

when they had broken it up, they let down the bed wherein the sick of the palsy lay."

Dr. Shaw has supposed that there was a difficulty in understanding this passage, and the corresponding one (Luke v. 19), in a literal manner; and has therefore suggested an interpretation which appears to me wholly inadmissible.—When I lived at Ogina, I used to look up, not unfrequently, at the roof above my head, and contemplate the facility with which the whole transaction may take place. The roof was constructed in this manner:—A layer of reeds of a large species, was placed upon the rafters; on these a quantity of heather was strewed; upon the heather, earth was deposited, and beat down in a compact mass. Now, what difficulty would there be, in removing, first the earth, then the heather, next the reeds? Nor would the difficulty be increased, if the earth had a pavement of tiling laid upon it.—No inconvenience could result to the persons in the house, from the removal of the tiles and earth; for the heather and reeds would intercept any thing which might otherwise fall down, and would be removed last of all.

ANCIENT BOOKS.

ESKIL. ii. 9, 10.—"And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he said it before me; and it was written within and without."

In the monastery of Megaspoliaen, I observed two beautiful rolls of this description. They contained the Liturgy of St. Chrysostom, and that attributed by the Greeks to St. James. You began to read by unfolding (Luke iv. 17); and you continued to read and to unfold, till at last you arrived at the stick to which the roll was attached. Then you turned the parchment round, and continued to read on the other side of the roll: folding it gradually up, till you completed the Liturgy. Thus it was written within and without.—(Hartley's Researches.)

THE WHITE STONE.

REVELATION ii. 17.—"To him that overcometh will I give a white stone."

It is generally supposed by commentators that this refers to an ancient judicial custom of dropping a black stone into an urn when it is intended to condemn, and a white stone when the prisoner was acquitted. But this is an act so distinct from that described in the Scripture before us, "I will give thee a white stone," that we are disposed to agree with those who think it refers rather to a custom of a very different kind, and not unknown to the classical reader, according with beautiful propriety to the circumstances before us. In primitive times, when travelling was rendered difficult from the want of places of public entertainment, hospitality was exercised by private individuals to a very great extent, of which, indeed, we find frequent traces in all history, and in none more than the Old Testament. Persons who partook of this hospitality, and those who practised it, frequently contracted habits of friendship and regard for each other; and it became a well-established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and ensured hospitality and kind treatment whenever it was presented. This mark was usually a small stone or pebble, cut in half, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other. The production of this token was quite sufficient to ensure friendship for themselves, or their descendants whenever they travelled again in the same direction; while it is evident that these tokens required to be privately kept, and the name written upon them carefully concealed, lest others should obtain the privileges, instead of the person for whom they were intended. How natural, then, is the allusion to this custom in the words of the text, "I will give him to eat of the hidden manna;" and having done, having made himself partaker of my hospitality, having recognised him as my guest, my friend, "I will present him with the white stone, and in the stone a new name written, which no man knoweth, saving he which receiveth it." I will give him a pledge of my friendship, sacred and inviolable, known only to himself.—Rev. H. Blunt's *Practical Exposition of the Epistle to the Seven Churches of Asia.*

For the Church.

THE SABBATH-DAY.

MR. EDITOR:—As the profanation of the Lord's day is not among the least of the daring and grievous "sins of the times,"—and more especially in this province, where the opportunities of steady religious instruction are, in many places, so rare,—I take the liberty of sending you some striking extracts from that useful and devotional book, *'Bickersteth on Prayer,'* which may, by the divine blessing, have the happy effect of restraining some thoughtless transgressor of the solemn sacredness of the day of God.

"The observance of the Sabbath," says that pious writer, "is so intimately connected with public worship, that it may be useful to shew the obligation to keep holy the Lord's Day."

"The Sabbath was sanctified and set apart for God from the beginning. 'God blessed the seventh day, and sanctified it; because that in it he had rested from all his works which God created and made.' Hence we may infer not only the advantage, but the absolute necessity, as the world is now, if we would have any suitable regard to religion, or to the salvation of our immortal souls, of time set apart for the immediate service of God.

