

which, at sunset, were coming up, as usual, of their own accord, from different parts of the surrounding forest, where they have a boundless and luxuriant range. The whole scene reminded me strongly of pastoral and patriarchal times. He had chosen this situation, he said, for its retirement, (in some directions he had no neighbours for fifty or a hundred miles) and because it afforded him excellent pasture and water for his cattle. He added, that occupation would give him and his family a title to it as long as they chose. He told me that they had an obscure story, somewhat resembling that of Jacob wrestling with an angel; and that the full-blooded Indians always separate the sinew which shrank, and that it is never seen in the venison exposed for sale. He did not know what they did with it. His older brother, whom I afterwards met, told me that they eat it as a rarity. But I have also heard, though on less respectable authority, that they refrain from it, like the ancient Jews. A gentleman, who had lived on the Indian frontier, or in the nation, for ten or fifteen years, told me that he had often been surprised that the Indians always detached this sinew, but it had never occurred to him to inquire the reason.—Hodgson's Journal.

DIVISION OF PROPERTY IN EASTERN COUNTRIES.

Luke, xv. 12. "Father, give me the portion of goods that falleth to me. And he divided unto them his living." The principles of inheritance differ in the East from those established among European nations. Children are not obliged to wait for the death of their parents before entering on the possession of a portion of their estates. The rights of inheritance among the Hindoos, for example, are laid down with the utmost precision, and with the strictest attention to the natural claim of the inheritor in the several degrees of affinity. A man is thus merely considered a tenant for life in his own property; and as all opportunity of distributing his effects by will after his death is precluded, hardly is there ever mention made of such kind of bequest. By these ordinances he is also prevented disinheriting his children in favour of aliens, and of making a blind and partial allotment in behalf of a favourite child, to the prejudice of the rest, by which the weakness of parental affection, or of a misguided mind in its dotage, is admirably remedied. Those laws seem strongly to elucidate the story of the prodigal son in the Scriptures, since it appears to have been an immemorial custom in the East for sons to demand their portion of inheritance during the life of their father; and that the parent, though aware of the dissipated habits of his child, could not legally refuse to comply with the application. If all the sons go at once in a body to their father, jointly requesting their respective shares of his fortune, in that case the father shall give (after setting aside a portion for his own maintenance) equal shares of the property earned by himself, to the son incapable of getting his own living, to the son who hath been most dutiful to him, and to the son who has a very large family, and also to the other sons who do not lie under any of these three circumstances. In this case he has not the power to give to any of them more or less than to the others. If the father has occupied any globe belonging to his father that was not before occupied, he shall not have power to divide it among his sons in unequal shares, as in the case of property earned by himself.—Scripture Elucidations.

CONFIRMATION.

(Concluded from our last.)

II. OF THE CHURCH.

- 1. What is the Holy Catholic Church?—A. All the faithful under one head, Jesus Christ.—Eph. 2, xx. xxi. 1 Cor. 1. ii.
2. Why is the Church called Holy?—A. Because its Doctrines and Sacraments are holy, and its members being united in Christ, ought all to be holy.
3. Why is the Church called Catholic?—A. Because she is universal, and extends to all times, and throughout all places.
4. What means Apostolic?—A. It means that the Church preserves the Doctrine of the Apostles, and that its Pastors are the Successors of the Apostles.
5. What are the external signs or characters of the Church?—A. A regular Christian Ministry, and the two Sacraments which Christ hath ordained.
6. What constitutes a member of the visible Church?—A. The Sacrament of Baptism, and a profession of Faith in the Gospel of Christ.
7. What is the Gospel?—A. Luke 2. x.
8. What is the design and influence of the Gospel Ministry?—A. Acts 26. xviii.
9. What is meant by the Communion of Saints?—A. That in the Church of God there is a Communion of all holy persons in all holy things, and that the Saints departed, and the Saints on earth, constitute one family, which is named of our Lord Jesus Christ. Eph. 3. xv.
10. What is meant by forgiveness of sins?—A. That whosoever believeth in Jesus Christ and is baptized in His name, shall receive remission of sin. Arise and be baptized, and wash away thy sin.—Acts 10. xliii. & 22. xvi.
11. To whom hath Christ given power to declare the forgiveness of sins?—A. To His Apostles and their Successors.—John 20. xxiii.
12. To whom is the declaration of forgiveness made?—A. To all who truly repent, and unfeignedly believe His Holy Gospel.
13. On whose account are we raised from the dead, and enjoy life everlasting?—A. On Christ's alone. John 11. xxv. xxvi.

