

THE COLONIAL CHURCHMAN.

THE

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. Eph. 2 c. 20 v.

VOLUME III. LUNENBURG, N. S. THURSDAY, SEPTEMBER 6, 1838. NUMBER 21.

From the British Magazine.

A CHURCHMAN'S PRIVATE MEDITATIONS.

A Walk to the Sea.

The flowers upon the mountain's side
Like lonely spirits dwell,
Where beauty finds a place to hide
In many a secret cell.

And now the wild variety
Of sea-weeds on the shore,
And shells of glorious ancestry,
Old Ocean's beauteous floor.

There came in these a healing sense,
To thoughts of my despair;
A living and felt evidence
Of sweet protecting care.

If thus His presence stands confest
In shell, and flower, and stone,
To Him each want within my breast,
And every pain is known.

And now I feel me strong again
To join your living songs;
All animate, thou vocal main,
With never resting tongues.

And ye that stand in gloom profound,
Like sentry of the strand,
To everlasting hills around,
A bold fraternal band.

And she that from her silver boat
Leans o'er the summer sea,
The moon, takes up the glorious note
In quiet majesty.

The moon, the mountains and the sea,
Are in thy sheltered hand;
But they are all no more to thee
Than pebbles on the strand.

And though a sea of voices rise
Throughout the boundless sky,
Thou hear'st the inexpressed cries
Of one as mean as I.

For the Colonial Churchman.

Messrs. Editors, (No. 8.)

I would yet say a few words concerning this great-ly boasted unscriptural 'liberty of conscience;' especially in reference to the way in which its great advocates reduce this principle into practice. Ever the dissenter will excuse his dissent, or his schism, by the fashionable excuse—'Liberty of conscience!' It is strange to say, when we examine each of the different sects which are most followed, we are surprised to find that there is no such thing as liberty of conscience in any of them. Each has some peculiarity, or form, to which its members must submit, and some of them are even extremely strict and rigid in enforcing these upon the consciences of their disciples. It is in vain for them to say that they teach no doctrine, or use no ceremony, which is not recommended by the Scriptures, for it is well known that no Church can exist without some local rule for the preservation of Public Worship which is not directly ordered in God's word, and therefore every communion must have something peculiar to itself, such as a house of worship, different seasons or times for praying, singing, preaching, kneeling, sitting, or standing, a pulpit, or a desk, the communion of women, and many other customs and rules, not all plainly enjoined in the Bible, yet common among each sect, and imposed, or laid upon the consciences of many dissenters without the least murmur. Now, I ask, what then becomes of Liberty of conscience? Is it not all an imaginary scheme to deceive the unwary? The only liberty which it prescribes is that which every man could take at all times

and in all ages—even the liberty of abandoning all religion if he likes, and of submitting to no authority whatever—the liberty of running from one place of worship to another, and to pick out that which will best suit his fancy, or his passions,—or the liberty of following none at all, unless it be Atheism, Deism, Socinianism, Universalism, or some other equally unscriptural heresy. Yes, every reasonable christian must confess that a liberty which is in fact true licentiousness, and which leads a man to leave the Church of God, or all religion, without fear or remorse, is indeed a dangerous liberty, as regards the interest of both the Gospel and morality in the world. Experience has now folly proved that some restraint must be placed upon the fickle will of fallen nature; and it would be fully to suppose that men are to have more liberty in religious things than in political matters. No man could invent such a system but one who knows nothing, or who cares nothing for the revealed will of God. The Bible is too plain in requiring order, and unity, and submission to every ordinance of man for God's sake, to be mistaken except by those who are unwilling to obey its precepts. Religion also must necessarily be closely connected with politics—influence statesmen, frame good laws, and dispose mankind to observe them, but how is all this to be done under the influence of a dissenting liberty of conscience? I am aware that such a doctrine as this, is far from being acceptable to the generality of professing christians in our days; and I may be thought to be a great bigot, and a very intolerant person: yet I rejoice to be able to say that I shall willingly be a bigot in any good and scriptural cause; and I would think it an honour to suffer any reproach for the sake of Truth. I have often thought that, if to be opposed to dissent, schism, divisions, false liberalism, and all kind of heresies, be bigotry, then, there was never a greater bigot than St. Paul, and I would willingly walk in his steps. This mighty apostle was not satisfied to give the Gospel to the world, without entrusting so great a treasure to, as it were, a corporate body—a divinely incorporated society of faithful men who were to transmit the same to their posterity. And this Society, which no power on earth can dissolve, must of course be governed by laws and regulations, the importance of which laws and regulations is in proportion to the value of the treasure which they are to preserve and protect. I would, then, ask any man, any of the numerous and various teachers and propagators of dissent, now among us;—"shew me the chapter and verse of Holy Writ which authorize you to form a sect, or to support, or encourage the least shade of division among christians, without some great, plain, and scriptural reason:—a reason which would leave no doubt whatever on your mind on the propriety of so doing; and if you do this, then you will be at liberty to follow any system you please, and to divide and sub-divide, break and break, again and again, into parties and communions." But for my part, I could such a thing be proved from Scripture, I must plainly confess that my belief in the Bible would be greatly shaken, and my mind miserably confused. A late writer has well observed that "a well ordered mind can never be satisfied with the present state of the christian world." Yet, I repeat it with gratitude to a gracious God, it is not owing to any deficiency in the Book of truth, but, rather to the corruption of the human heart. And I cannot but hope that the time will soon come when christians will see the necessity for laying by all their trifling differences, and unite like brothers indeed, forming "but one flock under one Shepherd!" Let all selfishness, all party feelings, all interested motives, all worldly considerations, make room for love, peace, charity, and then the change will be great, then the scriptures will be revered, "then they that have the rule over us will be obeyed," then christians will

