

In addition to the above mentioned tours I made several other excursions during my sojourn in Seymour, into the adjoining Townships; baptized several children; and attended the funerals of several persons,—on which occasions I invariably preached to large assemblies. On my return to Seymour in October, I resumed my pastoral labours and was also engaged collecting subscriptions for fitting up the temporary buildings appropriated for public worship.—In Seymour East a School-house, the frame of which had been put up some time previous, was completed and made to answer the purpose both of a school and temporary Church. In Seymour West, we were indebted for the building and all the conveniences necessary to fit it for a Church—the stove alone excepted—to the kindness and generosity of B. B. Ranney Esq.—whose kindness, and liberality has indeed upon all occasions been most unbounded.

Towards the end of December I again set out on a missionary excursion into the Midland District; but previous to my reaching Kingston had the misfortune to injure my horse so severely as to render him useless during the remainder of the season. Some time necessarily elapsed before I was enabled to procure another; which together with the almost impassable state of the roads and the very unsettled state of the country, in consequence of the unnatural Rebellion, prevented my giving that attention to missionary duty I was desirous of doing during the winter season, and indeed detained me much longer than I had intended from my home mission in Seymour.

I have the honor to remain,

Rev. Sir, your obedient servant,
W. F. STUART HARPER.

THE CHURCH.

COBOURG, SATURDAY, JUNE 9, 1838.

With the present number the first volume of our Journal is concluded; and much cause have we to thank God for being thus far sustained in this laborious but interesting undertaking.—That the prosecution of this duty has been attended with many anxieties, with a feeling of responsibility at times almost overpowering,—often, indeed, with disappointments and mortification,—it would be disingenuous to deny; but, on the other hand, we have had much to cheer us in our labour, in the kindly sympathy and approbation so often expressed by our numerous supporters, and in the zealous and able co-operation of many generous and highly-gifted correspondents.

Although the number of subscribers upon our list has equalled, if not exceeded, our original calculation; the enlargement of our journal which has been determined upon, will cause so great an additional expenditure, that not only can we not afford any diminution in the number of our subscribers, but must indulge in the hope of a considerable increase of patronage in order to meet the necessary expenses of publication. To this circumstance we must entreat our brethren of the Clergy, our agents in general, and all in short who are interested in the success of this journal, to give their earnest and earliest attention.

The very name of a Religious Journal is often, in the minds of many, associated with an apprehension that controversy is to form a prominent portion of its contents: such an intention, however, we disavowed at the outset; and, with the exception that in the maintenance of our own just cause we may have seemed to controvert the opinions earnestly and often warmly advanced by others, it cannot, we think, be said that "The Church" has manifested any departure from the principle of moderation and the rule of peace by which, at its commencement, it was resolved that it should be guided. By precisely the same principle are we determined to be directed in future:—earnestly, in obedience to the Apostolic rule, as we may feel it a duty to contend for the purity of "the faith once delivered to the saints,"—vigorously as we may find it necessary to defend the "towers and bulwarks of our Zion,"—we are resolved not to be drawn, by any provocation, from the path of christian peace in which it is most delightful as well as most profitable to proceed.

In respect to the general quality of the matter contained in our pages, we dare not hope that we have come up to the public expectation, or even fulfilled the promises contained in our prospectus: every shade of opinion and every variety of taste it would be impossible to gratify; yet perhaps a cursory survey of the contents of the present volume will prove to our readers that in the attempt to furnish "instruction in righteousness" from treasures both new and old, we have not been altogether unsuccessful. In our forthcoming volume, a greater amount of miscellaneous matter as well as a weekly summary of passing events, conjoined with the articles of religious intelligence and edification which it is the leading design of this Journal to furnish, will, we trust, materially increase its claims to that support which, from all members of the Church of England at least, is confidently anticipated.

