

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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VOLUME IV.]

Poetry.

HYMN OF A HERMIT.

O Thou! sole Sire! prevailing Lord of all,
Who spread'st thy fitness round this earthly ball;
Thy spirit stain'd, defac'd, and scarr'd with shame,
Still shows on each thy noblest creature's name.

By Passion wrenched and darke'd, torn by Hate,
By Sin detroned from all our heavenly state,
White Life, and Thought, and Soul, and Sense are ours,
Still shows on each thy noblest creature's name.

Though changed, how far! from all thy will commands,
Of truth and love, so blurr'd and crush'd in man—
That good, design'd for all, to all unknown,
Till set before our eyes in One alone.

Renew—thou only canst, O God!—the plan
Of truth and love, so blurr'd and crush'd in man—
That good, design'd for all, to all unknown,
Till set before our eyes in One alone.

From Him, so full of Thee, the Father's mind,
The Father's holy love to all our kind,
Oh, teach us, Thou, to draw what'er of best
Restores to Thee the self-bewilder'd breast!

Amid our waste be He a living spring,
Amid our lawless wars a peaceful king;
In our dark night be He a dawning star,
In woe a friend, to aid us come from far.

And thus, that by His help and hope may share,
Our hearts, o'erthrown by sin, do Thou repair;
And so, in chambers purified by Thee,
His peace may dwell, and there His Spirit be.

O Thou! whose will has join'd us each to all,
And made the lonely heart itself appeal;
Who art the vital bond that knits in one
Thy countless myriads born beneath the sun;

Thou aid us, Heavenly Sire! that each for each
May live, as He for all, in deed and speech;
And so do thou for us, paternal Lord!
Make bright, like His, the face, and pure the word.

Like us, a man, He trode on earthly soil,
He bore each pang, and strove in weary toil;
He spake with human words, with pity sigh'd;
Like us he mourn'd, and fear'd, and wept, and died.

Yet all thy fitness, Father, dwell in Him,
In whom no shadow want thy glory dim;
Such strength, O God! from Him to us derive,
And make, by life from Him, our death alive.

Blackwood's Magazine.

VOLUNTARY SYSTEM.*

If the following most remarkable extract came from an enemy, the dissenters might complain of unfairness, but it comes from one of their own body—a dissenting minister, calling himself the Rev. C. Stovel, who has written a volume, called "Hints on the Regulation of Christian Churches," published by Jackson and Walford. Let it be observed that Mr. Stovel is not a dissenter coming over to the church, but a vehement dissenter, full of love for this very voluntary system of which he gives such a picture, and (as a specimen of his candour to the church) telling us that there is a stream of fines, &c. &c. flowing into the Bishop of London, often not less than £1000 per day, and that the whole church revenue is six millions—that the clergy are covetous, &c. &c.

"First, then, in all independent churches—that is, those who are able to support their own minister, the choice rests with the members alone. They elect the man whom they love most; and whom they think most likely to lead their devotions, to advance their improvement, and secure the efficiency of their united exertions in promoting the kingdom of their Lord. He is separated from the world, and set apart to this work, at their solemn request. He did not make the overture, but they. He listened to their proposal from a regard to their interests and wishes. From his regard to their interests and wishes, he threw himself on their generosity and the care of Providence. In this case he becomes perfectly dependent. At their request he resigns his all for them. They, at the same time, promise a constant and generous support. In this case, therefore, there is a clear and solemn engagement, like that subsisting between a man and his wife; and the wife is not more dependent on the generous and faithful care of her husband, than the pastor on the church's."

"There are five serious errors connected with this duty, which ought to be exposed and reprobated, because each has been productive of much guilt and desolation in the churches.

"The first is a neglect of its real obligation, which is too frequently indulged even by the members of churches themselves. The duty is then placed amongst their gratuities; to be disregarded or confined with little, or perhaps without any, consideration. If they have a loss, or a bad year in trade, or anything that calls for a little retrenchment, this is the first thing to be withheld, forgetting that, on the faith of that engagement, the pastor has rested the wants of himself and family; whilst he is devoted to their best interests. By this means, the support of the ministry oftentimes becomes exceedingly precarious. The engagements made by the whole body are unfulfilled, those individuals who feel their responsibility are deeply oppressed, and the fellowship of the church first becomes burdensome, then contentious, and finally it is forsaken; thus the interest either fails entirely, leaving the neighbourhood in destitution, or else it drags along from year to year a diseased and paralyzed existence; attended with very little comfort to the saints (1), and with still less benefit to the sinners that are perishing around them.

"Sometimes the case is even worse than this. In these days of generous (1) exertion in the work of God, the credit of deoteness is of great importance. Hence it is no uncommon thing to find the name of a church and its pastor in the list of those who seek the charitable assistance of some public society, whilst the members of that very church are, at the same time, advertised as subscribers to a much greater amount to some foreign object. Here it is plain that the defective support of the pastor was not the result of poverty, but neglect. A man who has a family may be generous if he can afford it, but he must not wring the materials for generosity out of the teeth of his hungry children. Members of a church who have a pastor should be generous to all; but, before they are

generous to others, they ought to remember that God will require them to be just to him.

"The second error to be noticed is, an evasion of the duty, by transferring its obligation to those who are not members of the church, or to those who happen to be rich. By this means many an interest has been destroyed. The prosperous brother becomes the lounge, against which every individual throws down his burden until it can no longer be endured; and if it did not become oppressive through the pecuniary demand, yet its moral influence would be destructive.

"But, in respect to those who are not members of the church, the effect is very painful. There may be several, or perhaps, but one or two who care nothing for the kingdom of our Lord; who despise the ordinances of his house; who never thought of serving or loving Him in their lives; still from some personal feeling they may attend, they may respect religion in general, but never have felt its power, nor ever have submitted to its discipline. They hold seats in the place, and they may subscribe to the support of the ministry; all this may be well if it be done freely, and without any spiritual sacrifice on the part of the church. But often when the church is poor, and even when it has no room to complain of poverty, a person in the congregation possessing a little wealth will be so infatuated with flattery and applications for pecuniary assistance, as to render his situation excessively galling, and place the gospel before him in a most repulsive view. The effect will be regulated by his disposition. If the worldly man have no particular attachment to the people, nor any interest connected with the place, he will soon forsake it; and multitudes who have thus been goaded by the claims of the church, before they had any sincere love for the truth, have been driven from the means of grace altogether. On the other hand, it will often happen that the attachments may be strong to the place, or, the interests of a worldly man may be interwoven with the people of God. (1) Policy then induces a compliance with the unguarded (1) wish of the church. The man of the world is made its benefactor—perhaps a manager of the congregation, a trustee to the place of worship—until by virtue of his offices and his wealth, the government of the whole is within his power; then, without obeying the law of God himself, he can guide the service, regulate the elections of the church, and manage the whole according to his inclinations. If he take no interest in the truth, or happen to hold it in theory, it will be fortunate for the rest; but if he dislike it they will suffer. The wish of him who holds the power will not long remain unfulfilled. Hence the places built by our forefathers for the declaration of truth have been prostituted to the idol of Socinian heresy. Errors of all kinds, from the most gross to the most subtle, have thus been cherished in the precincts of the temple; and every ruinous enemy has been let loose to prey upon the flock, until they were scattered or devoured.

"The great cause of the whole is this. The men who do sincerely love the Lord, feel that the ministry and the worship of God ought to be supported; but then, they think it more wise to shift a portion of the load on those who are able to bear it. They forget, at the moment, that the engagement and the obligation are with them, and thus they are deluded into an act which they never thought of. (1) They flatter bad men to their utter ruin, and exalt the disobedient to their own destruction. Every man who loves the Saviour, ought to feel that he himself is bound to support the cause of God, to the utmost of his capability; striving to render it independent of worldly assistance, and thus recommending his claim to the obedience of mankind, by the force of a generous example.

