

Poetry.

THE INFANT'S FUNERAL.

Maidens haste, the dead await ye—resting in this darkened room, Come—yet look on this fair infant, ere ye bear her to the tomb; See, how lightly death hath touched her; here no traces of decay.

Having mentioned his studies and his friends, we now proceed to point out a few of his extensive charities. Recollecting the apostolical injunction to lay by in store as God had prospered him, this pious Churchman, from the amount of all his profits and income, annually deducted two several tenth parts.

And earnestly hope, that the great, the rich, and the virtuous part of the community, will enable them to do much more for those who stand in so near a relation to the Founder of our Holy Faith; and they rely confidently at least, that all those who stand in the same relation to him in the Church of England, and who have the means, will recollect that though the outward splendour and territorial possessions of Scottish Episcopacy are no more, yet in soundness of doctrine, in solidity of learning, and in innocency of life, her Clergy are still a burning and shining light amidst a crooked and perverse generation; and although by the sword of prophecy, the gates of hell shall not prevail against the Church of God, yet in the inscrutable dispensations of Providence it may hereafter be asked, Where is the Church of England? as we now say, Where is the Church of Scotland? Let them consider these things, and act accordingly.

But the time was now come when, in the dispensations of Providence, Mr. Stevens's friends were to be deprived of their bright exemplar of every religious grace and virtue, and this faithful servant of God was to be called to his reward. He finished his probation and entered into his rest, on the 7th day of February, 1837, aged 75. It might have been supposed that a man of such extensive benevolence, being a bachelor, would have left large sums for charitable purposes. His opinions however, were opposed to doing so; he believed that charity is a personal grace; and that if a man has exercised that virtue during his life, and also carries on his benefactions by will, he deprives his successors of the means of exercising those virtues, and thus prevents them from shewing themselves to be good stewards of the bounty of heaven. Accordingly, except a few legacies, he left the whole of his fortune to his first cousin.

The memory of Mr. Stevens remains a valuable legacy for Churches, as a true member of the Church of England, whose piety and obedience to his Maker were zealous, whose faith in his Redeemer was pure and unshaken, and whose charity and good will to man, from the only solid principle, love to God, were extensive and universal. "Mark the perfect man and behold the upright, for the end of that man is peace."

CHANGE OF HEART. [We extract the following from a pamphlet lately received, containing three excellent Sermons by the Rev. P. W. Alston, Rector of Cavalry Church, Memphis, Tennessee.—Calendar.]

In the religious phraseology of this age and country, (and a very curious vocabulary might be compiled of peculiarities unheard of in any other period or region), there is a form of words held in special reverence and esteem:—THE CHANGE OF HEART. Now with regard to this phrase—the thing which it is intended to express I shall speak presently, as regards the phrase, I am free to avow, that since it is wholly unknown to the word of God, and especially since it stands before the popular mind as a sort of cabala, mystifying the way of salvation, I have no particular veneration for it, and am not apt, in the business of Christian teaching, to prefer it to the scriptural forms with which (when used in connexion with the work of grace,) its rational signification is accordant. The single instance of its occurrence in the Bible, is in the dream of Nebuchadnezzar, related in the fourth chapter of the book of Daniel: "Let his heart be changed, and a beast's heart be given him." If, therefore, the reproach vulgarly cast upon the Church that her ministers "do not preach the change of heart," means only that they do not sound that phrase in their teaching, we plead guilty; not having pronounced the shibboleth, we must range ourselves with Paul and Peter, and John and James, who stand condemned in the same category before the bar of the prevailing fashion of colloquial sectarianism. But if the objection means that we preach no such thing as may be called a change of heart, in the reasonable sense of that expression, we not only declare the allegation untrue, but we submit, moreover, that we recognize a special duty imposed upon us by Providence, and in which we trust we prove not ourselves delinquent, to remind the souls around us that it is a change of HEART that the gospel contemplates; and to guard against the substitution before their thoughts of some other process, which is not according to the rational acceptance of words, a change of heart,—and which, could an idea so vagabond as that which tantalizes the popular mind be located at all, would have its place assigned in the "cloud-land" of fancy. In the language of the Scriptures, and in the common speech of mankind, the heart is a metaphor of the will and dispositions.—In a moral connexion by a change of heart common sense would understand the renunciation of depraved Principles, and the adoption of pure and honorable.—And so, in a spiritual sense, it reasonably implies the mortification of worldly and sinful dispositions, and the growth of heavenly. A spiritual CHANGE OF HEART can be nothing more than a "putting off the old man," which is conformed to worldly aims, and corrupt after the deceitful lusts, and a renovation of the spirit of the mind, by putting on the new man which is formed after God's likeness in righteousness and true holiness.—Now if this, the old-fashioned doctrine of RENOVATION is meant by the patrons of the phrase, the charge "that we preach not the change of heart," is a calumny of that crazy sort that may justly claim the privilege of our good-humoured and compassionate endurance. If that be not its meaning, we shall be prepared to answer it when we have any rational explanation of what is meant by the phrase. In the mean time, we shall continue to preach, line upon line, and precept upon precept, as the circumstances visibly require, that a change must be wrought in the hearts of sinners, by the gospel "teaching them," disciplining them, "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in the present world, expecting that blessed hope which is laid up for them in heaven:—the burden of our call will be—"come forward to this part of the house, and submit yourselves to a mechanism of nervous excitement, which we have contrived to get up;"—"but—"Wash you; make you clean; put away the evil of your doings from before the eyes of your Creator; cease to do evil, learn to do well," or in the language of the New Testament, "REPENT AND BE CONVERTED, that your sins may be blotted out."