love one another for the sake of their Lord and Saviour, and the church will be "one body, fitly joined together, and nourished by that which every joint supplieth, unto the edifying of itself in love!" Oh! happy time! soon may it come!

I remain, Messrs. Editors, Your's, &c. S.
June, 1838.

For the Colonial Churchman.

A WORD TO SLEEPERS IN CHURCH.

I have often been amazed that persons not under the influence of bodily infirmity can so far forget themselves as to slumber away any portion of the time they are in the House of God. I have known the same persons to be wide awake for hours together in the Court House, the place of business, the party of pleasure, and yet close their eyes and even snore or nod their heads so as almost to crack their necks, before they have engaged for a few minutes in the services of a Church. What can be the reason of this? Is there any thing soporific in the atmosphere of that holy place, or in the things there discussed, in the news of a hell to be avoided, a heaven to be won, a Saviour who has died for sinners?—It cannot be that the preacher is to blame, for I see it under all preachings, even that of a Boanerges himself. And I see the closing eye, the gaping mouth, and the bowing head, almost as soon as the text is given out.—It cannot be from rudeness, for I see the most polished gentlemen, and the finest ladies, who would never think of going to sleep in any other company, composedly sleeping in the Church. What then can it be?—I am unable Messrs. Editors, to tell, unless it be that the soul is locked in the sleep of spiritual death,—the heart estranged from the things of God—under no sense of His presence—not awake to the realities of eternity—caring nothing for the heaven and the hell which are there—indifferent to the Saviour's love—and to the dangers of sin. It must be that God is forgotten, and the nature of the place and its proper employments not considered.—"What meanest thou O sleeper, arise and call upon thy God, if so be that He think on thee that thou perish not."

1. Consider that you are in the presence of God Almighty—and that if you would not sleep before one of your acquaintances, much more should you be careful not to do so before Him.
 2. Consider that things of everlasting importance to your soul form the business of the Church, and will you sleep while these are transacting? While you might learn the way to escape the pit of hell, and reach the kingdom of heaven.
 3. Consider that while you sleep you are unkind to your minister, whose heart is pained by such a sight—who has perhaps toiled over the midnight lamp and deprived himself of sleep to provide something for your improvement, which while he delivers, you will not, cannot hear.
 4. Consider that the sleeper in Church is a laughing stock to the careless, who point their fingers at such, and forget not to tell of them afterwards.
 5. Consider that perhaps it is the last time you will ever be able to join in prayer to God, or to hear His word.—Will you venture to pass that last time in slumbering and sleeping? What account will you give of minutes thus spent, when you stand before God in the great and terrible day? Suppose yourself on a death bed before another Sabbath. Would it comfort you to reflect that on the last Lord's day of your life, you slept away your opportunity of grace?
- To all that are given to this indecent, this unseemly, this unjustifiable practice, I would say, "what! have you not houses to sleep in, but will you profane the Church of the living God?—And I would kindly add—Remember the eye of God, remember

the value of your soul—remember your need of prayer to the Lord—remember the pains your minister has taken for you—and surely you will keep awake for the few minutes your attention is required. Take means also I would say to prevent your sleepiness. Do not overload your stomachs with meat and drink before going to church. Do not resign yourself to sleep when your feel it stealing over you. Rub your eyes—change your position—call in your thoughts—think of what you are now reading—do anything in short that is decent and proper, rather than that most improper and indecent thing of 'sleeping in Church.'

