

These words derive an additional value here, from having been used by our Saviour, when even He condescended to weep over the remains of Lazarus.

The next sentence is that prophecy of Job, where he expresses his confidence that he shall see his Redeemer—and that he shall rise again, though worms should destroy his skin; and this portion of the service closes with a reflection on the vanity of earthly possessions at the hour of death, and an expression of resignation and thankfulness for all the dispensations of God.

With these last words the procession enters the Church, and at this part of the service, in the Romish Church, the mass was said for the dead; but our Church having entirely abandoned this practice, has here introduced two Psalms and that Lesson from the Epistle to the Corinthians, which no man can read without acknowledging the admirable judgment which dictated their selection. In the Lesson the tone of Christian triumph over death, by the power of Christ, is again taken up, and, as at first a Christian faith was taught to be the only living principle which can conquer death, so here it is shewn, that to this faith must be added holiness, for the sting of death is sin!

The last portion of the service now commences, which is said at the grave, beginning with sentences composed from Scripture which had been used in some parts of the services for the dead, for many centuries, in the ritual commonly used in England, as the mere inspection of Mr. Palmer's work will shew. In that part of our service, where the earth is cast upon the coffin, Mr. Palmer considers the words, which are there appointed, to be peculiar to the old English rituals, and not to be found in any of the other Roman Catholic rituals. After the body is committed to the earth, again the tone of triumph and joy in the Lord is taken up, and mingled with supplications and prayers, calculated to raise the thoughts beyond this transitory world to those regions, where all things are abiding and will not pass away.—The service then proceeds with that beautiful analogy, by which sin is reckoned as death, and righteousness as life, in a prayer to be raised from the death of sin to the life of righteousness, that when Christ shall come again to judge the world, we may be written in the book of life; and it is closed by the Apostolic blessing.

The objections which have been raised against this service are confined, almost entirely, to some very petty criticisms. One of these proceeds from an entirely mistaken view of the meaning of the passage. When we say "that we commit the body of our brother to the earth in sure and certain hope of the resurrection to eternal life," some men are perverse enough to insist upon it, that we apply this *sure and certain hope* to the individual, and thereby declare the salvation of all whom we thus inter. The slightest attention to the structure of the sentence, will shew any candid person that these words only express our sure and certain expectation of the general resurrection and the life to come, and do not apply to the individual in the smallest degree. However, if evil-minded men are determined to make a handle of it, to bring odium on the church, we must content ourselves with pointing out the truth to those who are capable of seeing it, and have no evil purpose to serve by misrepresenting it. The other phrase which has given offence is, the hope expressed that our departed brother rests with God; which is considered unfit to be used over those who have died impenitent sinners. But surely this is going far to find a cavil; the charity which hopeth all things, may surely hope that the impenitent heart has been changed, though man, who seeth only that which is outward, and knows nothing of the heart, may not have seen the evidence of the change. Hope is of various degrees, reaching from all but certainty on one side, to all but certainty on the other; and who shall presume, in any case, to judge the heart of another, and condemn him here, declaring the sentence of hopelessness against him, which God alone has knowledge to determine or power to declare?

Another objection, equally frivolous, has been founded on the thankfulness we express to God for this dispensation, while we cannot conceal our sorrow for the loss we have sustained. The observations with which this article commenced, are surely a sufficient answer to such an objection, and a defence against a charge of hypocrisy. Our worldly and carnal feelings are not wholly subdued; but the Church is not to lower the tone of Christian prayer to the level of a corrupted nature, but to endeavour to raise that nature to the purer standard of true and lively faith.

The service, as it now stands, is very nearly that of the second prayer-book of the time of Edward the Sixth. The service in the first edition was very different, and contained several prayers, which were neither more nor less than prayers for the soul of the departed. In the interval which elapsed between these two editions (1549—1552), Bucer visited England, and caused our Reformers to make great alterations, in some parts of the Book of Common Prayer. In the burial-service, every thing that could be considered as a prayer for the departed spirit, was erased. It would seem that, although not inclined harshly to condemn every thing of the sort, they had seen the awful superstition which prayers for the dead had introduced. In very early times, prayers had been used for the souls of departed saints, and the Lord's supper had been celebrated at the tombs of martyrs, on the anniversary of their martyrdom. It was not, however, with views at all resembling any notions of purgatory, that these prayers had been offered up. But when transubstantiation made the mass an actual sacrifice of Christ, and the superstition of purgatory had fettered men's minds, they began to imagine that masses and prayers for the souls of the dead would release them from their prison, or at least shorten the term of their captivity. This was the source of dreadful and debasing superstition, and turned away the heart from the knowledge of that awful truth, that nothing can avail the soul of man, but a lively faith in Christ, and a life of holiness founded on that faith; and thus the great sacrifice for sin was made of none effect. Our Reformers had been educated in Popery, and only gradually emancipated themselves from its trammels. We have, therefore, deep cause for thankfulness, that while they cast away a load of ceremonies and superstitions, which overwhelmed the beauty and excellence of many parts of the Roman Catholic service, they shewed as