"The command to 'remember the sabbath-day to keep it holy,' though given to the Jewish Church with many circumstances of peculiar strictness, occurs among the moral laws in the ten commandments. Mr. Cecil thus explains its true character,—'The Jewish sabbath was partly of political institution, and partly of moral obligation: so far as it was a political appointment, designed to preserve the Jews from other nations, it is abrogated; so far as it is of moral obligation, it remains in force. Christ came not to abolish the sabbath, but to explain and enforce it, as he did the rest of the Law. Its observance was no where positively enjoined by him, because Christianity was to be practicable, and was to go into all nations, and it goes thither stripped of its precise and various circumstances. 'I was in the spirit on the Lord's day,' seems to be the soul of the Christian Sabbath. The circumstance of the continuance of the Jewish economy while our Lord and his Apostles lived, sufficiently accounts for there being no positive precept in the New Testament respecting the observance of the first day of the week, our Sunday. Yet the practice of the primitive church, their freedom from the Jewish Sabbath, and the actual appointment in our country of the first day, plainly requires our observing Sunday, the Lord's day, being the first—instead of Saturday, the seventh day of the week."

"While our Saviour, who is Lord even of the sabbath-

day, has rectified the superstitious abuses of the institution, and allows us to perform works of necessity and charity, yet it is clear that he would never have reformed the abuse of this fourth commandment, had the sabbath been an ordinance which was to die in a little time. Hence it is our plain duty, as far as it is possible, to devote the first day of the week, wholly to the service of God. "We are going," says Mr. Cecil, "to spend a sabbath in eternity. The Christian will require as much of the sabbath spirit as he can; and in proportion to a man's real piety, in every age of the church, he will be found to have been a diligent observer of the sabbath-day."

"Alas! how perpetually is this holy day profaned in our Christians! What multitudes transgress their usual business! What needless travelling, visiting, writing letters, settling of accounts, &c.

"But how much more holy and more happy is the Christian employment of this day! It is to him a delight and joy. He gives it wholly to its varied, but sacred duties. He reads the Scriptures and other devotional books; examines his heart; thinks on his ways; and meditates on spiritual and eternal things. He attends public worship, and instructs his family, or visits the poor and afflicted. He seeks to have his heart with God all the day long; and thus passing his sabbath here below, he becomes better prepared for an eternal sabbath above."

Thus writes the pious Mr. Bickersteth; allow me to add an important testimony from another source to the duty and advantage of religiously spending the sanctified day of God. "I have found," says the learned and illustrious Judge Hales—"I have found by a strict and diligent observation, that a due observing of the duties of this day hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun hath been blessed and prosperous to me. And, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments, so that I could easily make an estimate of my successes in my own secular employments the week following, by my manner of passing this day. And this," adds he, "I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

I could not, Sir, add to the force of these observations by any remarks of my own. May they, then, be duly pondered by those that are in authority as well as by humbler professors of the religion of the Lord Jesus. The infirmity of human nature, the depravity of the heart attaches to the highest as well as the lowest conditions of society; and it is needful for all to be watchful, not only that they may keep themselves free from this offence of transgressing the Sabbath, but lest, by the force of evil example, they may cause their weaker brethren to offend.

L—S.

THE CHURCH.

COBOURG, SATURDAY, SEPTEMBER 22, 1838.

The Rev. W. J. D. Waddilove, M.A.,—that indefatigable and most efficient friend of the Canadian Church,—has lately published in England a small volume under the title of *'The Stewart Missions.'* The work contains a brief memoir of our late revered Bishop, and "a series of Letters and Journals calculated to exhibit to British Christians the spiritual destitution of the Emigrants settled in the remote parts of Upper Canada." It is printed at the expense of the U. C. Stewart Travelling Mission Fund; towards the support of which the profits, if any, are to be applied.

The documents contained in this interesting publication, were most of them originally published in this Province, and therefore to give any extracts from them would be offering no novelty to our readers. We shall, however, notice a few facts, of which the church-public are not generally cognizant. On looking over the subscription lists, we find that the contributions from August 1st 1834 to March 1st 1838, amount to £1617 14s. 5d.; and that the most liberal donations are £100 from the Earl of Aberdeen; £70 from the munificent and well-known Mrs. Lawrence of Studley Park, Yorkshire; £95 from Mrs. Shepherd of Amport, Hants; and £50 from Mrs. Simcoe, the venerable widow of the first Lieutenant Governor of Upper Canada. Amongst the subscribers also, who are chiefly resident in the North of England and in Scotland, within the sphere of Mr. Waddilove's influence and connexions, we meet with no less than seventy-seven clergymen;—besides which, twenty-two collections have been made in churches, St. James' church in Edinburgh alone contributing £140. In gratefully acknowledging these various instances of the warm interest evinced in our spiritual welfare by the laity of the North, and still more by the clergy, it would not be right to omit the name of the Rev. J. Gilpin of Sedbury Park, Yorkshire,—a benefactor to the amount of £35.

