

places in the Sabbath School, in the Bible Class, in the Prayer Meeting, and in holding meetings in the destitute places around our city, and I trust one day in seeing some of you engaged in preaching the Gospel of Christ to perishing sinners at home, or going as Messengers of Christ to the heathen abroad.

May God keep you to his everlasting kingdom, is the prayer of yours in the Gospel of Christ.

SAMUEL ROBINSON.

St John, August 7, 1851.

[FOR THE CHRISTIAN VISITOR.]

### THE WORLD WE LIVE IN.

Mutual confidence is indispensable for the maintenance of social order. This makes Historical writing so difficult. Often we are ignorant of those on whose statements we have to rely; and to be correct, it is not necessary that we should not look through the telescope of prejudice? Had Historians been careful about this, how often would the transactions of Princes and Councils have escaped misrepresentation. And since Old Time unrolled his scroll had Truth and Love governed, how much whiter and more lustrous would the surface now have been! Some that History causes us to regard as heroes would probably appear in a much less interesting light. And in other cases a failing would not be put down as a crime, nor an inadvertency as a lie. How proper not to extenuate or set down aught in malice. This is an important point gained.

Another is not to allow a favourite author by his *modus operandi*, to make us inattentive to facts. But it is not easy even to one who desires to write impartially, to pierce through masses of splendour into dark thickets behind. Hence the Parasite Poet's lewd strains, however gifted, must be condemned. This is necessary to a glorious Future. Had this always been done, History would not resemble as alas! it has too often done, Palmyra, or Rome in ruins. Sometimes it is a spectacle of wide-spread desolation, and moves the heart with grief or fills the eyes with tears. But the deeds of the despot stand at the Bar of Public opinion and receive a just sentence when he lies in the dust. Henry and his daughter Mary, are examples. The tortures and flames employed to exterminate the Reformers are not forgotten yet. The final judgment with all its solemn scenery, sad remembrances, and terrible doings, has not passed away.

The doings that will gleam out in the lightning and thunder, and darkness and tempest, of that one great Fact unless by the Hand of Sovereign Mercy they are cast into the depth of the sea, caused the people to hail Elizabeth. Her attachment to the Reformation was known. She was affable and frank. She had great talents, various learning, and was a professor of religion. These united to raise her in the public mind. She was presented with an English Bible which she devoutly kissed and pressed to her bosom. And she gave thanks and prayed. This was attendant on the scene of her Coronation. Who can say she was not sincere? She might feel as if under the wide-spread dome of Eternity, encircled with the gleaming glories of Deity. And her high aspiring soul under the inspiration of Bible Truth, might have desired to be put into kindred with Divine Perfection. She might feel as the Priest, in solemn moments of consecration the desire to live in the exercise of high intelligence, of burning zeal, of holy awe, and to spread over her kingdom the radiance of moral glory. Who can say that she did not, in a state of devotedness, desire that her reign might prove as the river of life, and nurture all good and holy things. Where Princesses take upon themselves the weighty responsibilities of Rule, would it not be well for them and their people, to send searching glances into the realm of the future?

The present was a bright morning, but the facts dotted upon the dial of her future reign, prove that it ended in a dark night. As she came forth from the custody of Sir Henry Berrington, she felt that Providence had dealt as mercifully with her as Daniel was dealt with, when God delivered him from the lion's den. The anticipations of the people were disappointed when they knew that she desired things to remain as they were under Mary. Yet, however, with the aid of the Senate of the nation, most of whom were Reformers, she caused things to be placed precisely in the same condition as they were at the death of Edward VI. It is probable that her faith had more affinity with the Catholic than with the Protestant system. In the early part of her

reign, in accordance with the suggestion of her primate, Parker, she instituted the Court of High Commission. They and Whitgift too, governed by despotic principles, and when Parliament interfered to shield the doctrines of the Puritans, dislike was manifested. Whitgift advised the Queen to proceed by canons framed in convocation rather than by civil statute. See Hallam and Neal.

Fox, the Martyrologist, and Miles Coverdale, who in Edward's time was Bishop of Exeter, put out resistive force. They had no desire however to separate from the communion of the English Church, but to be exempt from certain forms and ceremonies. Hence the tug of war between the two parties. The principle of contention is this, "Do the Scriptures hold forth only a perfect rule of faith, but supply no complete model of ecclesiastical polity?" The breach widened, and the extreme Puritans proceeded to the length of asserting the Divine right of the Presbyterian form of Church government, and that Christians should conform to it, in defiance of the existing establishment. Some of Elizabeth's courtiers who had looked upon the Puritans with an eye of kindness, gave them up when they published this doctrine. Is it not still to be lamented that there should be any who claim dominion over conscience? And yet on this Elizabeth set her heart. Is not this to treat man as a brute? To trample on the greatness of human nature? To step into the place of God, and to ascend to an elevation to which no creature on earth ought to do? It is through freedom and the spontaneous exercise of the mind, that it is to rise to the bright region of Thought and Holiness. How otherwise can it enter into the Holiest of all? It is this that gives moral strength. And the highest form of civilization, not connected with it, includes the causes of degradation and decay. How, apart from this, can those spiritual relations in which we are placed to God be regarded? How can the solemn duties that spring out of them be exercised?

