

beneath his touch, had no music for meaner fingers:—nobly, and with successful invocation did he call on the heavenly muse—

“—from Siloa's brook that flow'd  
“Fast by the oracle of God, I thence  
“Invoke the aid to my adventurous song  
“That with no middle flight intends to soar  
“Above the Aonian mount, while it pursues  
“Things unattempted yet in prose or rhyme  
“ \* \* \* \* \* what in me is dark  
“Illumine; what is low, raise and support.”

And well did inspiration flow on his undertakings; but the glorious light that made the song of Milton divine hath but displayed in the full ignominy of failure and contempt the imitators who dared to follow in his steps, equally lacking his genius and his judgment. We can almost fancy that an intellect of his splendid order, from long contemplation of his sacred themes, had caught at last a lustre not of earth, and acquired the faculty of shewing to the world the things of heaven as they are, and to act to us as the guide through that unknown region. We would fain persuade ourselves that such is the language of the heavenly inhabitants; so richly do his numbers seem to breathe the atmosphere of the immortals: We can but quote his own exquisite words, and fancy that shapes of glory,

“In clear dream and solemn vision,  
“Tell him of things that no gross ear can hear,  
“Till oft converse with heavenly habitants  
“Begin to cast a beam on the outward shape,  
“The unpolluted temple of the mind,  
“And turns it by degrees to the soul's essence  
“Till all be made immortal.”

We would wish to be clearly understood as not cavilling at Religious Poetry in general: we merely deprecate the introduction of topics and characters into the transient productions of fiction; for this we imagine to have an effect on the heart and understanding far different from that originally intended.

In the floral garland of our English Poetry, some of the purest and loveliest wreaths have been twined by those who may emphatically be denominated “Religious Poets.” We need not illustrate this last assertion by quotation or authority: our readers are almost all aware of the existence of many sublime or gentle strains, worthy, as far as human excellence can attain, of their subject. How many of us have yet haunting our ear with soft and pleasing melody some old hymn or religious fragment, that lingers among the treasured things of memory, the earliest and mayhap the dearest the heart retains! It matters not from whence its charm be caught,—whether from the intrinsic beauty of its numbers, or from the thousand recollections associated with the flow of its untutored harmony;—we need not ask one resident of this country, whose youth or manhood was passed in our own native islands, whether he hath forgotten the sabbath music of Britain, the unaffected and simple hymns of the parish church or the fireside. If he be not one dead to feeling, we well can anticipate his answer.

No ill-nurtured spirit of criticism has actuated the writer of these transitory remarks. He has but detailed his own ideas on the subject of Religious Poetry, and the principal errors which, in his judgment, have crept into that species of composition.

It has been asserted, perhaps with too much truth, that the poetry of the age has assumed a degenerate and unworthy aspect,—that a false standard of excellence has been erected, and the gloss and tinsel of affectation and unreal sentiment has driven into obscurity the unadorned simplicity of the genuine school.—We are of the number who fondly look to a revival of a purer, a better taste; and would venture to prophesy that the first decided symptom of amelioration will appear in what is too often falsely denominated, “RELIGIOUS POETRY.”

Toronto, May, 1838.

ZADIG.

THE CHURCH.

COBOURG, SATURDAY, MAY 26, 1838.

From a highly respected reverend brother, the following inquiry has recently been received,—“What is the cause of the apparent injustice of some of the oldest established Missions in the Province (and where the congregations are very poor) not having parsonages, or glebes, or any temporalities attached, beyond the minimum of salary allowed by Her Majesty's Government,—a sum which is utterly inadequate to the decent maintenance of the Incumbent, especially if he have a family; while, on the other hand, recently established Missions are endowed with Glebes and Parsonages.” It is further asked by our correspondent, “Whether there be now any remedy for this case of apparent injustice and partiality.”

To the above we beg to reply,—that, to the best of our recollection, it was suggested some years ago by the Clergy Corporation to the several clergymen throughout the Province, to transmit to the Secretary of that body the numbers and descriptions of such Lots, being Clergy Reserves, within their respective Missions, as were deemed suitable for Glebes. It was stated, at the same time, to be the wish and intention of Her Majesty's Government to exempt such lots from the sale of Clergy Reserves authorized, to a certain extent, to be made by the Commissioners of Crown Lands, and to attach them, as a fixed and perpetual endowment, to such parishes or missions.

This suggestion was, we believe, in many cases promptly acted upon; and a foundation was thus laid for the establishment of the ‘Fifty seven Rectories,’ about which so much needless discussion has ensued. In other instances, we understand, immediate attention was not given to the subject; and, as a consequence of the delay, no lands remained, in contiguity to the Mission, which the Incumbent deemed it worth his while to recommend as an endowment; while in a few cases, even at the moment of the requisition, no lands were to be found which could be so allotted without what was deemed a violation of some pledge or promise of sale made to the parties in possession. In some such instances, negotiations for exchange or compromise were on foot, which were not completed at the time of the endowment of the Rectories; and cases also occurred in which certain

informalities delayed the legal allotment of the land to the use of the Incumbents.