It has struck us as something deserving of remark, that while in the list of subscribers to the volume under review, we can count the names of thirty-two Conservative Members of Parliament,—including those of Graham, Goulburn, Gladstone, Sugden, Colquhoun, Verner, Ashley, and Pakington,—we do not, as is, unhappily, usual in all such cases, recognize a single member, or supporter of the present Ministry. We may here also observe,—as a slight and incidental proof that the clergy are not such unfaithful dispossessors of the revenues of the Church, as their enemies represent them to be,—that they compose a fourth of the subscribers to the printing of the work under review. And this is a far less proportion than they generally bear to the laity, in the numerous churches of England. We have before us a statement of the number of subscribers to five Religious Societies (including the Society for Promoting Christian Knowledge, and that for the Propagation of the Gospel in Foreign Parts) in connexion with the Established Church, divided into Clerical and Lay contributors,—of which the following is the result:

Clerical	Lay	Female	Total
14,152	10,884	5,275	30,311

leaving a majority in favour of the clergy of 3,268; at the same time that it is to be borne in mind, that a very large proportion also of the female contributors, are members of clerical families.

We cannot refrain from dwelling a moment longer on this gratifying topic; and must introduce the following passage supplied to us from the unfeigned eloquence of *'The Church of England Quarterly Review,'* as still further illustrative of the just stewardship of the English Clergy:—

"Nobly, most nobly, have the clergy of every degree rendered their aid towards this undertaking [the building of additional Churches]. The prelate, the dignitary, the private clergyman, have all contributed in the most splendid manner, amongst whom must never be forgotten the liberality of the right reverend prelate [the Bishop of London] to whom we owe

the conception of the plan. In the list of clerical subscriptions, there is one instance of generosity so magnificent as to be almost incredible at first sight, even in a list abounding with examples of lavish and profuse liberality on the part of the Clergy. It stands in the list with this modest description:—'A clergyman seeking 'Treasure in Heaven,' £5000. His name is well known, and why should we conceal it. It is a name associated in the minds of all with piety, with learning, with the gift of sacred song. Need we say it is that of Keble? We might fill pages with other right reverend and reverend names, all most munificent benefactors to this Christian undertaking, all affording the best practical refutation, if any be needed, of the invidious charges brought against the Clergy, of superfluous wealth and luxury. But we pause. The individuals are too dignified, and the object of their liberality is too sacred to be brought into controversy with the base and sordid names who delight in the invention of such falsehoods."

From this digression we return to the conclusion of our more immediate subject. It is cheering and consolatory to reflect that while we are struggling against numberless religious privations, the hand of sympathy and succour is stretched out to us from many a sacred edifice in the crowded cities, and from many a village-church in the quiet hamlets of Britain. The church at home is bogged with foes and difficulties innumerable, yet Pelican-like, she ministers to the destitutions of her young. And if the unhallowed combinations now forming in this country to rob us of our patri-mony, should succeed; if the wise and just Providence of God should see fit to punish the 'sins of the times,' by permitting a present success to the machinations of our foes; if, through their evil efforts, the means of religious instruction to future generations should be swept away;—we could, amid the contemplation of an event so disheartening, turn with unflinching confidence to the Christian sympathies of our father-land. Individual bounty would, doubtless, pour in its offerings to compensate for the public provision of which our faithless guardians had suffered us to be despoiled.

But we do not advert to this contingency, in any expectation that it will be realized; nor will we, in the hope—well grounded as it may be—of this present support from the pious and beneficent in the mother country, let go the heritage of our children. It is a sacred deposit which neither taunts nor threats shall constrain us to abandon.