ANTI SOMNUS.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, SEPTEMBER 6, 1838.

MORE MISSIONARIES WANTED!—We understand that the Bishop is authorized by the Society for the Propagation of the Gospel to employ TEN additional missionaries in Nova Scotia alone, whenever fit persons can be found. Unfortunately they are not easily to be had. In our own land very few are on the list of candidates for Holy Orders. We would again inquire why it is so? Will no more of our native youth devote their energies to the noblest of earthly callings?—bearing the glad tidings of salvation to the waste places of our Zion? Will none be constrained by the love of Christ, and of souls, to enter by the door into the ministry which He ordained, and which is to be found in the Church? As a general rule, it has been found that native labourers have advantages which others have not, and therefore we would hope for the supply of our ministry from within ourselves. But if we must go abroad, we know no quarter from which we would more desire to import, than from the land of our forefathers—the sweet emerald isle—the land of warm hearts, and glowing tongues—the land now distinguished for fervent piety and burning zeal in those who minister at the altars of the Established Church. We hear that some of these are now blessing our sister provinces with their devoted labours for Christ and his Church.

Should these lines meet the eyes of any like-minded in that far country, (where our humble observations are sometimes re-published)—any that are willing to serve under the banners of evangelical truth and apostolic order—we can promise them abundance of labours in threading our wilderness, and traversing our rocky shores,—but with a glad reception wherever they go as heralds of good tidings, and in as quiet and happy a land as there is on the face of the globe. The Bishop of Nova Scotia is now in London, and we believe is anxious to find suitable men for the work of the Lord in his Diocese.—But we repeat, that at home ought these labourers to be nourished, and trained to the work.—The sons of the soil ought to seek no higher dignity, no greater gain, than the honour of the evangelical priesthood, and the winning of souls for heaven.—Again then we ask our countrymen, are there none who desire to be thus highly and honourably, and happily employed? Are there none willing to go forth as labourers into this inviting harvest, and work for the present and everlasting happiness of those who dwell in their own native land? And to parents, we would say—not, urge your children forward without regard to inclination or fitness, to lay unholy hands upon the Ark of the Lord—not, advise them to enter, uncalled of Him, into His ministry—But we would say—do not throw obstacles in the way of such a choice. Do not discourage your sons from entering the Church merely because it affords no prospects of worldly gain, or because it may not realize your fond plans of worldly advancement.—But rather watch for indications of seriousness in your children; cherish any duly formed desire they may shew to be the servants of the Lord, and pray that they may be consecrated by His spirit, as vessels of Gospel mercy to His people. Is not this course neglected too much by parents when deciding on the future callings of their

families?—Is not the Church the last profession to which their attention is generally turned?

We would earnestly commend this matter to the consideration of the members of the Church in these Provinces, reminding them that they who now minister at the altar, are fast wearing out, and must soon be laid by, while there appear to be few coming forward to take their places.

CANADA PUNISHMENTS.—We see that sixteen misguided men, implicated in late piratical attempts upon the Upper Province, have been sentenced to death at Toronto. We sincerely trust that it may have been deemed advisable to extend to these men, or boys as they are chiefly described to be, that mercy which has been so liberally shewn (whether wisely or not remains to be proved) to the prime movers in the troubles of that country. Wherever life has been actually and wilfully taken, there can be little said against the forfeiture of life in return. But for other offences, there seem to be many and sufficient ways of punishment less revolting to the heart than sending our fellow creatures, (probably the dupes of designing men who themselves escape) by droves into the presence of their Judge, with all their sins upon their heads. The world is wide enough to let all live, and yet preserve the peace of the land.—Why not send them,—not with the mockery of punishment to the beautiful Bermudas, where we would like to be sent ourselves, but to Australia—to the farthest bounds of the earth, rather than launch them forth upon that "sea without a shore" and thus cut them off from all hope of usefulness as regards this world or the next.