much judgment in rejecting what was evil, as they did tenderness and affection in retaining what was good. In the service which we have just considered, how beautifully have they steered their difficult course between the rocks of superstition on the one hand, and the shoals of cold carelessness for the dead on the other.—Would the worldly spirit of the present day ever have composed a funeral service such as our Reformers have left us? Would any other spirit but theirs have performed this task so well?—They have composed a service in which a large portion of the most ancient ritual of the English Church was retained and embodied, purified from every taint of superstition which attached to its accompaniments under its earlier form. They have composed a service, which pours the sweetest comfort into the bosom of the mourner; and, while the triumph of the Christian martyr, and the glory of the Christian saint are not forgotten, they have taught us throughout this service, that it is only by the living principle of faith and a life of holiness, that this triumph can be achieved, or this state of glory attained.

SCRIPTURE BIOGRAPHY.

Biography—history teaching by example—is one of the most agreeable and effectual methods of imparting instruction, conveying advice, or directing a reproof. If we look, for instance, into those vast historical pictures in which the deeds of an Alexander, a Caesar, or a Napoleon, are set forth in the lively colours of the master, how much food do we find for melancholy reflection! If again we turn to the sublime and beautiful characters of philosophers and poets, standing in their statue-like purity and brightness before the gaze of the world, the memory goes back to their works, which have entranced the hearts of succeeding ages; the sun of poetry breaks from the verse of Maro; the darkness of Milton blazes with celestial legions and shadows from many a jasper column, and many a wing of Paradise. We muse with Horace in his Sabine Farm, or walk with Cowley in his garden at Chertsey. There is, in the happy words of Mr. Evans, a calm and pleasing melancholy in having tracked them home afar from the noise and tumult of their fame. We sit, as it were, at the silent and lonely fountain, lapped in moss and rock, of some celebrated stream, whose course we have painfully traced amid broad plains, and seen it watering fields of battle,—girding fortresses whose sieges are still thundering in history,—encircling with opportune bays cities of busy trade, and reflecting in its waters the domes and spires of the palaces and cathedrals of noisy capitals. If we experience this delight in contemplating the features of the hero or the statesman, the philosopher or the bard; in viewing the sinewy arm that wielded a terrific desolation upon cities and upon armies; or the lip upon whose accents senates hung; or the eye in whose ken new stars in the firmament flitted afloat, or before whose midnight vigils the choir of the muses glittered by—how exquisite must our feelings be, when the hero we behold is the soldier of the cross; the statesman, the minister and ambassador of God; the philosopher, the meek and uncomplaining Christian; the bard, the prophet and the poet of Israel! The gorgeous banner and the radiant spear are exchanged for the armour of Light, and the sword of the Spirit; the silvery lute of the minstrel, for the resounding lyre of mercy, or the denouncing trumpet of vengeance. The warrior and the orator astonish and interest the beholder only in a limited degree; nation, and language, and sympathies, are various. But, in the biography derived from the Sacred Writings, every word has a deep, an awful meaning; the events related affect us, after the lapse of centuries, with equal intensity; "our own salvation is in question, our own redemption is in debate." We all rejoice with the sisters of Lazarus, and the widow of Nain; we all feel our cheeks glow and our hearts leap within us before the eloquence of Paul, the tenderness of John, the authority of Peter.—*Church of England Quarterly Review.*

THE CHURCH.

COBOURG, SATURDAY, APRIL 28, 1835.

In acknowledging some weeks ago a resolution from the "Midland Clerical Association," expressing, in very generous terms, their approbation of our editorial labours, we declared our intention of reverting to this subject again. We are reluctant to allude to a circumstance so directly affecting ourselves; but while we disclaim all pretensions to the high estimation in which our reverend brethren are pleased to hold our exertions, or to the thanks which they have so kindly conveyed for our attempts to perform this duty faithfully, we feel it but just to inform our readers at large of the circumstances, coupled as they are with the interests and prospects of this paper, to which the expression of this unmerited compliment was owing.

Anxious as we feel, and have always felt, for the success of this Journal, from the conviction that, with the blessing of God, it may most materially contribute to the furtherance of the cause of the Church of England in this Diocese,—in setting before the members of her communion clear views of those Scriptural principles by which, in her creed and ritual, she professes to be governed,—in removing objections against our forms and tenets,—and in furnishing such details of the state of the church both at home and abroad as are necessarily unknown to many, but the diffusion of which has a happy and inspiring effect upon the members and advocates of the same cause,—anxious, upon these grounds, as we have always felt for the prosperity of this paper, we regarded it as a duty, from the care and labour incident upon the charge of an extensive parish, to propose the transfer of its editorial management to other hands. We felt,—apart from all considerations of our own personal convenience—that the interests of the paper would be promoted by transferring its editorial charge to some reverend brother, who, with a fitness for the office which could easily be found in a degree much superior to what is at present engaged in its behalf, might be enabled to devote his time more exclusively to its duties. The necessity of such a resignation of the office by us was

strongly pressed upon several members of the Clerical Association, as well as duly submitted for the consideration of the Managing Committee with whom we have the honour to act. By all, however, we were so strongly urged to retain the office,—from the inconvenience and even impracticability of making for the present at least, any exchange of editors which, with all the advantages that such an exchange might effect, would not greatly impede and embarrass its business arrangements,—that, satisfied of the reasonableness of the arguments advanced, we have consented to the retention of the office during another year.