INFIDELITY IN DEATH. (From the Achill Missionary Herald.)

The infidel soul is like an eagle cramped up in a narrow cage, the believing soul is like the same bird expanding its wings and soaring above the earth in unrestricted liberty, through the wide expanse of heaven. The most that infidelity, in the prospect of death, can accomplish, is to produce a moral stupor, by the suppression of reflection. Gibbon was evidently unwilling to realize the fact that he was dying; he seems to have held fast to the delusive hope of recovery to the last. If a man do but realize the existence of God, His holiness, His justice, His truth (and his mind can entertain such sublime and ennobling reflections) what then can give him peace but the knowledge of the salvation of Christ? But Deism rejects this revelation of mercy, and therefore its disciples can have no exemption from uneasy apprehensions, at the near approach of death, but by shutting their eyes to their danger, and banishing the thought of God altogether from their souls. Being "without Christ," they are "without hope and without God in the world." If Infidelity were true, man must be an inexplicable

ridle to himself. Why should his soul be endued with capacities of such boundless reach, if peace and satisfaction are to be enjoyed not in their exercise but their suppression? Well might we exclaim, "wherefore hast thou made all men vain?" How different the system of Christianity. It meets man's longing after immortality. It tells him that when he has magnified his conceptions of the divine justice, holiness, and truth to the uttermost, they will still fall short of the glorious reality. This awes him into reverence, and it leaves him under no distressing fear; for Christianity points out a way of acceptance, in which the sinner is admitted to the fullest enjoyment of the divine love, notwithstanding his unworthiness and guilt, without any compromise of the divine holiness and justice. Hence, the Christian is not driven to the necessity of procuring peace by living under the power of delusion. He is not afraid, in the view of the glorious remedy, to realize the full misery of his case as a dying sinner.

ECCLIASTICAL INTELLIGENCE. ENGLAND. DIOCESE OF TORONTO, CANADA WEST. (To the Editor of the Record.)

Sir,—I have observed in your paper of late, several attacks upon the Society for the Propagation of the Gospel, and more especially upon that part of its proceedings which relate to the mission to the West Indies. On Monday, which was yesterday put into my hand, contains such severe animadversions on the Bishop, no less than on the Rev. Dr. Bethune, Principal of the Cobourg College, that I feel thereby constrained, however reluctantly, to interpose in defence of the Society. I have accordingly returned from the above diocese, on account of ill health, (a diocese to which, after taking my degree at Cambridge, I was sent by the Society as catechist, six years ago, and in which, on attaining the canonical age, I was promoted to the office of Priest. I think I may fairly prefer some claim to a competent acquaintance with the circumstances to which you have referred. As your observations are mainly founded on a letter from the Rev. W. Carus Wilson, which appeared in the Record, I will endeavour to give you a brief notice of the remarks contained in the following extracts, to which you have very particularly invited the attention of your readers.

The Bishop of Toronto is resolved to carry out his Tractarian principles with a high hand. The College at Cobourg, which he has assigned to educate young men for the ministry in his diocese. The Bishop has given out that no students failing to come up to his standard of apostolic succession, baptismal regeneration, &c., shall remain there; and the only three who possessed sound Evangelical principles, have been expelled. I have the support of this College at Cobourg, this fearful hot-bed of Tractarianism, the Society contributes £500 per annum.

