

The Church.

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER, 1, 12.

VOL. I.]

COBOURG, U. C., SATURDAY, OCTOBER 7, 1837.

[NO. XVII.]

Original Poetry.

LINES

SUGGESTED BY THE DEATH OF OUR INFANT DAUGHTER, S. J.

While to the Saviour we resign
The boon so lately given,
His GRACE forbids us to repine;—
His FAITH points up to heaven!
To heav'n—where "little children" dwell,
Resting in "everlasting arms;"
In joy, no human tongue can tell,
Fully secured from sin's alarms.

By FAITH we see our babe e'en now—
Her race right swiftly run—
A victor's crown is on her brow!
The fight unfought is won!
Blest sight,—to see her saved thus
From worldly trial, wail and woe!
"The child shall not return to us,"
"But we," thro' Christ, "to her shall go."

September 24th, 1837.

E. D.

To the Editor of the Church.

Toronto, September, 1837.

Reverend Sir:—In a work entitled "Recollections of the Peninsula," the author has introduced a very interesting and affecting narrative, the particulars of which were related to him by a fellow traveller on the great north road, and had reference to a family living near Kettering in Northamptonshire. The whole of the statement would occupy too much of your space, but I take the liberty of sending you a portion of it, for the sake of a hymn that is introduced, which possesses, notwithstanding its quaint originality, a rich vein of beauty, pathos and sublimity of thought, together with a strain of piety so purely scriptural, that cannot fail in my opinion to please and interest many of your readers. The narrator, after describing his walk through the romantic demesne of Boughton Hall, says—"The spire of a village church attracted my wandering eyes. I made my pleasant path to it across the grounds which surrounded the Hall; pausing every moment, now to look down the long vista of interminable avenues; now to gaze upon the stately cedars; and now to catch the general aspect of the more wild and tangled wood.

"Thankful for the joys of mere existence; thankful that I lived in this green world, I reached the rustic church yard; and observed that the small door at the side of the chancel stood open—I took off my hat, and the little porch-way looked so low and humble, that I bowed my head as I entered it, though taller men might have passed through it, with helmet on, erect.

"The moment I entered, a voice struck upon my ear, so mournful, but so mellow and sweet withal, that I stood breathless, fearing to advance, but yet unwilling to retire. I listened; I could not but listen: *I was charmed to the spot.* The voice was that of a man, and it was breathing forth an old hymn, in that measured recitation, which without being song, is yet so musical. Again I could but listen to the sweet truth it conveyed."

This exquisite hymn I have never seen in print, but doubtless it will be found among the writers of a better day than ours.—Montgomery is the only living poet, who, perhaps, could breathe such another.

My life's a shade, my days
Apace to death decline;
My Lord is life, he'll raise
My flesh again, e'en mine.

Sweet truth to me,
I shall arise;
And with these eyes,
My Saviour see!

My peaceful grave shall keep
My bones till that sweet day,
I wake from my long sleep,
And leave my bed of clay.

Sweet truth to me, &c.

My Lord! his angels shall
Their golden trumpets sound;
At whose most welcome call,
My grave shall be unbound!

Sweet truth to me, &c.

I said sometimes, with tears,
Ah, me! I'm loth to die;
Lord, silence thou these fears,
My life's with thee on high.

Sweet truth to me, &c.

What means my beating heart
To be thus shy of death?
My life and I shan't part,
Though I resign my breath!

Sweet truth to me, &c.

Then welcome harmless grave,
By thee to Heaven I'll go;
My Lord! his death, shall save
Me from the flames below.

Sweet truth to me, &c.

I am not without a confident expectation that the truth and simplicity of these beautiful verses will strike a chord of sympathy, and excite sentiments of hope and resignation in the hearts of some, who have yet to learn that there is One who alone can make us "wise unto salvation," and take away the sting of death.

That so great a portion of good may result from means which, to the worldling, will probably appear feeble and inefficient, is the earnest prayer of

Reverend Sir,

Your most obedient servant,

AN ANGLO-CANADIAN.

CHARGE,

TO THE CLERGY OF THE ARCHDEACONRY OF KINGSTON, BY THE VENERABLE G. O. STUART, LL.D., ARCHDEACON OF KINGSTON.