We have the gratification, at the same time, to announce that it is the determination of the "Committee of Management" to commence the second volume upon an enlarged and improved plan,—to embrace fully one-third more of reading matter, and no addition to be made to the present terms of subscription. While the main design and principle of the paper is to be strictly adhered to, namely, its religious character, it is proposed to devote a portion of it to matters of general information, a condensed summary of Civil Intelligence, and occasional articles upon Literature and Science,—such as the peculiar circumstances of a scattered population, in many cases far removed from access to other sources of information upon such subjects, seem to require.

The conductors of 'The Church,' while they promise these improvements upon terms which it must be conceded are extremely moderate, naturally bespeak for their undertaking that vigorous co-operation on the part of the friends of the Church, which, if thus exerted, would doubtless fully justify the additional expense about to be incurred.

Upon our Agents in general we feel it unnecessary to press attention to the interests of this Journal, as we have experienced many and refreshing proofs of their zeal in its behalf. We would merely remind them, that as the undertaking is still in its infancy, every zealous effort is required to be exerted, to shield it from those injurious influences—either of opposition or neglect—of which, in the present tender stage of its advancement, it is necessarily the more susceptible.

Upon all our Subscribers, who feel a kindred interest in its prosperity and advancement, we would beg to press the usefulness of an individual trial, on the part of each, to increase our circulation; as, frequently, they may meet with opportunities of obtaining new subscribers, which to the more regular agents of the paper may not be known. The communication of the names of such, if happily obtained, to the nearest agent or to ourselves, would be thankfully received. We shall merely add, that the present is a favourable moment for the trial, when a new volume is about to be commenced, with the promise, too, of improvements which will better justify an appeal to the patronage of their friends. We are confident that, in both Provinces, there are hundreds of devoted members of our communion, not at present on our list, to whom this periodical, if duly recommended, would not be unwelcome. Of the names of as many new patrons as possible we should be glad to be put in possession by the 10th June next, that we may be guided as to the extent of the edition to be printed of the first number of our proposed new series.

We took the liberty some weeks ago of calling the attention of our reverend brethren and other agents, to the unpaid subscriptions to 'The Church;' and our acknowledgments of letters will shew that this appeal has, in many instances, been very promptly and satisfactorily responded to. We must beg, however, to renew our earnest request, that this important matter may not be lost sight of by our friends, as the amount of unpaid subscriptions is still *very seriously large*. The early transmission of these, by enabling us comfortably to close the accounts of the year, would greatly lighten the anxiety attached to the laborious and responsible duty we have undertaken. While we feel a confidence that our Agents in general are most desirous to relieve us from such an addition to our other responsibilities, we trust that such of our subscribers as may be still in arrears, will, upon this intimation, be kind enough to put it in the power of our agents to make an early remittance of the balances due.

We have this week received from a friend in England intelligence of the progress and prospects of our ecclesiastical affairs, as late as the 12th March. He speaks most cheerfully of the interest excited in the United Kingdom in behalf of this branch of the Established Church, and adverts with great satisfaction to the zeal which has been manifested in our cause by the Archbishop of Canterbury and the Bishop of Exeter, as well as by other individuals holding important stations in Church and State. To our religious necessities the two great Church Societies are represented as turning their most earnest attention; and the Society for the Propagation of the Gospel, it is said, will make a strong appeal to the generosity of the nation for funds to enable them more extensively to supply the ministrations of the church to our destitute settlers.—The University of Oxford have manifested a laudable desire to co-operate with us in the formation of a Diocesan Library in this Province;—which would prove a most valuable adjunct to the theological department of the proposed University of King's College.—The intimation we lately gave of a grant of £1000 per annum, as a temporary arrangement, to the Lord Bishop of Montreal, is confirmed by our correspondent; and as the abolition of the usual salary to the see of Quebec seemed to be grounded upon a misconstruction of the sentiments upon that subject of Lord Stanley and other members of a former Cabinet, we have the satisfaction of believing that, not only will a fitting salary be secured in perpetuity to the Bishopric of Quebec, but that a grant will also soon be made for a support of a separate Bishop in Upper Canada. This division of the Episcopal labour is one which all unite in considering to be indispensably necessary.

Our correspondent furnishes us with the following official answer from Sir George Grey, Under Secretary of State for the Colonies, on the subject of the Rectories:—

"With respect to the Rectories endowed in Upper Canada, I am to acquaint you that, on receipt of the additional information on this subject transmitted by the Lieutenant Governor of Upper Canada, in consequence of Lord Glenelg's Despatch of the 6th July last, Lord Glenelg again referred the question of the legality