

to be too general, of entering Church after the service has begun. We do not mention the place in which he more particularly desires the cause of this complaint to be removed, because we conceive it to be applicable to so many, that to specify might appear invidious and unfair. We join, however, most anxiously with our correspondent in the desire to see this practice, so detrimental to the enjoyment and to the design of public worship, as much as possible done away.

The habit of entering Church late inflicts a double disadvantage;—upon those who practice it, and upon those, if we may so speak, upon whom it is practised. It is detrimental to themselves, as depriving them of a considerable portion of a service which, unless the whole be joined in, is strikingly incomplete and imperfect. Besides, it is always proper that a public religious service should, if possible, be preceded by some few moments of private meditation; an advantage which, in the case of late attendants, is unhappily lost. But the deprivation is much more serious, if it include not merely the introductory sentences, so calculated to startle or to soothe, but that act of worship also,—without which we cannot feel that any act of worship is complete,—the General Confession of our sins, supplied by our Church in terms so incomparably pathetic and beautiful. An acknowledgement of transgression ought surely to precede the supplication for their pardon; and both should be done, before the poor unworthy petitioner should feel emboldened to an offering of praise. To be deprived, then, or rather to deprive one's self, of the opportunity of uniting in these essential portions of public worship is a misfortune which it can need no admonition of ours to induce our fellow-Christians to avoid.

But this is only half the evil:—the interruption to more punctual worshippers, is another unhappy and much to be deplored consequence of the practice of late attendance at Church. To them it produces a discomfort of feeling, a confusion of thought, and an interruption of the enjoyment of communion with heaven, which, we feel well assured, no Christian would wantonly inflict upon his brother. And if the feelings of those who minister in the sanctuary; who, as ambassadors of a condescending Lord, speak forth these prayers and praises on behalf of fellow-sinners;—if their feelings on this subject may be told, then would we, from mournful experience, add how intensely distressful to them is the interruption occasioned by late attendants at the house of God.

We have spoken only, in these remarks, of discomfort and disadvantage to worshippers themselves from this unhappy practice:—we ought to ask, is it no offence, no evidence of carelessness, no mark of irreverence towards the Holy Being who is the object of this public worship?

We are aware that many plausible excuses in extenuation of the offence, for offence we must call it, are made;—that, for example, the distance is great, or the standards of time are variable, or household impediments exist to the exercise of a becoming punctuality. As for the deceptions which may be created by the variability of clocks and watches, that at least can not be advanced as an excuse for late attendance by those who are within hearing of the regular summons of the bell! So that we have too much reason to infer that to a want of becoming exertion, perhaps of becoming earnestness in regard to the duty itself,—is this lamented habit mainly attributable. It is too much the custom to think that indulgence in the sluggard's spirit on the morning of the sabbath-day is not only justifiable, but seems to be specifically included in the provision for a general rest. That the Sabbath is designed as a day of repose from the perplexing business of life, none deny; but as it is also a day set specifically apart for God's public worship, any repose thus divinely allowed to us must not be suffered to interfere with that obvious and admitted duty.

We might go on to ask why the people cannot, on this day, be as punctual, for example, as their minister? What impediments to regularity are there which would not apply equally to both; for although it may be said that to the latter this is the special business of the day, we may ask, is it not of the former also? Is not the duty to the one as specially enjoined, and as important as to the other?—This were a view of the case which, if justly reasoned and acted upon, would soon obviate the necessity of any further complaint upon this subject; more especially, if in such an estimate of this duty there be included but a little spark of the love of the sanctuary by which the breast of the Psalmist was actuated:—“*How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.*”

To the earnest solicitation of several respectable and esteemed individuals, with whose requests we should at all times feel it extremely difficult to refuse compliance, we have yielded a reluctant consent to publish in ‘The Church’ of next week the sermon which was preached in St. Peter's Church of this town on the morning of Tuesday last, and in the afternoon of the same day at Grafton. We say that we have consented reluctantly, because sermons that may, from a variety of adventitious circumstances, make an impression as delivered, often fail in awakening any such sensation when read; because, from the numerous and no doubt more able discourses which our readers will have heard on the same subject, the sermon in question can present to them no idea that is new; and because, from the extremely limited time of preparation—the often interrupted hours of a single day—it cannot be expected to present a finish either as to style or arrangement which would justify a submission of it to the critical eye of an enlightened public. But we have consented to its publication; and it must be accepted rather for the sentiments it contains, than for the garb in which they are clothed.

