine, as they are developed by Mr. Baird, the grand results of spiritual liberty in the United States. And let him determine his conduct without regard to interest, fashion, or friendship, in loyalty to Christ, and as accountable to the heart-searching God.

Since many will hold back from even an examination of truths which entail momentous consequences to themselves, each disciple of Christ who ascertains the separation of the churches from the State to be his Master's will, must count it an honour to serve him singly if need be, in this conflict. Great events in history have waited on the actions of a few intrepid men. Hampden, by his resolute resistance to an act of tyranny, awoke in his countrymen the spirit which secured our liberties. The gallantry of Clive saved our Indian empire. Luther long thought and laboured almost alone. The extensive revival of the last century was owing, under God, to Wesley and Whitefield, with very few companions. Let each member of the Establishment, therefore, who comprehends this duty, determine that he will, without waiting for the decision of others, do his utmost in the name of Christ to secure the freedom of the Anglican churches from the fetters of the State."

Upon this short extract, a long comment might be offered. The Free Churches of Scotland and of Vaud can hardly be said to have a history yet; the Free Church system in the United States has a history, and many of those who have studied the result of it by means of a residence in the States, as well as in Europe, have become less eager to pronounce their opinion, after personal observation, than they were while they had their knowledge of one of the two systems from books only. There are letters of depraved popular will, as well as there are those of the State; and which of the two hamper the rightly disposed servant of God most in his endeavours to promote his Master's glory, is more than we think Mr. Noel has yet had opportunity of determining.

The Memoir of the martyred Bishop Latimer, which our readers will find on the first page of this number, is taken from one of the volumes published by the PARKER SOCIETY—an association to which we have referred on a former occasion, and from whose publications we have more than once borrowed articles which set forth the sound, scriptural principles of our reformed Church. The volume to which the Memoir is prefixed was, edited by the Rev. G. E. Corrie, Norrisian Professor of Divinity in the University of Cambridge, and he, we conclude, drew up the Memoir, which he opens with a quotation from the Bishop himself, setting forth his extraction from parents honest and industrious, but not of rank or worldly distinction. Our readers, we perhaps, feel interested in learning that Latimer gave this account of his parentage in the course of one of the sermons preached by him before King Edward the sixth and his court, and one of the sermons addressed in the Memoir thus is, "My father kept only such a school as he had, not being able to reach beyond the rank of a schoolmaster; and the occasion of the sermons introducing these particulars is, in the unrestrained expositions of Calvinists which, in the instances of the Latin formerly held by his father, was founded; and he that

now had but a pence for his school, he that now had sixteen pound by year, or more, and is not able to do any thing for his prince; for himself, nor for his children, or give a cup of drink to the poor."

"I would agree but little with the taste of modern times to have matters of this kind interwoven with discourses from the pulpit; and indeed Latimer's Sermons altogether would shock the ears of by far the greater number of attendants upon preaching at this day. We must treat our readers to an extract or two from the same Sermon which contains the above. The preacher's text is taken from the 17th chapter of Deuteronomy, in the 17th verse of which, the word "greatly" was rendered by Latimer "too much"; therefore, "he shall not multiply unto himself too much gold and silver." This being in the first instance said of Israel's king, Latimer applied it, without any hesitation, to the young king of England before whom he was preaching; and as much as there was slender chance of the king's being told when he had "too much" by those about his person, or his seeing it with his "corporeal eyes," he advises him to

"have a pair of spectacles, which shall have two clear sights in them: that is, that one is faith; not a reasonable faith, which shall last but a while, but a faith which is continuing in God: the second clear sight is charity, which is fervent towards his christian brother. By them two must the king see ever when he hath too much. But few there be that use these spectacles: the more is their damnation."

