

THE CHURCH.

COBOURG, SATURDAY, NOVEMBER 11, 1837.

mony of word and idea—the more interesting the narration—the more grand the argument—the more commanding the eloquence—the more sublime the conception,—only so much the more am I struck with a profound conviction of the adorable nature and greatness of the author of the world and of man its first inhabitant. And yet whatever my surprise in each step of the advance; whatever sentiments of awe, adoration, reverence, and astonishment I may feel, a constant and settled persuasion invariably attends my mind and heart, that I do injustice, by the meanness of my thoughts, by my contracted conceptions, by my feeble emotions, by my defective sensations, to the majesty—the unspeakable majesty—of that holy and ever-living, all-occupying Being, who created and sustains the universe of things. Indeed these feelings and convictions prevailed so much on the Hon. Mr. Boyle, one of the greatest philosophers and experimentalists of a former century, that he never (his biographer relates) heard the name of God mentioned, or pronounced it himself, without a visible pause and reverential gesture;—and this simple circumstance renders us sensible of the true principles of philosophy upon which Mr. Boyle proceeded, as strikingly as any thing in all his scientific and deep works. Singular to say, the more we look, awe-struck and adoring, on the magnificence of this creative nature; the more deeply we attempt to explore the recesses of his shrouded grandeur; the more inquisitively and excursively we send forth our thoughts and intellects to gather knowledge of his perfections and attributes;—only so much the more do we seem to recede from our object. When the traveller first casts his eye on the mighty cataract of Niagara, which pours from its lofty and wide precipice, with incessant and everlasting roar, and in incalculable volume, the waters of a thousand mighty streams from the furthest limits of this continent, and the spray of which rises to the middle arch of the horizon, astonishing many leagues off the distant observer,—this master wonder of visible nature makes but a faint impression; the eye, habituated to more limited views, cannot grasp the object in its true magnitude; the mind, unaccustomed to discriminate on such a scale, fastens but on a part; and many a sojourner is seen to look with admiration on its lesser beauties, and its more ordinary parts, incapable of appreciating a curiosity, at once so novel and so immense; and many a careless observer leaves the sublime scene with mean and false impressions of it, though its snowy sheet has descended before his eyes, and its thousand thunders have rolled in the fulness of their majesty upon his ear. But the student of nature, who lingers on its bank; who approaches it with earnest observation; and who waits till use and attention have suited his capacity of discrimination still more and more to the object, rises daily in his wonder—deems it constantly more and more astonishing—and is still more and more persuaded of his inability, even with his best endeavours, to fathom the inappreciable grandeur, or feel all the just emotion which it is calculated to excite. To him, that scene, which others characterise as so simply tame, presents itself in infinite variety of admirable parts, and in an ever-varying grandeur of the mass, and is acknowledged to be at once supremely imposing and various—unfathomable in its grandeur—incalculable in its variety. It is similar, my young friends, with the great and adorable Creator, one of whose magnificent works that foaming and ungovernable cataract conspicuously is. The more we turn our thoughts to contemplate the Creator:—the more we would dive, with reverent and hesitating scrutiny, into the abyss of his awful nature; so much the more, in our highest success, are we conscious that we fail in attaining our object: the greater our real approach, the further is our seeming distance! And so, to mention another instance of God's creative wonders, it is with the mariner, who, in the unmeasured expanse of ocean, beholds rising over the swelling and fickle waves, some black and distant back of rocky islet. To inexperienced eyes, the dusky and diminutive object seems within a swimmer's reach, and the startled fancy conjures up fears of sunken shoals and an archipelago in ambush. But as the ship scuds on its gallant way, the rock emerges from the deep,—swells into magnificent proportions—assumes the dimensions of Teneriffe, and shews itself, under the rays of the setting sun splintering on its crags, and darkening with shade its cliffs, at full twenty leagues of distance! Such is the manner in which the mind approaches towards a perception of the stupendous idea of the Being who created the world. The rash boy, or the empty headed trifler of more advanced years, deems lightly of that awful and invisible nature; but the reverent and adoring child, who has heard the words of wisdom from the lips of his father, and has cherished in his grateful memory the lessons of the nursery, where his saintly and anxious mother breathed in accents of love the admonition to honour and obey God over his peaceful and prayer-protected couch, at the very opening dawn of reason feels conscious that the Creator is great and worthy of all praise. As year is added to year, and day falls like snowy flakes on day, he studies more and more the perfections and qualities of that almighty and unseen Being; but, in his most rejoicing success, he finds invariably, that while the object seems to rise in magnitude of sublimity, so his progress, however cheering in itself, is as nothing in the approach, but that he is persuaded now of a more immeasurable length of way, and of a more august object of approximation, than he was at the beginning. So that, my youthful readers, the greatness and sublimity of the Creator is, from the abstract consideration of the simple act of creation itself, worthy of all your study, reverence and adoration; and I trust that, with these brief hints, you will carry your reflections onwards in the same track.

(To be concluded in our next.)

AN INTERESTING OAK.