We have been very politely favoured, by the author, with a copy of a Sermon recently preached at Kingston by the Rev. Egerton Ryerson, on occasion of the late Conspiracy in this Province. It contains much sound reasoning in support of the Scriptural sanctions by which the Civil Government claims our respect and obedience; and presents, in clear and striking colours the awful sin of those who so unjustifiably sought the overthrow of our unrivalled Constitution. Amongst the extracts introduced into this timely and useful Sermon in elucidation of its well-

sustained positions, we are pleased to perceive many from some of the ‘shining lights’ of our own venerated Church;—a proof of friendly, we can believe of filial regard towards the Mother communion, to which we are glad to annex the following additional testimony from an editorial article in the Christian Guardian of the 31st ult. which, we believe, we are not wrong in ascribing to the same writer:—

The writer of these observations is happy to avail himself of this opportunity to acknowledge an improvement in his own feelings of cordiality and respect towards the Church. The unfavourable impressions of early years, derived principally from the perusal of *Simpson's Plea* and successive volumes of the *Eclectic Review*, (works which tell but half the truth in relation to the Church,) have been in a great measure effaced, and succeeded, we trust, by juster views and better feelings, derived from more extensive reading and personal observation. To what branch of science—to what department of literature—to what doctrine of Christian theology, or topic of Biblical criticism, or even noble army of modern martyrs, has she not been the most liberal contributor? and the writer must possess a blind and unsusceptible heart indeed to have listened to the hallowed and anointed eloquence of her Sumners, her Noels, her Mellvilles, her Dales, and Snows, and Stowells, and Marshes, and MacNeils, and Bickersteths, and Bensons, without inwardly exclaiming, Blessed is the Church that raiseth up such champions for the truth, and happy is the people who sit under such a ministry! And the ordinary opportunities of observation, with a candid and religious spirit of inquiry, will produce in the mind of the reflecting traveller the conviction, expressed strongly on one occasion by a Dissenting Minister, that there is at this very hour a more extensive revival of experimental and practical religion in the Established Church than in any other denomination in England.

UPPER CANADA COLLEGE.

On Friday, the 2d instant, the Masters of this Institution invited their Principal, the Rev. Dr. Harris, to a dinner, for the purpose of presenting him with a testimonial of their respect, previous to his return to England. The Venerable the Archdeacon of York, the Chief Justice, the Vice Chancellor, the Attorney and Solicitor General, Mr. Rutan M. P. P. and the Rev. H. J. Grasett honoured the occasion with their presence, and the evening throughout was marked by the highest intellectual gratification, and an interchange of the most cordial and delightful feeling. The Testimonial consists of a chaste and elegant silver Inkstand made in London. We subjoin the Address that accompanied, and the Reply that followed, its presentation:—

ADDRESS OF THE MASTERS.

To the Rev. Joseph H. Harris, D. D.
Principal of U. C. College.

Reverend and Dear Sir,

As but a short time will elapse before your retirement from the situation which you now hold, we have sought this opportunity of presenting you with a parting testimonial of our respect.

The silver Inkstand, which we now offer to your acceptance, bears engraven on it the following inscription:—

Presented by the Masters of Upper Canada College to the Rev. Joseph H. Harris, D. D. the first Principal of that Institution; whose high classical and scientific attainments, combined with strict impartiality, and a conscientious discharge of his duties, have earned the respect of all who acted under him; and whose judgment in forming, and perseverance in maturing a comprehensive and Christian system of education have entitled him to the gratitude of the Province. December, 1837, Toronto, Upper Canada.

But, as the limits of an inscription are necessarily confined, and forbid the full expression of all we desire to say, it is with pleasure that we seize the present moment to declare, more at large, how truly we appreciate your worth and ability, and how deeply we feel the loss which we are about to sustain.

When Upper Canada College was first established, on you devolved the arduous task of forming a system of education, which should embrace the excellences of the English mode of instruction, and, at the same time, combine those additional branches of learning more particularly required in a young and rising country. That you succeeded immediately, and overcame without delay every difficulty that beset you in your new position, it is not permitted us to assert. But cheered and upheld by the countenance of His Excellency Sir John Colborne,—who may justly be styled the founder of Upper Canada College, and whose name will never be heard within these walls without emotions of gratitude and veneration,—you persevered in your plans: slowly and cautiously you introduced alterations, or rejected what practice had proved to be superfluous or inapplicable,—till, at last, neither hurried on by a love of novelty, nor obstinately resisting the suggestions of experience, you have brought to maturity a system of instruction, which,—based as it is on a Christian foundation, and uniting classical learning with every science necessary to a commercial or general education,—we cannot but hope will long remain unimpaired in its essential characteristics.

In discharging the various duties of your situation, we believe you to have been governed by the most conscientious motives; and the conviction of this, in your own bosom, will, we are assured, add a new gratification to that, which you must already have so justly derived from a retrospect on your distinguished academical career, and on your able superintendence of an Institution, which, we trust, will continue to be the nurse of LOYALTY, LEARNING, and RELIGION, for many succeeding generations.

A few weeks will separate us from you, probably for ever in this world. Yet, much as we regret your departure for our own sakes, and for the sake of Upper Canada College, we cannot but congratulate you on your anticipated return to your native country. Carrying with you the esteem of all who know you,—the gratitude of your pupils,—this the humble testimonial, and these the feeble expressions of our respect,—may you, through a course of continued usefulness, experience a happiness that shall know no interruption, until it is exchanged for immortality.

(Signed)

CHARLES MATHEWS, M. A. Pembroke College, Cambridge, Clerk, 1st Classical Master.

CHARLES DADE, M. A. Fellow of Caius College, Cambridge, Clerk, Mathematical Master.

GEORGE MAYNARD, M. A. Gains College, Cambridge, Clerk, 2nd Classical Master.

F. W. BARRON, Scholar, Queen's College, Cambridge, 3rd Classical Master.

J. P. DE LA HAYE, (College de St. Malo) French Master.

G. A. BARBER, 1st Writing Master.

JOHN KENT, Master of Preparatory School.

JAMES DUFFY, 2nd Writing Master.

J. G. HOWARD, Geometrical Drawing Master.

THOMAS YOUNG, Drawing Master.

JAMES PADFIELD, Clerk, late Master of Preparatory School.

REPLY OF THE REV. DR. HARRIS.

I thank you, Gentlemen, most sincerely for this token of your approbation and esteem; the value of which you have so greatly enhanced by the kind terms, and flattering manner of its presentation. Most unaffectedly do I wish, that the conduct which you are pleased to view so favorably, had been, in every way, more deserving of such an estimate; but defective, as I am aware it has been in all other respects, it is most gratifying to me to know that you believe it has been always directed by conscientious motives. Such has indeed been my endeavour: and, whatever errors of judgment I may have committed, I can truly say that I have never adopted a measure, nor taken a step, in my superintendence of U. C. College, which I did not believe to be called for by my duty to uphold its character, and increase its usefulness.

You have kindly adverted to the successful progress of the Institution from its origin, through various stages of improvement, to its present state. On this subject I may remark with the less reserve, because, whatever of success has attended the College, as a place of education, I only share the credit with others. I am free to admit, that, educated myself at an English public school, and coming directly from an English University, I brought with me (as was natural) some ideas on education from the Old World, which were not equally applicable in the New; and that experience, aided by the suggestions of others, particularly of those, who had been longer conversant with the wants of a new country, gradually taught me the expediency of those successive modifications which have resulted in our present system; respecting which, though I doubt not it is capable of great further improvement, yet I hope I may be pardoned for saying that it appears to offer many advantages, as well in its comprehensiveness, as in its soundness, which only an Institution of similar extent, and character, could afford; and the suitability of which to the requirements of the Province, we may be allowed to infer from the decided increase which has taken place in the number of its pupils, particularly within the last year; and that, not without having overcome some prejudices, nor without undergoing the ordeal of comparison with various other seminaries, foreign as well as provincial.

In alluding to the suggestions of others which have contributed to improvements in the College system, I am reminded of that feature of it, which has enabled you to characterize it as Christian, and which consists in the scriptural instruction which forms an integral part of the course in every stage. I should not satisfy my own feelings did I omit to acknowledge that the more extended and systematic plan of this scriptural instruction, which has of late been pursued at the College, originated in the presentation, for several years, of a valuable prize for scriptural knowledge, by the first Classical Master. (Rev. C. Mathews, Ed.)

And, indeed, in all my endeavours to realise the objects for which the College was founded, I am not unmindful of the many sources to which I am indebted for that aid, which so essentially contributed to any measure of success. Full sensible am I of the support and encouragement which my humble efforts experienced from His Excellency Sir John Colborne, whom you justly designate as the founder of U. C. College, and who to an indefatigable watchfulness over the general interests of the Province, added an enlightened and anxious desire to promote its intellectual advancement. Long may this Institution remain the flourishing monument, as it is the offspring, of his regard for sound and useful learning!

Nor do I forget the kindness and liberality with which I have been sustained by the College Council, and I cannot but feel happy in the persuasion that the future stability of U. C. College will be secured, and its usefulness extended by the union of its interests with those of the noble foundation which is the primary charge of that honorable body.

And lastly, gentlemen, I am most sensible how much I owe to those with whom I have shared the labours of instruction; and how little any arrangements, or individual exertions of mine could have availed, without the able co-operation of those Masters with whom I am, and have been, associated; to all of whom, whether present or absent, I beg to take this opportunity of offering my sincere acknowledgments for the zeal and ability with which they have conducted their respective departments.

I shall conclude, by cordially reciprocating the kind wishes you have expressed for my future welfare, and by earnestly hoping that, whether in the continued discharge of your present useful and honourable duties, or in any other pursuits, a large portion of happiness and success may reward your exertions. For myself, whilst I cannot but anticipate with pleasure a return to my native country, and the land of my early friends; and though the labours of my present situation are too onerous to be relinquished with regret; yet if it please God that I should again reach the shores of England in safety, often shall I look back with grateful recollections on the scenes and friendships of Canada; and many will be the pleasing reminiscences I shall enjoy connected with my Academical engagements on this side the Atlantic,—and among the most pleasing of such reminiscences will be those recalled by this elegant memorial; for which I again beg you, Gentlemen, to accept my warmest thanks.

LETTERS received to Friday, 9th Feb:

Rev. J. Padfield, rem:—Rev. R. Knight, rem. in full for vol. 1:—Rev. J. Cochran, with enclosures; Rev. C. T. Wade; Rev. J. Bethune; Rev. E. W. Sewell, with packet; Rev. G. Archbold; Rev. E. Denroche, rem. and add. subs;—Rev. J. L. Alexander, rem. in full for vol. 1:—J. Kent Esq. (3) with enclosures; Rev. W. Macaulay, rem.—Rev. H. J. Grasett, rem.