The preacher then addresses himself to men of less exalted rank: "Well, then, if God will not allow a king too much, whether will he allow a subject too much? No, that he will not. Whether have any man here in England too much? I doubt most rich men have too much; for without too much we can get nothing. As for example, the physician, if the poor man be diseased, he can have no help without too much. And of the lawyer, the poor man can get no counsel, expedition, nor help in his matter, except he give him too much. At merchants' hands no kind of ware can be had, except we give for it too much. You landlords, you rent-raisers, I may say you step-lords, you unnatural lords, you have for your possessions yearly too much. For that here before went for twenty or forty pound by year, (which is an honest portion to be had gratis in one lordship of another man's sweat and labour,) now is let for fifty or an hundred pound by year. Of this "too much" cometh this monstrous and pitiful death made by man, notwithstanding God doth send us plentifully the fruits of the earth, mercifully, contrary unto our deserts: notwithstanding, too much, which these rich men have, causeth such deathly, that poor men, which live of their labour, cannot with the sweat of their face have a living, all kind of victuals is so dear; pigg, geese, capons, chickens, eggs, &c. These things with other are so unreasonably enhanced; and I think verily that if it thus continue, we shall at length be constrained to pay for a pig a pound."

The science of political economy was clearly not that in which our venerated reformer excelled; and if he lived in our day, he would convince himself that a pig may cost even more than a pound, and the labouring man (provided no one can hinder him from raising the pig, besides geese, capons, chickens, and eggs, which fetch a high price) be bought the worse off for that.

The judgment formed of Latimer's preaching by those who lived in the days when he was at liberty to exercise his ministry, may be inferred from the note which describes the provision made for the admission of an auditor: "The pulpit was, for the first time, placed in the privy-garden when Bishop Latimer preached these Sermons, it being thought probable that the chapel royal would not hold all the people that would flock to hear him. The king listened to the Sermons from a window in the palace."

To this we subjoin the close of a dedication "to the reader" prefixed to the edition of six Sermons preached by Latimer, and published in the year 1549: "We lack a few more Laymen; a few more such preachers. Such plain Pasquys we pray God provide for us, as will keep nothing back. Of the which sort and number we may most worthily reckon this faithful minister of God, and constant preacher of his word, Master Hugh Latimer; which, by his perseverance and steadfastness in the truth, hath established this wavering world. He hath been tost for the truth's sake, and tried in the storm of persecution, as gold in the furnace. He is one whom, as well for his learned, sound and catholic judgment in the knowledge of God's word, as for his integrity and example of Christian conversation, all we, and especially ministers and prelates, ought to set before our eyes; as a principal patron to imitate and follow; desiring God, who hath stirred up in him the bold spirit of Helias, may daily more and more augment the same in him; and may also provide many such preaching prelates; which both so well could, and so willingly would, frankly utter the truth; to the extolling of virtue, to the reward of well-doers, the suppressing of vice, the abolishment of all popistry. It is our part, therefore, to pray diligently for his continual health, and that he may live long among us in a flourishing old age; and not, as some ingrate and inhuman persons, to malign and deprave him, for that he so frankly and liberally taxed, perceiving, and openly rebuked before the king's majesty the peculiar faults of certain of his auditors; but it is our part rather thankfully to accept in good part, take his godly advertisement; unless we be minded to prefer our mucky money, and false felicity, before the joys of heaven; or else believe, as the Epicures do, that after this life there is neither hell nor heaven. Receive, therefore, gentlemen, these sermons faithfully collected without any sinister suspicion of any thing in the same being added or abated."

In several successive numbers, we have given selections from the Zurich letters published by the PARKER SOCIETY, to which we have prefixed the heading "The English Reformers and those on the Continent." The mutual regard which subsisted between those men of God, whose counsel which our English Bishops of that period sought of the Swiss and German Reformers—the defence even, which was paid to advice which came from Zurich, and the solicitude felt that no unfavourable impressions should be produced upon the minds of the zealous protectant Divines on the Continent—these are historical facts which it is not possible to deny, but which it has for some years been endeavoured to keep out of sight, by order that the Church of England may be exhibited as bearing uniformly and without exception to the Reformers of Rome, and as repudiating the reformed Churches of Germany and Switzerland;

The labours in which the PARKER SOCIETY (with Lord Ashley at its head as President) is engaged, in publishing works which set forth the principles and sentiments of the English Reformers, have rendered good service to the cause of Anglican truth already, and promise much good for the time to come. We only wish that a greater number of the Clergy in the Colonies were sufficiently furnished in purse, to enable them to enrich their book-shelves with so valuable a set of works.