THE BISHOP.—We perceive in the last "Guardian" an extract from the Bermuda Gazette under date 31st July, stating that our respected Bishop had been taken ill in London. We hope and have every reason to believe, that this statement is incorrect. We have seen accounts from his Lordship as late as the 5th July, mentioning no such bad news—and no doubt had there been any foundation for it we should have heard it by the Great Western, by which conveyance London letters were received at Halifax. We hope the latter part of the Bermuda extract may be more correct—and that we may have the pleasure this autumn of welcoming his Lordship back to his Diocese with renovated health and vigour, to enable him to be as heretofore, "in labours abundant" for many a long year to come.

"THE CHURCH."—In the last number received, this fellow-labourer indulges in hearty congratulations to his readers, on the success of his periodical, and on the favourable notice it has met with in England. While we sincerely rejoice that success, so richly deserved, is cheering the heart and sweetening the labours of our respected Brother Editor, and while we read with delight his pages, enriched by excellent communications which we often transfer to our columns, we cannot but turn our eyes homewards with feelings of a very different kind. We are uncheered by a subscription list such as the numbers and the wealth of professed Churchmen, in this Province alone, would warrant us to expect. We are, with but few exceptions, unaided by the pens of our Brethren of the Clergy, and the numerous and talented laity who are able to help us if they would. And we have moreover to contend with the unpardonable backwardness of many who do subscribe indeed, but comply not with the terms of subscription, and thus subject the printer to cruel inconvenience.—When, instead of these doleful strains in which we are often compelled to indulge—when shall we be able to strike up to the same lively tune with our Canadian Brother? The answer is with our fellow Churchmen in these Provinces. Hundreds, if not thousands of those who can well afford it, do not take the Colonial Churchman, which is devoted to the cause of Religion in special connexion with their church,—and is conducted gratuitously, but with no small pains and responsibility to the Editors.

With the word of exhortation once more be suffered all friends of the Church, and especially to the Clergy, make fresh exertions to increase the number of subscribers? We desire at the commencement of the next year to improve the appearance of the paper, but greater encouragement must first be obtained.

LYNCH LAW AT HALIFAX.—We regret exceedingly find that outrageous proceedings of this stamp have taken place last week in Halifax, by which property to a considerable amount has been destroyed, and a stigma attached to the community such as has hitherto been the cause of a severe reproach of our republican neighbours. We sincerely hope that the parties to this atrocious breach of the peace may be visited with such treatment as will teach them that we do not live under mob law. It matters little to us the original cause of the excitement may have been, unless the supremacy of the laws is maintained, there is no security for life or property.—It does not appear from the accounts we have seen, that either the police or the military interfered on the occasion of the attack on Almon's house on Friday evening. Why were not the active ones laid hold of then, and brought to justice?

CROSSKILL'S COMPREHENSIVE HISTORY AND GEOGRAPHY OF N. S.—We lately noticed with pleasure the coming compendium of our native History by Mr. Thompson, as likely to supply what we have long felt to be wanted for our Provincial Schools and Academies. We have seen other work on the same subject, but on a smaller scale, already in the field, compiled by Mr. John Crosskill, price 1s.6d., 76 pages, with a neat little map of the province. This will, no doubt, be found useful to those engaged in the instruction of youth, and perhaps may be advantageously employed as an introduction to the other, and the industry of both compilers be rewarded. They deserve credit for furnishing what has been long a desideratum, and what we some time since suggested to the Author of the History of Nova Scotia it would be a worthy complement of his own pen to supply. In the little work we see there are some omissions which it will be well to correct in another edition, which no doubt will be called for. The fine River La Have, in this County for instance, in its parts nearly a mile wide, and extending upwards of 50 miles in length, is not mentioned. The prevailing denominations of Religion too, are worthy of a place.—In a future edition, perhaps, it would be well, instead of breaking up the text into question and answer (in which way it will be more usefully used) to place the questions either at the bottom of each page, or at the end of the book.