Before this gentleman proceeded to accuse the Bishop of "Tractarian principles," or to denigrate the Cobourg College as "a fearful hot-bed of Tractarianism," he should have stated the grounds on which he founded these allegations;—not those which he has already furnished. When charges of this kind are alleged, it appears to me that no attempt should be made to sustain them by *et ceteras*, otherwise people at the distance of 1000 miles, who are not affected by the charges, may be liable to ascribe to those parties such opinions as they would be very far from entertaining. The term "Tractarian principles," as generally used by numerous parties in the present day, is much too vague to be justly applied to any party to any society of men, without assigning at the same time specific instances of principles or practices which may be fairly considered as being within the compass of the allegation. If, in charging the Bishop of Toronto or the Rev. Principal of the Cobourg College with the maintenance of such principles, it is intended to assert that they inculcate doctrines or sanction practices adverse to those recognized by our Protestant Church, I decidedly deny that any such charges can be sustained.

Truly tangible evidence adduced by the Rev. W. Carus Wilson, with the view of substantiating his charge of what he is pleased to term "Tractarianism," are those of apostolic succession, and baptismal regeneration.—Even this part of the case is stated indefinitely, inasmuch as he speaks of the "standard" of these doctrines, without being at the pains to give us any distinct information relative to the nature of that standard. There can be no doubt in the mind of any person acquainted with the formularies of the Church of England, that she has maintained the maintenance of such principles, in the face of the questions; and hence it was plainly incumbent on the Rev. Gentleman to have explicitly stated in what respects the standard of the Church and that of the Bishop were at variance. I also remark a similar mode of procedure on the part of the gentleman quoted as an authority in a leading article of the Record of Monday, with reference to the very same case, viz., positive assertion unsupported by one single particle of proof.

With respect to the statement which so seriously affects the credit of the College at Cobourg, and by consequence the credit of the venerable Society by which it is mainly supported, viz., that "the only three students who professed sound Evangelical principles have been expelled," I can only reply that, in the case, things must have taken a fearful change for the worse since I left the diocese six months ago. What can have happened to the Bishop and his Rev. Principal that matters should have come to this pass? They certainly were not to bear the character of being "men of good will," and surely, unless no other considerations ought to be taken into account, a course would have been adopted within so short a space. This term, "Evangelical principles," as applied to members of our Church, is often very unfairly handled, and that going into further particulars on that subject, it may be perhaps, be sufficient for me to state, that I consider correct views of the doctrine of justification by faith alone as the legitimate test of true Gospel doctrine. I believe that the merits and right-ness of Jesus Christ, through faith, made available to the salvation of every soul, is the only reality of reality, and that it must be evidenced by good works, performed by Divine grace. This is the doctrine of our Reformed Church, and no doctrine was I so thoroughly sited during my examination for holy orders, as on this truly cardinal doctrine, which the Bishop of the Rev. H. J. Grant, who still retains the office) was on this head scrupulously, and, if I may so term it, *nerously* particular. "Unless," said he, during my *vicar* examination, "unless you can establish by his death; he really fulfilled that question, 'What are your views of imputed righteousness?' I replied by quoting the exact words of one of our Homilies, 'Christ is now the righteousness of all them that truly do believe in him; he for their sakes, and by them, has made himself a righteousness in this life, so that now in him and by him every true Christian man may be called a fulfiller of the law, forasmuch as that which their infirmity lacked, Christ has for them supplied.' For the faithfulness with which I have ever thus endeavoured to preach Christ as the only foundation of our salvation, I appeal to the large congregations which I have addressed, both in Canada and in the parish of which I am now a Curate, in my beloved native country. It is, and ever has been, the great theme of all my preaching. I am morally certain that, unless things have wonderfully altered within the last six months, no man who thus maintained the doctrine of justification, would be refused holy orders within the diocese of Toronto. And consequently that no student would be dismissed the Cobourg College for his adherence to what I have ever considered as the foundation of all Gospel doctrine.

My mission was situated at a distance of only forty miles from Cobourg, so that I was in the habit of communicating in various ways, as well with the members of the Cobourg College, as with the students of the Principal. More than this, the twelvemonth which immediately preceded my ordination, was spent at Cobourg under the Superintendance of that gentleman, who, as a lay reader, I was unprovided with clerical ministrations; frequently travelling over an extent of forty miles. It was my duty to read prayers and a sermon at the several stations which I was in the habit of serving; and, as my duties were very heavy, I was obliged to be very frequently such as he had composed for his own parish. I have now an opportunity of bearing my humble testimony to the truly Evangelical spirit which pervaded the direction which he gave to my theological studies, and in perfect harmony with the same spirit. On no subject does he entertain for himself or incite on the minds of others, clearer views than that of salvation by Christ crucified. Long may he live to serve the Society of the Institution, supported mainly by the Society of the Cobourg, as well as the students of the Divinity, on such superintendence, to prove of incalculable advantage to the diocese.