If Bishops Grindal and Horn had arisen, some twenty years ago, and found the Church, which it was their lot to rule amidst so much dissent on points of ceremonial, wholly free from agitation on that score; if they had seen her Clergy peacefully wearing the surplice, making the sign of the cross in simplicity, administering the sacrament to the communicant on his knees:—how surprised, how gratified would they have been;—it might almost be expected, on reading their letter inserted in our number for December 28, that they would be found disposed to institute a movement for clearing away sundry practices yet retained, of which they signify their disapproval. But if they had become witnesses of the movement in a contrary direction which has since been set on foot; if they had found professing Anglicans multiplying usages which those Bishops and their fellow-workers only just allowed as not sinful; and for reviving as Church-principles what they had strenuously laboured to wash away as "Romish dregs"—what must have been their lamentation over the backward movement that was threatening! And how would they cheer on those engaged in efforts for the preservation of the scriptural simplicity of doctrine and usages which the Reformers won for us, and charge them to use strenuous and persevering exertions that the enemy may not come in again like a flood, and enslave once more the Church, so dearly ransomed from the grasp of superstition and ignorance by the martyr-death of Cranmer, Latimer, and Ridley, and that cloud of other witnesses whose burning bodies lighted the torch which has not been extinguished, since, in England!

The Philadelphia Banner of the Cross, which used to exhibit in its heading the print of a large cross, and a spear-headed banner marked with a cross of smaller dimensions, has commenced its 11th volume with the omission of that pictorial representation, and the Editor states that

"The plainer heading of the paper has been adopted from the conviction that simplicity should ever be consulted when the great object is to fix men's attention, not upon pictures, but upon realities. We desire not to give the idea that ours is that Banner, which, though it bears the sign of Peace on earth upon its folds, is carried on a spear."

We are delighted in quoting so sound and Anglican a sentiment. What, indeed, is the object more pre-eminently than to fix men's attention upon REALITIES, in all and every the enterprises, ministrations, and usages which profess to subserv the interests of the Church of England, and her daughter the Protestant Episcopal Church in the United States? Precisely upon the ground that the reality is perished, when men's attention comes to be fixed upon pictures, does the Church of England oppose the introduction of such in church-buildings, where close attention is required to prayer, and study of the Scriptures, with direct application to the conscience and personal duty.

A Correspondent of the Banner of the Cross transmits a copy of the following Rules, which the founders of St. Mark's Church, now building in Philadelphia, have caused to be placed on the walls created under their superintendance:

1. A church is the house of God; and therefore any work that has to do with a church is a holy work. Every stone you lay, and every beam you hew, is laid and hewn for the honour of Almighty God.
2. The behaviour of those who are employed in a holy work ought also to be holy. How careful then should Churchmen be, in working upon a church, to avoid (even more than at any other time) all unseemly words, all oaths, and every thing like an oath. Every idle word that men shall speak, they shall give account thereof in the day of judgment.
3. This church, when it has been solemnly dedicated to God by the Bishop, will become the house of peace; therefore let it not be profaned by lightness of speech, much less by unseemly noise, or words of quarrelling and anger. Remember in what holy quietness Solomon's Temple was built.
4. A Churchman will also, while working in the house of God, avoid any act which may seem irreverent, such as singing or whistling idle tunes; or taking his meals within the circle of the church walls.

"The founders of this Church trust that every visitor who may enter it while in the course of building, will show by his reverent behaviour that he remembers its solemn destination to be the house of God."