J. D. C.

[FOR THE CHRISTIAN VISITOR.]

WOODSTOCK, Aug. 7, 1851.

DEAR BROTHER VERY,—I thought it might interest some of your readers to hear of the state of our Sabbath School. It has been in operation nearly three years. We had at first much apathy to contend with, but the Lord has favoured us. But one or two of the teachers were converted when the School commenced. Soon the truths which others communicated to the children were blessed in the salvation of their own souls and also of the children. Ere long I had the happiness of leading many of the teachers and scholars down into the liquid element, and immersing them in the name of the Trinity. Since then they have walked as consistent members of the Church.

It is evident, that if a Sabbath School is to be made interesting and efficient, the teachers must be devoted to their work, and be willing to make sacrifices, and that punctuality to the appointments be faithfully observed. It is highly necessary also, in my opinion, that the Pastor of the Church should very closely identify himself with it in some of its departments. A well selected Library is also of imperative necessity. But alas! how often this is neglected. What an amount of responsibility rests upon Parents, Sabbath School Teachers and Ministers; they have the forming of the youthful mind, and it is in their power to give it a proper direction. How careful parents should be to make proper selections in reading for their children. The mind is so formed that it is ever stretching after knowledge. In this age, people should be very particular in their selections of reading; for now-a-days "of making of books there is no end." It is deeply to be lamented that the press is sending forth many productions into the world which are pernicious.

Those in charge of Sabbath Schools have a very important part to act, in circulating well selected religious periodicals and books, and by this means will lead the mind onward in suitable intellectual pursuits.

In our School, as you are aware, we have had two Libraries from your Depository, of 100 volumes each, which the children read with comparative enthusiasm. A short time since, it became evident that more books were required. I informed the School of the No. 3 Library, lately published by the American Sunday School Union, the cost of which is Ten Dollars, which amount I asked the children to collect, by appointing two out of each

class, and to the praise of the collectors and credit of the inhabitants of the village, they returned not with Ten but upwards of Thirty Dollars.

This, it is true, would not be much for some Schools to raise; but when we consider the many claims that are made upon the people here for other benevolent objects, we think it is doing very well; we also take over forty copies of the Youth's Gazette in our School, and hope that its circulation next year will be very much increased.

You will be kind enough to send to my address the following Libraries, viz:—No 3, 100 vols.—£2 10s.; Youth's, 70 vols.—£2 10s.; Pastor's, 24 vols.—£2 10s.; and the Child's Cabinet Library, containing 75 books, bound in 50 vols.—\$2 50c. You will also please send 10 additional copies of the American Messenger. I am glad that brother Wallace met with such good success in this region, in the circulation of the valuable *Christian Visitor*; I am persuaded it will do a great deal of good in this section of the Province.

I remain yours in the Gospel of Christ,

THOMAS TODD.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY.—Since I last saw you at St. Martins, I have spent a Sabbath at Amherst and another at Fort Lawrence, with Brother Francis, and a third in Sackville, in company with Brother Miles. I witnessed the baptism, at Amherst, of a middle aged lady, and although but one was baptized, it was an interesting season. The Lord is evidently blessing that people, and is blessing our beloved Brother Francis, who labours in that region. My heart has also been gladdened in Norton, not only in seeing the Church coming up to duty, but your valuable paper in almost every house. I send you the names of two more subscribers, and may the thirst increase for religious instruction throughout the whole community. Yours truly,

JAMES HERRITT.

Norton, July 12, 1851.

### CANADA CLERGY RESERVES.

The readers of the *Halifax Church Times* are yet weekly supplied with delectable extracts from the *Toronto Church*, in reference to the controversy now in progress in Canada on the question of the Clergy Reserves. One thing we are happy to notice, that this is the only paper in the Lower Provinces disposed to express approbation of the riotous and tyrannical conduct of the Upper Canada Puseyites, or to endorse the gross and absurd falsehoods of their organ in Toronto.

We would by no means have our readers to believe that Episcopalians, as such, are to be reproached for what a vast many of them lament as sincerely as any others can, in the Papistical and inquisitorial tendencies of a party who bear their name, but only to work mischief under its disguise. We are happy to acknowledge the general courtesy of this sect towards others in this Province, and sincerely rejoice that in the *Church Witness*, published in this City and edited with signal ability, Episcopalians have an organ whose honorable and charitable bearing affords an ample shield to those who support it, from any shaft that may be aimed by the aggrieved of other denominations against the preposterous assumption of the Puseyites.