"The third error to be noted is, neglect of duty in consequence of help received from external sources. In this way, the worst effects of pauperism are produced in the Christian church. Perhaps the brethren may be really poor, but this involves them in the ruinous calamity of indolence, as well as poverty. They know that societies do exist for the help of such as need it. Their first object, therefore, is to state their case so as to obtain such help. Having done this, they think their pastor has received a favour from them, and they immediately slacken their exertions. Year after year passes, and they never add a farthing to his income. Some churches are known to stand in this position, sinking in their supineness and crying for charity, for ten, twenty, thirty, or even fifty years together, until the very wish for a state of independence has become extinct. The idleness of their hearts in respect to temporal, soon infects their spiritual, things. With a name to live, they become dead. Religion is so dishonoured in the circle around them, that their existence is regarded as a misfortune which ages can scarcely repair."

"The fourth error is, the allowance of a selfish and worldly ambition. This operates in two ways—first, it diminishes the resources of the church; and, secondly, it poisons and pollutes them. In both cases, it is the danger of the rich, rather than of the poor; though both have need to beware of its influence. It diminishes the resources of the church, by drying up the stream of benevolence which flowed from the hearts that have become infected."

"On the other hand, it is quite possible, that the amount of money subscribed to an interest should be treated as a matter of too great importance. Amongst the wealthy, and often amongst those who only wish to be so, this is regarded as the one thing needful. They are not only Christians, they are respectable Christians; and they must maintain their elevation. Their subscriptions to every society must be the largest; their place of worship must be the most splendid. The salary of their minister must be the most generous. The mode of their intercourse must be expensive. In a word, everything must be done 'in a style worth mentioning.' Consequently, every nerve must be strained, every eye on the look out, and every hand is engaged in collecting materials. Some run on the edge of bankruptcy and some fall in. The respectable inhabitants are courted, and in respectable ways. The intercourse of the saints is adapted to their taste. The discipline of the church is softened to their endurance. The doctrines of the Gospel are stated mildly, so as not to offend. Levities are provided for the light, and serious things for the grave. Their money must be had, and, therefore, they must be accommodated. In such churches will be found an heterogeneous mass of all kinds; Jews and Greeks, Barbarians and Scythians, bond and free, all are accommodated, and all combined, until Christ is nothing in any of them.

"A further evil resulting from this, is the separation of religious interests. They thus become opposed to each other, like the competitors of this world. The minister is made the object of a shameful quackery,

which places him in positions where his modesty can scarcely be maintained. If he take the infection, the misery is complete. The ambition for worldly respectability will poison all his exertions. It will warp all his views of character, and the bread that was given to feed his body will prove a poison to his soul. He who was a brother will become the rival of his fellow-labourers. Instead of labouring to edify the whole church, he will strive to raise his own department with stones torn out of the adjacent walls. Then the evils will multiply with rapidity, until the swelling bubble bursts, and tells, by the nothingness into which it sinks, the vanity of its fancied greatness.

"It is not supposed, in all this blunder, that the people have suffered their generosity to go beyond their obligation; or, that the minister has gained more than was his due. It is the duty of a people to rescue the man of their own choice from the corrosive influence of worldly care. In order to do this, they must place him in circumstances where he will not be compelled to endure a painful contrast with themselves. He need not be as rich as they, but he must not be exposed to the remark of their dependents, and the contempt of their children. He must be able to be respectable amongst respectable men; to be decent; to educate his children; and to be charitable as well as they, if not to the same extent. His wants are not what he must eat and drink, but what will secure his comfort and usefulness in the circle in which he moves; and the station to which he is elected. This, in all probability, will require more than he gets from his ambitious people. It is not, therefore, the amount that is given or obtained, that is liable to censure; for if he has more than he needs he can give it away; and should he save a hundred pounds apiece for his children at his decease he would not sin. It is not the amount, therefore, but the motive, which deserves to be condemned. God requires every church to make their pastor as happy as they can; but they must not do it in a spirit of worldly ostentation; nor will he allow them to sacrifice the purity of the Gospel, the discipline of the church, and the spirit of Christianity for the sake of gratifying their worldly ambition.

"The last error to be noticed is, a want of delicacy in performing the duty. This can be entertained by the churches only indirectly. It rests, for the most part, with the subordinate officers. Their station is certainly one of great importance, responsibility, and self-denial. But it is made infinitely more so, by a childish love of power. This gives a sort of exclusiveness to the office, which renders active assistance intrusive, and explanation painful. From hence, as from a fountain, streams of calamity flow into the churches. The pastor will, of course, expect his share of the common evil. But he often gets a double portion. In some cases he is reduced to the condition of a servant. His stipend is doled out to him irregularly, so that he knows scarcely when to expect it; and sometimes with great uncertainty as to the amount. In A. the pastor was obliged to call at his deacon's shop, and asking for a remittance, after it had long been due, to be told that he must call again; he returned to his distressed family, and called again in a day or two, when he obtained a part, with orders to call again for the rest. In B. C. D., the pastors are obliged to come to the counting-houses of their deacons, like other servants, to be paid before all, as though they had no more feeling than stones. In E. the deacon had been offended at the pastor's refusal to sanction an unjust measure, and withheld his salary to starve him down to submission. In F. and G. the salary of the pastor is regulated by one or more of the deacons alone; who judge of his wants by the inspection of his affairs, and he is often obliged to borrow before the remittance is due. At I, J, K, L, and M, all through the alphabet, cases occur which form most melancholy instances of human depravity, because they not only include what is unjust and cruel, but the injuries are inflicted on those very men, who live for no other object than the comfort and improvement of their tormentors.

"The cases represented by the letters are known facts, and the last word in the paragraph is strong, but let nothing be misunderstood. The cases of these evils are many and various. The two principal are—first, the characters of the men that are elected as deacons; and secondly, their treatment after their election. In the first place, too much attention is paid, in the choice of deacons, to their worldly circumstances, and too little to their moral and spiritual attainments. And where a worldly man is chosen because he is the richest in the assembly, what can be expected but a worldly and cruel administration. It often happens that the man chosen has risen from obscurity, with all the coarseness of an uncultivated mind, and all the excitement of sudden acquisition. It is scarcely possible, in such a case, that he should not often wound the feelings of his pastor, because he has never learned what delicacy is. It is also undeniable that some of the pastors have to thank themselves for the evils under which they suffer. They resign the sacred dignity of their office to seek the favour of man; and, when once gone, they find it impossible for them to regain it. Here it is easy to descend, but difficult to rise. Every minister ought, therefore, to feel that if he suffer any great wrong, in nine cases out of ten, he has reason to repent rather than complain. Still, there is a duty devolving on every church, to which the members ought to pay a special regard. Thoughtless, without any evil intention, will often lead to results which produce pain. It should be the care of the whole church that this never occurred. Each of the members," &c. &c.

"Instead of this, the opposite is most painfully true; sometimes the collection of subscriptions is a laborious task. They are delayed from week to week, and from month to month, until few know when to expect them. The treasurer is overdrawn more than he can afford. All parties are thus forced into difficulties, difficulty produces impatience, grief and injury soon follow; and finally the church is deprived of its pastor, who retires with a broken heart, from a sphere in which he might have finished his days in works of love and mercy."

MORMONISM.

To the Editor of the Church Record.