We regret that the first number of the next series cannot appear on Saturday next, from the want of certain office materials required in consequence of the proposed enlargement of the paper; but we trust that no impediment will exist to its publication on Saturday the 23d instant; while in the interval we hope to be enabled to furnish our subscribers with the promised title-page and index of the volume which is now concluded.

We have extracted from the 'Church of England Magazine' the admirable article upon the Athanasian creed which appears on our first page; and although requiring some little patient investigation, we earnestly recommend a careful perusal of it to our readers. It furnishes a Scriptural defence of this much misapprehended creed, by which none who examine it with candour and impartiality can fail to be convinced.

The excellent letter of the Rev. R. D. Cartwright on the subject of Upper Canada Religious Destitution, published in the 'Ulster Times,' we regret was received too late to be inserted this week.

A grand dinner was lately given by the Conservative Electors of Mary-le-bone to their newly chosen Representative, Lord Teignmouth; on which occasion there were upwards of 700 persons present, comprising the greater portion of the nobility, wealth, and respectability of one of the richest and most intelligent constituencies in the whole kingdom. After 'The Queen,' and 'The Queen Dowager and the Royal Family,' had been duly honoured,—that good old-fashioned, stirring toast 'CHURCH AND STATE' was given from the chair, amid the most enthusiastic acclamations; for which compliment the Rev. Dr SPRY, returned thanks in the following earnest and excellent Speech:—

The Rev. Dr. SPRY returned thanks. It was impossible he said, that one holding the situation filled by him should not watch with the deepest anxiety the progress of a contest such as that of which they had now met to celebrate the triumph. When they celebrated the triumph of the Conservative cause, they celebrated the triumph of every thing dear to them as men, as Britons, and as Christians. They were contributing to the security of a Church which they loved, the constitution of which they revered, and the laws under which they lived safely. (Hear, hear.) It was impossible for any Churchman to look on such a triumph as the present with any sentiments but those of the deepest gratification; it was impossible for the ministers of the church to refrain from expressing those sentiments. The church of England was Conservative in her doctrines, in her principles, in her practice; and her efforts were directed to conserve all that was worthy of praise in the intercourse of men and the fabric of society. The church of England was, indeed, as the Chairman had said, the church of the poor; she gloried in being the church of the poor; her clergymen gloried in being the ministers of the poor, for though, thanks to the munificent charity of former ages, the church had been placed above a dependence on popular caprice, and even "to rear her mitred head in courts and palaces," their delight and pleasure was to be found in the cottages of the poor, administering to them that comfort and consolation of which they stood so much in need, and endeavouring to direct their minds to brighter scenes in a better world, where all the petty inconveniences they were doomed to bear in this life, and which they bore so cheerfully would be rewarded by an immortality of bliss. (Much Cheering.)

Destroy the church, and the religion of the poor would be destroyed; he that robbed the church, robbed the rich, robbed the poor, robbed every man; and satisfied he was that if the church were deprived of the independence she now possessed, and which he was satisfied she never would use but for the benefit of the people, the independence of the country must fall with it. (Cheers.) The honour and kindness shown to the ministers of the church he was sensible could only be repaid in one way,—by endeavouring to deserve it; and he trusted that kindness would never be diminished by the conduct of any one of that body. They were the servants of the poor for Christ's sake, and he trusted they would not be found forgetful of the work committed to them. (Hear.)

We were much pleased to find, that at the celebration of the last St. George's day in Toronto,—a day especially devoted to a recollection of all the venerable institutions of England,—THE CHURCH did not pass unhonoured.

From the Ulster Times, April 7.