UPPER CANADA COLLEGE AND ITS FIRST PRINCIPAL.—We copy with pleasure from the "Church" the article under this heading, and we hope the perusal of it may bring up some 'ALAN FAIRFORD' among the alumni of our College to furnish us with a similar notice of those pleasant and beloved scenes in which he has probably passed his best and happiest days. We doubt not that many names are to be found, whose pens can trace as pleasing a picture of those scenes and those times, as we present to you to-day, and who perhaps would not refuse to say a few words also of the "first Principal" of this, and indeed of any University in the present British colonies; from whose lips (now, alas! silent in the grave,) so many have imbibed that sound knowledge, in things human and divine, which has qualified them for the right discharge of their various duties in life. He was one (we will be permitted to say it) whose memory lives in the hearts of his pupils, scattered as these are in every quarter of the world. And what did not forget the authority and the dignity of the Professor, he was able to mingle with these the kindness and affection of the Father and the Friend. We need not say how gladly the pages of this Journal will be opened for the admission of such notices of subjects so dear to us in every way.

COMMERCIAL ENTERPRISE.—A fine new Brig called "Commerce," owned by Messrs. Charles & Ralph Rudolf, of this town, and built by Mr. George Baker, was launched yesterday morning, and went away in a very beautiful style. She is considered by competent judges, to be as good as the best material and faithful workmanship can make her. This vessel is intended for the West India trade, and is a heavy burthen, old admeasurement.

On the 5th ultimo, there was also launched from the ship-yard of Mr. Leonard Sponagle at New Dublin in this county, the brig "Good Intent," (Messrs. Norton, master builder,) of 120 tons, and built well and substantially. She is owned by Messrs. Philip & William Sponagle of this town, and to be employed in the West India trade.

A large brig is also on the stocks at Upper LaHave, and was launched this autumn, owned by Messrs. W. & Rudolf of Lunenburg. And we understand that the keels of a large brig for Messrs. John Zwicker and a schooner of 80 tons for Messrs. C. & J. Russell, and a brig for John Heckman, Esq. are shortly to be laid.—We have great pleasure in noticing these signs of reviving enterprise among our mercantile friends, and we heartily trust that their exertions will be crowned with success. We see no reason why business may not be carried on as profitably here as at any other port of Nova Scotia.—Besides the vessels above enumerated, a number of smaller ones have been built, or are building this year, in the various harbours with which this county abounds.

The Labrador vessels, we are happy to hear, have been very successful, and several have already returned.

ORATION SERMON IN WESTMINSTER ABBEY.—Taken from Bell's Weekly Messenger, the following is a condensed "meagre outline" of the Bishop of London's sermon at the Coronation of Queen Victoria:—

The text was taken from 2d Chronicles, c. xxxiv. 1.—'And the King stood in his place, and made covenant before the Lord, to walk after the Lord, to keep his commandments, and his testimonies, his statutes, with all his heart, and with all his strength, to perform the words of the covenant which are written in this book.'

The Right Rev. Prelate commenced his discourse by directing to the paramount importance to princes and people of recognising in all things the authority of the Great Ruler of the universe, 'who removeth the crowneth up kings,' who is the author of all good, the disposer of all the events that befall man.

The form of civil polity might differ, but whatever band the supreme administration of affairs committed the authority which made subjects amenable to the ends of justice was derived from God. 'The powers that be are ordained of him.' And so, the sovereign of a country holds office in virtue of the law of the land, the most exalted and independent dignity which could adorn their character was derived from religion. The leading moral and political obedience was a sense of religion, and the regulating motive for the right administration of justice was a practical acknowledgment of His sovereignty from whom princes held their honours and privileges. The Right Rev. prelate then alluded to the solemnity of the occasion, when a young and noble Queen 'stood in her place, and made a covenant before the Lord,' in the presence of an assembled people, to maintain the laws of God, and the rights and privileges of her subjects. It was the province of the ministers of religion to inculcate the Divine authority of the kingly government, and the duty of their fellow subjects to obey those who were sent over them in the Lord; but it was also their duty to remind those who were set on the high places of the earth, that their influence should extend over the whole range of society, checking the growth of evil, and promoting the progress of good by the influence of their example. If God had done more for the rest of mankind, exalting them to the same pinnacle of earthly grandeur, the greater