MR. EDITOR:—Hearing that the Mormons, in New Rochelle, were claiming the patronage of Prof. Anthon's name, in behalf of their notions, I took the liberty to state the fact to him, and ask in what possible way they had contrived to associate him with themselves. He was kind enough to send me a full and very satisfactory reply, which I begged he would permit me to publish. His letter is as follows:

Yours very truly,

T. W. Carr.

NEW YORK, April 3, 1841.

Rev. and Dear Sir,—I have often heard that the Mormons claimed me for an auxiliary, but, as no one, until the present time, has ever requested from me any statement in writing, I have not deemed it worth while to say any thing publicly on the subject. What I do know of the sect, relates to some of their early movements; and as the facts may amuse you, while they will furnish a satisfactory answer to the charge of my being a Mormon proselyte, I proceed to lay them before you in detail.

Many years ago, the precise date I do not now recollect, a plain looking countryman called upon me with a letter from Dr. Samuel L. Mitchell, requesting me to examine, and give my opinion upon, a certain paper, marked with various characters which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained. A very brief examination of the paper convinced me that it was a mere hoax, and a very clumsy one too. The characters were arranged in columns, like the Chinese mode of writing, and presented the most singular medley that I had ever beheld. Great, Hebrew, and all sorts of letters, more or less distorted, either through unskillfulness or actual design, were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican zodiac. The conclusion was irresistible, that some cunning fellow had prepared the paper in question, for the purpose of imposing upon the countryman who brought it, and I told the man so without any hesitation. He then proceeded to give me the history of the whole affair, which convinced me that he had fallen into the hands of some sharper, while it left me in great astonishment at his own simplicity.

The countryman told me, that a gold book had recently been dug up in the western or northern part (I forget which) of our State, and he described this book as consisting of many gold plates, like leaves, secured by a gold wire passing through the edge of each, just as the leaves of a book are sewed together, and presenting in this way the appearance of a volume. Each plate, according to him, was inscribed with unknown characters, and the paper which he had handed me, was, as he assured me, a transcript of one of these pages. On my asking him by whom the copy was made, he gravely stated, that along with the golden book there had been dug up a very large pair of spectacles! so large in fact, that if a man were to hold them in front of his face, his two eyes would merely look through one of the glasses, and the remaining part of the spectacles would project a considerable distance sideways! These spectacles possessed, it seems, the very valuable property of enabling any one who looked through them, (or rather through one of the lenses), not only to decipher the characters on the plates, but also to comprehend their exact meaning, and to be able to translate them! My informant assured me, that this curious property of the spectacles had been actually tested, and found to be true. A young man, it seems, had been placed in the garret of a farm-house, with a curtain before him, and, having fastened the spectacles to his head, had read several pages in the golden book, and communicated their contents in writing to certain persons stationed on the outside of the curtain. He had also copied off one page of the book in the original character, which he had in like manner handed over to those who were separated from him by the curtain, and this copy was the paper which the countryman had brought with him. As the golden book was said to contain very great truths, and most important revelations of a religious nature, a strong desire had been expressed by several persons in the countryman's neighborhood, to have the whole work translated and published. A proposition had accordingly been made to my informant, to sell his farm and apply the proceeds to the printing of the golden book, and the golden plates were to be left with him as security until he should be reimbursed by the sale of the work. To convince him the more clearly that there was no risk whatever in the matter, and that the work was actually what it claimed to be, he was told to take the paper, which purported to be a copy of one of the pages of the book, to the city of New York, and submit it to the learned in that quarter, who would soon dispel all his doubts, and satisfy him as to the perfect safety of the investment.

As Dr. Mitchell was our "Magnus Apollo" in those days, the man called first upon him; but the Doctor, evidently suspecting some trick, declined giving any opinion about the matter, and sent the countryman down to the college, to see, in all probability, what the "learned pundits" in that place would make of the affair. On my telling the bearer of the paper that an attempt had been made to impose upon him, and defraud him of his property, he requested me to give him my opinion in writing about the paper which he had shown to me. I did so without any hesitation, partly for the man's sake, and partly to let the individual "behind the curtain" see that his trick was discovered. The import of what I wrote was, as far as I can now recollect, simply this, that the marks in the paper appeared to be merely an imitation of various alphabetical characters, and had in my opinion no meaning at all connected with them. The countryman then took his leave, with many thanks, and with the express declaration that he would in no shape part with his farm or embark in the speculation of printing the golden book.

The matter rested here for a considerable time, until one day, when I had ceased entirely to think of the countryman and his paper, this same individual, to my great surprise, paid me a second visit. He now brought with him a duodecimo volume, which he said was a translation into English of the "Golden Bible." He also stated, that notwithstanding his original determination, he had been induced eventually to sell his farm, and apply the money to the publication of the book, and had received the golden plates as a security for repayment. He begged my acceptance of the volume, assuring me that it would be found extremely interesting, and that it was already "making a great noise" in the upper part of the State. Suspecting, now, that some serious trick was on foot, and that my plain-looking visitor might be in fact a very cunning fellow, I declined his present, and merely contented myself with a slight examination of the volume while he stood by. The more I declined receiving it, however, the more urgent the man became in offering the book, until at last I told him plainly, that if he left the volume, as he said he intended to do, I should most assuredly throw it after him as he departed. I then asked him how he could be so foolish as to sell his farm and engage in the affair; and requested him to tell me if the plates were really of gold. In answer to this latter enquiry, he said, that he had never seen the plates themselves, which were carefully locked up in a trunk, but that he had the trunk in his possession. I advised him by all means to open the trunk and examine its contents, and if the plates proved to be of gold, which I amine its contents, and if the plates proved to be of gold, which I did not believe at all, to sell them immediately. His reply was, that if he opened the trunk the "curse of Heaven would descend upon him and his children." "However," added he, "I will agree to open it, provided you will take the 'curse of Heaven' upon yourself, for having advised me to the step." I told him I was perfectly willing to do so, and begged him to hasten home and examine the trunk, for he would find he had been cheated. He promised to do as I recommended, and left me, taking his book with him. I have never seen him since.

Such is a plain statement of all that I know respecting the Mormons. My impression now is, that the plain-looking countryman was none other than the prophet Smith himself, who assumed an appearance of great simplicity in order to entrap me, if possible, into some recommendation of his book. That the prophet aided me, by his inspiration, in interpreting the volume, is only one of

the many amusing falsehoods which the Mormons utter relative to my participation in their doctrines. Of these doctrines I know nothing whatever, nor have I ever heard a single discourse from any one of their preachers, although I have often felt a strong curiosity to become an auditor, since my friends tell me that they frequently name me in their sermons, and even go so far as to say that I am alluded to in the prophecies of Scripture!

If what I have here written shall prove of any service in opening the eyes of some of their deluded followers to the real designs of those who profess to be the apostles of Mormonism, it will afford me a satisfaction equalled, I have no doubt, only by that which you yourself will feel on this subject.

I remain very respectfully and truly,

Your friend,

CHAS. ANTHON.

Rev. Dr. Coit, New Rochelle, N. Y.

CONSTITUTION OF ENGLAND.