In the beautiful pleasure-grounds at Dropmore is a young and thriving oak, planted by the late Lord Grenville, and near to it is a stone containing the following inscription:—"This tree, raised from an acorn of the oak which sheltered Charles the Second at Bosobel, is placed here as a memorial, not of his preservation, but of the re-establishment of the ancient and free monarchy of England—the true source of her prosperity and glory."

We have been favoured, through the kindness of a friend, with a very cursory perusal of the correspondence incident upon the late mission of the Hon. William Morris to England. We say that we are indebted for an inspection of this document solely to private courtesy; because, in no instance since the commencement of our journal, have we been favoured with those testimonies of editorial consideration from any paper in connection with the Church of Scotland, which have been so promptly tendered to us from almost every other quarter. Several of our early numbers, for example, were duly transmitted to the *Montreal Gazette* and *Kingston Chronicle*,—papers, the former at least, avowedly in the interests and most zealous in the advocacy of that Church; but from neither of those publications have we been honoured with the very common-place compliment of an exchange. To the latter journal, certainly, we are indebted for some words of civil and respectful acknowledgment; but no doubt many of our readers will recollect the very chilling species of recognition which we encountered from the former periodical. We are charitably disposed to believe that by the latter, if not by both, "The Church" was regarded as a kind of private and presumptuous adventure which a frown from a few influential contemporaries would shame into retirement or wither into oblivion for ever:—on no other supposition can we imagine that two journals which owe so very large a share of their patronage and support to members of the Church of England, would evince towards the avowed organ of that body any thing that bore so very close a similitude to an insult.

We do not blame the *Montreal Gazette*,—the *Kingston Chronicle*, by the way, cannot be charged with the same exclusiveness,—for being partial to, or even for advocating what they conceive to be the rights of their own Church: we wish that example were better followed by papers conducted by members of the Church of England:—but we blame that narrow and sullen spirit of party which, with a dereliction of every thing like impartiality and justice, would repel the courteous advances of a contemporary periodical, which, from the names of three at least of its avowed projectors and managers,—the temporary editor shall of course be left out of the question,—promised certainly as much in the shape of literary, entertaining, or useful matter as would compensate, in the way of exchange, even for the tri-weekly sheets of the *Montreal Gazette*.

But to return to the mission of Mr. Morris. From a perusal of the correspondence which grew out of it; we are but the more strengthened in the opinion which, at the commencement of this journal we expressed, that the only method which promises any satisfactory or permanent adjudication of the vexed question of the Clergy Reserves, is an appeal to the Queen and Parliament of Great Britain. To that tribunal it must come at last; and for the comfort and quiet of all classes of Christians in the Canadas, the sooner the better.

It may be very superfluous to say that we differ *in toto* from the views propounded by the honourable gentleman alluded to;—that is to say, if we understand his precise views at all, for he seems to build his propositions upon no very certain foundation. At one moment there appears a most unbending determination to keep the question exclusively to the point of *legal right*;—in which alleged right is of course premised the indubitable equality of claim by the Kirk of Scotland to every privilege and pretension of the Sister Church! At another moment, there is an incautious gliding from the rock of this proposition, and certain schemes of division are offered,—presupposing the question of *right* to yield to—what now-a-days people, without much stretch of conscience, seem disposed to take up with—the doctrine of *expediency*. Indeed there seems a third project to be gleaned from some of the sentiments and opinions contained in this correspondence;—one, whose present indistinct revelations receive a very considerable elucidation from past acts of the same gentleman upon this point of the question; and that is, that if the Kirk of Scotland cannot maintain her equality of worldly provision with the Church of England; why, let it be taken from all, and given, if you please, to the construction of bridges and canals!

We shall not touch, at present, upon what we deem the very simple question of *legal right*: The Constitutional Act is explicit enough upon that point:—but we may offer a passing remark upon the alternative proposal of *expediency* which Mr. Morris, very injudiciously we think, permits himself to offer. It suggests a partition of the Reserves into three equal portions: the Church of England, (by a very unusual courtesy she is placed *first* this time) is to be assigned one-third; the Kirk of Scotland, by parity of right,—back again to *right* we perceive, which the very proposition under discussion completely nullifies,—another third; and all other denominations of Christians put together, the remaining third.

Dealing with this project as a mere matter of calculation, we are at a loss for any data by which to be convinced of its equity.—Leaving other denominations to construe as they may the equity of the proposition as affecting them, which Mr. Morris suggests, we are certainly at a loss for any ground by which to discover how, in a question of numerical computation, the Churches of England and Scotland are to be placed upon an equal footing. The Protestant Episcopalians of the United Empire are, doubtless, to the Presbyterians of Scotland as eight is to one; so that the Protestant Episcopalians of the Empire may fairly be deemed to possess eight shares in a property of which, by calculation of numbers, the Scottish Presbyterians can as fairly claim but one. It must be conceded that as emigration has been long effecting a yearly influence upon the comparative numbers of all Christians in this Colony, and will continue to do so for a century at least to come, it is perfectly just and fair to render the comparative state of numbers in the mother countries the basis upon which to found the respective claims of all or any to this property, on the mere ground of numerical strength. Upon this principle, too, we find that the Committee of the House of Assembly last winter thought it but equitable to proceed. Now, would it not be absurd as well to predicate of the past as to predict of the future

that the million of Scottish Presbyterians in the mother country would furnish an amount of settlers to this Colony which would equal in number the emigrants that would proceed from the eight millions of Protestant Episcopalians at home?—Of course, in our computation of the Scottish Presbyterians, we do not include the various classes of Seceders and Dissenters, because with these the *very principle of dissent* originates in an opposition to that public support upon which the whole question under consideration turns.