III. THE GOVERNMENT OF THE CHRISTIAN CHURCH.

- 1. What order of Government did the Church assume before the Law given by Moses?—A. It appears from Scripture, that every Patriarch was both Priest and King in his own house. Gen. 8. xx. and 15. ix. Job 42. viii.
2. What was the order of the Church under the Law?—A. It consisted of the three-fold order of the High Priest, the Priests and the Levites.
3. What was the order of the Church when our Blessed Saviour was upon Earth?—A. It preserved this three-fold distinction: our Lord Jesus Christ himself as the great Shepherd and Bishop of our Souls, constituted the two inferior orders of the twelve Apostles and the seventy Disciples. Mark 3. xiv. &c. Luke 6. xliii. Luke 10. ii. &c.
4. What was the order of the Church after our Blessed Lord's ascension into Heaven?—A. The Apostles succeeded as Bishops of the Christian Church, and ordained

subordinate to them, the Priests and Deacons. Titus 1. v. 1 Tim. 3. i. & 1 Tim. 5. xxii.
5. Was this order generally received in the primitive Church?—A. The three-fold distinction of Bishops, Priests and Deacons, was then universally acknowledged; nor was it ever called in question for one thousand five hundred years after the time of Christ.
6. How do you prove that this order should be now observed in the Church?—A. It may be inferred from the general aspect of the New Testament, and it is most plainly asserted by the earliest writers. The Angels presiding over the seven Churches addressed in the Revelations, were all exercising the Episcopal Office.—Rev. 2 and 3 Chaps. St. James presided as Bishop over the Church of Jerusalem when it consisted of more than ten thousand persons, who could not therefore all meet for public worship under one roof.—Timothy and Titus had Episcopal authority over the Elders and Presbyters of Ephesus and Crete, as appears from the whole tenor of St. Paul's Epistles to them. Acts 13. xvii. and 21. xviii. xxvii. 1 Tim. 5. i. 2 Tim. 4. ii. Titus passim.
7. What early writers advance this position?—A. St. Clement, who is mentioned by St. Paul—St. Ignatius, who was Bishop of Antioch in the life time of the Apostle, Tertullian, Cyprian, and all the Fathers. St. Jerome observes—"what Aaron, his Sons and the Levites were in the Temple, that the Bishops, the Priests and the Deacons, claim to be in the Church."
8. What is the appropriate office of a Christian Bishop?—A. The Ordaining of Christian Ministers; Confirming baptized persons; and the jurisdiction or government of the Church, and consecrating places for public worship.
9. What is the Priest's Office?—A. To govern the people committed to his charge; to administer Baptism and the Holy Communion; and to perform other holy offices.
10. What is the Office of a Deacon?—A. To assist the Priest in Divine Service; to Catechise; to Preach, and baptize infants; and administer to the necessities of the poor.
11. Has any private Christian a right to take upon himself the Ministerial office?—A. No man taketh this honour to himself, but he that is called of God, as was Aaron. Heb. 5. iv.
12. But if a man conceives himself inwardly called, does not that supersede the necessity of other authority?—A. By no means; for even Christ himself, in whom the spirit dwelt without measure, glorified not himself to be made a High Priest.—Heb. 5. v. Timothy, the first Bishop of Ephesus, was ordained by the imposition of hands of St. Paul and the Presbytery, and is himself charged to lay hands suddenly on no man.—1 Tim. 4. xiv. 1 Tim. 5. xxii. and 2 Tim. 1. vi.
13. What respect and obedience are due to the governors of the Christian Church?—A. Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account.—Heb. 13. xvii.

THE CHURCH.

COBourg, SATURDAY, AUGUST 11, 1836.