Circulated, however, as the falsehoods of the *Toronto Church* have been, even in the limited sphere of the *Church Times*, and especially its direct aspersions of the Baptists, we feel called upon to show the *other side of the question*, disavowing all intention of aspersing or offending Episcopalians of this vicinity, who, we have reason to believe, are as disgusted as we are by the proceedings in Canada.

The following truthful representation, as made up from Canada papers of different denominations and different shades of politics, we take from the *Christian Watchman and Reflector*:—

### High Church Doings.

We learn from the Upper Canada journals, and correspondence in the New York papers, that the high church party are not disposed to give up their grasp upon the clergy reserves, without something more than a struggle of argument in the local parliament. To carry their points, and continue to monopolize the income of lands that belong to the whole people, they do not hesitate to practice the lowest kinds of rowdism. On the evening of the 8th ult., the Anti-Clergy Reserve Association met

at Toronto, to discuss the present state of questions connected with the reserves. A correspondent of the *Tribune* writes:

The High Church Party, headed by Rev. Dr. Leth, and Alderman Wakefield and Robinson (son of the Chief Justice,) collected a mob of Orangemen from the streets, consisting principally of carters, and persons of that description, and took them to the meeting, where they commenced a systematic disturbance and finally drove the Chairman from the chair, taking possession of the platform and preventing any of the speakers being heard. At one time the disturbance was conducted in a spirit that threatened serious consequences, but the yielding of the majority to the ruffians, led by Rev. Dr. Leth and others of the Episcopal church, prevented any riot taking place. It is a sad misfortune that the Orange element should curse this new country, producing the same consequences, though not to the same extent, that it produces in Ireland.

The Canada Christian Advocate represents the conduct of these riotous intruders as most disgraceful, and takes it for granted that this is one of those potent arguments by which the State paid priesthood would convince the intelligent people of Upper Canada of their just and lawful right to the reserves, asking what sober men will think of a cause which obliges its advocates to resort to such base and ruffianly means for its support. The *Toronto Globe* has the following severe, but perfectly proper comment upon such lawless doings by men professing to be members of a Christian church:

Men who have doubted will doubt no longer, when they see that the State-church cause has to rely on riot and uproar, to close the mouths of its opponents. Men who love their country will ask themselves if such conduct is the fruit of State-paid churches—whether they are not a curse to the land rather than a blessing. Christian men will ask themselves, if the love of the money he receives from the reserves brings a Church of England Doctor of Divinity before the public as the ringleader of a band of drunken rioters—whether its continuance is beneficial to himself or Christianity. Thank God, this great question is not to be settled in Toronto—the tale of this outrage will be heard in every house throughout the land, and it will be but the alarm-note to the friends of religious liberty, to rouse them to the importance of the struggle that is coming, and to buckle on their armor for a final contest. The idea that High-church torism is defunct, is too prevalent—the snake is scotched, not killed—and it needed this bold outrage to recall the Liberal party to their right mind, and rally them once more as a united phalanx round the banner of Reform.

Let not the churchmen fancy they have damped the ardor of their opponents—on the contrary, they have but quickened us to more exertion. For ourselves, with double determination we nail our colors to the mast—

NO RESERVES!

NO RECTORIES!

NO SECTARIAN money grants!

NO ECCLESIASTICAL corporations!

NO SECTARIAN schools!

NO Ecclesiastical distinctions whatever!

Another outrage was committed by the High Church rioters on the 23d ult. The Anti-Clergy Reserve meeting was together by adjournment. An immense number of ladies and gentlemen attended. An opposition meeting was held close by; but it soon broke up, and its hordes rushed into the other meeting, hallooing vociferously. The police, however, were on hand, and the intruders were expelled. Stones and brickbats were then thrown into the windows, and upon the audience, and the doors were besieged by the mob. Several parties, who left the hall in alarm, were rudely assailed, and the Mayor, in his efforts to quell the riot, received a deep and serious wound over the eye. At midnight, while the rioters were still at their cowardly work, a company of soldiers arrived, and dispersed them. "The late hour at which we write," says the *Globe* of the 24th, "prevents our entering now into a consideration of this second outrage on the part of the Episcopal myrmidons."

LINEN FACTORY IN CONNECTICUT.—The Willimantic (Ct.) Medium, states that the cotton mill of A. & S. Jilson, in that village, has been purchased by Messrs. Ives & Dunham, of Hartford, who intend to convert it into a Linen Factory. A purchase of machinery for this factory has been made in England, by Mr. Rixford of Mansfield, who has been for some time engaged in the manufacture of linen.