were their obligations to promote his honour and glory. Of no other in the whole family of mankind could it so well be said as of sovereigns, that they lived not for themselves alone, but for the weal or woe of others. Their virtues, their errors, were not bounded by the narrow limits of their own immediate circle, but extended their moral influence to the whole of their people. Highly exalted above everything like the competition or rivalry of their fellow men, while the outward circumstances of their state, their privileges, and visible glory of their regality ensured respect from the bulk of mankind, they must not forget their essential equality as moral beings. That was not an occasion for adulation. It was impossible for him not to recall the circumstances of the last coronation of a sovereign, the leading features of whose character were an honest desire to do impartial justice to all his subjects, a prompt and enlarged benevolence, a careful observance of the outward duties of religion, a sense of his own weakness and dependence on God, and reliance on the merits of his Saviour and his exemplary attention to preparation for another state of being, in circumstances ill calculated to foster such a state of feeling. The Right Rev. prelate concluded his sermon, of which this is but a very meagre outline, being only able to catch detached sentences at the distance we were placed from the pulpit, by a reference to the ancient and well-remembered glory of female reigns—the glory not of outward magnificence and splendour, but the enduring glory of internal improvement and tranquility—of a faction extinguished, commerce enlarged, the Church reformed and strengthened, the pure Gospel preached to all the people of the land, and the consequent growth of everything that is lovely end of good report. Let the prayers of an united people ascend before the Most High, beseeching him to govern the heart of our Queen, and give her all the grace necessary for her arduous duties, that she may place her whole reliance on Him, and in all things seek his honour and glory, the advancement of her Saviour's kingdom, and good of his church, and finally may receive the crown of glory which he hath promised to all his people.—Amen.

CANADA.—His Lordship the Bishop of Montreal held an Ordination on Whit Monday last in the Cathedral Church of Quebec, when Mr. John Johnston was admitted to the order of Deacon, and Rev. H. D. Sewell, M. A. to that of Priest. Mr. Johnston is appointed to the mission at the Bay of Chaleurs, district of Gaspé; Mr. Sewell continues to act as travelling missionary in the district of Quebec Church.

Extract of a letter to the Editor of the 'Church.' Kingston, July 30, 1838.

Rev. Sir,—I am happy to have it in my power to announce to the Clergy, through the medium of the 'Church,' the gratifying intelligence, that in answer to a memorial presented by me on behalf of my Reverend Brethren, to the Delegates of the Clarendon Press at Oxford, and by them referred to the decision of the University, the Convocation, on the 9th of June, by a unanimous vote, granted to the Clergy of Upper Canada, a copy of every theological work in the English, Latin and Greek languages, published at the University Press, for the purpose of forming the nucleus of a Diocesan Library.

This Library is to be placed at Toronto, the centre of the Province, and to be under the management of a Committee of five, viz: the Bishop, the two Archdeacons, and two Clergymen, to be nominated by them; who shall make such regulations as they may judge most likely to render this munificent benefaction generally beneficial to our scattered brethren.

The intrinsic value of this noble donation must be greatly enhanced by the gratifying manner in which it has been conferred, and the assurance which it cannot fail to convey, that the Church in Upper Canada

will ever meet with the sympathy and cordial support of the Venerable Universities of England

Mr. Bettridge is about to make a similar application to the managers of the Pitt Press at Cambridge, and I doubt not with equal success.

I am, Sir, your faithful servant,

ROBERT D. CARTWRIGHT.

[Why might not a similar application in behalf of our Clergy, be attended with similar success?]

THE GREAT ECLIPSE OF 1838.—For many years past we have had, at short intervals, a large eclipse of the Sun—either total or annular—and this one has been styled, by way of eminence, the last of the series—for we shall not witness another similar Eclipse for sixteen years, nor a total Eclipse for nearly a generation to come! and we cannot withhold the solemn reflection, that this will be the last remarkable Eclipse that many of us shall ever be permitted to see!

This Eclipse will not be total but annular; that is, the Moon's apparent diameter being less at the time than the sun's, cannot hide the whole face of the Sun, but will leave the margin visible like a luminous ring, to all persons within a certain distance from the central path.

The Eclipse will occur September 18, 1838, between 3 and 6 o'clock, in the afternoon. The Sun will in a measure be blotted out from the heavens—and his place supplied by a luminous ring of surpassing beauty and splendour! to witness it would recompense a voyage across the great Atlantic.