These rules are good, with the exception of the needless restriction that the workmen should not "take their meals within the circle of the church walls"—which we think so far from being a reasonable demand that on the contrary we conceive the direction should have been, that the workmen should not omit asking a blessing upon the food which it might become necessary for them to take within the walls they were erecting. Altogether, the rules do not derive their force from the circumstance that the workmen are building a place of worship; but this circumstance is favourable to the injunction of rules of behaviour, which, in the main, ought to be observed at all times, and at every kind of engagement.

The article of which we thus make use has, however, attracted our attention chiefly on account of the Editor's comment which introduces a number of behaviour applying to another occasion. After adverting to the profanation which the consecrated House of God suffers in the time of making repairs, he thus exhibits by ignominious and indecent practices, but those who should be informed that they will be liable to the same blame if they neglect to do their duty in the house of God. At such a time, and in such a place, with and severity are not only deemed, but

wicked. This conduct results, often, from mere thoughtlessness, and we trust a word of earnest caution may help to remedy the evil."

A Correspondent, whose letter we acknowledged not long ago, will thus find that we have not forgotten the subject to which he directed our attention, and upon which we now offer a few remarks; the decorating of churches at the time of celebrating the festival of the Nativity. We should be very unwilling to use any endeavor for discontinuing that practice in places where, as we are told is the case here and there in England, the people are accustomed to it, and no positive evil can be shown to result from its observance. To introduce it into churches where it has not been the custom, we should not recommend; and in these days, when approaches towards the practices of the Church of Rome have justly excited alarm and awakened suspicion, we think such a course very undesirable.

The inconvenience of the practice, on the grounds which have arrested the attention of the Banner, will be found, we are afraid, most serious; and in few cases to be overlooked. The decorations may be put on by people who get paid for the work, and these will most probably do it irreverently and in some cases amidst profane talk; when the work is done by volunteers from among the congregation, they will in five cases out of four, be the parties referred to by the Banner, and their mode of doing it will be as he describes, unless a close and authoritative watch be kept over them. The duty of such supervision will, in most cases, fall upon the Clergyman, at a time when the close succession of festival services, in addition to the ordinary ones of the Lord's day, lays upon him already an unusual burden of preparation for public duties; and when he has done his best, he is quite likely to find that the parties who have been personally most active in decorating the church for Christmas, are also the leaders in making arrangements for the New Year's ball, and resent their Pastor's interference, if he discharge his conscience by exposing the inconsistency of professing to serve the Church, while it is the world that engrosses the heart's affections.

FATHER'S LIVES OF THE SAINTS.—The commencement and the discontinuance of this series, by the Tractarian, formerly Rev. F. W. Faber, now Father Wilfrid, was described in an article inserted in our first number for last month. We have, since then, met with extracts from the "Life of St. Bridget" which the staid Fathers of the Oratory have declared "unsuitable to England and unacceptable to Protestants." The soundness of their judgment will appear from a few gleanings here subjoined, as specimens to show the blinding effect which it is possible for error to produce upon minds such as Mr. Faber's—once an Oxford Colleague and English Clergyman, and now, we must believe, persuaded in his own mind that the inspired stories he records of the Saint are truth; that her self-indulgence, which it is unadvisable to read of, were acceptable to God—and that the record of what he has been wont to believe of her miracles and his own worship tends to edification. We never met with a more striking illustration of the awful fact that some will have seen to them "strong delusion; that they should believe a lie."

We must take this opportunity of pointing out the very considerate reflection of the "Fathers of the Oratory" that such stuff as Mr. Faber has been publishing was "unacceptable to Protestants." It is very true that Mr. Faber and his friends, partly non members of the Church of Rome, and partly still professed Anglicans, managed much better while they had BURS for their publisher; their writings then were brought out, much more "acceptable to Protestants," but only the more dangerous.

After she became a nun she was not content with a common sort of discipline; she made one for herself of two iron chains, which she gave herself such blows every night, that her blood sprinkled the walls and made a stream in the middle of the room, so prodigious a quantity did she draw from her veins."