Our reverend friend will, perhaps, be able, from this brief explanation, to infer where and how far blame is to be imputed in this matter, in the case in which he is more immediately concerned. We are aware that no lack of vigilance, or tardiness in complying with suggestions made from the Corporation Board, can fairly be applied to him; but what we have stated may nevertheless enable him to judge that, as a general rule at least, blame is not justly ascribable to the local authorities.

In regard to the seeming partiality manifested in the endowment of recently established Missions, this is very easily accounted for. In such places,—in those, especially, enumerated by our correspondent,—the surveys have been but recently completed, and the lots, of consequence, but recently taken up; so that, in cases where the building of a church and the establishment of a clergyman formed part of the plans of the earliest inhabitants, it was easy not merely to make a selection of Glebe lots, but to single out and recommend for that object the most eligible which the township afforded. It cannot, therefore, be matter for surprise that some of the most lately settled townships, and consequently the most recently established clergymen, should, as respects either quality or quantity of land, have been enabled to make a choice which was not in the power of those who were placed in portions of the country long inhabited.

Our correspondent will not for a moment, doubt our regret at such a circumstance; and he will judge from all we have written upon the subject, that nothing could gratify us more than to observe in every township of the Province an allotment of land which would yield a respectable addition to the present narrow incomes of the Clergy. In cases where Glebes have not been obtained, and none that are eligible, within the bounds of the Mission at least, are to be procured, we can only recommend an application to Government that an exchange may be effected, if possible, of Reserves in other parts for an allotment of land contiguous to the clergyman's abode. We know of no other means by which this want can be remedied.

We quite agree with our correspondent that the minimum of salary, viz. £100 sterling per annum, allotted by Her Majesty's Government, is by no means adequate to the decent maintenance of a clergyman who has a family to support. The matter admits of a very simple calculation; and whoever makes it, will soon come to the conclusion that the economy which, with a mere income of £100, will suffice for the respectable support of a family, is that which human ingenuity will find it extremely difficult to reduce to practice. And we can safely add, that the meagre augmentation of income which the most valuable glebes can, at present, be expected to afford, would serve very feebly to remove the inconveniences of the straitened income we have mentioned.

We certainly never could understand the policy of reducing the means of a clergyman's livelihood so extremely low,—lower than in many mechanical situations is obtained,—and we can never assent to the expediency of reducing a clergyman's subsistence down to a standard which must perpetually be eramping his freedom of action, and correspondently impairing his usefulness. We believe, however, that, in a general deficiency of funds, the amount was thus diminished from the hope that the services of a larger number of labourers would be brought into action; and with the accompanying expectation that the congregations amongst whom they ministered would never permit their faithful and laborious pastors to be confined to that stunted amount of income, but would, in all practicable cases, augment it by free-will and bountiful contributions of their own.

Utterly as we deprecate a system by which the clergy would be made dependent solely upon the fluctuating generosity of their flocks,—fluctuating often from less objectionable reasons than mere caprice;—earnestly as we contend for the sacred and scriptural duty of a public provision for the support of religion, one which may leave its ministers independent, and bold to declare “without partiality and without hypocrisy” the counsel of God,—we are far from saying that the congregations which they serve are exonerated from all obligation to minister out of their substance to the maintenance and spread of the Gospel, and, where there may be need, to the temporal comforts of their pastor.

The Toronto ‘Patriot’ of the 18th instant contains a very affecting Address from the prisoners recently discharged by command of his Excellency the Lieutenant Governor, and his Excellency's equally affecting Reply. Desirous as every good subject must be, that the crime of Rebellion should, by the punishment of the guilty, be placed before the eyes of the community in those hideous and awful colours which are stamped upon it not only in the records of human legislation, but in the Book of God's holy Word, it must rejoice every feeling and Christian heart to observe, in a becoming vindication of outraged law, a proper discrimination maintained between the selfish and malicious originators of a conspiracy, and those unfortunate and deluded persons who have proved merely the tools and dupes of others.

While these latter individuals are permitted to return to their homes, unharmed by the forbearing sword of justice, and while a sense of the enormity of their recent guilt, which there are so many appalling circumstances to deepen, cannot be supposed to forsake them, they will return with a grateful experience of the mercy which is tempered with justice in the administration of British law. Confessing that they have been the dupes of designing men, and that this unfaithfulness to their sworn allegiance has been provoked by a “mendacious and unrestrained press,” they will, in future,—it is to be believed—regard with a more jealous and suspicious eye the wily traitors who may seek to pervert their principles. And while hereafter they will sift the motives of the revolutionary demagogue before they are deceived by his specious professions of patriotism, they will drink in, it is to be hoped, with a less greedy and credulous ear, the falsehoods which a prostituted press may chance again to disseminate amongst them.

Their spirits saddened by affliction, and their names tarnished with dishonour, we can believe that every expression of contrition which breathes in that Address is sincere; and from a mo-

ment's appeal to the better impulses of the heart, it is easy to understand that gratitude for unexpected mercy combined with remorse for crime, will rivet and confirm their pledge of future and unflinching loyalty.