By an advertisement appended to the *'STEWART Missions,'* we are pleased to observe that the English Clergy are contributing intellectual as well as pecuniary gifts for our relief. The Rev. James Lawson, M.A., Vicar of Buckminster, Lincolnshire, has published a volume of poetry, entitled *'Sacred Pastimes,'* for the benefit of the *'U. C. Travelling Mission Fund,'* which Society, we ought to remark, is totally distinct from the *'U. C. Clergy Society.'*

We have the pleasure of acknowledging the receipt of twenty-one additional subscribers from the city of Toronto, since our last. These have been procured through the praiseworthy zeal of one individual in that city, a hearty adherent of the cause we are engaged in advocating; and while we thank him for his unwearied and successful efforts, (he having procured for us thirty-two subscribers in all since the commencement of the present volume) we beg to recommend his example of efficient exertion to the general imitation of our fellow-churchmen. In a sphere perhaps more contracted, they may nevertheless by a little patient exertion, materially advance the circulation of this journal, and the spread of the principles which it maintains.

Amongst the subscribers recently transmitted to us from Toronto, we are happy to observe the names of many estimable members of the Wesleyan Methodist Connexion; who, by their patronage of our journal, give testimony that we have not been contending for principles repugnant to those which are entertained by the genuine followers of their excellent founder. "He being dead yet speaketh," and his advice reiterated during a long and laborious life, and his admonitions repeated in the dying hour,—that his followers should cling, with unwavering adherence to the Church of England,—there are thousands amongst them who religiously respect.

In England and in Ireland, as we have often said, the great body of the Wesleyan Methodists have seen, in the late signs of the times, more abundant cause than ever to adhere to the last-spoken admonitions of their founder; and loudly have they proclaimed, amidst the perils of our common Protestantism, and fervently have they testified, that the great bulwark of the persecuted cause of unadulterated Christianity, is the Church in which Wesley was born, and in which Wesley died.

But the principles of that Church are every where the same; and the attachment towards it which has been engendered in their native land, decays not in a transatlantic clime. The demagogue may rail against it, and many, avowing their own religious principles, may join in the clamour for its overthrow; but detecting these artifices of its foes, and leaving the scorner in his scorner's seat, they maintain their reverence for the Church in which their founder received his commission to teach and to preach; at whose font they themselves have been baptized; and before whose altars they have often knelt to taste the refreshing pledges of our Saviour's dying love.

We thank the Editor of the *'Hamilton Journal'* for his courteous letter, disclaiming all participation in the statement relative to the consecration of Churches, alluded to in our last. With this, as far as respects himself, we are quite satisfied; but that some such statement has somewhere been made, our informant is much too intelligent and respectable to allow us to doubt.

We give below, as we promised in our last, a portion of the Correspondence recently had by certain accredited Agents of the Church of Scotland in Canada, with Her Majesty's Principal Secretary of State for the Colonies.

In the first, which is a Memorial from Dr. Black to Lord Glenelg, is contained a statement of the religious destitution of the Presbyterians in connexion with the Church of Scotland in Lower Canada, and the inadequate means at command for its supply. The former we unfeignedly deplore; and in the general prayer for the latter we as sincerely unite. We rejoice at the manifestation towards them of Imperial favour in Upper Canada even in the stunted annual appropriation of £1000; and as long as the resources for the supply of a similar destitution on the part of the Church of England remain untouched, we should be glad if ten times the amount were bestowed upon them to-morrow.—The meagreness of the annual grant for the support of their ministry in Lower Canada, as detailed in that Memorial, is as much to be reprehended as the consequent evils are to be deplored; and the lapse of salary, at the death of an Incumbent, is a specimen of the Cabinet policy of the day which we have ever been as loud in condemning as themselves.

The picture of clerical poverty and degradation, resulting from the workings of the pure voluntary system, as described in this memorial, is one which we could wish to see exchanged for something more refreshing; but here we may pause to express our astonishment that the deprecators of this Voluntary System should at the present moment be uniting with its most strenuous advocates in striving to overthrow the legally endowed rectories of the Church of England, and in thus aiming a fatal blow at the very principle of a religious Establishment. Amongst their associates in this attempted work of destruction, are to be found those very "latitudinarians and republicans," whose principles and politics are in the memorial of Dr. Black virtuously and indignantly repudiated.

On the opinion of the Crown Officers in 1819 we have lately said enough; and in relation to the Report of the Committee of the House of Commons in 1828, it is sufficient to say that it was never adopted by the House, so that although it may have the force of a recommendation, it possesses not the sanction nor the influence of a law.