The three species of government have, all of them, their several perfections and imperfections. Democracies are usually the best calculated to direct the end of a law; aristocracies to invent the means by which that end shall be obtained; and monarchies to carry those means into execution. And the ancients had, in general, no idea of any other permanent form of government but these three; for although Cicero declares himself of opinion, that the best form of government would be made up of the three sorts already mentioned, yet a later writer treats the notion of a mixed government, formed of them all, and partaking of the advantages of each, as a visionary whim, and one that, if effected, would never be lasting or secure. But, happily for us in this empire, the British constitution has long remained, and, I trust, will long continue a standing exception to the truth of this observation: for as with us the executive power of the laws is lodged in a single person, they have all the advantages of strength and despatch that are to be found in the most absolute monarchy; and as the legislature of the kingdom is entrusted to three distinct powers, entirely independent of each other—first, the king; secondly, the lords spiritual and temporal, which is an aristocratical assembly of persons selected for their piety, their birth, their wisdom, their valour, or their property; and thirdly, the house of commons, freely chosen by the people from among themselves, which makes it a kind of democracy—as this aggregate body, actuated by different springs, and attentive to different interests, composes the British parliament, and has the supreme disposal of every thing, there can be no inconvenience attempted by either of the three branches, but will be withheld by the other two, each branch being armed with a negative power, sufficient to repel any innovation which it shall think inexpedient or dangerous. Here, then, is lodged the sovereignty of the British constitution; and lodged as beneficially as is possible for society; for in no other shape could we be so certain of finding the three great qualities of government so well and so happily united. If the supreme power were lodged in any one of the three branches separately, we must be exposed to the inconveniences of either absolute monarchy, aristocracy, or democracy, or so want two of the three principal ingredients of good polity, either virtue, wisdom, or power. If it were lodged in any of the two branches—for instance, in the king and house of lords,—our laws might be providently made, and well executed, but might not always have the good of the people in view; if lodged in the king and commons, we should want that circumspection and mediatory caution which the wisdom of the peers is to afford; if the supreme power of legislature were lodged in the two houses only, and the king had no negative upon their proceedings, they might be tempted to encroach upon the royal prerogative, or perhaps to abolish the kingly office, and thereby weaken, if not totally destroy the strength of the executive power. But the constitutional government of this empire is so admirably tempered and compounded, that nothing can endanger or hurt it, but destroying the balance of power between one branch of the legislature and the rest. For if ever it should happen that the independence of any one of the three should be lost, or that it should become subservient to the views of either of the other two, there would soon be an end of our constitution.—Sir W. Blackstone.

THE OBLIGATION OF TITHES.

From Bishop Patrick's Commentary on Leviticus xxvii.

The laws delivered in this chapter about cows, and devoted things, and tithes, ought not to be passed over, without serious consideration how far we may be concerned in them. And therefore to make what I have noted about them more useful to us in these days, I desire the reader to observe, that the very same principles inclinations have ever been in all good Christians, which Moses here supposes (in the former part of this chapter) would be in the Jews, to devote some part of their goods, their houses, or lands, to the service of God; which became sacred things, and were to be employed to no other use but that. The very first Christians had so much of this spirit in them, that they sold all their possessions, and goods, and let every one that needed have a share of them. (Acts ii. 45; iv. 35.) because the whole number of believers attended to nothing else, but the service of Christ; and the apostles also were to be furnished with means to go and propagate the gospel in all the world. Where, as soon as the Christian religion prevailed in any place, immediately there were the like voluntary obligations made, in such a proportion as served not only for the support of the service of God in that church, but helped to maintain the Christians at Jerusalem, who had been brought low by parting with their estates, to further the first preaching of the gospel. This we find in a great number of places; but it may suffice to say, that the feasts of charity were maintained out of these obligations.

By which it is apparent, that they took themselves to have the very same obligations upon them in this matter, which the Jews formerly had; and therefore it is no wonder that tithes came in time to be devoted for the maintenance of God's ministers. For it is senseless to imagine, that the gospel, which constrained them to give up themselves to God, should not constrain them, with the same freedom of mind, to give some of their goods (as Moses here supposes the Jews would do) for the maintenance of his service. And it is as unreasonable to think it did not move them to give the ministers of God as honourable a maintenance as had been allowed under the law of Moses.

Which required, besides the tenth here mentioned, another title of the remainder, to be spent in sacrifices at Jerusalem, of which the Levites had their share, as I observed from Deut. xiv. 22, 28. To which, if we add the first-born, with all sin-offerings, and the priests' share, of peace-offerings, and the skins of the sacrifices, (which alone made a good revenue, as Philo observes,) and likewise such consecrations as are mentioned in this chapter, the Levites' cities and suburbs; it will easily appear it could not be so little as a fifth part of the fruit of the land which came to their share.

Now the reason we find no such certain rate determined by the gospel, as was by this law, is, because there was no need of it; and for the same reason there was none for a good while settled by the church; all the revenues belonging to it, which served for all sorts of pious uses, arising from the devotion and oblations of the people, which were more than enough for God's service.—This was visible in the beginning of our religion, when the first Christians far out-did any thing that had been done under the law. And they could not imagine, that they who succeeded them

* From the British Magazine.

would fall so short, as not to offer sufficient for God's service; though not so much as they had done, because there could not be the same necessity. And so Mr. Selden himself observes, that this reason is given by Agobardus, why nothing was decreed in councils, or publicly promulgated by the fathers in the first ages, concerning giving of their goods, and adorning churches; because there was no necessity of it; the religious devotion, and love of Christians to such things *utro astuante*, being very fervent and abounding of its own accord.

And when love began to wax cold, so that they found it needful to make laws about such things, they could not think fit to order less for the settled maintenance of God's service than the tenth, (besides all voluntary oblations,) which had been the part most eminently limited under the law of nature, long before the law of Moses. See *Irenaeus*, lib. iv. cap. 34, where he saith, Christians, having greater hopes, could not give less than they did in former times, when their hope was lower.

I shall add but one observation more, from an excellent person of our own Church, (Mr. Thornike, in his Rights of the Church, &c.) that all such consecrations as here mentioned by Moses, tended to communion with God, by the participation of sacrifices offered to him, which were maintained by such contributions; so whatsoever is devoted by Christians to such holy uses as to build and repair churches, to maintain holy assemblies, and to support those who minister God's ordinances, or enable the poor to attend upon them, hath the like intention to obtain an interest in the sacrifice of Christ, represented in the eucharist, which is the chief part of the service rendered to God in the church. This is notably exemplified in the account which Tertullian gives of Marcion the heretic, (lib. de Prescriptionibus, cap. 30.) who, when he first embraced the faith of Christ, and was received into the church *pecunia Catholicæ Ecclesiæ contulit*, contributed a sum of money to the church; which money, when he fell off from the Christian truth to his own heresy, was straightway thrown out together with him. This both demonstrates, that they continued, in those days, to bring offerings into the treasury of the church, and that the intention of them was, that they might have communion with the church in all its services; for when men fell off from christianity, they cast out their offerings, in token they had no communion with them.

I end all with the words of Conradus Pellicanus, upon the thirtieth verse of this chapter; which will show the sense of the first reformers in this matter:—"All the tithes in the Lord's, and remains so for ever, &c. and therefore tithes are to be paid by divine and natural right, and religiously expended, according to his appointment, &c. And if tithes should not be sufficient for the maintenance of those who ought to be sustained in the church, at the public charge, the ninth or the eighth ought, of necessity, to be raised by the judgment and consent of the church, for the law of charity dictates this, and the excellent, irreprehensible ordinance of God, which charity binds more strongly in the Evangelical law than in the Mosaic, inasmuch as the church ought to be more perfect than the synagogue, and charity than fear."

THE CHURCH.

TORONTO, SATURDAY, MAY 15, 1841.