The intrinsic excellence of the lectures of Dr. Chalmers, the praises accorded to them by an audience so eminently qualified to judge of their merits, and the satisfaction which we are aware, is afforded to our readers by their perusal, precludes the necessity of any apology for returning so soon to them again. In the London 'Times' of the 2nd and 5th of May, we are furnished with the third and fourth lectures of this distinguished divine; delivered, as were the preceding ones, to a crowded audience, embracing individuals of the highest rank and talent in the land. After recapitulating some portion of the arguments he had already used to show the fallacy of the free trade system as applied to the teaching of the truths of religion, he proceeded to point out the distinction between a system purely voluntary, by which the congregation of a chapel supported the chapel and the clergyman entirely at their own expense, without any extrinsic aid whatever from other persons, and the miscellanea system, which existed when the expenses of the preacher and the chapel was not entirely supported by the congregation, but by occasional donations or subscriptions from parties who did not form the congregation. This, he contended, was a system of voluntary support ab infra, and a system of voluntary support ab extra.
" Had the system of voluntary support to Christian preaching and Christian instruction been an effective system, its efficiency would have been made manifest in its carrying the light of religious instruction into that wide field which neither the united efforts of the establishment itself and its own supplementary aid had hitherto been able to effect. There was ample space for the sufficiency of the voluntary system to be tried in filling up the deficiencies which were left by the National Church. The voluntary system had not been able to supply those deficiencies, and that fact proved that the labours of those who contended for its support were defective and inadequate. The great increase of population demanded a concurrent increase of religious instruction and education; and that increase the voluntary system was not calculated to afford. The experiment of overthrowing the Church of England, and introducing the voluntary system in its place, if it were tried, would, instead of increasing the means of religious instruction, increase the evils which religious instruction was meant to remove. Let those whose object it was to destroy existing establishments calculate upon the proposed means of rebuilding them; let them be less fiery and violent in their zeal to destroy. There was a spirit in high places, which showed but little respect for the diffusion of religious instruction amongst the people; there were those who, like Gallo, 'cared for none of those things.'
How pertinent and strong is the application of those remarks to the circumstances of spiritual destitution under which these Provinces are labouring! To speak of the adequacy or efficiency of the voluntary system for the supply, for instance, of religious instruction to our remote and newly settled townships, where the population are in general struggling with every privation, and are encountering hosts of difficulties to provide even bread to their families,—to allude to the sufficiency of this voluntary principle for furnishing to them regular and permanent religious instruction, would argue the most palpable disregard for their spiritual wants; a willingness to abandon them at once to the snares of infidelity, or to the withering influence of those blasts of false and changeful doctrine by which, in the absence of steady instruction, they are sure to be carried away—carried away from the tenets and practice of sound and scriptural religion,—carried away into a contempt of order, propriety, and law.—But we must return to Dr. Chalmers; who, in his fourth Lecture, shewed by a reference to those Districts in Scotland in which the Gaelic language was spoken, that during 100 years the voluntary system, unaided by Government, had only been able to support six churches for the instruction of 250,000 persons, but that a Government grant