The Deputation from the Bishop of Montreal and Clergy of Upper Canada, are at present on a tour in England. Their advertisement contains a most interesting statement of the wants and hopes of the Episcopal Church in that country. Mr. Bettridge, a native of England, and one of the resident Canadian Clergy, has just published his "Brief History of the Church in Upper Canada," which we hope to see extensively circulated. There is a deep feeling of sympathy prevailing in the Irish Church, also, on behalf of the Clergy of Canada. We were pleased to hear, that when Mr. Pakington, Member of Parliament for Droitwich, lately made his striking and eloquent appeal on behalf of the Canadian Church (which speech excited universal admiration), an address was forwarded to him from Belfast signed by a number of the Clergy of this diocese, thanking Mr. P. for his generous advocacy. The address and reply are in our possession, and we delay referring further to them, as we expect shortly some notices of Upper Canada from a quarter of high authority.

The Lord Bishop of Lincoln has, unsolicited, presented the munificent donation of £800 towards the erection and endowment of a Chapel of Ease in the parish of Holbeach.

The Lord Bishop of Chester, a few days since, ordained at Chester 22 gentlemen to the Order of Deacon, namely 3 from Oxford 12 from Cambridge, 5 from Dublin, 1 from Durham, and 1 from St. Bees; and 31 gentlemen to the Order of Priest, namely, 3 from Oxford, 13 from Cambridge, 8 from Dublin, 1 from Durham, 3 from St. Bees, and 3 from St. David's College, Wales. Of these seven of the Deacons, and four of the Priests are maintained by stipends furnished, chiefly or entirely, from the funds of the Church Pastoral Aid Society. The several populations among which they are intended to labour, amount in the aggregate to 82,000, who will in future be superintended by 25, instead of 14 clergymen.

DEATH OF THE REV. ROBERT GRAY.

We regret to announce the death of this estimable clergyman, which took place at his residence in Sunnyside, Bishop Wearmouth, on Sunday, the 11th instant. Mr. Gray was in his 48th year, and had been 18 years Rector of Sunderland. He was the son of Thomas Gray, Esq., an eminent jeweller in Sackville Street, London, and the nephew of the late Dr. Robert Gray, Lord Bishop of Bristol. He was matriculated at Oriol College, Oxford, on the 22d of March, 1805; proceeded B.A. Nov. 23, 1809; and M.A. May 12, 1813. The Sunderland Beacon in announcing the demise of this Christian minister, thus speaks of him:—"The entire population of the borough of Sunderland has been plunged into profound grief; the windows of every shop are partially shut in; the flags of the numerous ships in the harbour are hoisted half mast high, and gloom pervades every countenance. The cause of this universal mourning is soon told—the Rev. Robert Gray, who has been rector of Sunderland for upwards of 18 years—and who united in his character, so far beyond any example, unbounded benevolence with genuine piety—singleness of heart with persevering talents, and labour so indefatigable in his holy calling, that he may be fairly handed down to posterity as having been, in his day, the great Northern Apostle of the Established Church—is no more. The melan-

choly event took place after a short illness of typhus fever."—To this we may add, that this revered and reverend servant of his Divine Master, was well known and respected in the neighbourhood of Taunton, in which town he has left some near and sorrowing relatives to deplore his early loss.—English paper.

LAST HOURS OF SIR WALTER SCOTT.

As I was dressing on the morning of Monday, the 17th of September, Nicolson came into my room and told me that his master had awoke in a state of composure and consciousness, and wished to see me immediately. I found him entirely himself, in the last extreme of feebleness. His eye was clear and calm—every trace of the wild-fire of delirium extinguished. 'Lockhart,' he said 'I may have but a minute to speak to you. My dear, be a good man—be virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here.' He paused and I said, 'shall I send for Sophia and Anne?' 'No,' said he, 'don't disturb them. Poor souls! I know they were up all night—God bless you all!' With this he sank into a very tranquil sleep, and, indeed, he scarcely afterwards gave any sign of consciousness, except for a moment on the arrival of his sons. They on learning that the scene was about to close, obtained a new leave of absence from their posts, and both reached Abbotsford on the 19th. About half past one P. M., on the 21st Sept. Sir Walter breathed his last, in the presence of all his children. It was a beautiful day—so warm that every window was wide open—and so perfectly still that the sound, of all others, the most delicious to his ear, the gentle ripple of the Tweed over its pebbles, was distinctly audible as we knelt around the bed, and his eldest son kissed and closed his eyes.—Lockhart's Life of Scott, vol. 7.