To the admirable and beautiful letter of Professor Sewell, published on the first page of our last number, we intended to have added some remarks of our own,—because it appears to convey, as accurately as possible, the sentiments of those individuals in Church and State who participate in what we may term the present movement in favour of genuine Catholic principles. Mr. Sewell very properly repudiates the charge so generally made against the individuals in question that, in maintaining these principles, they are necessarily identified with any party who may have entered formally upon the exposition or defence of the peculiar tenets of the Church. He denies, for instance, that persons who assume this ground of Churchmanship are necessarily the abettors of the well-known "Tracts for the Times," or that they adopt as correct and defensible every position which those publications advance. To the authors of the "Tracts for the Times" there is scarcely an individual in the Christian ranks, who judges fairly and without prejudice, and after due examination given, but must confess himself under weighty obligations for rescuing from oblivion, and revealing to the religious inquirer, many points in the Christian government, discipline, and usages of the early ages, which are of the highest value in the attempt to bring to any thing like a standard of unity the conflicting opinions and practices of the evangelized world. The simple labour of research and condensation, is one for which the Christian inquirer must feel himself deeply indebted to the learned authors of those publications; and in the development of opinions and arguments which are more strictly their own, we must all be benefited by the tone of fervent piety by which their writings are characterised, and by the charitable and philanthropic spirit which breathes throughout them.

Yet while these obligations are confessed to the able divines who have promulgated the "Tracts for the Times," while it is admitted that the movement, as we have termed it, in favour of Church principles is, in a great degree, ascribable to them; and while their pages afford many of the most cogent arguments in defence of those principles, which are to be found in any modern publications; it would be as imprudent on the one hand, to stand forth the unqualified abettors of them, as it would be unfair, on the other hand, to affix to those who avow a general respect for the sentiments of their writers a responsibility for every argument and position, doctrinal or disciplinary, which they contain. This general esteem may be perfectly compatible with an occasional disallowance of doubtful or inaccurate statements, and even with the most positive condemnation of certain views that are considered to be extreme or untenable.

Such are the sentiments by which we are actuated ourselves. We are anxious, as the effect of our own deep and solemn convictions, to see our Episcopal regimen regarded as something more than the mere appointment of human wisdom, or one which may, at any time, be varied to suit the predilections of an un instructed people, or the fashion of a secularized society: we wish to see the Church of Christ regarded as something else than a body which may be sundered at will by every perverse and arrogant professor, sundered too into a thousand fragments each of different form, without congruity, bound by no common tie, with hardly the marks for mutual sympathy or mutual recognition: we wish to discern a recognized principle of Christian unity throughout the whole converted world; and to behold the Church what once it was,—Catholic in its constitution and government, Catholic in its worship and discipline, as well as Catholic in its doctrinal tenets. This may be a Utopian, but it is an honestly felt wish; and hopeless as its consummation may appear to be, we feel that we cannot, in consistency with a duty of our Christian faith, as well as from a principle of Christian philanthropy, abandon the desire and the effort that may be "all one,"—that there may be realized in the sight of men and angels "one faith and one baptism," even as there is "one Lord" and "one God and Father of us all." And in entertaining these views, we freely and gratefully confess that we have been much aided in our inquiries and strengthened in our opinions by arguments and facts adduced by the authors of the "Tracts for the Times" and other kindred writers.

But God forbid, that in seeking to discover and avail ourselves of the precious fruit of the Tree of life, we should ally its influence and destroy ourselves by seizing upon the poisonous production which might chance to

grow hard by; and God forbid that we should look with suspicion even upon the Tree of life and reject its fruits, because in a spot contiguous and almost beneath its shelter there grew the plant of noxious influence or of deadly power! While then, amongst the useful fruits yielded by the writings in question, some may be exhibited which, like the apples on the Dead Sea Shore, are ashes to the taste, there is no reason, while we abstain from the latter, that we should reject the former: there is no reason, while we condemn the evil and regret the perversion of intellectual strength which gave rise to it, that we should not thankfully acknowledge the good that has undeniably been produced.

It should be remembered, however, that we deal with these publications as with the works of individual Christians,—as having no authoritative force,—and in which we are as much at liberty to condemn the erroneous as to approve of the orthodox. If they came forth stamped with the authoritative sanction of the University of Oxford, our mode of employing and dealing with them would necessarily be changed: there would, in that case, be a manifest inconvenience,—which none more than their compilers would insist upon,—in rejecting some and approving others; the good and evil must then stand or fall together. Any individual member of the University may publish a work of Classical commentary, or in elucidation of some department of Mathematics; he is himself only responsible for its merits or defects; but if the University adopt and sanction these as textbooks, and thus authoritatively proclaim them as a standard, our right of private judgment, if we should continue to recognize the authority of the University, must in regard to them be abandoned. We must submit to the mode of tuition which she appoints, and adopt the medium through which she requires it to be conveyed.—But in regard to the "Tracts for the Times," the University of Oxford have never assumed any such responsibility: these have stood forth as the isolated productions of individual men; and without the pretence of being imposed or adopted as a text-book any where, they could be freely canvassed as literary and religious efforts in which the Church was, neither collectively nor in part, more than indirectly interested.

A Tract, it appears, has lately been published, (No. 90 of the series) in which the opinion was thought to be inculcated, that the Articles of the Church of England do not contain any condemnation of the doctrines of Purgatory, of Pardons, of the Worshipping and Adoration of images and relics, of the Invocation of Saints, and of the Mass, as they are taught authoritatively by the Church of Rome. Whether this is a conclusion fairly drawn from the Tract or not, we cannot of course fully judge, because we have not had the opportunity of examining it; yet we are much more disposed to think the sentiments of its author to be really erroneous, than that a strained or unauthorized interpretation of its meaning has been made by individuals so competent to judge as the Heads of Houses in Oxford. The tenets thus put forth were so startling, that the members of the University felt themselves called upon to demand the name of the individual who was properly responsible for them; and after a declaration of the sense of the University, embodied in the form of a protest signed by Dr. Wynter, the Vice Chancellor, Mr. Newman acknowledged himself to be the author,—adding, at the same time, that "his opinion remained unchanged of the truth and honesty of the principle maintained in the Tract, and of the necessity of putting it forth." This action on the part of the University has been followed by the announcement of Mr. Newman's determination to discontinue the publication of the Tracts, as the following letter to the Bishop of Oxford, which we find in the *London Evening Mail* of the 2nd of April, explains:—

"My dear Lord,—It may seem strange that, on receipt of a message from your Lordship, I should proceed at once, instead of silently obeying it, to put on paper some remarks of my own on the subject of it; yet, as you kindly permit me to take such a course, with the expectation that I may thereby succeed in explaining to yourself and others my own feelings and intentions in the occurrence which has given rise to your Lordship's interference, I trust to your Lordship's indulgence to pardon me any indiscreetness in my style of writing, or any want of familiarity, or prominent introduction of myself, which may be incidental to the attempt.

"Your Lordship's message is as follows:—That your Lordship considers that the tract No. 90 in the series called the *Tracts for the Times*, is objectionable, and may tend to disturb the peace and tranquillity of the church; and that it is your Lordship's advice that the *Tracts for the Times* should be discontinued.

"Your Lordship has, I trust, long known quite enough of my feelings towards any such expression of your Lordship's wishes to be sure I should at once obey it, though it were ever so painful to me, or contrary to the course I should have taken if left to myself; and I do most readily and cheerfully obey you in this instance; and at the same time express my great sorrow that any writing of mine should be judged objectionable by your Lordship, and of a disturbing tendency, and my hope that in what I write in future I shall be more successful in approving myself to your Lordship.

"I have reminded your Lordship of my willingness on a former occasion to submit myself to any wishes of your Lordship, had you thought it advisable at that time to signify them. In your Lordship's charge in 1838 an allusion was made to the *Tracts for the Times*. Some opponents of the Tracts said that your Lordship treated them with undue indulgence. I will not imply that your Lordship can act otherwise than indulgently to any one, but certainly I did feel at the time, that in the midst of the kindness you showed me personally, you were exercising an anxious vigilance over my publication, which reminded me of my responsibility to your Lordship. I wrote to the Archbishop on the subject, submitting the tracts entirely to your Lordship's disposal. What I thought about your charge will appear from the words I then used to him. I said, 'A bishop's lightest word *ex cathedra* is heavy. His judgment on a book cannot be light. It is a rare occurrence.' And I offered to withdraw any of the tracts over which I had control, if I were informed which were those to which your Lordship had objections. I afterwards wrote to your Lordship to this effect: 'I trusted I might say sincerely, that I should feel a more lively pleasure in knowing that I was submitting myself to your Lordship's expressed judgment in a matter of that kind than I could have even in the widest circulation of the volumes in question.' Your Lordship did not think it necessary to proceed to such a measure, but I felt, and always have felt, that if ever you determined on it, I was bound to obey.