The ring, in the places where it may be seen, will continue only from 4 to about 6½ minutes. At Baltimore the Eclipse will begin at 6m. past 3, P. M.—The ring will be formed at 25m. past 4. and be central at 37m. past 4.—The Eclipse will end at 40m. past 5.

The next total Eclipse of the Sun will be August 7, 1869.—Abridged from Bridgeton, N. J. Chron.

LETTERS received—L. H. De Veber, Esq. (with remitt. and subs.) to whom and to our subscribers generally in New Brunswick, our acknowledgments are due, for the receipt of punctual subscriptions.

THE THERMOMETER

At Lunenburg, marked at noon—northern exposure in the shade.

Average. Highest deg. Lowest deg.

June,	68½	.....	84	.....	51
July,	70½	.....	86	.....	64
August,	69½	.....	82	.....	59

"Return unto Me, and I will return unto thee."

BY THE REV. H. F. LYTE.

Will thou return to me, O Lord,

If I return to Thee?

O cheering truth! O blessed word!

My hope and refuge be.

Since from thy foot I dared to roam,

My soul has found no rest;

Chastised and contrite back I come

To seek it in Thy breast.

And dost thou say, Thou wilt receive,

And call me still thy own?

My spirit, hear, accept, believe!

And melt my heart of stone!

Again that gracious word to me—

Oh! speak that word again!

My guilt is pardoned! can it be?

And loosed every chain?

No, blessed Lord; not every chain,

Not every bond remove;

Let one at least unloos'd remain—

The bond of grateful love.

TESTIMONIES OF DISSENTERS AND WESLEYANS IN FAVOUR OF THE CHURCH OF ENGLAND.

By the Rev. R. Meek.

JOHN WESLEY, Founder of the Wesleyan Methodist Societies.—‘I live and die a member of the Church of England; and none who regard my Judgment or advice will ever separate from it.’

The same.—‘Unless I see more reason for it than I ever yet saw, I will not leave the Church of England as by law established, while the breath of God is in my nostrils.’

The late ROBERT HALL, Baptist Minister.—‘In justice to the Established Clergy of the realm, I cannot but remark the great advance in piety and diligence which they have exhibited during the last half century. They have gone forth in numbers, kindling the lamp of heavenly truth, where before it had burned with a dim and sickly ray:—they have explored and cultivated many a neglected spot into which other labourers could not (for obvious reasons) gain admission, with equal facilities of influence; and far be it from any of their dissenting brethren to regard their success with any other than a godly jealousy, a holy emulation.’

Dr. PYE SMITH, Dissenting Minister.—‘Those whom God honours, let us delight to honour. I must profess my opinion, that the increase of VITAL PIETY in the Established Church, within the last thirty or forty years, has been proportionately, and comparing the measure of advantages, greater than among us (the Dissenters.) In this we rejoice, yea, and will rejoice.’

The late GEORGE BURDER, an eminent Dissenting Minister, in his Diary, confesses, that he found abundantly more of the power of God with the Evangelical clergy, than with the Dissenters.

J. A. JAMES, Dissenting Minister of Birmingham.—‘Not that I mean to say, the Churches which have been allied to the State have never done any good. Our own, for instance, has done immense services to the cause of religion, both by its vast theological literature and by its evangelical ministers: and never was it more useful in the latter respect than it is at this moment. You who dwell in this town (Birmingham) have only to look to the multitudes that weekly crowd our churches, and to mention the justly venerated names of their ministers, to be convinced that the Church is dispensing benefits which will make myriads through eternity both happy and grateful.’

The same.—‘If systems are to be tried by their practical effect as regards religion, is not the present increase of piety in the Established Church an evidence of its being approved by God, and adapted to promote the religion of the country? It is undoubtedly a proof that God has raised up a great number of holy and faithful men in that communion, for some great purpose of mercy towards the Church, which they may be the means of reforming by their intelligent piety, &c.’

This same writer also speaks of ‘the truly delightful increase of spiritual religion in the Church of England;’ and of ‘the great and delightful increase of pious and devoted men that are now labouring in the Church of England.’