RELICS OF CHARLES I.

It is now just about three years since that we drove over one fine day from Hastings to Ashburnham, intending to take a survey of the modern, stately, and splendid aristocratic mansion of Ashburnham. William Ashburnham, one of the ancestors of its present noble owner, was distinguished by his loyalty and affection to Charles, and was one of the first to take up arms in favour of his sovereign; and John, his elder brother, on whose devotion a volume might be written, was groom of the bedchamber to the same unfortunate monarch, accompanied him in his flight, attended him to the scaffold, and received his headless trunk from the block. Disappointed in seeing the house from the unexpected absence of the earl, we resolved to visit the church for we knew that in the little sacred edifice of Ashburnham, almost contiguous to the mansion, there were hallowed relics, the sight of which would well repay our visit. In the chancel are preserved the shirt, stained with some drops of blood, in which Charles was beheaded; his watch which he gave at the place of execution to Mr. John Ashburnham; his white silk knit drawers, and the sheet that was thrown over his body! These precious relics were bequeathed in 1743 by Mr. Bertram Ashburnham to the clerk of the parish and his successors for ever. The woman who shows the church (a neat modest structure), and in whose custody they are, told us that formerly they were open to the handling and minute inspection of visitors; but that, years ago some sacrilegious scoundrel contrived to steal the outward case of the watch and since that period they are only seen through the medium of a glass-case. Yet, even thus beheld, how pure, how deep, how sacred, was the feeling which they inspired.—Old Monthly Magazine.

TEARS.

Tears do wash the sin which the voice is ashamed to confess. Weeping doth provide both for pardon and shamefacedness; tears do speak our fault without horror; tears do confess our crime without offence of our shamefacedness.—Ambrose.

"The Christian does not pray to be delivered from glory, but vain-glory. He also is ambitious of glory, and a candidate for honour; but glory, in whose estimation? honour, in whose judgment? Not of those, whose censures can take nothing from his innocence; whose approbation can take nothing from his guilt; whose opinions are as fickle as their actions, and their lives as transitory as their praise; who cannot search his heart, seeing that they are ignorant even of their own. The Christian then seeks his glory in the estimation, and his honour, in the judgment of Him alone who,

"From the bright empyrean, where he sits,
"High throned above all height, casts down his eye,
"His own works, and man's works at once to view!"

"It was not only Pontius Pilate and the Jews but my sins. I myself, that crucified Christ, that scourged him, spit upon him, and drove the nails into his hands and feet, and pierced his side, and forced him to cry out, 'My God! My God! why hast thou forsaken me?' He consented to all this once. What infinity of baseness then to crucify him afresh!"—Adam's Private Thoughts.

"Holy fear is a searching the camp that there be no enemy within our bosom to betray us, and seeing that all be fast and sure. For I see many leaky vessels fair before the wind, and professors who take their conversion upon trust, and they go on securely and see not the under water till a storm sink them."—Ruthford.

LETTERS received to Friday June 8th:—

Rev. H. J. Grasett, with rem. from Rev. J. Clark, and second letter with add. subs. &c.;—Mr. Rowsell;—Rev. M. Burnham rem.;—J. Kent Esq. rem. and add. sub.;—Rev. S. Armour (2);—Rev. G. Mortimer; P. M. Thornehill; P. M. Alymer; Rev. W. F. S. Harper (2)—Lord Bishop of Montreal; Col. M. Barwell;—Rev. E. Denroche, with enclosure and packet; Geo. Young Esq.; D. Perry Esq. (many thanks for his zeal);—Col. Bostwick rem. in full for vol. 1 and 2.