"Accordingly on the late occasion, directly I heard that you had expressed an unfavourable opinion of tract 90, I again placed myself at your disposal, and now readily submit to the course on which your Lordship has finally decided in consequence of it. I am quite sure that in so doing I am not only fulfilling a duty I owe to your Lordship, but consulting for the well-being of the church, and benefiting myself.

not, the principles' which they have been so instrumental in developing "will prevail. A movement has been commenced, almost simultaneously in Germany, in France, in Great Britain, and in America, which no power on earth can arrest. Never, perhaps, since the first promulgation of Christianity, has there been a time when her doctrines commanded the cordial assent and enlightened homage of the intelligent and learned, more than at present. Never has there been a time since the Reformation, when the substantial agreement of professing Christians in principles, and their shameful disavowance by dusty controversies originating in Papistical abuses and sustained in great part by Protestant extravagances, were more clearly perceived. And in proportion as intelligent minds, especially of the laity, turn their strength to the investigation of those verities in which their highest interests are essentially involved, Christendom will show more and more in its outward form the inherent and substantial unity of its faith. Where and how is the vision—for such it yet is—to be realized? The solution of this question depends on another; who will show the most enlightened solicitude, in that which will in truth be the only competition,—Romanists to renounce the Popery which the Mezentius of Rome has bound to their living body, or Protestants to recover the Catholicism which the Coryphaeus of the Reformation well nigh tore up by the roots?"

We are indebted to the *New York Churchman* for a condensed account of certain late proceedings at Leeds, in England, relative to Dr. Hook, which, as respects the narrative of these proceedings, we shall give nearly in the words of our contemporary.

At a Meeting of the Society for Promoting Christian Knowledge at Leeds, in which, with the sister Institution for the Propagation of the Gospel in Foreign Parts, Dr. Hook feels a lively interest, as every genuine Churchman is bound to do he took occasion, it appears, to express himself very earnestly in defence of the distinctive principles of the Church. For this,—whether as embracing matter that was deemed irrelevant to the occasion or as embodying sentiments which were thought to be unsound, we are not informed,—he was called to order by the Chairman, the Bishop of Ripon. This incident, of course, created a considerable sensation, and, with as much regard for the Bishop of Ripon as for Dr. Hook, it was seized upon by various local prints of radical notoriety as a glorious opportunity for crushing or diminishing at least the felt influence of Dr. Hook's talents and worth. But these opponents of established order in Church and State were not without another grievance against the Vicar of Leeds, arising out of some parochial transactions.

During the preceding winter, Dr. Hook made an offer to the overseers of the work-house to support a chaplain in it, on condition that he should have the sole charge of the pulpit. The overseers published a resolution declining the offer, on the ground that the poor under their charge did not belong exclusively to the Church of England, but expressing the pleasure which they should receive from having the pulpit of the work-house supplied by the clergy of the Church, "together with dissenting ministers of all denominations," in rotation. The Clergy of the Church of England, however, passed a unanimous resolution, declining thus to co-operate with dissenting ministers of all denominations.

At a subsequent meeting of the dissenting ministers, a communication was addressed to the Vicar by their chairman, assuring him that although the expression "all denominations," had been used by the overseers, there was yet no wish on their own part to widen the ground which had been hitherto observed,—viz. of *Protestant and Trinitarian*, and inviting, upon this understanding, the co-operation of the vicar and his clergy. When this declaration was submitted to the Church Clergy, the following resolution was adopted:—"That the clergy of Leeds feel it necessary to adhere to the resolution unanimously adopted at a former meeting, by which they intended to reject a proposal which would involve a recognition of any minister out of the Church; a resolution in which they are the more confirmed by the communication now received from certain dissenting ministers, by name, Wesleyan Methodist, Independent or Congregational, Anti-pedobaptist, and New Connexion Methodist; in which is recognized the necessity of drawing some line of demarcation by the exclusion on their parts of Romanists and Socinians. The clergy of Leeds feel it to be their duty to respect the line drawn for them by the Church." It appears that some difference of opinion was manifested upon this resolution, and that an amendment was proposed purporting that the Clergy of Leeds, irrespective of the consideration of what constitutes the clerical character, were willing, at the call of the overseers, to take their share in the duties of the work-house. This amendment, however, was rejected by a vote of 12 to 4. In conveying the original resolution to the dissenting ministers, Dr. Hook took occasion to express his confident belief "that the dissenting pastors and ministers of the four communities having themselves acted on the principle of exclusion, by having excluded from co-operation with them all ministers of religious communities which are not Protestant and Trinitarian, will be the last to complain of the clergy for having carried that principle a very little further, and for having refused to co-operate with any pastors or ministers who are not Protestant, Trinitarian, and *Episcopalian*, or, in other words, who are not in the Church, and canonically ordained."

We cannot help the "ire and vexation" which, it is said, were drawn forth by the firm though mild expression of this principle by Dr. Hook and the clergy of Leeds; for it is one which strikes us as belonging to that order which cannot honestly or consistently be departed from by any clergy of the Church of England. We are aware that a different opinion has been manifested by many of our esteemed brethren of the Church, and that they have not felt themselves restricted by their views of an Episcopal and canonical ordination, from participating in acts of a strictly religious character with ministers of dissenting denominations, in which such participation, to our mind, most positively implied a recognition of the validity of their position as lawfully ordained ministers of the Gospel. We can easily believe that the Christian zeal of Dr. Hook and his associates, which prompted him at first to make the proposal to support a chaplain specifically for the work-house, would not allow its inmates to be deprived of the benefits of the spiritual services of himself and his coadjutors, notwithstanding the difficulty presented in the plan of the overseers. Without compromising a great principle in the Church, and without affording a formal countenance to the gross anomaly of subjecting the inmates of the work-house to a rotary teaching of four or five different and in many respects contradictory religious tenets, some method, we repeat, would be devised of affording them, in partial measure at least, that spiritual instruction which the Vicar of Leeds felt to be designated by the law of the land.

Since writing the remarks in our last number upon the question of the *Jews' Declaration Bill*, founded upon the Speeches of Sir Robt. Inglis and Lord John Russell, we have observed that the advocacy of the Christianity of the State in that instance, was not limited, as we had supposed, to the member for the Univer-

sity of Oxford. In another part of our impression will be found the Speech of Mr. W. Gladstone upon the same subject,—embracing nearly the same views as those previously expressed by Sir Robert Inglis; nor can we understand how Christian legislators could resist the conclusions to which the able arguments of those gentlemen would seem so infallibly to lead. It is easy to perceive from the reply of Lord John Russell, that the great points of objection started by the opponents of this concession to the Jews are not attempted to be met by any thing like corresponding argument: there is a blundering effort to defend the measure on mere political grounds; but we regret to observe a light and flippant evasion of all the great solemnities of the subject.

A similar style of refutation was also attempted by Mr. Babinoton Macaulay, in his reply to Mr. Gladstone; but with the sober-minded and reflecting of the Christian men and women of England, what weight can this manner of dealing with a subject, we may safely term so sacred, possibly possess? And how far, we all may ask, does such a style of reasoning meet the realities of the question?—However the House of Commons have made their decision; and we wait, with considerable anxiety, for the determination of the House of Lords.

We are happy to acknowledge the receipt of the *Southern Churchman*, for some time suspended,—the publication of which is now resumed at Alexandria, District of Columbia, (as we presume D. C. to mean) and under the supervision, we believe, of certain of the Professors of the Theological Seminary at that place.

In the April quarterly paper of the Society for the Propagation of the Gospel in Foreign Parts, we perceive that the following grants have been made for religious purposes within this Province:—"At the disposal of the Bishop of Montreal, £500; of the Bishop of Toronto, £500; for a Church at March, Upper Canada, £100." We perceive from the same document that the Rev. W. Agar Adamson has been approved by the Society as one of its Missionaries, and that he has actually sailed for his destination,—Amherst Island, in Lake Ontario, Upper Canada.

COMMUNICATIONS.

To the Editor of the Church.

April 2nd, 1841.

SIR,—The subject of the "Restoration of the Jews," as a nation, having recently been brought before the public, I think it will neither be uninteresting nor unprofitable, to examine into the scriptural testimony concerning it. It may be well first to adduce two or three passages, to show that the Jewish people were scattered forth from God, and that they were warned beforehand that such would be the consequence of idolatry and disobedience. It is said in the 4th chap. Deut. 25 to 27 v.:—"When thou shalt beget children, and children's children, and ye shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whither ye go over to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed; and the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen whither the Lord shall lead you." See also 2d Chron. 7th chap. 19th to 22d verse: "But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them, then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; therefore hath he brought all this evil upon them." Also, 7th Zechariah, 13th and 14th verses: "Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of Hosts: But I scattered them with a whirlwind among all the nations which they knew not."

Secondly,—It appears to be plainly foretold that, as they were scattered for disobedience, rebellion, and departure from God, on their turning to God in penitence and submission, they shall be restored to their own land, and to greater privileges and blessings than they have ever enjoyed.—4th Deut. 29 to 31:—"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice: (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto thee. This refers, doubtless, to the covenant which God made with Abraham, of which is mentioned in the 15th Gen. 18, and again in the 17th chapter of the same book. The next remarkable passage I shall quote is in the 30th Deut. 1, 2 and 3: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. The 26th Isaiah, verse 15, is a beautiful passage, referring, I believe, to this subject: "Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified; thou hast removed it far unto all the ends of the earth.—Lord, in trouble have they visited thee, they poured out a prayer when they chafing was upon them." And, then, verse 19: "Thy dead men shall live," (i.e. the Jewish people—compare with the vision of the dry bones in Ezekiel,) "together with my dead body" (the mystical body of Christ) "shall they arise." Does not this passage open to us a view of that glorious period when the restored Jewish people, reconciled to their God and Saviour, and the Church of Christ, delivered from the world, shall dwell together in peace and security under the dominion of the King of kings? Again, 3d Jeremiah, 12: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and will not keep anger for ever." And, after describing their restoration, it is said, verse 17: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." 31st Jer. 8 and 9: "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them." Again, 20th Ezekiel, 33 to 38: "As I live, saith the Lord God, surely with a mighty hand, and over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and will bring you into the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord."

The history of the Jewish people seems to be comprised in this remarkable passage. Their sufferings in their scattered state, inflicted on them in the providence of God; their return under judgment, inflicted on the Gentiles by the same providence, as I think the thirty-fourth verse seems to indicate. Their collection in a wilderness, in the same manner as their deliverance from Egyptian bondage; their being dealt with again as they were then, and detained in the wilderness until those among them, whose hearts are still hardened and unyielding to receive Christ crucified as their Saviour, are destroyed from among them, as the generation who rebelled against God in the wilderness of Sinai, and doubted his power to establish them in the land of Canaan, were all cut off before the Israelites entered into the possession of it. There is nothing in the passage above quoted which would lead us to conclude that the Jews will be converted to the faith of Christ before they are gathered out of the nations, but rather to a state of penitence and teachableness; and it further seems, from the latter part of the passage last quoted, and from the eighth verse of the 66th Isaiah, that the conversion of the Jewish people to Christ shall be suddenly and by the immediate interposition of God himself; and the tenth verse of the 12th Zechariah still further corroborates this idea: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication," &c. &c.

We may conclude, I think, from the passages quoted, and from others of a like tenor, that any restoration of a portion of the Jews to the land of Canaan, by the instrumentality of the Gentile nations, for mere political purposes, and in their present state of impenitence and determined rejection of Jesus of Nazareth, is not the kind of restoration which Christians are to look for, or which can be considered as fulfilling the great declarations of prophecy. But should we see the Jewish people in general acknowledging their transgressions, and mourning over their past sins, and in this state of mind seeking an opportunity to return to the land of their fathers, we may hope to see that restoration take place which shall fulfil the words of St. Paul: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness."

To the Editor of the Church.
THE DAILY SERVICE AND A CATHEDRAL.
LETTER II.
REV. AND DEAR SIR,—The pressing engagements of the last few months having forbid my hitherto redeeming the intimation I gave in my former communication, permit me now to offer a few further observations upon the importance of a DAILY SERVICE and the desirableness of a CATHEDRAL ESTABLISHMENT.

I am the more encouraged to resume the subject, as from the approval and timely generosity of your correspondent, Omega, I find that it is not devoid of interest to those,—the clergy,—who are best able to appreciate its importance. A principal goal to be derived from the *Daily Service* is, that it is a public honouring of Almighty God, and a continued and direct intercession for his mercy.

"The Lord hath said, them that honour me I will honour;" this is the Word of Inspiration; hence the Church that thus acknowledges Him is in that situation in which it may expect the peculiar blessing of its Divine Founder to rest not only upon itself, but also upon the nation of which it is the spiritual guardian and intercessor. When once Jehovah condescended to organize the particular ceremonial of his Church and its worship, he instituted the Daily Morning and Evening Sacrifice, as the sacrifice which he continually unceasingly acknowledged, and his mercy continually implored. But to this it will be objected, that we are not under the Ceremonial Law;—a truth to which I most readily subscribe. But, I would ask in reply, because we are not positively compelled thus steadily to worship, shall we on that account eagerly seize upon the first excuse, to neglect that Daily Public Worship, the principle of which Jehovah has thus distinctively stamped with his own approval? Our present Dispensation is designed to be one of love and not of fear; shall we therefore refuse that service to the groans of Calvary which we durst not have denied to the thinkers of Sinai!

It is the practice of the Primitive Church is, I believe, generally admitted, but, if I am not purer days, when the very freshness of Christianity and the scourge of the persecutor alike tended to keep alive attention to its duties, it was thought requisite to maintain the daily service, how much more binding is it now, when heresy and temporal prosperity cause men so generally to forget God and to neglect their own salvation. But the early Christian Church felt itself to be set for the glory of God, and as the spiritual guardian of the people, and therefore esteemed it necessary thus continually to praise the Lord and to call upon his holy name; and especially after the various nations among whom it was planted, became themselves the professed disciples of Christ, then the daily service was, as it were, the homage and deprecation of the universal nation to God and his Christ. And permit me to ask, my dear Sir, is not this our relation both to God and the province?—I speak not now of our being the established church; but do we not profess to be the Church of Christ in this land, I would speak it not in arrogance, but in godly simplicity? If so, however the state may neglect or even turn upon us, still, so long as the province professes the religion of Christ, so long our relation to it, and consequently our duty respecting it, shall remain the same; and it is not the exclusion of any of those sects which have separated from our Primitive or Apostolic Church, that can alter our true position as the only legitimate branch of the Church of Christ in this province; if, therefore, it be, in all sincerity and humility, the conviction of our Church that such is our position, then no neglect, no civil wrong can exonerate us in the sight of God from our national duty. Consequently, as the sins of our province are daily calling for vengeance, and our wants, as a people, are so continually returning, it must be our duty, as the Church of Christ, daily to make confession of sin and to entreat the Divine forbearance towards these sinful people; and day by day humbly to acknowledge Him as our Sovereign Ruler, and to implore the continuance of his Providential care and goodness. And neglect of this daily public confession of Almighty God, may have been one among the many causes which have led to our political troubles and our ecclesiastical depression; for it is too true that we have not "sought him daily, and delighted to know his ways as a nation that did righteousness, and forsook not the ordinances of their God."