In the affecting reply of the Lieutenant Governor to these manifestations of a “broken and contrite heart,” we mark the workings of a benevolent mind, which rejoices in being the instrument of his Sovereign's mercy; nor is it less difficult to discern the kindling glow of genuine christianity, which delights in being enabled, with a becoming consideration of the public weal, to bend the royal prerogative to the influence of that religion whose foundation and whose superstructure is Love.

We have great satisfaction in affording space for the following Resolutions. They pleasingly evince that the friends of the church are “up and doing”—as our correspondent terms it—in that populous township.

At a meeting held at Bennett's Tavern, Whitby, on the 18th of May, 1838, Dr. Low having been called to the chair, and Geo. Heathcote Esq being appointed Secretary, and H. Boys Esq, M. D. Treasurer, the following resolutions were entered into.

Resolved, that in the opinion of this meeting it is an object of the greatest importance to have a church erected in this Township, within the village of Windsor, devoted solely to the services of the Established Church of England, and that there should be attached to it a burial ground.

Resolved, that application be made for contributions for the aforesaid object, to the members of the Church of England, and others, in this and the neighbouring Townships.

Resolved, that a Committee of Management be appointed to carry the foregoing resolutions into effect, to point out a proper site for a church and burial ground, to propose a plan for, and estimate the expense of building the church, and to make application for contributions, and to report on them and other matters relating to the subject, at the next general meeting.

Resolved, that should the report of the Committee of Management be favourable, and be adopted at the next general meeting, a Building Committee, and all necessary officers for conducting the business shall be then chosen, and the contributions collected, so that the work may be entered upon without delay.

A Committee was then chosen, and the meeting adjourned to Friday, the 1st day of June next.

Amount of subscriptions announced at the meeting, £146 10s.

GEORGE H. LOW, Chairman.  
GEORGE HEATHCOTE, Secretary.

DISSENT.

It has been well remarked by a Bishop of old, of the Dissenters, that “division is their sin, and division is their punishment.” “I looked around me” (says Mr. Brittan, formerly a Dissenting Minister in London) “and saw that the congregational churches were everywhere split into parties and factions; no where is there a congregation of them for any considerable time in a state of peace. Turbulent spirits are everywhere struggling for the mastery, and throwing societies into a state of collision and confusion. The only exceptions are those in which the pastor, either by the weight of his property, or the skillfulness of his policy, can exercise despotic power. Discipline cannot be maintained. Few of these churches persevere for any considerable period in the doctrines of their founders. Multitudes have departed from the most rigid Calvinism, and gone over to Socinianism. “Among this class of Dissenters” continues Mr. Brittan, “I was ordained. In the course however, of my ministry, I was brought into contact with some Clergymen of the Established Church. I found them to be men not only of decided, but of exalted piety; by intercourse with them my antipathies were softened, my prejudices were gradually removed, my mind was rendered pervious to truth, and I became convinced that episcopacy was not the horrid creature I had fancied it to be; nay, that a moderate episcopacy carried with it all the marks of apostolicity.” We have made the foregoing extract from the last number of the Church of England Quarterly, and we appeal to our readers for the truth of the statement. The Dissenters do not agree among themselves, however they may agree in hating the Church of England; they have no one view in common, except it be the desire of obtaining political ascendancy; and to effect this object it seems that, generally speaking, they forego their scruples and smother their animosities. A great number, however, of those who rank among the abettors of dissent, are themselves of no regular communion. We could name a distinguished spouting and scribbling Radical, whom we are credibly informed, and by Dissenters themselves, is not to be classed; none of the different denominations own him as a member; and although all admit him as an ally, if any open attack or covert design is meditated against the Church or the Constitution, yet none seem inclined to give him credit for stability, or even sincerity, in the all-important matter of religion.

When Dr. Gill first wrote against Dr. Taylor, some friends of the latter called on the former, and dissuaded him from going on; urging, among other things, that Gill would lose the esteem, and of course the subscriptions of some wealthy persons, who were Taylor's friends. “Don't tell me of losing,” said Gill, “I value nothing in comparison of gospel truth, I am not afraid to be poor.”

If riches have been your idol, hoarded up in your coffers, or lavished out upon yourselves; they will, when the day of reckoning comes, be like the garment of pitch and brimstone, which is put on certain criminals condemned to the flames.—Hervey.

LETTERS received to Friday May 25th:—

John Kent Esq (answered);—Richard Athill Esq. (the letter he alludes to has been received);—the Rev. C. T. Wade, (from Kingston); D. Curling Esq. (the present vol. does not terminate until the 52nd No.);—J. Kent Esq. (2) with enclosures;—T. Fidler Esq. (the box has been received);—Rev. Francis Evans, with rem. in full for vol. 1;—J. B. Ewart Esq. rem;—Rev. T. Miller, rem;—Rev. F. J. Lundy;—A Member of the Church of England;—Rev. J. W. Fuller, rem. in full for vol. 1.