As she practised this penance every night, she re-opened her bleeding wounds by making new ones; and being careful to prolong her suffering, she continued not to strike always in the same place; but she reiterated her blows so frequently that she did not allow her wounds time to close; scarcely did they begin to heal than she opened them again by fresh blows; thus her whole body was almost one entire wound."

She entertained Marianne the servant, and the dear confidant of her austerities, to lodge her with heavy stones in the corner where she usually prayed; and she heaped upon her so great a quantity sometimes, that she, overcome with the weight of this burden, fell fainting and half dead to the ground. When she was fourteen she used to leave her room at night when every one in the house laid retired to rest, and walk about bare-footed in the garden, carrying a long and heavy cross on her wounded shoulders; the joy which she felt under this beloved burden rendering her insensible to the effects of the air and the season."

Her confessor having ordered her to use an ordinary discipline and leave off her iron chain, she made it into three rows, and wore it round her body, and after passing the ends through the ring of a padlock, she threw the key into a corner, where it would have been very difficult to find it. This chain very soon took the skin off, and entered so deeply into her flesh that she was no longer visible; and one night she felt so terrible a pain from it that she fainted, and was near dying. The servant having awoke at a cry she uttered, quickly ran to her assistance. Rose, seeing herself obliged to confess the truth, begged her to help her to take off the chain, before her mother, awakened by the noise, should come up to her room. Marianne found no other means than by breaking the padlock, but, as she could not do this, and she was obliged to go down into the garden for a stone to break it. While she was gone, Rose, feeling her mother would surprise her, had recourse to prayer, which served as a key to open the lock, for Marianne, entering with her stone, key the padlock when of itself she succeeded in taking it off, though not without causing great pain and an abundant emission of blood. Her wounds were no sooner closed than she laid her chain on again; but as soon as it was fastened to her flesh, her confessor ordered her to send it to him, and in being him she suffered the same pain and loss of blood

as before. After her death, Mary of Usategni kept some locks of this bloody chain, which exhaled so sweet an odour that every one who smelt it was obliged to confess it to be supernatural."

Let us should confine the responsibility of such inventions to the individuals who have reported them. Mr. Faber informs his readers that Bridget was canonized in 1671, by Clement X, who appointed the 30th of August for her feast. Thus solemnly has the Church of God set the seal of her approving approval upon that series of wonders, that endless chain of miracles, which reaching from her cradle to her grave, make up the life of this American virgin?—(She was a native of Lima, in Peru.)

We could do ourselves the pleasure of inserting at least one paragraph with an expression of unqualified approbation, if the following, which is highly instructive at the close, were not distinguished by the silly marvels told in the former half.

"Being at the house of a lady of quality, after a long conversation on heavenly things, Rose left the lady to go and say her prayers; during her prayer a little girl of seven years old saw the Infant Jesus with her, in a human form, dressed in a variously coloured garment, caressing her in a thousand ways, which the child related. In the house of Isabel Mexico, the Infant Jesus was seen walking familiarly with our Saint, speaking to her, and following her everywhere; those who witnessed these innocent familiarities, saw a dazzling light stream from the pavement, on which the blessed Rose walked during their conversation. As this incomparable Spouse gave Himself wholly to her, He wished to be the sole possessor of her heart and its affections; and one day He made known to her that He was jealous of a flower which she was fond of. When she was walking one day in her garden, in which she cultivated very beautiful flowers, she saw that a quantity had been gathered; not knowing who had done her this injury, she complained of it to her confessor, but was much surprised, that instead of comforting her, he made her the following remark: 'Why art thou attached to flowers, which the sun causes to fade? An I not the flower of the fields, infinitely more precious than all those which thou raisest in thy garden with so much care? Thou art a flower and thou lovest flowers! O Rose, give Me thy love; know that it was I who pulled them, that thou mayst no longer give any creature a share in that heart which belongs to me?'"

Separating this narrative of the unworldliness shown by the Spouse to share his follower's heart and its affections with any creature good whatever, from the rubbish with which it is mixed up, it forms a beautiful illustration of the claim which our Saviour advances to our undivided gratitude and love, and moreover of the mole which in many cases he takes of securing to himself the supreme place in our affections, by "gathering" the flowers with which we presume to let him share them. Many a parent, wife, husband—or persons less intimately connected with the object which occupied in the hearts the place claimed by the Saviour for Himself—have thus experienced his care to wean their affections from the worship of created things. But oh! the sad perversion which throws this sound piece of instruction into the midst of a heap of tales calculated to encourage man in the fancy of earning God's favour by his own doing and penances; and how great that mercy which God has shown us in raising up the Reformers, who held forth the pure light of the Gospel, and taught fully how sinners are invited to buy the wine and the milk of salvation by the grace of God, free, without money and without price!

The following letter from the Lord Bishop of Exeter to one of his Clergy has been put in type for this number, with an intention on our part to accompany it with a few remarks, for which, on putting together our materials for the day, we find there is not room left. The letter may go forth and tell its own tale for a week; those of our readers who may have taken part at Church Society Meetings held, as they very commonly are in the two Canadian Dioceses, in their parish churches, will not, we trust, be greatly alarmed by the censure which the Bishop of Exeter pronounces upon the similar usage made of the church in the parish of Hamilton; they bear the blame in good company, seeing that the Bishop of the Diocese himself, not long ago, attended the annual meeting of the Anglican branch of the Quebec Church Society in the parish church of Point Levi.

Bishopstowe, 5th December, 1818.—Dear Sir, I have received your letter of the 7th, in answer to my inquiries respecting a statement made, as I was informed, in a newspaper, that a meeting of the Church Missionary Society, on the 1st of last month, being too numerous for the public room to which it had been called, was transferred to your church at Hamilton. The frankness and candour with which you relate the circumstances of this case are in accordance with the uniform conduct which you have exhibited during the whole time of our connexion, now nearly twenty years. Your acknowledgment, too, of your error of judgment on this occasion, leaves me nothing to say as respects yourself; for I am quite certain that a similar error will not occur at Hamilton during your incumbency. Unhappily, the matter does not affect you, nor even Hamilton only; a public scandal has been caused, which I am confident you will perceive, makes a public reparation necessary. That the behaviour of the persons who composed the meeting within the Church was orderly and not irreverent, leaves the inherent and essential impropriety quite untouched. It only shows that there was no aggravation of it from unseemly tumult. That the organ was played and Psalms sung does not appear to me to have at all improved the case. On the contrary, it made the Church to be for the time, a Conventicle—as the meeting itself made it a public hall. But I abstain from enlarging further on the matter. Any mode which your Diocese felt it its duty to institute strongly to be taken, from good motives, and with a sacred regard to the good of the Church of God, and elsewhere, will satisfy what I feel to be due to the good order of the Diocese of this See. If you make any use of this letter publicly, I shall think it sufficient if I add, dear Sir, your faithful Friend and Brother, H. C. G. H. BISHOP OF EXETER.

PROSPECTUS OF 'L'ANALISTE RELIGIEUX ET LITTÉRAIRE'—THE REV. G. H. WILLIAMS, ANSON, Rector of the Church of St. Paul, in New York, announces his intention of publishing a Monthly Religious Journal in French. This is an extraordinary political event, of which we are obliged to the Editor of the Banner, who communicates with the advantages, which this country presents to emigrants, have recently caused a great addition to the French population, not only in this city, but in other parts of the United States. There has, however, been no corresponding increase of papers or publications adapted to their wants or circumstances.

There is not at present a French Religious newspaper published in the United States, and this seems to be a favourable time to supply the deficiency.

Besides copious extracts from French religious publications, 'L'Analyste' will contain, in a condensed form, the domestic religious intelligence of the day, with such literary and scientific selections as may interest the young; it being the intention of the editor to make his paper a welcome visitor, not only to the families of our French population, but also in those of our native citizens where the French language is understood.

The first number of the paper, which may be considered a fair specimen of its future style and character, will be widely distributed, after which it will be furnished to subscribers only.

To insure for the paper a very general circulation, the price is fixed at the low rate of 5 francs per year. Such a price will obligate the proprietor, in all cases, to require payment in advance, without which it must be apparent that the paper cannot be sustained.

One page will be devoted to advertisements, which will be inserted at the rate of 50 francs per six lines.

The office of the paper will be at the Mission Station of the Rev. G. H. WILLIAMS, No. 63 Duane street, where all communications must be addressed, post-paid.

The first number will be issued on the first Saturday in March.

New York, Jan. 15, 1819.

We have great pleasure in bringing to the knowledge of our readers the undertaking in which our esteemed brother, by whom the above Prospectus is sent forth, proposes to exercise the gift that is in him; and we earnestly wish and pray, that his success may be such as to add to the religious literature of this Continent permanently a periodical so promising of good as that he announces. As there are, no doubt, some in this city and province who will gladly encourage the Editor of the ANALISTE, it will gratify them to be informed that our Publisher, Mr. Gilbert Stanley, 4 St. Ann Street, has consented to receive subscriptions for the periodical.

THE JEWS IN PRUSSIA.—Of these the leaders in the Chamber is Jacobin. It is generally admitted, that the greatest portion of the most active and violent public writers are Jews. The press of Germany may be said to be in their hands; and if they be not able, they are at all events sleeplessly active and acute. With the caution of their race, the Jews are careful not to put themselves forward out of doors, but their time, their money, even their hearts, and their whole exertions, are concentrated in the sole object of exciting the popular mind, and in attacking all pre-existing institutions. This is not said, let it be observed, with the slightest intention of casting blame upon the Jews because they are Jews. They have been an aggrivated and ill-treated race in Germany for centuries. They now enjoy most unlimited freedom, and make free use of this freedom by giving most multiplied vent to the bitterness of their hearts. It is only in Prussia, where all men are in the face of all men.—Berlin Chronicle of the London Morning Chronicle.

[If the above be correct, how wonderful the labours of those engaged in exertions for the conversion of the Jews to the Christian faith.]

THE SABBATH PRIZE ESSAYS.—Prince Albert was requested to give a public dinner to the successful competitors of the prize offered for essays on the moral advantages of the Sabbath in Prussia, &c. &c. &c. No fewer than 1051 essays have been forwarded to his Majesty. The Prince has fixed the indemnity to attend, but it exceeds a doctor's fee for ten additional prizes of 25 roubles for competitors successful in the original trial. He declared that "The Princes of Prussia [the essay written by a female] has interested and pleased both the Queen and myself extremely."

ment which it required the utmost exertions of the officials to quell. One of the principal difficulties was to restrain his preaching and dragons from invading by main force the pulpits of ministers whose consciences, to use the language of that time, were not savoury; and too many of our ecclesiastics still bear the marks of the hatred with which those stern spirits regarded every vestige of Popery.

Quebec.

QUEBEC, THURSDAY, FEB. 1, 1819.

The retirement of the Hon. and Rev. B. Noel from his pastoral charge meets the eye now in almost every publication which gives religious intelligence; and it is not a little strange to find this event designated as a "perversion" by American writers professing the principles of their national constitution; the cause of Mr. Noel's retirement, so far as it has yet become known on this side of the Atlantic, being none other than that he entertains those principles respecting the connection of the Church with the State which our neighbours in the United States universally profess to hold. He sees great evils arising from that connection—he thinks them fatal to the best interests of the Church—he conceives it his duty to bear testimony against the evil by withdrawing from the exercise of his ministry in connection with the Church of England. So much we know; and in all this, there is nothing for which Editors of Church periodicals in the United States have any right to call him a perverted man.

We do not think it unlikely, we must confess, that other causes may have contributed to bring Mr. Noel to the step he has taken; but until they are known, writers in the United States certainly ought to mention him with sympathy rather than affix to him opprobrious epithets.

We cut the following piece from Mr. Noel's just published Essay on the "Union of Church and State," as we find it in an English paper.

"If any one is undecided respecting the principles advocated in this work, let him compare the arguments adduced by Hooker and Warburton, by Chalmers and McNeill, by Gladstone and Birk, on the one side, with those advanced by Dick and Graham, by Ballantyne and Conder, by Wardlaw, Vinet, and Gasparin, on the other. Let him study the history of the Free Churches in Scotland and of Vaud. Let him attentively examine the phenomena of State-churches in Scotland, in Switzerland, and in France. Let him examine, as they are developed by Mr. Baird, the grand results of spiritual liberty in the United States. And let him determine his conduct without regard to interest, fashion, or friendship, in loyalty to Christ, and as accountable to the heart-searching God.

Since many will hold back from even an examination of truths which entail momentous consequences to themselves, each disciple of Christ who ascertains the separation of the churches from the State to be his Master's will, must count it an honour to serve him singly if need be, in this conflict. Great events in history have waited on the actions of a few intrepid men. Hampden, by his resolute resistance to an act of tyranny, awoke in his countrymen the spirit which secured our liberties. The gallantry of Clive saved our Indian empire. Luther long thought and laboured almost alone. The extensive revival of the last century was owing, under God, to Wesley and Whitefield, with very few companions. Let each member of the Establishment, therefore, who comprehends this duty, determine that he will, without waiting for the decision of others, do his utmost in the name of Christ to secure the freedom of the Anglican churches from the fetters of the State."

Upon this short extract, a long comment might be offered. The Free Churches of Scotland and of Vaud can hardly be said to have a history yet; the Free Church system in the United States has a history, and many of those who have studied the result of it by means of a residence in the States, as well as in Europe, have become less eager to pronounce their opinion, after personal observation, than they were while they had their knowledge of one of the two systems from books only. There are letters of depraved popular will, as well as there are those of the State; and which of the two hamper the rightly disposed servant of God most in his endeavours to promote his Master's glory, is more than we think Mr. Noel has yet had opportunity of determining.

The Memoir of the martyred Bishop Latimer, which our readers will find on the first page of this number, is taken from one of the volumes published by the PARKER SOCIETY—an association to which we have referred on a former occasion, and from whose publications we have more than once borrowed articles which set forth the sound, scriptural principles of our reformed Church. The volume to which the Memoir is prefixed was, edited by the Rev. G. E. Corrie, Norrisian Professor of Divinity in the University of Cambridge, and he, we conclude, drew up the Memoir, which he opens with a quotation from the Bishop himself, setting forth his extraction from parents honest and industrious, but not of rank or worldly distinction. Our readers, we perhaps, feel interested in learning that Latimer gave this account of his parentage in the course of one of the sermons preached by him before King Edward the sixth and his court, and one of the sermons addressed in the Memoir thus is, "My father kept only such a school as he had, not being able to reach beyond the rank of a schoolmaster; and the occasion of the sermons introducing these particulars is, in the unrestrained expositions of Calvinists which, in the instances of the Latin formerly held by his father, was founded; and he that



Youth's Corner.

THE OLD OPTICIAN.

A travelling party had taken refuge in a public-house on the road to Nuremberg...

and then a flock of fieldlarks winged their way above the elm trees. At the corner of Farmer Pierce's cow shed stood a holly bush...

industrious and pious helpmate, bringing up their children as pious people ought to do. Let any stranger come into the village on a Sabbath day...

established in Dublin through the influence of Mrs. Fry, the Quakeress, and the case displayed in the above letter may serve as an encouragement...

remember the time when those ferocious dogs were common. Yet even with such auxiliaries it was often found impossible to track the robbers...

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