The Rev. W. Carus Wilson speaks of the Bishop of Toronto as "arbitrary" and "unfeeling"; he also represents his Lordship as a persecutor. Now although the

Rev. Gentleman be very far my superior, I feel assured, that as a Christian, he will excuse me for venturing to suggest that the expressions thus inadvertently applied to that venerable dignitary, appear rather irreconcilable with such respect for authority as is manifestly inculcated in the Holy Scriptures. I also feel inclined to believe that a gentleman so to report speak correctly. There is certainly no numerous instance evinced an unquestionable attachment to that Church of which he is a minister, would not, had he been personally acquainted with the peculiar circumstances of the diocese from which I have just returned, have justly excused me for so to report speak correctly. I have the honour to remain, Sir, Your most obedient humble servant, WILLIAM MAW SHAW, Late Missionary at Emily, Diocese of Toronto, December 3, 1845.

DEATH OF THE BISHOP OF JERUSALEM. (From the Jewish Intelligence for the London Society for Promoting Christianity amongst the Jews.)

The following extracts from a letter from the Rev. W. D. Veitch, dated Cairo, Nov. 26, 1845, will convey to our readers the mournful tidings of the sudden and lamented decease of the Rev. Mr. Alexander, D.D., the late Bishop of the United Church of England and Ireland at Jerusalem:—"I have a very melancholy and painful duty now before me. I write in Mr. Alexander's name, and my sad information is that he has just expired. It is necessary to remove him from us by one of those extraordinary dispensations which so painfully prove how frail is the tenure by which we hold what is valuable or dear; and I feel that silent submission is the proper position for us. We just opposite the town of Ras Ouedra, in the desert; doubtless, ere long, the vision will speak; at present, all seems dark and mysterious. "I can afford time but for a brief account of this sad event. The Bishop, Mr. Alexander, Miss Alexander, and their family, were on the way to Egypt, crossing the Desert. We had got as far as a place called Abu-Saw yeh, on Friday, the 21st. Here for the first time we had a severe fall of rain during the night; and next morning the Bishop complained of indisposition, very similar to that from which he recovered at the conclusion of his journey from Damascus to Beyrout, last spring. During the day he gave up his horse, and went in a litter on a camel, in which Mrs. Alexander travelled; and on our arrival on Saturday night at a place on the Eastern branch of the Nile, which was called Ras Ouedra, we were encamped for the night, he seemed very much better—he was very cheerful at dinner in my tent—so much so that we all remarked it, and fondly hoped that the next day's rest, to which we all looked forward with great pleasure, would enable him to make out the remainder of the journey in comfort. But it was otherwise ordered; he had rest, indeed, but not on earth. As soon as dinner was over he retired, and very soon went to bed. Some time after I had retired I was aroused by some exclamation, and on Saturday morning I went into his tent, and saw at once that all was over. We tried all we could think of; applied hot water to the feet, chafed the body, and I even ventured to bind up the arm, and got a lancet ready, but it was impossible to make the vein strike, and he expired at 10 o'clock, a few minutes before the lips, but it produced no movement of the throat, death had taken place in a moment; and we have since ascertained, by a post-mortem examination, the cause to have been a rupture of the descending aorta, close to the heart. The rupture was not very extensive, and it was not an hour or more after she had retired to rest, she was aroused from a sound sleep by a noise like a stifled gasp; she immediately got a light, and saw that the bishop was quite insensible. The rest you know from what I have said above. She called for medical help at hand, to be in the wild sandy desert, no medical help at hand, to see the widowed wife and fatherless daughter bending over the body, and I even ventured to bind up the arm, and got a lancet ready, but it was impossible to make the vein strike, and he expired at 10 o'clock, a few minutes before the lips, but it produced no movement of the throat, death had taken place in a moment; and we have since ascertained, by a post-mortem examination, the cause to have been a rupture of the descending aorta, close to the heart. The rupture was not very extensive, and it was not an hour or more after she had retired to rest, she was aroused from a sound sleep by a noise like a stifled gasp; she immediately got a light, and saw that the bishop was quite insensible. The rest you know from what I have said above. 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