That it is impossible in the present state of the Church for such a service to be general is self-evident, but its being established in the Cathedral Church of the diocese would be, before both God and man, a public acknowledgment of what the Church in general is considered as being due to God and requisite for themselves; and I doubt not but that it would accept us according to that "we have, and not according to that we have not," would graciously receive it as the sacrifice of the whole Church.

I have chiefly alluded to the importance of the daily service as an act of outward profession, knowing that God, in his treatment of communities, as collective bodies, has great respect to their outward conduct; but I would not have it supposed that I undervalue its more direct and practical benefit as an offering to God of prayer and praise and intercession; for as God is a God that heareth prayer, I must believe that such daily prayers would return laden with blessings, not only to those who offered them, but also upon the whole church and the empire at large. To doubt the positive and direct efficacy of these words of intercession is worthy only of those who are infidel in heart.

At the present time, when popery is making such vehement efforts to regain its dark ascendancy, aided by the sullenness of ignorant and the zeal of false-hearted churchmen and by the host of dissent, at this time surely, if ever, the pure Church of Christ needs every thing that tends to make it distinctive, and to uphold and exhibit its doctrines and principles. One of the great sources of papal influence is the splendour and regularity of its services; in the latter, at least, she is right, for the services of a church that professes to be catholic, ought to be themselves catholic, or universal, both in principle and in practice. And not only the Romanist, but the Protestant also is attracted by a church whose services are thus incessant,—whose doors are never closed against the sincere worshipper.

But it is also from the literature which is necessarily connected with a Cathedral Institution, that we look for those who shall stand in the fore-front of the battle whenever the church is assailed; especially whenever it is attacked by Jesuitical machinations; because the papal controversy is a portion of our ecclesiastical history, with which the dignified and learned clergy may be expected to be especially acquainted; and indeed to them, from their deeper learning and more patient habits of investigation, we may expect, for the most part, to leave the controversial defence of the church.

But as I purpose, in a future letter, to enter more at large upon the literary and other advantages to be derived from a Cathedral Establishment, I will now trespass no longer on the patience of your readers than to observe, that should this much-to-be-desired project ever be carried into effect by our revered Diocesan, I shall be happy to add my offering to those of the rest of the faithful children of our beloved Church.

Believe me,
Rev. and dear Sir,
Your's faithfully,
A CATHOLIC.
Yonge Street, May 6, 1841.

THE RAINBOW.

Soft glowing in uncertain birth
Twist nature's smiles and tears.

Thus gleaming o'er a guilty world,
Thus dawns upon the contrite soul

Lady Flora Hastings.

LORD RODEN'S SEAT IN IRELAND.

I shall not forget the smile with which the poor
driver turned his head to look at me, when a rapturous
exclamation burst from my lips: and while we proceeded

The iron gates were thrown open by a porter clad in
the same garb with my friend at Dundalk, whose military
bearing well accorded with the Waterloo medal that

It is impossible to conceive the effect of these few
words, displayed in such a place. Lord Roden, I knew,
was still in England; and the Countess was then on

I must linger a little in this enchanting hall: it is
lighted on the left by a row of high and richly stained
windows, which cast a most beautiful mellow lustre on

But I must lead you back to the house, for you have
not seen the chapel. Fancy a choice collection of all
that the sculptor, the painter, and engraver can accom-

You will believe that by the time we had traversed
this space, I was sufficiently excited to be thankful for a
little leisure to compose my spirits before the noble lady

of this noble mansion returned to confirm the greeting
of the Irish scullion, and to lead us into the delicious grounds,
that all sparkling with sunlit drops of recent rain,

to this region of delights. The famous rhododendrons,
averaging from thirty to fifty feet in circumference, form
a distinguished feature, though not now in flower: their
lower branches rest on the lawn, and each plant

to this region of delights. The famous rhododendrons,
averaging from thirty to fifty feet in circumference, form
a distinguished feature, though not now in flower: their
lower branches rest on the lawn, and each plant

Leaving the house in the rear, and the exquisite lawn
on your right, you cross a slip of pasture, and enter
the covert of a dark grove, which leads you by a
descending path, just wide enough to walk on between

In a level part of this enchanted glen, Lord Roden
has pressed his wild river into the service to which he
devotes himself, and all that he is, and all that he has,

But I must lead you back to the house, for you have
not seen the chapel. Fancy a choice collection of all
that the sculptor, the painter, and engraver can accom-

THE KNIGHTS OF ST. JOHN AND THE
TEMPLARS.

From "Memoirs of the Queens of England" by Hannah Lawrence.

Among the many and singular characteristics of the
middle ages—characteristics which present so much
that is picturesque—those institutions which combined
the functions of the priest and the warrior, and spread

Up to the period of the first crusade, the idea of
grasping the lance, and unfurling the banner of the
white cross, seems never to have occurred to the humble
and self-denying brethren of the hospital. In feeding

These warrior monks, for priests they never were,
were divided into three classes or bands, all differing
in birth, rank, and profession. The first rank consisted
of men of Patrician ancestry and high military station;

About the time of Stephen—for the exact year of
their settlement has not been ascertained—the Knights
Templars first arrived in England. Their founder (Hugo
de Payen), toward the close of Henry's reign, had visited

These knights, in their general rules of government,
and especially in their apparent combination of the
chivalrous and priestly character, bore a close resemblance
to their elder brethren, the hospitaliers. They were,
however, more decidedly military, since no hospital

Much misapprehension, in regard to the peculiar
character and functions of these military monks has arisen
from the circumstance of their being termed, in phraseology
more poetical than correct, a "militant priesthood;"

those who took merely the conventual vows, and those
who took the priestly, much of the apparent anomaly
vanishes. The three-fold vow of poverty, chastity, and
obedience, was pronounced both by Templar and Hos-

The Garner.

SLOTHFUL SABBATH-BREAKERS.

Some are negligently profane, and absent themselves from
the ordinances of Jesus Christ and the solemn worship of God, upon
mere sloth and recklessness. And how many such carelessly pro-

Our Saviour himself, (who surely would not be the first
example of breaking his own laws) did not refuse to answer upon oath,
being called thereto at his trial. So we find Matt. xxvi. 63, The

Our Saviour himself, (who surely would not be the first
example of breaking his own laws) did not refuse to answer upon oath,
being called thereto at his trial. So we find Matt. xxvi. 63, The

The world is in a state of delusion; for such is the state of them
that sleep. To all things that really concern them they are insens-
ible; but they are earnestly employed, meanwhile, in a shadowy

plative into the airy regions of abstraction, setting them to
construct intellectual systems, without one just idea of the
spiritual world, and to delineate schemes of religion, exclusive of
the true God and his dispensations. Thus doth man walk in a

THE CHRISTIAN'S ENCOURAGEMENT.

How is a good Christian animated and cheered by a steadfast
belief of the promises of the Gospel; of an everlasting enjoyment
of a perfect felicity, such as after millions of millions of ages is
still youthful, and flourishing, and inviting as at the first? No

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