In the letter of Dr. Black to Lord Glenelg, which follows this Memorial, and seems to embody the substance of a previous conversation with that noble Lord, we regret to observe so many inaccuracies. From what source Dr. Black drew his accounts of the expenditure on behalf of the Church of England in these Provinces, we are at a loss to say; but this much we know that the sum of £12,281 in the year 1833 was not "paid to the Episcopal Clergy in Upper Canada," even inclusive of the allowance from the Society for the Propagation of the Gospel; and we know that the whole expenditure by the Government on their account at the present moment is little more than half of the amount thus stated!

Lord Glenelg is reminded by Dr. Black that the Clergy Corporations (of course in both Provinces) have "grossly mismanaged the Clergy Reserves." It is impossible to enter upon the refutation of so vague and undefined a charge; so that we must, until the particulars of the alleged mismanagement are detailed, be content with a simple denial of the fact. That there has been "gross mismanagement" in the sale of the Clergy Reserves in Lower Canada, we are well aware, and that one result of that mismanagement has been a most reckless and lamentable sacrifice of the property itself; but the Clergy Corporation of that Province, so far from participating in the delinquency, have never failed by protests against that misconduct, to warn Her Majesty's Government of the evils which it alone was competent to remedy.

We ought however, perhaps, to excuse this accusation from Dr. Black, because he adopts it upon authority so respectable as a Despatch of Lord Ripon's; but he cannot, we presume, shift to other shoulders the responsibility of saying that "the clerical duty done by the Scotch clergy in Montreal and Quebec, is equal to, if not greater, than the same duty done by the Episcopal Clergy;" and that "the Presbyterian population in Lower Canada is considerably greater than the Episcopal population."

In reference to the former insinuation, we are prepared to say that two clergymen of the Church of England in Montreal perform six services on each sabbath-day,—an amount of duty we should suppose not surpassed by the ministers of any other denomination; while a comparison of the registers of the respective churches would satisfactorily show whether in their week-day ministrations they fell short of the toil undergone by any other labourers in the vineyard. We may add that the amount of duty pertaining to the Protestant Episcopal congregation in Montreal would require the services of at least two additional clergymen. In the city of Quebec there are six clergymen of the Church of England, all actively engaged, and but one minister, we believe, of the Church of Scotland; however diligent and zealous, therefore, the latter may be, it is not to be supposed that his single efforts can perform an amount of "duty equal to," much less "greater" than what is accomplished by six!

And as for the comparison of population, which Dr. Black has thought proper to institute from no other data, we should think, than his own imagination, he ought to have recollected that an authorized census of that Province some years ago made the members of the Church of England to amount to very nearly one half of the whole Protestant population; so that if the Presbyterian majority could still be fairly claimed, only a few hundred would be left to compose the ranks of all other Protestant denominations put together!

Dr. Black concludes with petitioning the Imperial Government for an annual grant of £100 sterling to every clergyman of their communion in either Province: this, we affirm, is little enough; and we repeat that we should rejoice to see it bestowed. But let them not point to the property of the Church of England as the source from which that revenue is to be drawn: let them retire from the ground they have hitherto assumed, and say that whereas the Church of England has been provided for by the Clergy Reserves, they as an establishment of the Empire have a claim to suitable support:—let this be their line of argument, and they would find the members of the Church of England, clergy as well as laity, amongst the heartiest supporters of their prayer.

(No. 1.)

To the Right Honorable Charles, Lord Glenelg, one of His Majesty's Principal Secretaries of State.

The humble Memorial of Edward Black, Doctor in Divinity, and Minister of St. Paul's Church, in communion with the established church of Scotland, in the city of Montreal, Lower Canada.

SHEWETH;

That your Memorialist is requested and authorised by the Presbytery of Quebec, by a minute dated the 23rd day of June last, to use such measures as may be in his power to promote the interests of the church of Scotland in Upper and Lower Canada:

That to impress upon your Lordship's attention the increasing anxiety manifested by the Scottish settlers in Upper and Lower Canada, composing as they do a considerable proportion of the Protestant population, to obtain ministers in communion with the established Church of Scotland, your Memorialist begs to state that in 1822, the number of congregations with Ministers regularly ordained over them in connexion with the Scottish Church in both Upper and Lower Canada, was only six; that now the number in Upper Canada alone is thirty-seven, and in Lower Canada fourteen:

That in Lower Canada, with which your Memorialist is more immediately connected, there are upwards of thirty stations at which Ministers are earnestly desired, but that from the poverty of the inhabitants they are unable to offer an adequate stipend, although most anxious to contribute liberally according to their means: