

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, JULY 14, 1838.

[NUMBER IV.]

Poetry.

HOPE.

Tell me, where doth Hope abide?
On a sunbeam doth she ride,
From the smile of ocean glancing?
Or upon the shadowy green,
Where the fairy rings are seen,
In a stream of moonlight dancing?

Dwells she where, with master voice,
The statesman guides the senate's choice;
In whose heart high thoughts are burning,
While he views, with watchful eye,
The storm of faction sweeping by,
And his country's peace returning?

Lights she on the warrior's crest,
To soothe his hour of broken rest;
On the anxious eye of battle;
Waving her laurel's glossy green,
Above his fancy's bloody scene,
Till he burns to hear "war's rattle?"

Doth she, in a book-piled cell,
With the pale-eyed student dwell,
Poring upon lamp-lit pages,
Panting for a deathless name,
Trumpheted by growing fame,
Mid "sacred lands," or learned sages?

Hovering o'er the giddy mast,
As the tempest whistles past,
Cheers she the seaman's wave-tost pillow,
While through scud and flashing foam
His good ship keeps her course for home,
And bravely breasts the surging billow?

Or, as the ploughman o'er his land
Scatters the seed with careful hand,
And hope his weary steps beguiling;
As fancy shows the summer plain
A waving sea of golden grain—
Rich fields, with peace and plenty smiling?

No, these are not the hopes for me,
In war or peace, by land or sea;
They but betray the souls that hearken!
A breath can ruffle ocean's face,
A mist the brightest sun disgrace,
A cloud the sweetest moonlight darken.

The worn-out statesman finds too late
His faithless party's envious hate,
His deep-laid plans by folly blasted;
The banished conqueror's daily theme
Treason and blood, his nightly dream
Is plundered towns and countries wasted.

The wanton critic's jest severe,
The world's neglect or idle sneer,
Quenches the student's gentle spirit,
And, like a taper's quivering light,
In the rude breath of wintry night,
Sinks the fond hope of modest merit.

On some lone island doomed to die,
The sailor strains his fading eye
From morn to eve, in sickening sadness;—
He leaps, he shouts, he screams aloud!
Is it a sail?—some floating cloud,
Or white-capped surge, but mocks his madness.

The winter's flood, the vernal worm,
The summer blight, the harvest storm;
Beset the peasant's anxious morn;
Or, if the genial season smiles,
The midnight blaze his hope beguiles,
And he must pine in want and sorrow.

No, these are not the hopes for me—
Resting on earth, and skies, and sea,
Which chance may blight, and death must sever!
Uprone with wings of faith and love,
Hope finds a resting place above,
On the Redeemer's cross, for ever.

No treasons tempt that peaceful reign;
That warfare's crown no slaughters stain;
That study wins a wreath immortal.
Safe is the haven of that rest;
That harvest of the faithful blest;
That Hope guides man to heaven's high port.

J. H. B. M.

[British Magazine.]

THE ENGLISH LAYMAN.

No. XIV.

THE CONNECTION BETWEEN DEMOCRACY AND INFIDELITY.

Tom. And what dost thou take a Democrat to be?
Jack. One who likes to be governed by a thousand tyrants, and yet can't bear a King.
Tom. What is Equality?
Jack. For every man to pull down every one that is above him; while, instead of raising those below him to his own level, he only makes use of them as steps to raise himself to the place of those he has tumbled down.
Tom. What is the new rights of Man?
Jack. Battle, murder, and sudden death.
Tom. What is it to be an enlightened people?
Jack. To put out the light of the gospel, confound right and wrong, and grope about in pitch darkness.
Tom. What is Philosophy, that Tim Standish talks so much about?
Jack. To believe that there's neither God, nor devil, nor heaven, nor hell; to dig up a wicked old fellow's [Voltaire's] rotten bones, whose books have been the ruin of thousands; and to set his figure up in a church and worship him.
Tom. And what is a Patriot according to the new school?
Jack. A man who loves every other country better than his own.
Hannah More's Village Politics.

Amongst the wretched individuals who were implicated in the guilt of the late insurrection, it may very safely be conjectured, that but few of them were regular attendants at any place of public worship, where true Christianity was inculcated,—or had long been recognized members of any respectable religious denomination. Their leader and deceiver has always, in his writings, avowed a belief in the Christian faith, which it cannot be uncharitable—on the principle of regarding works as the fruits of motives,—to suspect must have flowed from policy, and not from sincere conviction. He had too much penetration and cunning not to know that religion, in skilful hands, is a weapon of formidable strength, and can be used as an instrument in stir-

ring up the worst and fiercest passions under the holiest of pretences. He, therefore, when he printed the "first Canadian" edition of Paine's Common Sense thought it prudent to disclaim, indirectly, a participation in the infidel opinions entertained by that blasphemous, democratic sot; though, at the same time, he endeavoured to extenuate his monstrous wickedness, by adding him, *him Thomas Paine*, to the list of those "good and great men," such as "Solomon," "David," and "Lord Chancellor Bacon," "who fell from the path of duty in their declining years"!!! But the probability is that, in a very short period, when he had prepared the ground of the public mind, he would have dropped into it the tares of doubt and unbelief, as well as "the cockle of rebellion, insolence, and sedition." For can there be discovered a more likely process to confound every distinction of right and wrong, and disorganize society, than to commence an attack upon human laws, and to poison the foundations of order and subordination? Teach mankind that wholesome restraint is but wanton tyranny, and that liberty, unless it imply impunity in crime, is but a farce,—and you will gradually lead them on to a defiance of God, and a disbelief in a future state. If we are told in holy writ that our Father's house contains many mansions,—and, if the interpretation put on this passage by divines of all persuasions, namely, that there are different degrees of happiness in Heaven, be the correct one,—surely we are presented with an irresistible justification of the various temporary inequalities that diversify the surface of this lower world.—Here then the Democrat is caught in a defile. If he believes in the Scriptures, he cannot subscribe to the political faith of his levelling associates; and, therefore, must discard their anti-scriptural doctrines, if he wishes to remain a Christian. If he does subscribe to all their dogmas, especially to that of equality, he no longer remains a Christian. He cannot be both Democrat and Christian.

What is a Democrat? A Democrat is one who believes the voice of the multitude to be the voice of God, and who holds to the maxim, which even De Toqueville pronounces "impious and execrable," that, "politically speaking, a people has a right to do whatsoever it pleases." Supposing him to be gifted with the ubiquitous immortality of the wandering Jew, he has been present at every scene of rapine, horror, and bloodshed, since the christian era. In one moment he enacts the slave, in the next the tyrant. He shouts Hosanna, and strews the path of the Saviour with palms, and a little while after, swells the rabble-cry, "Crucify him, Crucify him!" He is one of the

"Frail multitude! whose giddy law is list,
And best applause is windy flattering,
Most like the breath of which it doth consist,
No sooner blown but as soon vanishing;
As much desired as little profiting;
That makes the men that have it off as light
As those that give it; which the proud invite,
And fear:—the bad man's friend, the good man's hypocrite.
It was but now their sounding clamours sung,
'Blessed is he that comes from the most High!
And all the mountains with 'Hosanna!' rung;
And now 'Away with him—away!' they cry,
And nothing can be heard, but 'Crucify!'
It was but now, the crown itself they save,
And golden name of King unto him gave;
And now, no King, but only Caesar they will have."†

He acts upon no principle, for he is one of the many-headed mob,—and, gigantic and leviathan-like as that body is, it is set in motion by the slightest breeze. He can endure no superiority, and least of all that of virtue. Rank, wealth, and glory, he can snatch from their possessors—he can degrade, rob, and defame them—but on virtue he cannot trample. It speaks not, yet rebukes him with a voice of thunder—it suffers, and the crown of martyrdom descends upon it—it triumphs, and yet sullies not its victory with revenge. To Home, that best and finest school for the cultivation of the heart, that altar, from which the sweetest human incense arises to Heaven,—the Democrat is a stranger. It is an atmosphere too clear, too rare, for his lungs, accustomed to inhale, night after night, the noxious gases of the Jacobin club or tavern. Its very stillness is insupportable to him. Directly he returns to his fireside, and ceases to be heated by the passions of the dense multitude, his political faith totters beneath him; and, the habits of submission and regularity, necessary for the right training up of his family, and the well ordering of his household, being so many noiseless, yet eloquent, rebukes of the career he is pursuing out of doors, drive him back again into the arena of turbulence and infidelity. To the rabid, revolutionary, free-thinking democrat, one hour of domestic peace, is what a cessation of intoxicating stimulants is to the habitual drunkard, a kind of moral *delirium tremens*. The king-fisher will sooner leave his sheltered stream, and skim the stormy ocean with the restless petrel than will the democrat abandon the maddening huzzas of the profane rabble for the smiles of his wife, and the artless prattle of his children. Indeed we may go further, and say that he has no home, no wife, no children, no relatives, no country. In one of those admirable, and, I may add without extravagance, *blessed Dialogues of Hannah More*, which she wrote for the purpose of counter-

* Paine's infidelity is two well known to require any proof, but, as his addiction to drunkenness is not so notorious, I present the evidence on which I pronounce him a sot: it is to be found in two Letters of Gouverneur Morris, the American Ambassador at Paris, dated June 25th 1793, and March 6th 1794. "I suspected, but I did not say so, that Paine was intriguing against me, although he put on a face of attachment. Since that period, I am confirmed in the idea, for he came to my house in company with Colonel Oswald, and, being a little more drunk than usual, behaved extremely ill; and, through his insolence, I discovered clearly his vain ambition. At present, I am told, he is besotted from morning till night. He is so completely down, that he would be punished, if he were not despised."

† In the best of times he had a larger share of every other sense than of common sense, and lately the intemperate use of ardent spirits has, I am told, considerably impaired the small stock, which he originally possessed.—*Life and Writings of Gouverneur Morris*, by J. Sparks.
‡ List, is an obsolete English word, signifying, desire.
§ Giles Fletcher.

acting the pernicious principles of the French Revolution, and the blasphemous doctrines of Paine, she makes Mr. Phantom, a democratic infidel, say to his honest acquaintance Trueman, who had requested him to subscribe to a Sunday School, "Sir, my mind is so engrossed with the partition of Poland, that I cannot bring it down to an object of such insignificance. I despise the man whose benevolence is swallowed up in the narrow concerns of his own family, or parish, or country." With what homely fidelity has she struck off the character! "A true philosopher" of the Equality school,—writes Fisher Ames, who, guided by French prognostics, discerned the first speck of that cloud of anarchy, which, not confined to the United States, has lately burst upon Canada,—"a true philosopher could walk over this earth, if it were unpeopled; he could tread, with all the pleasure of curiosity, on its cinders, the day after the final conflagration.

And now to prove the connexion that exists between the levelling principle in politics, and latitudinarianism in religion, let us traverse the length and width of the British Isles and go into the meeting-rooms of the Political Unions, and enquire of the individuals composing those associations, to what religious denomination they belong;—let us go into the House of Commons, and put the same question to the members professing liberal opinions,—and in both cases, we shall almost invariably discover that a radical is a man without a creed, or an adherent of some sect more notorious for its political rancour than for any of the characteristics of genuine Christianity. A Democrat cannot long remain in communion with either the Established Church of the Empire, or the venerable Kirk of Scotland, or even the ally of the former, the Wesleyan Methodist connexion. In the ranks of the Conservatives you will scarcely find a man who is not a member of the Church of England or Scotland,—or a friend, on principle, to an Establishment, though, perhaps, a non conformist in practice. Cross over to the opposing host, and you behold as many variations of dissent, as many shades of religious belief, some of them imperceptibly melting into infidelity, as there are colours in a dying dolphin. On the one side you have the champions of monarchy, almost all agreeing in one common form of Christianity, and all in fundamentals—on the other, you behold a heterogeneous, and discordant mass, wearing the badge of Democracy, and held together but by one common feeling, a hatred to our unequalled Constitution in Church and State. Here serenely shine the august aspects of Monarchy, Religion, and Christian unity; there, Democracy, Schism, and Infidelity grin horribly their ghastly smiles.

Equally applicable are these remarks to recent events in the province of Upper Canada. Scarcely an individual belonging to the three religious denominations in this Province, of whose loyalty in England I have already spoken, and, in justice I must add, scarcely a single member of the Church of Rome has been found in arms against the government; whilst almost all of those who were concerned in the late iniquitous rebellion, or, having been liberated by a mistaken lenity, are a second time harassing the country, and a second time endangering the lives and properties of the loyal, either belong to some sect, with a founder like Mormon, or may be classed among the devotees of the French Goddess of Reason,—the Priestess of a creed, that proclaims death a perpetual sleep. "A large body of the disaffected," writes the Rev. T. Groen, whose missionary labours in the London District have furnished him with ample experience, "are Universalists, whose teaching may be truly and briefly described, 'Blessed are they who die in their sins,' and whose practice in the various relations of life amply verifies this to be their doctrine. I believe nearly two thirds of the prisoners at present confined in the jail here are connected with this most unscriptural body. Not a few also of the Quakers of Norwich township have been suspected, and very many professed Baptists have been found arrayed in the ranks against our Sovereign liege lady the Queen. I am happy to be able to say that as far as I can learn (and I have pretty good means) the Wesleyan Methodists here, in connexion with the British Wesleyans, have all rallied on the side of order and good government; and I am also happy to say that I know not of one member of the Church of England, nor have I heard of any where my personal knowledge does not extend, being detected in aiding or abetting this unnatural and unwarrantable outbreak." Even the very few of our communion, who did embark in the nefarious conspiracy, had virtually gone out from among us long before their plots had ripened to a consummation. One traitor there was,—the only one, with the education and manners of a gentleman,—an Englishman, I grieve to add, by birth,—who, in former times was occasionally seen within the walls of that Establishment, in which he was born, and of which he long professed himself a member; but, as he plunged deeper and deeper into treason, his visits became more "few and far between" to those altars whence men are taught to fear God and honour the King, and long before the final outbreak he had ceased frequenting them altogether. The same I am informed by the clergyman of the parish, was the case with John Montgomery, who, in happier days, had been a punctual attendant at St. John's church, on Yonge street. Widely differing as these two men did, in character and education, yet they were alike in this, that they could not harden their consciences into such a state of insensibility, as to join in outward worship with individuals whom in their hearts they had devoted to death, or at least to proscription and persecution. They could not pray to God that it would please him to be the keeper and defender of his servant Victoria, and give her the victory over all her enemies,—for that would have been to call down destruction on their own heads. They could not implore to be delivered from all sedition, privy conspiracy, and rebellion,—because that would have been to invoke the frustration of their own schemes. They could not unite in the prayer for the Lieutenant Governor, and the Legislators of the Province,—for they meditated their overthrow or death. It is a righteous boast in which our church may indulge, that he

who joins in her prayers with fervour and sincerity, and whose heart avouches what his lips utter when breathing her hallowed formularies, must be a good and faithful subject, true to his Sovereign even unto death. It is a righteous boast in which the worshippers in St. James' Church in Toronto, and, I have no doubt, the worshippers in almost every Episcopal congregation in the two Provinces, may join,—that when they look around them on the return of the Sabbath day, they behold no place left vacant by the flight of a rebel to his God and his Queen.

To extend our observations beyond our own disloyal fellow-subjects, and to apply them to those hordes of American banditti that have been wilfully permitted by their own government to infest our frontiers, like clouds of locusts, what principle, or rather what satanic impulse is it, we may ask, that actuates them, but Democracy in politics and Infidelity in religion? If all the wretches lately brought into our prisons were interrogated as to what place of public worship they had ever attended in the United States, they would answer, that in which the preacher had desecrated the pulpit by a funeral sermon on the execution of traitors who died acknowledging their guilt, and the justice of their sentence;—or, more probably, they would reply with a sneer of amazement, like that with which the needy knife-grinder responded to the friend of humanity, "Story! God bless you! I have none to tell, Sir,"—"Church! why I never was inside one, in all my life."

What are the conclusions to be deduced from these hasty remarks? They are the following. That there is no true loyalty, or submission to the laws, that does not result from Scriptural principles. That the Church of England, which prescribes the reading aloud the entire Holy Scriptures in the course of every year, and conforms all her prayers and preaching to the unerring standard of the Bible, best preserves the people in the ways of pleasantness, peace, and subordination, and best teaches those principles. That until she be provided with the means of reclaiming the spiritual wastes of the Province, the plant of Loyalty will be choked by the weeds of Democracy and Infidelity.

ALAN FAIRFORD.

Toronto, 4th July, 1838.

THE SATURDAY PREACHER.

No. X.

HERODIAS.

(Concluded from our last.)

Calmly to consider, my brethren, what Herodias had already done to indulge her ambition, we are struck with sufficient horror. Whether she intended it or no, the cruel effects of her desertion upon the mind of her husband must have been the same. Intolerable affliction,—affliction incurable and hopeless of relief,—must have been his. Nothing, in conduct not our own, stings the mind so severely as ingratitude; but when this ingratitude comes from one nearest and dearest to a person, the torture of mind is doubled. Nor to the sober balancing of the judgment, does the suffering of a man broken on the wheel, or with ingenious malignity tortured to death, equal his, who spends his remainder of life, when it is too late to form new attachments, and pledges too dear and with too many claims, restrain him from it, in mourning for wounded affection. To this cruel state of life Herodias, so far as depended on herself, had condemned her husband. To the first wife of Herod, she had also measured out a bitter, though not so bad, a cup of affliction; for she had wounded her, where the honorable pride of a woman can most be wounded, in driving her from the bosom and protection of her lord. Nor is it to be forgotten, that with persons of common education, there will always be this reflection amid their guilt,—that they have been instruments of causing suffering to their very partners in crime; and Herodias, if she could have felt, must have been sensible, that she had not a little added to the pains of Herod himself. Into such selfish principles is vice to be resolved.

But inasmuch as, in our reflections, all these sufferings, though occasioned by the guilt, might yet not be thought imputable to the hard-heartedness of Herodias, occasioned by her sin, there is recorded in my text one further and most heinous act of crime, to which all her former departures from virtue paved the way, and which is one of the most horrid things recorded in the history of the world. To prepare the minds of men for the most blessed benefaction that kind providence has ever vouchsafed our race, John the Baptist came about this time preaching a renouncing of sin to all men. This doctrine moved many of the Jews, but it was obviously a great impediment to the success of such a doctrine that Herod should be living, in his exalted and observed station, so scandalous a life. It was a benefit, then, both to Herod himself and to the Jews, to prevail on him to put away Herodias; and accordingly John used the most strenuous exhortations to the self-condemning tetrarch to produce this effect. Herodias saw, in the success of his preaching, her own ruin; and as much perhaps from her persuasions, as from his own impulse, Herod threw him into prison. It is not improbable, that the sinful zeal of Herodias at length produced, as often happens, an effect in Herod's mind injurious to herself; and that, while she used her arts for the Baptist's destruction, the very topics on which she most depended for success, by the natural procedure and logic of every mind, caused in Herod's breast a coolness of affection towards herself, as well as excited a latent desire to pardon John. But what her arguments could not effect, her female invention did; and here you are particularly called to remark the state of excessive irritability her mind must have for ever experienced; what a gloomy, suspicious, alarmed mood she must have always been in; for she does two or three as unnatural things as could possibly enter into the breast of a mother, or of a woman. She devotes her own daughter to one of the most immodest of purposes, causing her to go in and dance before Herod and his drunken guests; and when that daughter is

promised a magnificent reward, even half the kingdom, under sanction of an oath, the revengeful and jealous woman bid her ask, "The head of John the Baptist."

The strongest affection of our nature, is that which mothers have for their children. That country in the world in which this has displayed itself most strongly is Judea. In the case of Herodias, her affection to her daughter, though not indeed so strongly assailed, survived that to her husband. It is natural to suppose that after the first deceits of passion were over, and after the enjoyment possessed was found to be inferior to that expected,—in the moments, I say, of remorse, and intervals of returning affection to her deserted husband, that daughter was regarded with somewhat more of interest than usual; she was caressed the more as the memory of her injured parent came across the mind of the mother; and the maternal wish would be what it is in the breast of every one, that the child might be shielded from the sins and follies of her who gave it birth. But here again appears still more strongly illustrated the Apostolic affirmation, that he who offends in one point, offends in all,—that he who slights one commandment of God, slights his authority altogether, and whenever tempted, will manifest his contempt; for Herodias, at a loss, no sooner perceives that she can gain her purpose by sacrificing her child, or whatever at least was best worth in her child, than she stifles every feeling of nature and duty. There was a time, perhaps, when the mother would have shuddered at such a thought,—a time too when she would have believed herself as incapable of harbouring so bloody an intention, as of profligately using so costly an instrument. Not maternal affection only, but the heroic pride of a high-minded woman,—for such she seems once to have been,—would have made her reject with disdain the thought of sending in to the drunken lords of Galilee a daughter of the house of Herod, that she might dance before them as a hireling. But it is lamentable to remark how a course of sin debases the noblest minds, and perverts the holiest affections; and the studious manner in which the daughter appears to have been schooled for this occasion, obliges us to believe that it was no transient effervescence of hatred, which obliterated maternal love in the mind of Herodias, but that it was the cool, settled determination and habit of her soul,—that she was so far fallen, that she regarded the securing her interest with Herod, as the faithful regards heaven, the sole purpose for which she cared to live—to which every thing must be sacrificed—and which filled her with unceasing solicitude.

And yet after all these considerations,—after weighing every circumstance of depravity and progressive degradation in this unhappy woman—after being thus prepared for expecting a tissue of heinous crime,—there is something so shocking, so unnatural, so revolting to every feeling of humanity in what follows, that the blood runs cold with horror, the mind is stupefied with amazement, as often as it recurs to the dreadful narrative. This daughter—this poor sacrificed daughter—returns from the scene of her disgrace to her mother, that she may acquaint her with the promise and oath of Herod. She went forth, and said unto her mother, that Herod had promised to give her whatsoever she chose to ask; that if it were the half of his kingdom, he would give it her; and that he had confirmed his words by the inviolability of an oath. Here was much to tempt every passion of a woman; here was a gift indeed worthy of a prince, offering as great scope to the kindly affections, if such Herodias had, as to the base ones; here, if she valued the welfare of her fatherless and un-mothered child, was a sure opportunity of providing for her settlement in life. But she overlooked all these advantages; the first object which the insatiable woman had made to herself in life, was the removal of her virtuous adversary, and, dreadful to relate, she sent her daughter back with the prompt message—to ask "the head of John the Baptist." If there be any thing essential to the character of woman, it is modesty:—if there be any thing in that character next or equal to this, it is meekness; and without these qualities, they are not woman, but fiends—the mind and the eye is averted from them, and refuse to recognize them as sisters. But both these were sunk by Herodias in this transaction, and what was worse, she gave effect even to such depravity, by the mode which she adopted, and the agent she employed. For this was not a woman suddenly enraged, and stung by unexpected and intolerable wrongs, crying out for vengeance on her insultor; but there was every feature and circumstance that could give the broadest character of guilt to her conduct. It was premeditated—the machinery of the tragedy was got up with careful and subtle and long preparation: then the boon was asked through another person—that person her own daughter, her innocent and obedient daughter, in tenderness of years and undipt in crime. Bring only before your imagination, my brethren, the bloody head of the Baptist brought in by beauty and youth, and presented by the bearer to her mother, and in all that has ever been mentioned of crime, nothing will be found to exceed this.

The "bleeding head" presented in preference to the richest gifts of a kingdom by a blooming daughter to her mother, was surely shocking enough. Still I am obliged to call your attention to one further circumstance, which will not lessen your horror of the crime. Whose head was it? Not that of a public malefactor—not that of an unprincipled rival—not of a rash, intemperate counsellor, persuading a husband to repudiate his hopes and lawful wife—but it was that of a calm, upright man, who having the ear of his prince, advised him to take a measure on which the welfare of his people and himself in a great measure depended. It was a patriot doing his duty to his prince and country; it was a provident friend of Herodias herself, who considering the tenure by which she held her distinction, and the enemies her elevation had excited, counselled for her reasonable removal, when by yielding herself to peaceful retirement, the vacillating prince and her triumphant rivals might not require her blood; it was that of a sage consulting for the general welfare of mankind, by upholding the interests of virtue and morality; it was that of a prophet sent by divine commission to preach a doctrine of vital importance to mankind, under one of the heads to which the supposed wrong was reducible; it was the head of John the Baptist, one of the greatest of the line of prophets, announcing the coming footsteps of the Deity on earth, and bidding prince and people purify themselves to receive him.

And yet with all these circumstances of horror, Herodias effected his death;—that Herodias, who had once been a respectable mother of a family, who had moved in affluence and honor, and was unstained by great commissions of sin.

The death of John the Baptist, so shockingly brought about is, I conceive, mentioned thus in the Gospels, that we may fix our minds upon the subject; and when we see such sad effects—such a revolting, inhuman scene—that woman

ask ourselves, how any woman could be brought to such a pass of cruelty and depravity, as this; and that by tracing back the effect to its cause, and reasoning upon every branch of the story, we may learn the nature and influence of sin, and its discordance with the welfare of mankind, and that we may accordingly avoid it.

But when the wretched Herodias had gone such lengths in guilt; when she had acted a part, in which neither the meekness and modesty of womanhood, nor the common feelings of humanity were to be distinguished; what was it that she accomplished by such heavy sacrifice? The Baptist indeed was cut off; but being dead, his blood cried from his grave, with an eloquent appeal to all mankind, more powerful than any he could have made while living, against her. The public opinion in her favour, doubtful perhaps before, was by this utterly lost;—reflecting men beheld her with detestation; the superstitious vulgar attributed every misfortune to the vengeance of heaven revealed against her crime. The love and attachment of Herod must have been changed into shuddering and disgust; her daughter must have become an odious object awakening hated recollections; her own mind thus debased could not have relished the choicest gifts of fortune, that might have been submitted to it; the world to her must have become a solitude, in which no friend, no favorite could be found; the goods of life must have palled upon her taste; the happiness of others have increased her misery; and all the horrors of a reproachful conscience, all the gloomy anticipations that God reserves for the last stages of the wicked, have been her portion in her vacant hours. It is with admirable judgment that nothing after this is said of her in Scripture:—her tale was told—was simply and energetically told. Her daughter said unto her, "What shall I ask?" and she said, "The head of John the Baptist;" and this being mentioned, her fate is left to our reflections to make out. This silence shows a great respect to human nature, and it argues more than any words could have expressed.

In the history of Herodias, there is yet another thing to be considered—another instance of the manner in which Providence deals with mankind. For her first and ambitious object, she commits every crime, and is disappointed at last; but she suffers not alone:—a curse seems to attend her—all around her are under an evil influence, and those most whom she most loves. Is it her daughter on whom her affections are fixed?—she renders her a pander to her sin; she destroys, even perhaps while she would have aggrandized her, every seed of excellence, every principle of enjoyment within her. Is it Herod to whom in unlawful love she attaches herself? dissensions and treachery are brought into his household—war and defeat attend his armies. In his unguarded hours he is betrayed—the character of the governor and the man is compromised—and he is seduced into guilt that terrifies him, more than the lightning of heaven can terrify the animal frame, at every shadow and imagination that he forms.

It was of little consequence to Herodias, how long God suffered her conscience to slumber after this act of guilt: that perhaps might have been some time, though the contrary is the more probable. But we know that an apparent lenity is often the forerunner of the most signal displays of divine vengeance—the calm which precedes the earthquake, or the storm. The more she might busy herself in the occupations peculiar to her sex, or might intrude with intriguing disposition into matters of government, and thus engage and soothe her mind, only so much the more did she balance all its powers, and duly dispose them, when she did come to think on time past, to see her guilt in its true deformity. And if the period of recollection did not come till the day of her death, only so much the more horrible was it to have the curtain then drawn up for the first time, and her atrocious guilt beheld as it really was.

Moreover, whatever passions faintly play round the heart of the person lying on the bed of death, these however are stilled when the objects are withdrawn which excited them. In the grave, they are torpid; at the resurrection they have nothing to arouse them. And at that day, when the assembled generations of mankind shall be confronted one with another, and the holy angels shall be spectators, and the twelve apostles sit on their eminent thrones, and Christ the Judge shall take his seat at the tribunal, and the books shall be opened, and every man judged out of the books, according to what in this life he hath done, whether good or evil, Herodias will be in that assembly. There too will be her injured husband—her prostituted daughter—her deceived paramour—the first wife of Herod who had been forced to fly—the murdered Baptist—the Jews deprived by her fault of their heavenly monitor—and all who, in every age, have been affected by her story of shame. There the righteous judgment of God will be revealed upon her, and ages of dishonour and suffering, the nature and intensity of which we cannot now penetrate, will be awarded her,—where there will be no hope of escape—where the worm dieth not, and the fire is not quenched.

But whatever may be the fate of Herodias in another world, nothing, my brethren, is more clear than this, that her life in this was depicted in the Gospels for our warning and instruction. We are by it taught to watch over the heart out of which are the issues of life; to regulate our minds by the salutary principles of God's gospel; to review and examine our inner man from time to time, trying it by the rules of scripture; to bear constantly in mind a sense of the over-ruling Providence of God; to be careful not to place ourselves in the way of temptation; to guard against overt acts of sin. When we have fallen, to retrace our steps as fast as possible, and never to continue in a course of transgression.

The holy Gospels in which this is narrated have elsewhere opened other and more engaging arguments for our shunning the conduct of Herodias, and following that of the Baptist. For we there learn, that our sins brought down the Son of God from on high, that at the price of his own blood he might redeem us from their effects; that God in consequence beholds us with favour; that he will bountifully reward our pious exertions, beginning in this life, and rendering the recompense complete in the next; that as our nature is weak, our habits bad, our wills perverse, our affections entangled, our intellects benighted, the kind Ruler of heaven considered these things and with his Holy Spirit sanctifies the faithful heart; that if we avail ourselves of the divine motions of this holy Spirit, we shall be filled with unutterable joys both now and evermore.

RUFUS.

To the Editor of the Church.

REV. SIR,—Upon attending divine service at the Episcopal Church in New York, (I recently from England) was much struck by the apparent want of devotion in the Congregations

by their not joining in the responses, and I concluded that it was the approved custom of that branch of our Church. The same opinion, I am sorry to say, might be formed of many congregations of the Church of England in this country; which is the more to be wondered at as many of the members must have raised their voices in Churches at home, where one unacquainted with the discipline of our Church might not have known that there was a Clerk to lead,—on account of the unanimity in the voices.

The spirit of our truly beautiful Liturgy is much injured by the neglect alluded to, and whether arising from ignorance or indolence, I think that the insertion of the following address—(which has been widely distributed by Clergymen among their Congregations in England)—into the columns of 'The Church' might prove useful.

I am, Yours &c.
ORTHODOX.

AN ADDRESS

To Congregations of the Church of England on the devotional use of the Church Service.

It appears to be a fault in the character of the religion of our day, that too exclusive importance is attached to preaching, to the neglect of the other part of the Divine Service.—Yet needful as it is that we should hear of Jesus Christ and his salvation from the pulpit, this is certainly not more needful than that we should have "communion with the Father and with his Son Jesus Christ" in prayer and in the holy eucharist.

The Congregational use of our highly-prized Liturgy could not fail very much to promote such communion. Every one must feel the great difference of the Church Service when it is merely read over by the minister and the clerk in the hearing of the congregation and when it is used in behalf of and with the congregation;—all feeling their interest in the prayers and praises, and all evincing that interest by cordially and audibly uniting in the responses.

If such were our practice, the service of our Church would no longer be regarded as cold and formal, and the best answer would be furnished to those who may bring this accusation against it.

It is therefore, earnestly to be desired, that each worshipper would charge it upon himself or herself, as an imperative duty, to promote as far as possible the devotional character of our service;

First, by taking care to be in Church before the service begins.

Secondly, by diligently attending to the directions of the Rubric, kneeling or standing &c., as there ordered.

Thirdly, by repeating ALL THE RESPONSES, not omitting the "AMEN" at the end of each prayer, in an audible voice.

Fourthly, by joining in the singing, with the best endeavour to produce devotional harmony.

Let every one feel that this is not a trivial matter, but one which is worthy of the effort; that we may with our mouth glorify God our heavenly Father through Jesus Christ our Lord! Amen.

THE CHURCH.

COBBOURG, SATURDAY, JULY 14, 1838.

In the London 'Times' of the 26th April, we have the report of the first of a series of Lectures delivered by Dr. Chalmers, in that city, upon the establishment and extension of national Churches, as affording the only adequate machinery for the moral and religious instruction of a people. The fame of the reverend Lecturer, and the importance of the subject to which he was about to call the attention of the public, attracted a very numerous and respectable audience, amongst whom were the Duke of Cambridge, several of the nobility and gentry, and two prelates of the English established Church.

The learned Doctor adverted to some of the popular prejudices against Establishments, and met the arguments generally adduced in opposition to them, by the following forcible and practical observations:

"Many persons," he said, "had a misconception as to the necessity of Church establishments, because they considered them mere pieces of machinery. These persons considered human aid and human agency unnecessary for the extension of religious truths. In answer to such persons, it would be sufficient to shew that their opinions, if acted upon, would be at variance with all the analogies of nature and prudence. Were they to do nothing, but to depend upon the Ruler of all for the shower which gave the produce of the fields? If men ceased to labor there would be no produce. It was with the working of man and the inscrutable workings of the God of nature—it was by their working harmoniously, that the produce was found to be good for the support of man. In the work of religious instruction, the same law held good. Men were to put their entire dependence upon the ruling power of God, but that dependence must not supersede their own efforts. Every minister and every man who felt the importance of religious truth were bound to use every exertion to spread the eternal Gospel. For the prosperity of the work of spiritual cultivation there must be a descent of the living waters from God, but that, instead of being a reason to abstain from labor, was rather a stimulant for increased exertion on the part of man. It was not enough that there should be a descent, there must be a distribution also of the blessings of divine knowledge by which they should be carried to every family and house.—While they acknowledged a celestial descent of grace, they must not neglect terrestrial distribution. A machinery was not the less essential on earth because the spirit by which it was guided and animated came down from heaven. He would call that a drivelling, though it might be a sincere piety which underrated the importance of a visible economy in things ecclesiastical, and which set it aside as a mere system of earthly experience."

This led at once to the grand point under discussion,—what was the best and most efficacious human machinery for working thus in co-operation with the divine munificence? Facts, staring and incontrovertible, demonstrated the inefficiency of individual or voluntary effort for bringing home the Gospel to every man's door. Confined to that means of its propagation, a vast proportion of the community must be left without its advantages.

"On that ground," says Dr. Chalmers, "it was the object of himself and his coadjutors to shew that the certain dissemination of the Gospel could only be effected by a National Church, and that it could not be effected by the voluntary system, or by what he would call free trade in Christianity.*** It was only by the establishment of Church and State that the waters of life would flow in their proper channel. The effect was to bring the Gospel to thousands of immortal creatures, who otherwise would be without its benefits. The State supported the Church, and the Church repaid the State tenfold. The cheap defence of nations was universal Christian education; and that could be alone accomplished by the endowment of National Establishments. The State paid the Church, but the Church might maintain the integrity of her worship. An establishment, and an establishment alone, was the only power by which religion could be perpetuated."

Dr. Chalmers next adverted to a subject upon which much misconception has prevailed, viz. the assertion that the es-

tablishment of Christianity by the emperor Constantine was the cause of the corruptions introduced into that holy system. The author of 'Spiritual Despotism,' a Dissenter, affirms, upon this point, that "no allegation can stand more fully contradicted by the records of antiquity than does this; nor can any thing be more easy than to disprove the assertion. We must in charity impute extreme ignorance to those who have professed to think that the political establishment of Christianity was the cause of its corruption."—On this subject Dr. Chalmers contended that

"The corruptions of early Christianity were not to be referred to an establishment, but to the ascendancy and prevalence of superstition and fanaticism, and with the investing ecclesiastics with powers, which they had made use of for temporal aggrandizement. It was fortunate, (be continued), that the reformers of former days, unlike those of these times, knew how to draw distinctions between the machinery and those by whom it was worked. They had substituted the Gospel of Christ for the errors of Popery. The lessons taught by the machinery might be bad; admitting they were bad, should they then change the lessons or demolish the machinery? So long as the religion disseminated by the machinery was a moral poison, the machinery had the prerogatives of an establishment; was that machinery now to be destroyed, were the aqueducts by which the waters of life were now spread abroad to be destroyed?"

After contrasting the Reformers of the past with the present times,—the object of some of the latter of which he contends is to mutilate and utterly to destroy the machinery of an Establishment,—he adds,

"The reformers of the present day might be compared to the machine-breakers, and frame-breakers, and the incendiaries of the midland and southern counties. John Knox did not destroy the machinery of the Popish church, but took possession of it, and turned it to good purpose.*** The Reformers of the present day, with a personal enmity to the Clergy, were doing all in their power to wrest from their hands the effectual engine they possessed for the diffusion of the blessings of religion. The Reformers of the present day were impetuous, bustling agitators, in whose breasts politics had taken the place of religion, and who wished to destroy the altars which their forefathers had cherished and upheld."

The able lecturer concluded his observations by citing several extracts from the writings of the late Mr. Cobbett on the Established Church of England, tending to shew the benefits resulting from that establishment; and pending the prosecution of these remarks which we intend soon to resume,—being in possession of Dr. Chalmers's second and third lecture,—we cannot perhaps better gratify our readers than by adducing one of the testimonies of Mr. Cobbett, alluded to.

"Get upon a hill, if you can find one, in Suffolk or Norfolk, and you may find many in Hampshire and Wiltshire, and Devonshire—look at the steeples, one in every four square miles at the most, on an average. Imagine a man of some learning, at the least, to be living in a commodious house by the side of one of those steeples, almost always with wife and family, always with servants, natives of the parish, gardener, groom, and all other servants. A huge farm yard, stables, thrashers, a cart or two, more or less globe. Imagine this gentleman having an interest in the productiveness of every field in his parish being probably the largest corn-seller in the parish, and the largest rate payer, more deeply interested than any other can possibly be in the happiness, morals, industry, and sobriety of the people of his parish. Imagine his innumerable occasions of doing acts of kindness, his immense power in preventing the strong from oppressing the weak; his salutary influence coming between the hard farmer (if there be one in the parish) and the feeble and simple-minded labourer. Imagine all this to exist, close alongside every one of those steeples, and you will at once say to yourself, 'Hurricanes or earthquakes must destroy this island before that Church can be overset.' And when you add to all this, that this gentleman, besides the example of good manners, of mildness, and of justice, that his life and conversation are constantly keeping before the eyes of his parishioners—when you add to all this, that one day in every week he has them assembled together to sit in silence to receive his advice, his admonitions, his interpretations of the will of God as applicable to their conduct and their affairs, and that too in an edifice rendered sacred to their eyes from their knowing that their forefathers assembled there in ages long passed, and from its being surrounded by the graves of their kindred; when this is added, and when it is also recollected that the children pass through his hands at their baptism, that it is he who celebrates the marriages, and performs the last sad service over the graves of the dead; when you think of all this, it is too much to believe it possible that such a church can fall."

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF GRIMSBY.

The congregation of the Church of England in Grimsby was originally organized by Mr. Andrew Pettit, one of the first settlers in that township. At his suggestion, the settlers regularly assembled in a house set apart for that purpose, where he himself usually read the Liturgy of the Church, and some printed sermon. This pious and truly exemplary member of our communion had the satisfaction of seeing the flock which he had collected and kept together delivered over to the care of a regular minister of that Church, of which he had proved himself so staunch and useful a member. The Rev. Mr. Sampson, first Missionary of Grimsby, commenced the discharge of his sacred office in the year 1817:—two years after, in May, 1819, Mr. Andrew Pettit departed this life, at the age of 63, deeply and worthily lamented by numerous relatives and friends. He left a large family: his widow (an excellent, high-principled and intelligent woman) and four sons are resident in Grimsby, all warmly attached to the church, never "meddling with them that are given to change."

The truly melancholy event that deprived the church of the valuable services of Mr. Sampson is well known. His loss was greatly felt by his parishioners, who duly appreciated his talents, and had become much attached to him.

The Rev. A. N. Bethune succeeded him in the mission in 1823, and remained until the year 1827. During the time of his ministry, the church was finished—a substantial stone building, 40 feet by 50. The interior of the arrangement, as respects the Pulpit, Reading-Desk and Altar, all made of handsome black walnut, reflects great credit on the taste of the Rev. Gentleman who planned and supervised the work.—On Mr. Bethune's proceeding to Cobourg, which at present enjoys the benefit of his labors, the Rev. George R. F. Grout was sent by the Bishop to Grimsby, in 1827, where he continues to reside. During his Lordship's visit to the Upper Province in 1828, the Church was dedicated to the service of Almighty God by the name of St. Andrew, at the Bishop's suggestion, and principally in reference to the name of the worthy individual who might truly be considered as the founder of the church in Grimsby.

During the incumbency of the present minister, such parts of the outside of the building as required it have been painted; the burial ground has been enclosed with a substantial fence, and an excellent bell purchased, at a cost of \$200, forty of which were most handsomely contributed by Ramsay Crooks Esq., of New York, brother to the late Wm. Crooks Esquire, of Grimsby.

The female members of the congregation have lately got up a subscription for the purpose of procuring suitable draperies

for the church. The amount already obtained—100 dollars—will be amply sufficient to accomplish in a becoming manner the object thus laudably undertaken.

The services of the church are regularly performed in St. Andrew's Church at eleven in the morning, and an evening service is held every Sunday afternoon at a school-house in the village,—an arrangement adopted principally with a view to meet the wants of those who are not provided with the accommodation of seats in the church. During the year ending June 30, 1838, there were Baptisms, 17; Marriages, 5; Burials, 6; greatest number of Communicants at one time, 32,—in all about 45.

RECTORY OF PETERBORO'.

The Rev. Charles Taylor Wade, M.A., Incumbent; who succeeded to the charge of this important station in September last, upon the resignation of the late respected Rector, the Rev. R. H. D'Olier, who was obliged, in consequence of ill health, to return to his native country.

The handsome and commodious church at Peterboro',—one of the neatest and best finished in the Diocese,—reflects the highest credit upon the members of the Church in that neighborhood; while a numerous and attentive congregation attest the value which is placed upon the services of their minister.

In addition to regular service at Peterboro', twice on each Sunday, Mr. Wade pays occasional visits to the neighboring townships of Smith, Ottonabee, Fenelon, Dummer, &c.

In 1837, there were Baptisms, 50; Marriages, 22; Burials, 22; Communicants, 80.

We have before us the second report of the "SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE DESTITUTE SETTLERS AND INDIANS IN LOWER CANADA," as agreed upon at a meeting of that Society at Quebec, on the 19th April last.—In the detail of the zealous labours of the Rev. H. Vachell, Travelling Missionary in the District of Quebec, which it contains, we are furnished with proof as well of the spiritual destitution which prevails amongst our remote Protestant Settlers, as of the welcome—the ardent and affectionate welcome—which is afforded by them to the visiting pastor from the beloved church of their father-land. Amongst the places visited by Mr. Vachell was Grosse Isle, the Quarantine station, and we have pleasure in subjoining his own account of two sabbath days spent by him in this secluded but interesting spot:—

"A ship-load of emigrants had arrived on the day previous, and were necessarily engaged in washing their clothes upon the rocks by the water's side. I went to them, and finding one who had been a Precursor to a chapel in the north of Ireland, with him I mounted upon the steps of a shed hard by, and gave out, and commenced singing a psalm. Hardly had I gone through two verses, ere the washing tubs were deserted, and I was surrounded by a large congregation, to whom, after a short prayer that God would bless his Word to the hearers, I gave out my text, and preached in a manner, and with an effect I was never permitted of God to do before.—Whether "I had op'd the cells where memory slept" by recalling to them the homes they had left, and like the captive Jews of old, they remembered Zion and wept; whether they recalled the many times they had listened to those who preached the Gospel, and now really mourned over their spiritual destitution, and their sad separation from religious privileges; or whether for the first time they thought that like Lot, they might have looked too much to the fruitful plains, and little weighed leaving the company of Abraham and the faithful; or whether their hearts were pricked within them, and sin was really brought before them as exceeding sinful, I know not the cause, but so it was, my heart was full, and as I spoke to invite sinners—to warn the unruly—to comfort the feeble minded—and to support the weak, it seemed to touch their hearts; and to use a favourite Irish expression, "they filled up,"—that is, their hearts filled up, even to overflowing.—We all felt much, some of us I trust deeply, and God grant the Word was not altogether as water spilt upon the ground, for I believe the Lord answered our prayers, and was really with us. After this I preached to the soldiers, and in the afternoon preached again to my congregation of the morning. Our place of worship was new and singular: it was a little spot of green surrounded by alder shrubs and a few over shading trees, and the stump of an old elm served me as a pulpit—around me were my hearers, seated on the grass or rocks—they pleased me much by their quietness and attention.

"On Sunday the 2d July, I had a short service in one of the sheds at 9 A.M. Afterwards I visited the hospital and found four persons dead, all of whom had departed within the twenty-four hours. I returned from the hospital and preached to a large congregation of Irish Protestants. "Out of the abundance of the heart the mouth speaketh" my mind being filled with reflections upon what I had seen, and my heart much moved at the thought of how soon the eyes of the crowd now fixed upon me, would be filled with the dust of death, and how soon the poor stammering tongue, which was striving to speak to them, so as to move them to be wise and consider their latter end, would be mouldering in the grave. I addressed them with more than ordinary earnestness, and they listened with deep, aye tearful attention. I count these dear and precious moments of my life, but alas too, too rare, when I am able to feel a little for the souls of those to whom I preach."

The differences between the king of Prussia and the Pope were about to be amicably adjusted.

The Liverpool Mercury states, that the successful result of the voyages of the Sirius and Great Western has led immediately to the formation of a company in that town for the purpose of establishing lines of steam ships between Liverpool and New York. Amongst the directors are several of the first merchants and best men of business in the town.

It appears also that the city of Dublin companies are also preparing to share in the competition in trans-atlantic steam navigation, and have announced their plans for carrying the project into effect. Some of the vessels of the "Dublin and St. George's Company" are to be chartered and despatched across immediately.

The steam ship British Queen, belonging to the British and American Steam Navigation Company of London, was launched on the 24th May, the birth day of Queen Victoria.

The British Queen is believed to be the largest ship in the world—the length exceeding by about thirty-five feet that of any ship in the British Navy.

The Bristol Company were about to commence the building of a new steamer of larger dimensions than the "Great Western," which is to be named "The City of New York." This will make the ninth steam ship already contracted for, and when the four different companies shall have matured the enterprise, we may look for the arrival and departure of at least one steam packet each week.

In the House of Commons, Mr. O'Connell has given notice of a motion for leave to bring in a Bill for the immediate abolition of female apprenticeship in the West Indies.

It is moved in Parliament to convey the mails on the railways.

Mr. Maurice O'Connell, M.P. has been appointed to a deputy-lieutenancy of Kerry.

The cartoons of Raphael will it is said, be removed from Hampton Court to the National Gallery, London.

The Queen Victoria honoured Mr. Sully, of Philadelphia, on the 16th, with the sixth and final sitting for the whole length portrait of Her Majesty in her robes of State.

A bale of cotton was shipped on board the Great Western at New York on the 6th ult., arrived in King road on the 22d, and on the 24th, part of it manufactured into yarn was exhibited at a public meeting of the inhabitants, as a specimen of the first cotton ever manufactured in that city.

Papers from South Africa, give a dreadful account of the murder of 270 Dutch emigrants, men, women and children, by a chief of the Zoolu country named Dingaan, in the vicinity of Port Natal. They had gone thither intending to settle, having been invited by the chief himself, and until the murder, treated with every appearance of friendship. Fears are entertained that Mr. Linds and his family, American missionaries, are also perished.

A large book was lately discovered at a sale in London, which had been the property of Shakespeare thirteen years before his death.—The volume bears date 1693, and contains the poet's name written by himself, and spelt *Shakspeare*, the mode insisted on by Malone.

It is calculated by Mr. Montgomery Martin, that if England permitted the importation of East India sugars, rum, tobacco, coffee, spices, &c., the Hindoos would take in return British manufactured goods to the amount of £25,000,000 annually.

"establish a regular system of visits among the poor, dividing the city into wards—to make minute inquiries into the spiritual state of the person or family visited,—and if practicable to read a portion of the Word of God before leaving the house, impressing such plain, practical remarks as may be suitable, such as—the value of the Scriptures as a message of mercy to sinful man: the importance of attending to their souls' concerns: the duty of obeying God, by fulfilling his ordinances and commandments: the importance of the sabbath, and of attending Church: and of reading the Bible: the propriety of constant private as well as family prayer, &c.—and previous to leaving, it is recommended that the family be asked to join in prayer, selected from the Collects or otherwise."

The above is a duty combined of course with inquiries into, and relief of, the temporal wants of the poorer classes, and with the suggestion of means for promoting habits of cleanliness, sobriety, and economy amongst these humble individuals. We conclude with an admirable extract from the last of the instructions to Visitors,—one to which, in every work of piety and charity, it becomes the Christian to give earnest heed;—"that they should continually bear in mind that the work they are engaged in, being in imitation of Christ our Saviour, who went about doing good, should, in similar imitation, be performed with a single eye to the glory of God—and that as, being weak and erring, we can only succeed by His blessing, which can only be obtained by fervent prayer through the merits of Jesus Christ, it is earnestly recommended that the Visitors should, before setting out on their tours of visits, as well as on their return, ask the blessing of God on the work in which they are to be, or have been employed."

The Standing Committee of the Newcastle Branch of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, held their Quarterly meeting at the Court House on Tuesday last, when it was resolved that the Secretaries should be invested with a discretionary power for fixing the time of the Annual Meeting and Annual Sermon; to appoint it, if possible, at the period of the expected visit of the Lord-Bishop of Montreal to this neighborhood.

We are happy to acknowledge a collection at Grafton on Sunday last of £2 3s. 8d. in aid of the funds for the support of a Travelling Missionary in this District.

TO THE MEMBERS OF THE MIDLAND CLERICAL ASSOCIATION.

Reverend Brethren,—You will please to take notice that the next meeting of the above Association will take place, if the Lord permit, at PICTON, Bay of Quinte, on WEDNESDAY the TWENTY-FIFTH INSTANT, at TEN O'CLOCK, A. M.

I am, Rev. Brethren,
Your faithful servant,
A. F. ATKINSON,
St. John's Parsonage,
Bath, July 11th, 1838.
Sec'y M. C. A.

Summary of Civil Intelligence.

By the Packet Ship *Oxford*, news from England has been received to the 3d June, two days later than that brought by the British Steam Ships. They contain however nothing of interest: from this and former arrivals we glean the following items:—

The accounts from Spain are favourable to the cause of the Queen.

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Papers from South Africa, give a dreadful account of the murder of 270 Dutch emigrants, men, women and children, by a chief of the Zoolu country named Dingaan, in the vicinity of Port Natal. They had gone thither intending to settle, having been invited by the chief himself, and until the murder, treated with every appearance of friendship. Fears are entertained that Mr. Linds and his family, American missionaries, are also perished.

A large book was lately discovered at a sale in London, which had been the property of Shakespeare thirteen years before his death.—The volume bears date 1693, and contains the poet's name written by himself, and spelt *Shakspeare*, the mode insisted on by Malone.

It is calculated by Mr. Montgomery Martin, that if England permitted the importation of East India sugars, rum, tobacco, coffee, spices, &c., the Hindoos would take in return British manufactured goods to the amount of £25,000,000 annually.

UNITED STATES.

The United States papers contain little but steamboat explosions and political explosions. The new Treasury Bill, which has occupied a great part of the session of Congress, and which was made the test of the strength of the administration and opposition parties in the House of Representatives was lost by a vote of 111 to 125, on the 25th June.

Practically, the government of the United States is not so democratic as that of England. If it were, there would, on such an occasion, be an entire change of the administration; but there can be no such thing in the United States for three years to come.—*Quebec Gazette*.

The project of increasing the regular army to twenty or thirty thousand rank and file we find continues to draw forth various opinions from the press. Many are directly opposed to it: others have doubts. For ourselves we are decidedly opposed to large standing armies in time of peace, "to eat out the substance of the people;" but in looking at the aspect of affairs upon all our frontiers, we cannot but express the hope that the rank and file will at once be increased to at least twenty thousand. Prudent men will ever look ahead, for the purpose of guarding against loss and trouble and embarrassment. Why should not governments be influenced by the same necessary foresight?—*Buffalo Journal*.

The steam ship *Great Western*, from New York for Bristol, was spoken on the 26th ultimo, in lat. 49, long. 69 30, by the brig *Gazelle*, arrived at Boston.

The steam ship *Sirius*, sailed from New York for London on Saturday last, at 4 o'clock, P. M.

The total number of cabin passengers who have lost their lives by disasters in the "liners," sailing from New York, since 1817—twenty-one years—is only 42, viz: 22 in the *Albion*, and 20 in the *Ceres*. This fact says much for the packet ships.

LOWER CANADA.

The eight State prisoners, confined in the gaol of this city, who have been ordered to be transported to Bermuda, were, yesterday, at about 4 o'clock in the afternoon, put on board the steamboat *Canada*, at the small wharf, opposite to the Gaol, for the purpose of being conveyed to Quebec. It was thought that they would embark at the steamboat wharf, opposite the town, where a great crowd had assembled to obtain a parting glance of them. There were a company of the 71st Regiment, under Captain Sir Hew Dalrymple, on board, as a guard on the prisoners, until their arrival at Quebec.—*Montreal Gazette*, July 2.

The *Canada* reached Quebec on Tuesday morning, about 5 o'clock, when the prisoners were, without landing, transferred to the *Vestal* frigate; then under sailing orders for Bermuda.—*Transcript*.

LANDING OF EARL DURHAM AT MONTREAL.

Precisely at noon, His Excellency's departure from on board the *John Bull* was announced by the firing of a gun. At this signal every eye of the enormous multitude assembled was directed to the Steamer, from whence proceeded a barge with a green silk awning propelled by fourteen powerful oars, having the well known red cross upon a white ground, floating stem and stern, in a most agreeable and propitious breeze.

His Lordship landed upon the wharf in front of the Commissariat Stores amidst the deafening cheers of the loyal inhabitants, who had congregated to welcome the representative of their Most Gracious Queen, and the arbiter of their own complicated interests. There was a simultaneousness of commencement, a heartiness, and a continuance in their cheers, which we feel persuaded was acceptable to his Excellency, and we trust to the fair Countess also; although they were so loud as to make themselves heard in spite of the salute, commenced by the Artillery so soon as his Lordship set his foot on shore.

He was received by a Guard of honor of the Royal Regiment and a detachment of the 7th Hussars, and having mounted his horse which was in waiting, he immediately ascended the Ramp, and proceeded in front of the Barracks, and between the Ordinance and Barrack Offices up to Notre Dame Street; surrounded by a brilliant and numerous Staff and followed by the Countess of Durham and some other ladies in a close carriage, escorted by the 7th Hussars.

The road was lined with troops on each side in extended order, from the point of landing to the Government House; the weather was beautiful; and the whole scene of disembarkation, landing, and procession one of no ordinary beauty and interest.

Amidst a scene of such general excitement, the individual who experienced the deepest sense of gratification was doubtless, Lady Durham; whilst His Excellency must be well convinced, that if the free sons of Britain fearlessly express their opinions upon passing events, there is a point of union where, whenever the appeal is made, not a man will be found wanting.

At three o'clock, a deputation of the citizens waited upon his Excellency at Government House, with an Address very numerous and respectfully signed,—to which his Lordship returned a gracious and satisfactory reply.

After reading the reply, His Excellency remarked that although it had been his fortune to meet at different periods of a long political life with large bodies of his fellow countrymen, he had not on any occasion met with a more hearty and gratifying reception than he had on that day from the inhabitants of Montreal. For this mark of respect he begged to assure the Deputation that he felt extremely grateful.—*Montreal Transcript*.

The Quebec Official Gazette contains the following notification:—

"We are authorized to state that his Excellency the Governor General is actually engaged in the preparation of measures which will, as soon as it may be possible, be embodied in Ordinances of the Government and Special Council, relative to a Jury law, a Bankrupt law, Police for Quebec and Montreal, Municipal Institutions for the whole Province, General Education, the Establishment of Registry Offices, and the Equitable Commutation of Feudal Tenures."

Mr. Cumming, of the Bank of Montreal, returned from Watertown last night, by the Upper Canada stage,—having succeeded in obtaining all the money belonging to that establishment, which was stolen from George Auldjo, Esq. at the time the *Sir Robert Peel* was plundered and burned.—*Montreal Gazette*.

Comparative Statement of Vessels, &c. arrived at the Port of Quebec in 1837 and 1838.

	VESSELS.	TONNAGE.	PASSENGERS.
1838.—July 2.	503	164,254	1709
1837.—July 2.	481	149,000	14,129

More this year, 22 15,254 12,420 less.

UPPER CANADA.

We have just seen a gentleman who left Point au Pele on Wednesday last. He states that Lieut. Elmsley, R. N. who is cruising on Lake Erie told him that he had taken six of the Bear Creek pirates. The same gentleman came down the lake on board the Erie and Ontario schooner, the Captain of which went ashore at Amherstburg where he learned from authority on which he placed implicit reliance, that the Indians had brought in thirty prisoners, among whom were Spencer and another person who had been released at Toronto. Our informant says he has no doubt that Spencer is taken.—*Niagara Reporter*.

The Special Court for the trial of the political prisoners in this District continues sitting. Yesterday, *Nelson G Reynolds* was tried and acquitted. Very few persons entertain any doubt of his guilt, but the evidence was not considered by the jury as sufficient to convict him.—*Kingston Chronicle*.

Lieut. General Sir John Colborne, K. C. B. attended by Major Hall, Asst. Qr. Mr. Gen., Major Dickson, Dy. Asst. Adjt. Gen., and Captain Goldie, Mr. J. Colborne, Mr. F. Colborne, Aides de Camp to Sir John, arrived here yesterday morning in the steam boat *Kingston*, and departed in the evening in the *Great Britain*, for Niagara, &c. His Excellency is expected to return in a few days, and make Kingston his Head Quarters. The first division of the 43d Regiment, under Col. Booth, two field pieces, with Artillery, under Lieut. Wilkings, and 20 Sappers and Miners, under Lieut. Roberts also proceeded in the *Great Britain* for the Niagara frontier.

About 20 of the Dragoon Guards, commanded by Lieut. Pigon, arrived this morning by the *Brockville*; 40 or 50 more are expected this evening by the *Kingston*, and 100 of the 71st Highlanders. Lord Hill and several officers of Dragoon Guards, went up to-day in the *Cobourg* to see Niagara Falls, &c.—*ib.*

We understand from the best authority, that His Excellency the Commander of the Forces, has directed that the Frontier from Amherstburg to the Ottawa shall be put into such a state as to ensure the inhabitants protection and defence; and the escort of the 71st Regt. which accompanies Lord Durham to Kingston, is to remain as part of the Frontier force at Brockville. In pursuance of these instructions, Lieut. Crawley, of the Royal Engineers, went to that place and the eastern frontier on Thursday last.—*ib.*

In the Toronto Patriot of Tuesday last is contained a communication from the Hon. John Macaulay, his Excellency's Private Secretary, to the Magistrates of the Western District, accompanied by a legal opinion from the Attorney General, which must go far, we should think, to allay the feelings so naturally excited in that part of the Province against the perpetrators of the outrages of last winter—and to create a becoming confidence in the wisdom and energy of our respected Governor and his Executive.

The reply of His Excellency through Mr. Secretary Macaulay expresses his determination, in conjunction with the Commander of the Forces, to ensure protection to every exposed part of the Province; while the opinion of the Attorney General, upon which the Government has thought proper to act, goes to show that the suspension of punishment in the case of the Point Peleè bandits has arisen solely from "a doubt entertained as to the legal character of their crimes, as well as to the proper tribunal before which to place them upon their trial. This question," he adds, "being settled by the constitutional advisers of the Queen, to whom it has been referred, stern justice will without doubt be awarded to those sacred and immutable rules by which the laws of England are administered throughout the dominions of our gracious Sovereign." The conclusion of this important document is one in which the known character of British generosity cannot fail to acquiesce;—"that the delays which have occurred in appropriately punishing the foreign brigands alluded to, proceed from no other cause than a determination to preserve without stain the character of British justice, and to prove that no provocation whatever can ever induce those who are charged with the deeply responsible and sacred trust of administering our laws, to swerve in the slightest degree from that purity of motive and rigid adherence to legal right, for which the British government has ever stood, and I trust will ever stand, pre-eminent among the civilized nations of the world."

Miscellaneous.

"VICTORIA."
There has been one, and but one Sovereign of this name, before the accession of her present Majesty, and she was a Sovereign of a great portion of the western division of the Roman empire. She is thus spoken of by Gibbon:—"After the murder of so many valiant princes, it is somewhat remarkable that a female for a long time controlled the fierce legions of Gaul. The arts and treasures of Victoria enabled her to place successively Marius and Tetricus on the throne, and to reign with a manly vigour under the name of those dependent Emperors. Money of copper, of silver, and of gold was coined in her name. She assumed the titles of Augusta, and Mother of the Camps. Her power ended only with her life; but her life perhaps was shortened by the ingratitude of Tetricus."

BIRTH.
At Millbrook, Cavan, on the 4th inst. Mrs. G. W. Wilkie, of a son.

MARRIED.
By the Rev. H. Patton, on the 24th ult. Mr. Stephen Hurd, to Miss Lueretia Burritt; and by the same, on the 28th ult. Mr. Elijah Bottom, to Miss Minerva Burritt, all of Marlborough.

DIED.
On Sunday last, in Toronto, after a lingering and painful illness, The Hon. Peter Robinson, for many years Chief Commissioner for the sale of Crown Lands in this Province, and Brother of the Hon. the Chief Justice.

At Cold Springs, a few days since, at the house of her son-in-law, Mr. Hiram Ash, at an advanced age, Mrs. Mary Acker, for many years a much respected inhabitant of Cobourg. A numerous concourse of friends attended her funeral at St. Peter's Church, on Monday last.

LETTERS received during the week, ending Friday, July 13th:—

Capt. Boomer, rem. on acct. Vol. I. [will gladly furnish any back Nos. in our possession, upon being informed which are required]; Rev. C. T. Wade (2) with rem. in full for Vol. I; Richard Athill Esq. rem. in full for vol. 2; R. P. Boucher Esq. do. do.; Rev. A. Nelles, do. do.; Wm. Simpson Esq. do. do.; J. Darcus Esq. (very much obliged to him); Rev. J. Shortt, adjt. sub. and rem.; J. B. Warren Esq.; Rev. S. Armour rem. acct. vol. 2; Jas. Parkinson Esq.; C. Scadding Esq. rem.; Rev. G. Mackie; Rev. A. F. Atkinson.

G. Q., if possible, in our next.

Youth's Department.

SCRIPTURE QUESTIONS.

XXXI. BETHEL.—CONTINUED.

260. What happened to this idolatrous king when he stood by the altar in Bethel, to burn incense, and was about to lay violent hands on the man of God who prophesied against the altar, and foretold the evils which would eventually overtake the worshippers?—(1 Kings.)

261. What happened to the man of God just mentioned, on his return from Bethel, after having declared this remarkable prophecy?—(1 Kings.)

262. Where do you find a circumstantial account of the completion of this prophecy respecting the altars &c. of Bethel?—(2 Kings.)

XXXII. BETHLEHEM.

263. On what occasion was the prophet Samuel commissioned to go to Bethlehem, when we are informed that its elders trembled at his appearance.—(1 Samuel.)

264. When this city was for a short time in the hands of the Philistines, who was it that exclaimed, "O that one would give me of the water of the well of Bethlehem, which is by the gate?" and when the water was obtained by him, what did he do with it?—(2 Samuel.)

265. Bethlehem was the residence of the ancestors of David.—How do you prove this with respect to Jesse, David's father, and Boaz his great grandfather?—(1 Samuel, and Ruth.)

266. There is some reason for supposing that David himself was born in Bethlehem.—Can you assign this?—(1 Samuel.)

CHURCH CALENDAR.

July 15.—Fifth Sunday after Trinity.
22.—Sixth do do
25.—St. James the Apostle.
29.—Seventh Sunday after Trinity.

To the Editor of the Church.

REV. SIR,—If you consider that the following plain, unvarnished narrative of facts, would afford aught of interest or gratification to your readers, it is at your service. It was principally written several years ago, soon after the events occurred to which it relates. In recording the short, but bright career of a youthful parishioner, whose unaffected piety exemplified patience under severe sufferings, and painful but most triumphant death, deeply affected myself, as well as many others, I have not sought the adventitious aid of ornament in order to create effect, but have simply related circumstances as they actually occurred.

UNUS.

LYDIA.

CHAPTER I.—"Religion! what treasures untold,
Reside in that heavenly world:
More precious than silver or gold,
Or all that this earth can afford."

The sentiments expressed by the Poet in the above quotation, will find a ready assent and testimony to their truth, in the experience of the sincere Christian. His soul, rejoicing in that peace of God which passeth all understanding, will attest the justness of these sentiments; and in the beautiful language of inspiration will declare of Religion, that "her ways are ways of pleasantness, and all her paths are peace." This divine gift vouchsafed to the children of men by their heavenly father, while it assures them of the unspeakable glories reserved for the faithful in a future world, affords them also manifold blessings in this present life. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." It is the source of the purest enjoyment that earth contains; it imparts to the devoted follower of the Lord Jesus the richest consolations; it fills the believing soul with "peace and joy in the Holy Ghost." Great are its advantages in every condition of human life. In prosperity it teaches meekness, represses pride, and fills the heart with grateful joy and thanksgivings to the Giver of all good. In adversity it inspires patience and resignation; enables the Christian to kiss the rod, even while it smiteth; and comforts the mind with the believing consolation, that "all things shall eventually work together for good unto them that love God." In sickness its divine comforts come with powerful efficacy to the heart of the distressed sufferer; it imparts the balm more precious than that of Gilead; it confers the unction of heavenly love, so that "tho' the outward man perish, yet the inward man is renewed day by day." And at that hour, most trying to the sons of men, when the spirit is ready to depart from the tabernacle of the flesh, the religion of the Gospel lends its friendly and effectual aid, to prepare the dying believer for his mortal conflict with the king of terrors. Through the clouds of pain and trouble, it points to the glorious morning of the resurrection; it uplifts the veil that separates time from eternity, and comforts the believer with a sigh of the ravishing glories of the world of spirits; it reveals the Lord Jesus strengthening his confiding disciple, and the dying Christian is enabled to exclaim, "thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Many of the above remarks will be illustrated in the course of the following simple narrative, which I am induced to commit to paper, chiefly for the satisfaction of my own mind, as a "sweet remembrance of the just," and not without hope, that its perusal may be rendered profitable, if not to others, at least to some of those, on the tablet of whose hearts the name of Lydia C.—is still deeply engraved, connected with many fond and endearing recollections.

The subject of the present brief memoir, was a young woman about seventeen years old, and whom I may justly call one of the first fruits of my ministerial labours. She was indeed a bright bud of spiritual promise, just expanding into the open blossom, when the chilling frost of death touched her,—and she withered; but she left behind her a pleasing hope that the Lord of the vineyard had transplanted her from this cold earth, to flourish in the more congenial climate of heaven. Lydia C.—was the daughter of one of the first settlers in the township wherein my lot is cast. Her father was in what may be termed comfortable circumstances for a new country; but owing to his having resided many years in such a country, which in its infant state of improvement afforded few facilities or opportunities of obtaining an education, none of his children possessed much learning: Lydia however was the youngest of the family, and the only one remaining at home with her parents, had, from this cause, possessed more advantages than the rest; and she evinced a great desire to improve in knowledge, by reading such books as she could obtain. It was owing to this predilection for reading, that I was first induced to take any particular notice of her—

In one of my parochial visits to her father's house, her mother asked if I would lend her daughter a book, as she was very fond of reading, but there were so few books in the neighbourhood, that she could not often procure them. I readily complied with her request; and having at different periods, lent her religious and instructive books, I found by conversing with her on their contents, that her mind was better informed than under the circumstances of her previous life could have been expected; and what was still more gratifying to the Christian minister, that she was also the subject of serious religious impressions. Indeed the change which about this time became visible in her conduct, shewed evidently that God had been merciful unto her soul; that she was renewed in the spirit of her mind; and was guided in all her actions by Christian principles. She ceased to participate in those vanities, which are generally so fascinating to youth. She no longer sought for happiness from the follies or the pleasures of the world; she had learned to seek and to expect it from a purer source. Her delight was in the ways and works of righteousness, in the ordinances of religion, in the perusal of pious books, in the services of the sanctuary, and in communion with her God. In the courts of the Lord's house, her devotion was particularly apparent. Though so young, and surrounded by many acquaintances who entertained strong prejudices against the services of the Church and her incomparable Liturgy, and who were at no pains to conceal their sentiments, she on the contrary delighted in them, and confessed that she derived great comfort from them. Often, when not another female voice could be distinguished in the whole assembly, hers might be distinctly heard, repeating in an audible voice, the solemn responses of our beautiful and truly spiritual service. And when the psalms of praise were sung; when the voice was tuned to celebrate the glory and goodness of God, she always joined heartily in this sweet part of devotion, and united in swelling the glad anthem of praise and thanksgiving.

After I had been several months in my mission, I procured the attendance of a neighbouring clergyman to administer for me the Sacrament of the Lord's Supper. Upon this occasion I had, in compliance with the Rubric, requested that such as desired to receive the holy communion, should signify their intention some time previously. Among the number of applicants was Lydia C.—

As this was the first time she had ever offered herself as a partaker of this holy ordinance, I conversed much with her upon the nature, design, and benefits of that divine institution. I failed not to direct the young believer to the cross of Christ, and to the atonement which he there effected, as the sole foundation of the penitent sinner's hope. I pointed out the necessity of self-examination; of sincere unfeigned sorrow for past offences; of firm faith in the merits of our illustrious Redeemer; and of holy resolutions, in reliance upon divine aid, to live for the future more closely with her God. The result of these conversations was so satisfactory, affording such pleasing evidences of a softened heart, which God's Holy Spirit was gradually moulding and fashioning according to the standard of the Gospel, that I very gladly encouraged her to avail herself of the additional means of grace, vouchsafed in the sacrament of the Lord's Supper.

CHAR. II.—"Hail sacred feast, which Jesus makes
Rich banquet of his flesh and blood;
Thrice happy he who here partakes
That sacred stream, that heavenly food."

It has often been to me a matter of great surprise, that so many who call themselves Christians, should be so carelessly, so culpably indifferent to the means of grace afforded us in the supper of the Lord. Surely if ever the mind is impressed with solemn serious thoughts upon the things belonging to its everlasting peace; if ever sentiments of fervent love and gratitude glow in the enraptured heart; if ever we enjoyed a sweet foretaste of the happiness of immortality, these emotions must have been most powerfully excited, while in the act of commemorating the matchless love of a crucified, a glorified Saviour. The more frequently we communicate in a proper frame of mind,—the more frequently shall we be employed in meditating upon the great atonement, the more frequently shall we be engaged in true repentance, in firm purposes of amendment, and in effectual, because fervent, prayers for divine grace and spiritual blessings. No institution of our holy faith is better adapted to excite holy desires, devout prayers for divine aid, and deep heartfelt sentiments of love and gratitude towards our adorable Redeemer. Cold, indeed, and hardened must that heart be, dead to every sentiment of gratitude, and utterly destitute of all the finer feelings of the renewed heart must he be, who all unmoved can bend before the altar of love, and partake of the precious symbols of a Saviour's body broken, of a Saviour's blood poured forth. Yet highly valued as this sacred ordinance ought to be by all who bear the name of Christ, it is too frequently a subject of deep regret to the Christian minister to see it so lightly regarded by many of those under his charge, who profess themselves followers of the Lord Jesus.