My Reverend Brethren:

It is with peculiar satisfaction that, on the present occasion of your convening in this edifice by official notice, I am enabled to address you publicly as ministers of our Lord Jesus Christ, and his religion, to remind you of the solemn responsibility of your sacred office and profession, and to exhort you to fidelity and perseverance in the fulfilment of your duties as zealous and pious ministers.

We have been called by the grace of God, and moved by the Holy Ghost to take upon ourselves to be the messengers and heralds of the everlasting Gospel, and stewards of the mysteries of religion; to teach the people in what manner, and with what disposition and spirit they should serve God here, in order that their souls may be saved through Christ, and that they may attain to everlasting life in the future world. We have been set apart also to the ministry in our ordination by the Bishops of the church.

Several subjects occur to my mind, worthy of your attention, adapted to our mutual instruction and encouragement, and to the further prosecution and diligent discharge of the trust confided to our hands. In selecting what I shall now address to you I am disposed to impress on your minds the important and responsible duty on your part of preaching the Gospel, and on the part of the people, your congregations and hearers, the duty of receiving and obeying the doctrines of the Gospel, and becoming members of Christ's Church. In the fulfilment of this mutual obligation, ministers and people further the salvation of mankind, and advance the interests and prosperity of the church on earth.

The duty of preaching the Gospel on your part. What do the ministers of our Lord Jesus Christ proclaim to the world in preaching the Gospel? They declare that there is a God whom all men are called either by the voice of reason and persuasion, to love and serve, or in the language of disapprobation and reproof, to fear and to obey. "He that cometh to God must believe that he is, and that he is the Rewarder of them that diligently seek him." It is a solemn declaration, "The body shall return to the dust, and the spirit to God who gave it." In this life of probation, it is incumbent upon man who aspires to future glory to qualify himself for his destination, by subduing his passions, restraining his sensual propensities, having his understanding improved, and his heart renewed. Thus in the conquest of sin, and by the change of his character, man will bear a distant resemblance to the Author and Head of the Church in purity, goodness and truth. The Holy Scriptures, embraced in the Bible, containing the revealed word and will of God in assurances of plain and solemn import, have in them recorded the interesting facts that our Lord Jesus Christ, the Head of the Church, died, rose again from the dead, ascended into heaven, and now lives in power and glory.

The Gospel we preach further announces to us and to our hearers that man is a fallen and sinful descendant of Adam and Eve, averse to the divine law of Righteousness, and inclined to the transgression of God's laws, until his nature is renewed by divine grace and the influences of the Holy Spirit, which are bestowed on all who ask and pray for its operations, and who obey the call of Christ's ministers to repentance, and faith in our Lord Jesus Christ. They who comply with the gracious invitation are enabled to use the means of grace, and to rejoice in the hope of glory. They are converted from sin and renewed unto holiness. They are received into the church, as members of Christ, children of God, and inheritors of the kingdom of heaven.

The Gospel we preach further announces to us that Faith is the gift of God, the effect of divine grace in opening the heart to the truth, and that as a Saviour is provided, all men being sinners should come to him, should receive his instructions founded on his doctrines, and conform to the example exhibited in his life and person for their imitation. A Mediator between God and man, and a Redeemer from the punishment of original sin and depravity has been in the world, who died, arose from the tomb, and ascended into heaven to be also the Intercessor, to save man from God's wrath and condemnation. May all men flee to Christ, and lay hold on the hope set before them in the Gospel!

As messengers and heralds of the everlasting Gospel, you have assumed the high and arduous responsibility of the sacred office instituted for the salvation of sinners and for the advancement of God's glory. I trust that you faithfully teach these truths, and all that is necessary to man's salvation, to your respective congregations. If you do, you will be happy in the approbation of your consciences:—you will experience the encouragement and support derived from the word of God, and promised to zealous and faithful ministers of our Lord; so that an entrance will be administered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

I am aware that the preaching of the Gospel is not glad tidings to many, because they are not disposed to renounce the devil and all his works, the vain pomps and vanities of the world, and the sinful lusts of the flesh with the desires of the same. With many there is not a cordial reception of the doctrines of our holy religion. In many there is an evil heart of unbelief, which being unrenewed, is deaf to all the calls and reproofs addressed to them; and you have cause to lament their unhappy state. You are, however, bound by your vows and office to propose to them again and again the invitation of Christ the Head of the Church; "Come unto me that ye may have life." I send to you my

ministers, who, in my name, and with an earnest desire and concern for your salvation, urge and constrain you to listen to the joyful sound of the Gospel, to repent and be baptized, and to commemorate the death and sufferings of our Lord by a true and saving faith; whereby alone you can obtain remission of your sins, and are made partakers of the kingdom of Heaven.

In the fulfilment of their mutual obligation, ministers and people further the salvation of man, and advance the interests and prosperity of the church on earth.

My Reverend Brethren:

You are likewise stewards of the mysteries of religion. You are entrusted with the administration of Baptism, the Sacrament of admission into the church of Christ; and with the dispensation of the Eucharist, the Sacrament commemorative of the sacrifice and death of Christ for the sins of mankind, thereby reconciling the justice of God with the divine holiness, and restoring man upon repentance and faith to peace with God in this life, and to the inheritance of everlasting and eternal glory in heaven.

A very important duty incumbent both upon you and the people constituting the respective congregations with which you are connected in the relation of pastors and their flocks, is the performance of public worship in churches dedicated to the honour of religion and to the glory of God. The services will be performed by you in a manner becoming the reverence due to the Almighty, when man sinful and dependent supplicates mercy and protection; when your congregations and their ministers confess their sins, implore pardon for them; acknowledge their dependence on divine Providence, offer thanks for the support of their lives, and for the supply of the temporal and spiritual blessings they need in this world. And this duty, I am aware, you do perform with comfort and satisfaction to yourselves, and to the edification and improvement of the people, in the appropriate and scriptural prayers of our Liturgy.

In return for the faithful discharge of your duty as heralds of the everlasting Gospel and stewards of the mysteries of Christ's religion, you will rejoice and be comforted, when they welcome the reception of the Gospel you preach, believe its doctrines and obey its commands. This you have reason to expect and to require as the fruits of your work in the extension of the Gospel, for the salvation of mankind.

In return for your labour of love to their immortal souls, and concern for their future and everlasting welfare, your respective congregations will co-operate with you in the formation, establishment, and support of Sunday Schools, the nurseries of religion and piety, where there is sown in the minds of youth the seed of the divine word, that will produce the fruits of righteousness, experiencing to their comfort and happiness that the ways of religion are ways of pleasantness, and all her paths are peace.

In return for your ministerial services, your congregations will, according to their ability, with the wealth bestowed upon their labour and industry by divine Providence, liberally contribute to the erection of churches for the worship of Almighty God, and carefully provide that all things connected with religion and its services shall be done decently, in becoming order, and with suitable solemnity.

In return for your pastoral instruction and your diligent attention to the spiritual interests and temporal welfare of all committed to your charge, your congregations will readily, upon a proper application, add to your stipends or salaries, rendering them, by that addition, a competent provision for yourselves and families. The Protestant clergy of the church of England are provided with salaries, but generally very incompetent for their maintenance, from the fund arising from lands set apart by the King and Parliament of Great Britain, and appropriated in the Act of Parliament,—the Constitution of Lower and Upper Canada,—solely for the support and maintenance of the ministers of the established Church of England in these Provinces. In this respect, religion has a church established by law in this country, and it has a distinction and a support granted to it like to the churches of England and Scotland in their respective countries. By this distinction, however, we enjoy no pre-eminence of an oppressive or unjust character. We have no political power or influence, and there is no office attached to our spiritual callings and professional functions that may corrupt our principles, secularize our character and ruin the cause of Christianity. There is no injustice exercised towards the churches and congregations who differ from us in the mode of worship, and in their spiritual discipline and government. No exactions are imposed upon them, and wealth is not usurped from them for our aggrandizement and splendour. And since the ministers of other churches and denominations are provided for on the voluntary system, and since our maintenance is decreed to us by law, without oppression or injustice to them, all denominations of Christians should cordially co-operate with us in the cause of Christianity, in preaching the Gospel, combating error, and in suppressing profaneness and irreligion.

I now proceed again to remind you that, if you faithfully discharge your trust, and duly, as zealous heralds of the everlasting Gospel and stewards of the mysteries of religion, you will, on all occasions, meet with the ready co-operation of your respective congregations, in assisting you by their aid, support and maintenance, in advancing the prosperity of the church on earth.

In closing my charge addressed to you, my Reverend brethren, I can bear testimony, from the knowledge I possess, that you have discharged your duty to the satisfaction of your congregations, and I trust with the approbation of your consciences;—remembering that this self-approbation is accompanied by a