had caused the erection of 40 churches, and the diffusion of the Gospel truth to their congregations; and he contented from this fact, that the voluntary system, unaided by the state, was insufficient to carry out its own objects. He then proceeded to point out "the circumstances which have determined Governments to select one denomination of Christianity for the national religion,"—an argument which, it would appear, has not been viewed with the same philosophical impartiality by the countrymen of the reverend lecturer on this side the Atlantic. Here, on the contrary, in opposition to the sound views of Dr. Chalmers, the doctrine seems to be entertained by those who, in most matters theological, would be content to "sit at his feet," that there would be wisdom and propriety in selecting at least two Christian denominations for the national religion. We cannot, however, dwell at large upon the incongruity: we shall ourselves, at least, endeavour to profit by the lucid and forcible reasoning of this eminent champion of establishments. After taking a review of the Jewish enactments with regard to the national religion, and shewing the scripture legality of a state religion from their authority, he descended to the early history of Christianity, and described the protection afforded to its disciples and teachers by the emperor Constantine.
"The emperor," he contended, "had done no more for his people than the father of a family was bound to do for his children and family. He had, by establishing the legal principle of a State Establishment of the Christian Church, performed the duty of a Christian king. He would not stay to inquire whether the Emperor had been actuated by a zeal for religious truth, or by political feeling; at all events he had not been actuated by a principle of concession, in order to keep himself in power."
We may pause a moment here to remind our readers that in opposition to the insinuation of Mr. Gibbon, that inducements of a mere political nature had determined the emperor Constantine to establish the Christian religion, it has been clearly demonstrated that the existing circumstances of the Roman empire in that age were not such as to authorize this opinion. At Constantine's accession, and during the whole of his reign, Paganism was the religion of a vast majority of the empire, and a far greater part of its military strength lay among the Pagans than among the Christians. According to the computation of Gibbon himself, observes Mr. Bigland in his Letters on History, the number of Christians in Constantine's reign did not exceed one-twentieth part of the inhabitants of the empire; a calculation which affords very little ground to suppose that the Emperor should think of embracing and establishing Christianity in order to render his sovereignty more secure.
Dr. Chalmers here took occasion to illustrate his argument by the example of a "Moravian minister, who had availed himself of the opportunity of preaching the Gospel to the negroes at the instigation of a West Indian planter, without inquiring whether the planter in his patronage of him was governed by a zeal for the truth, or by a political respect to the benefits resulting from Christian instruction in the more orderly lives of his slaves," and contended that the conduct of the Moravian was to be praised. The lecturer having reviewed the history of the reformation in Germany and in Great Britain, came at once to the question what it is the duty of the Government of this country to do at the present day:
" It was the duty, he said, of the Parliament of England, more than any other assembly, to interfere in the cause of religious instruction. The idea of Parliament interfering in matters of religious instruction had been ridiculed, and it had been said such interference would turn a legislative assembly into a convulsed wrangling polemic: without going, however, into the propriety or impropriety of the ritual or discipline or ceremonies of Church government being discussed in the Houses of Parliament, he contended that they were a competent assembly to discuss and to understand the difference between Popery and Protestantism. That was a question fitted for the discussion of any well-educated assembly of Englishmen, and it must be a most incompetent and vulgarized portion of the educated community that could not decide upon the merits of it. Any person with the general education of a gentleman could, with a few weeks' reading, decide between the truths of the Gospel and the mummery of Popery. It was due to the colleges and schools of England to acknowledge that this advantage of good education was owing to them. There were in England [and in Canada, Ed.] plenty of materials for a good Parliament; and all that was needed to secure a proper discussion of religious affairs therein, was to send men of the best principles and the best education. If, however, the people should not be so fortunate, if they should send vulgar and incompetent persons there, they could not expect a proper discussion on such a subject. Should the monstrous proposition of endowing Popery, be brought forward in any Parliament, let them hope that enough of patriotism existed in the country to meet and overbear such an attempt."
These remarks were received with great applause, indicating what, upon this question, was the spirit of enlightened Englishmen. The lecturer then proceeded to contrast the lay mind of the people of England with the lay mind of the people of France, and in opposition to the pestilential effects of the writings of Voltaire and the evils of the second-rate philosophy of the Deists, to set before his audience the efforts of the master spirits of the literature and philosophy of England.
" A cunning glance, he observed, would shew how the principles of true religion and the diffusion of religious education distinguished a country where these were supported and upheld, from the inhabitants of a country where the errors and delusions of popery prevailed. A lesson might be learned from the Swiss cantons, in illustration of the distinction, and from other portions of the continent; but, unfortunately, they had no occasion to go far from home to learn such a lesson.—Let them go to Ireland for instruction on the point; they would find the same line of separation which divided the territorial geography of the districts divided the moral and religious geography of the Popish and Protestant population.—They would find there the results of the want of religious instruction, and the result of Popery."
After alluding to the imperfect manner in which the principles of the Reformation had been originally propagated in Ireland, and shewing that this, if it might palliate, could not excuse the present apathy of statesmen, he concluded by saying that
" The machinery of the Church of Ireland must not be destroyed because it had been badly worked by improper workmen, nor was the evil to be removed by a paltry regard to economical reforms. The root of the evil was to be found in the corrupt patronage of former days, and if good labourers were now employed, it would be found that the machine would work with efficacy and advantage. The excellence of the machine when well worked had been proved in the case of Bishop Bedell and his imitators, and had his example been followed by more imitators, they would have heard nothing of the Catholic question, there would have been no Catholic question to perplex.
" The Church of Ireland had been made subservient to the low game of politics. Let them, however, distinguish between the machine itself and the manner in which it had been worked. The clergy of the present day were a better sort than their predecessors. The clergy of Ireland were at this moment the martyrs of a misplaced and violent excitement; let it be hoped their conduct would operate on the future good of the church as the conduct of the martyrs had operated. Though despoiled of their right, he was convinced they would never surrender their duties."

CHURCH STATISTICS AND INTELLIGENCE.

PARISH OF QUEBEC.