But to return to our narrative:—on the Sunday when the holy Sacrament was administered, I was gratified in beholding Lydia C.—amid the little band who, on that interesting occasion, knelt before the altar of divine love, and partook of that "sacred feast, which Jesus makes rich banquet of his flesh and blood."—Though probably possessed of as ardent a desire of glorifying God in Christ and participating in the means of grace dispensed on that occasion as any individual present, yet I could not but notice the natural timidity of youth, or perhaps more justly, the deep humility, of the sincere Christian, which prevented this young person from pressing forward with the first of those who communicated, but led her to kneel down the last, as perhaps, with true lowliness of soul, esteeming herself the least worthy member of the little flock, who at that time placed themselves under the guidance of their Almighty Shepherd.

The subject of this memoir, when she thus presented herself at the table of the Lord, for the first, and as it afterwards proved for the last time, although the youngest, was yet the only one of her father's family who at that time commemorated a Saviour's love to man; and she was at that time almost the only member of the family who exhibited much anxiety about things spiritual and eternal.

Yet she had a father and mother, she had sisters many, and brothers many, of whom more than one have since openly professed their faith in Christ crucified by partaking of the memorials of his dying love. But at that time, she alone stepped forward into the ranks of her Redeemer, enrolled herself under the banners of the cross, commenced the good fight of faith, and "continued Christ's faithful soldier and servant, unto her life's end."

Her father, though generally esteemed as an excellent neighbor, ever ready to oblige, and honest and upright in his dealings, was yet a stranger to the power of godliness, and was too much addicted to that dreadful vice, intemperance. This sinful habit was a source of much grief to his family

and friends; but to none more so than to his amiable daughter, who often blushed for his conduct, and with many tears and supplications prayed for his reformation. Her mother, with far stronger desires after holiness, was yet apt to be too much influenced by her husband's opinions, and appeared backward in seeking the welfare of her immortal soul. From her parents, therefore, Lydia, although she met with little opposition, could not derive much assistance in her spiritual warfare. They indeed encouraged her in her attendance at Church, and in procuring for her religious books, but at this time, neither of them could enter into the feelings of a soul convinced of sin, and earnestly seeking peace through the prevailing efficacy of the great atonement. Lydia, therefore, was obliged to depend more upon her God, and he imparted unto her of the riches of his grace abundantly.

After receiving the sacrament as narrated above, she continued to walk as became a Christian; yet meek and unobtrusive in her manners, the brief remainder of her life, while she was blessed with health, afforded few incidents which possess interest enough to a general reader to render it necessary to record them. Still I cannot but bear witness to her constant anxiety to render herself useful in advancing the interests of the cause to which she belonged. In the Sunday School which I had established about this time, she was a regular and diligent teacher, never neglecting her class, but weekly instructing them to the best of her abilities, to "remember their Creator in the days of their youth." I have already alluded to the comfort she experienced from the prayers of the Church, and the audible manner in which she made the responses. This is a part of the solemn services of the sanctuary too often viewed with culpable indifference by many professed members of our communion. How seldom, alas! do we see a congregation, the majority of whom lift up their voices in public prayer unto God in that scriptural form of sound words which our Church justly glories in possessing! And yet I can scarcely imagine any earthly sight more pleasing to a pious minister, or to the angels in heaven, than to behold a whole congregation offering up fervently, and with united hearts and voices, their common prayers to their Almighty parent. It is a sight at once pleasing, solemn, and affecting; and I wish that all our churches oftener resounded with the united and audible responses of the whole congregation, praising God, and offering their common supplications before his throne of grace.

"Lord how delightful 'tis to see
A whole assembly worship thee;
At once they sing, at once they pray,
They hear of heaven and learn the way."

Lydia, in this respect, set the female part of my congregation an example, which too few of them have sought to emulate. In her attendance upon divine service she was extremely regular and punctual; and during its continuance, particularly attentive. She heard with gladness "that faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners;" she listened "with a greedy ear" to the precious promises of the Gospel, and full well did her dying hours attest the unspeakable advantages she had derived from her attendance upon the public worship of the Almighty. Her whole deportment evinced, that like her namesake of old, (Acts xvii. 14) she was one "whose heart the Lord had opened to attend to the things of God." So all absorbing was the interest she felt in the ordinances of God, that she often appeared to be insensible to external circumstances, while listening to the promulgation of divine truths. Upon one occasion during the winter, as she retired from the Church, a female friend remarked, that she was so cold in Church that she derived little pleasure from the service. "How can you say so?" replied Lydia, "for my part I was so deeply interested, that I never felt the cold at all." Such was her devotion in the house of God. If there were but more of such a spirit amongst professed Christians, how would our churches be crowded every Sabbath! They would no more complain of the length or dullness of the service; the day of the Lord would no longer be a weariness; but the hearts of the faithful worshippers would hail with gladness its return, while the delightful remembrance of its hallowed employments would constrain them to say, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yes, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." Then would "the power and the glory" of the Lord be seen in the sanctuary, and the blessed effects of the Sunday's engagements would be visible during the remainder of the week.

But the time was rapidly approaching when the mortal existence of my youthful parishioner was to terminate, and her pure spirit having relinquished its tabernacle of clay, was to wing its happy flight into the presence of its Maker and its God. Between five and six months after the administration of the sacrament above alluded to, she was absent from home three days, having accompanied a sister (who was leaving the country) one day's journey to the town of P.—. On the third day she returned home, apparently in perfect health, and utterly unconscious that this was but a deceitful calm,—fatal precursor of the dreadful storm so soon about to rage. How true is that admonitory passage in our sublime and beautiful office for the burial of the dead, "In the midst of life we are in death!" How needful then to mortals, the warning of the Saviour, "What I say unto you, I say unto all, watch!" How necessary that we should pray and strive for habitual preparation, that our loins may be girt and our lights brightly burning, and ourselves ready to obey with alacrity the summons that calls us from time into eternity! Lord, teach us all "so to number our days, that we may apply our hearts unto wisdom."

(To be concluded in our next.)

THE CONSCIENTIOUS BARBER.

A barber, who lived at Bath, passing a place of worship one Sunday, peeped in just as the minister was giving out his text, "Remember the Sabbath day, to keep it holy." He listened long enough to be convinced that he was constantly in the habit of breaking the laws of God and man, by shaving and dressing his customers on Sunday. He became uneasy, and went with a heavy heart to his Sunday task. At length he took courage, and opened his mind to the minister, who advised him to give up Sunday dressing, and worship God. He replied, beggary would be the consequence; he had a flourishing trade, but it would almost all be lost. At length, after many a sleepless night, spent in weeping and praying, he was determined to cast his care upon God; as the more he reflected, the more his duty became apparent. He discontinued Sunday dressing; went constantly and early to church; and soon enjoyed that self-gratulation which is one of the rewards of doing our duty, and in due time that "peace of God which the world can neither give nor take away." The consequences he foresaw, actually followed; his genteel customers left him, as he was nicknamed *Puritan* or *Methodist*. He was obliged to give up his fashionable

shop; and, from various gradations in life, he became so reduced as to take a cellar under the old market house, and shave the farmers! One Saturday evening, between light and dark, a stranger from one of the coaches, asking for a barber, was directed by the hestler to the cellar opposite. Coming in hastily, he requested to be shaved quickly, while they changed horses, as he did not like to violate the Sabbath! This was touching the poor barber on a tender chord: he burst into tears, asked the stranger to lend him a half-penny to buy a candle, as it was not light enough to shave him with safety. He did so, revolving in his mind the extreme poverty to which the poor man must be reduced, before he could make such a request. When shaved, he said, "There must be some thing extraordinary in your history, which I have not now time to hear. Here is half a crown for you; when I return, I will call and investigate your case. What is your name?" "William Reed." "William Reed!" echoed the stranger, "William Reed! by your dialect you are from the west."—"Yes, Sir, from Kingston, near Taunton." "William Reed, from Kingston, near Taunton! What was your father's name?" "Thomas." "Had he any brother?" "Yes, Sir, one, after whom I was named; but he went to the Indies, and, as we never heard from him, we suppose him to be dead." "Come along, follow me," said the stranger; "I am going to see a person, who says his name is William Reed, of Kingston, near Taunton. Come and confront him. If you prove to be indeed he whom you say you are, I have glorious news for you: your uncle is dead, and has left you an immense fortune, which I will put you in possession of when all legal doubts are removed." They went by the coach, saw the pretended William Reed, and proved him to be an impostor. The stranger, who was a pious attorney, was soon legally satisfied of the barber's identity; and told him, he had advertised him in vain. Providence, however, had now thrown him in his way in a most extraordinary manner, and he had much pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir of the property.

Though all who make sacrifices for conscience' sake are not to expect outward advantages such as these, nor the interposition of so remarkable a Providence, yet we may boldly ask, who, in the general result, ever were the losers for Christ and a good conscience? Temporary difficulties may ensue from giving up unlawful callings, but he who opens rivers in dry places, has shown afterwards, that to such as "trust in the Lord and do good," he has fulfilled his own promise; "verily thou shalt be fed!" Should this meet the eye of any one placed in similar difficulties to the poor barber, let him rely on the following words of Christ: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."—(Matt. xix. 29.)—*Churchill's Anecdotes.*

The Garner.

CHARITY.

Proportion thy charity to the strength of thy estate, lest God proportion that estate to the weakness of thy charity; let the lips of the poor be the trumpet of thy gift, lest in seeking applause, thou lose thy reward. Nothing is more pleasing to God than an open hand and a close mouth.—*Quarles.*

LUKEWARMNESS.

Upon the Church there never yet fell tempestuous storm, the vapours whereof were not first noted to rise from coldness in affection, and from backwardness in duties of service towards God.—*Hooker.*

Forget not in thy youth to be mindful of thy end: for tho' the old man cannot live long, yet the young man may die quickly.—*Lord Burleigh.*

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