In the correspondence of Mr. Morris with Lord Glenelg, it is not a little amusing to observe the undisguised reluctance manifested by the noble Lord to a submission of the question, as Mr. Morris seemed to wish, to the House of Peers. The unwillingness of Her Majesty's Ministers of the Colonial Department to be embarrassed or discomfited by a very troublesome Conservative Opposition in the Commons, and a still more troublesome one in the Lords, is the very system of weak and unprincipled policy,—which, instead of manfully facing and firmly grappling with the colonial difficulties that present themselves, suffers agitation to proceed and confusion to reign until some quiet to the conscience may be obtained by shifting the vexatious responsibility to other hands,—this pitiful policy it is which has produced so much past mischief and which threatens so many future disasters to these highly-favoured Provinces.

We know not whether the friends of Mr. Morris congratulate themselves much upon the general results of his mission; but we think, at least, that they ought not to be disappointed or displeased that his visit was not longer protracted, nor his suit further prosecuted. It is easy to perceive from the concluding letters of Lord Glenelg and Sir George Grey signs of distressful weariness with the conscientious pertinacity of the honourable Agent; and it is easy to fancy the luxury of quiet which must have succeeded to the wisely intermitted applications of that zealous gentleman.

In the concluding part of this pamphlet of Correspondence, the compiler—be he who he may—indulges in some very ill-disguised and unbecoming sneers against her Majesty's Representative in this Province. The same unseemly irreverence is obvious, indeed, throughout many portions of the correspondence itself; and all, because a copy of the Despatch is withheld by his Excellency the Lieutenant Governor from the Synod of the Kirk of Scotland which was denied to their accredited agent by Lord Glenelg himself. Independent of the fact that the Lieutenant Governor is very likely to know how far the rules of courtesy must be bounded by the duties of office, there are, in the communications actually made, evidences enough that a Despatch submitted to the consideration of what may be deemed an accused party, ought not, prior to the publication of the challenged defence, to be made the subject of popular and premature animadversion. The attack, therefore, upon our Queen's Representative we look upon as ill-timed and unjust, and not becoming in the present position of an exciting question.

In the above Correspondence there are also various inaccuracies, to which we shall, shortly, give attention.

We have lately been favoured with, and commence to-day the publication of the very excellent Address delivered by the Archdeacon of York at the recent visitation of that Archdeaconry at Toronto. The introductory portion of it which we this day present contains many judicious and useful remarks; and of the whole document we can freely say that it is characterized by that manly and uncompromising principle, as well as comprehensive vigor of talent, which mark all the productions of this able and esteemed divine.

In a late *GOSPEL MESSENGER*,—and we much regret not having room for the article itself,—is a letter from the Bishop of New York, recommending the use of the Collects &c. of the fifth and sixth Sundays after the Epiphany, in lieu of the Sundays which are this year deficient after Trinity. In the Calendar we have formed for the current month, and which will be found in its usual place on the last page, we went no further than merely to intimate the several Sundays after the Epiphany which may be used in lieu of the two deficient Sundays after Trinity: yet we think that most clergymen, unfettered though they be as to choice, will feel disposed to adopt the recommendation of the Bishop of New York, with whose suggestion the opinion of Wheatly—one of our best authorities—most completely coincides.

Some difficulty may occur as to the first morning and evening Lessons on one of the Sundays antecedent to Advent; for in the Lessons proper for Sundays provision is only made for twenty-six Sundays after Trinity, while this year there are *twenty-seven*. Since, however, the first lessons for several Sundays previous to Advent are selected from the Book of Proverbs, it occurs to us that, in the absence of any specific provision, the first lessons might very properly be taken from the same book for the unprovided Sunday,—from any of the chapters following the nineteenth; but perhaps this deficiency would be best supplied, as securing a more certain uniformity, by adopting the first lessons fixed for the day of the month on which the unprovided Sunday will occur.

DIED.

At the River Trent, on the 28th ult. Ellen Maria, only daughter of Thomas A. Corbett, Esq., aged two years.

LETTERS received to Friday, Nov. 10th:—Brooks Young, Esq., add. sub.; Rev. J. G. Geddes, remittance; Rev. S. Givins, per Mr. G. W. Pepper, add. sub.; Rev. J. Cochran, add. sub.

H. B. is received, and his communication shall be attended to. SELECTION is unavoidably deferred.

A CLERGYMAN OF THE CHURCH OF ENGLAND, residing in a pleasant and healthy situation in this Province, is desirous of undertaking the tuition of two pupils, for whom he has accommodation in his family. Letters may be addressed to the Editor of 'The Church,' (post paid), who is empowered to communicate terms and other required information.