The Right Reverend the Lord Bishop of Montreal Recorder.
Rev. George Mackie, B. A. Curate.
Rev. E. W. Sewell, Assistant Minister and Minister of Trinity Chapel.
Rev. Joseph Brown, Evening Lecturer and Minister of St. Paul's.
Rev. W. Chaderton, Minister of St. Peter's.
Rev. Geo. Cowell, M. A. Chaplain to the Forces.
There are, in the city and suburbs of Quebec, five places of worship in connexion with the Established Church, viz. The Cathedral, used as the Parish Church.
Chapel of the Holy Trinity.
St. Paul's Chapel.
St. Peter's Chapel.
St. Matthew's or Free Chapel.
The full services performed on Sundays are,
At the Cathedral at 11 a. m. & 3 1/2 p. m. for the Civilians.
9 a. m. & 2 p. m. for the Troops.
Trinity Chapel, at 10 1/2 a. m. and 7 p. m.
St. Paul's, 11 a. m. and 7 p. m.
St. Peter's, 10 1/2 a. m. and 7 p. m.
St. Matthew's, 7 p. m.
There are also services performed at 2 P. M. in the Gaol for the male prisoners, and to the female prisoners in the House of Correction at the same time; to the patients in the Military Hospital by the Chaplain to the Forces at 11 A. M., and during the summer months to the residents at Pointe à Pisou at 3 P. M. by the Minister of St. Peter's.
There are also full services at the Cathedral on all Holy-days, on Wednesdays and Fridays during Lent, and on every day in Passion-week; every Wednesday evening at St. Paul's Chapel; and every Thursday evening at Trinity Chapel.
There is a National School for boys, average attendance 100; and for girls, average attendance 70;—two male orphan asylums (one of them supported by the funds of Trinity Chapel) and a female orphan asylum; a District Visiting Society; a Diocesan Committee of the Society for Promoting Christian Knowledge; and a Society for the Propagation of the Gospel amongst Destitute Settlers and Indians.
There are also five Sunday Schools, all well attended.
Greatest number of Communicants at the Cathedral at one time, 220—the whole number may be estimated at 600.—Baptisms as recorded in the Cathedral Register, 126; Burials, 145; Marriages, 47. The Ministers of the Chapels of St. Peter's and St. Paul's, and the Chaplain to the Forces have separate registers.
We have been requested to state that the 'Religious Tract Society,' established in Toronto are in daily expectation of an addition to their valuable stock of books and tracts to the extent of £100; and that, with a deeply-prized munificence, the Parent Society have bestowed upon this branch a grant of £20 sterling in tracts for gratuitous distribution in this Province. We have also learned with much satisfaction that it is in contemplation to establish in Toronto a branch of the 'Bristol Church of England Tract Society,' and that an order for tracts to the amount of £20 has already been ordered from that valuable institution. We are promised a catalogue for publication when they arrive.
Our readers we are sure will peruse with great satisfaction the following letter, which so cheerfully indicates the impression amongst pious and enlightened churchmen of the good which our journal is calculated to achieve. We trust that the valuable suggestions of our obliging correspondent will be acted upon; and we pray that this spirit of Christian zeal, directed by principles of sound Churchmanship, may gain additional strength and success in our community.—We feel that it is rapidly spreading.
To the Editor of the Church.
REVEREND SIR,—In remitting you my second annual subscription for 'The Church,' through the hands of our respected minister, the Rev. William Leeming, I beg, on behalf of my family and self, to offer our united and grateful acknowledgments for your praiseworthy and beneficent efforts in carrying on this most valuable periodical, which, I sincerely believe, has been the means of raising our noble and pious institution to an eminence hitherto unknown in Upper Canada. The blessed work may well and justly be likened to the bright mirror of Truth, dispelling the dark errors of superstition and ignorance, shewing every her real form and figure, and erecting the Church on the solid foundation of Christianity and piety in the hearts of true believers in the doctrine of our Saviour. We ardently pray that the blessing of health may attend you, permitting your brethren and friends to receive a continued extension of your labours. It is highly gratifying to find numbers pressing forward to aid and assist your exertions, by increasing the amount of their subscriptions, and enabling the poor and destitute to partake of this inestimable blessing. I beg to suggest an additional mode of circulation; it is one we are adopting, tardily I acknowledge, with some remorse, viz: binding four consecutive numbers together from the first, and circulating them among the labouring classes, to be kept so many days and then passed on. May we venture to hope that this small effort will produce a good effect in awakening those sentiments of veneration for the Mother Church, which have lain too long dormant, and inducing numbers to keep the Sabbath-day holy, who now spend it in rioting, drunkenness and every species of profanity! To lay the work on the shelf after perusal, would appear like "hoarding old gold" in the coffers of the miser, it is valueless, useless and an encumbrance; let it circulate in its various channels, enriching as it passes by, and the result will be a great interest for our money.
The present situation of affairs, appears to the calm and dispassionate consideration of those deeply interested in the peace and stability of the Government of this Section of her Majesty's dominions, to be fraught with consequences of the very highest importance, not only to ourselves, but to the world in general; it is gratifying to think we can, with every prospect of success, hail the appearance of an auspicious morn, after a night of storm, danger and trouble, which but for the merciful interposition of that Divine Providence which never slumbers or sleeps, had totally destroyed every vestige of goodness in the land! The arrival of the Earl of Durham, a nobleman of the highest talents, and endowed with such unlimited powers to reform abuses, arrange disputes of party, remove all reasonable causes of discontent, and improve the system of government, should fill us all with sentiments of the utmost loyalty to our gracious Queen, for the deep interest she takes in watching over and affording protection, to her faithful and affectionate subjects in this distant hemisphere.