MATTHEW HENRY, the Commentator, and a Dissenting Minister.—‘Let us much more give God praise for the national establishment of our religion,—that the Christian religion, that choice and noble vine, which was so early planted in our land, is still growing and flourishing in it—that it is refined from the errors and corruptions the Church of Rome had, with the help of ignorance and tyranny, introduced; and that the Reformation was in our land a national act: THAT CHRISTIANITY, THUS PURIFIED, IS SUPPORTED BY GOOD AND WHOLESOME LAWS, AND IS TWISTED IN WITH THE VERY CONSTITUTION OF OUR GOVERNMENT.’

The same.—‘The bulwarks which the civil government has raised against the threatening force of atheism, deism, and profaneness on the one hand, and of popery and idolatry on the other hand,—and the encouragement which the government gives to religion, ought to be matter of rejoicing to all good men.’

J. A. JAMES, Dissenting Minister.—‘Its scriptural doctrines are the themes with which Luther, and Cranmer, and Calvin, and Knox, assailed the papacy, and effected the Reformation. Its divines have covered its altars with works more precious than the purest gold of the ancient sanctuary of Israel. Its

literature is the boast and glory of the civilized world. Its armoury is filled with the weapons of ethereal temper which its hosts have wielded, and with the spoils they have won, in the conflict with infidelity, popery, and heresy; and its martyrology is emblazoned with names dear and sacred to every Protestant.’

The same.—‘I do not mean to insinuate that the Clergy of the Church of England are either erroneous or unholy as a body. God forbid that an insinuation so wanting in candor and truth should be imputed to me.’

HENRY COOKE, D. D., Presbyterian.—Moderator of the Synod of Ulster.—‘I stand here as a Presbyterian, claiming all the privileges of one; and yet I stand here as the friend to my Protestant brethren, and a friend to the Protestant Establishment.—Knowing the Clergy of the Established Church as I do, I am fully persuaded there are not amongst the Protestants of the world more faithful or more efficient heralds of the truth of God for the salvation of man.’

THE ROMISH CONFSSIONAL.

During the last three years I discharged the duty of a Romish clergyman, my heart often shuddered at the idea of entering the confessional. The thoughts of the many crimes I had to hear—the growing doubt upon my mind, that confession was an erroneous doctrine—that it tended more to harden than reclaim the heart, and that through it I should be rendered instrumental in ministering destruction to your souls, were awful considerations to me in the hours of my reflection. The recitals of the murderous acts I had often heard through this iniquitous tribunal, had cost me many a restless night, and are still fixed with horror upon my memory. But, my friends, the most awful of all considerations is this, that through the confessional I had been frequently apprized of intended assassinations and most diabolical conspiracies, and still from the ungodly injunctions of secrecy in the Romish creed, lest, as Peter Dens says, the confessional should become odious, I dared not give the slightest intimation to the marked-out victims of slaughter. But though my heart now trembles at my recollection of the murderous acts, still duty obliges me to proceed, and enumerate one or two instances of the cases alluded to.

The first is the case of a person who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators, (all of whom were sworn to commit the horrid deed,) broached to me the bloody conspiracy in the confessional. I implored him to desist from his intention of becoming an accomplice to so diabolical a design. But, alas! all advice was useless;—no dissuasion could prevail, his determination was fixed—and his only reason for having disclosed the awful machination to his confessor, seemed to have originated from a hope, that his wicked design would be hallowed by his previous acknowledgement of it to his priest. Finding all my remonstrance unavailing, I then recurred to stratagem. I earnestly besought of him to mention the circumstance to me out of the confessional, in order that I might apprise the intended victim of his danger, or caution the conspirators against the committal of so inhuman a deed. But here ingenuity itself failed, in arresting the career of his satanic obstinacy. The conspirator’s illegal oath, and his apprehension of himself becoming the victim of brutal assassination, should he be known as the revealer of conspiracy, rendered him inflexible to my entreaties; and awful to relate—yes, awful, and the hand that now pens it shudders at the record it makes—a poor inoffensive man the victim of slaughter, died a most cruel death by the hand of ruthless assassins. Oh, my dear Protestant countrymen, you will now naturally ask, whether am I, or the perpetrators of the bloody deed, most to be censured? I who knew the murderers and the murdered previous to the act,—I who had met the intended victim of slaughter in the public streets but a short time antecedent to his death. But, my friends, the prejudices of my early life in favour of the doctrine of auricular confession, and the influence of subsequent education, instilling into my mind the inviolability of that iniquitous tribunal, must plead before my God

and the public, as my only apologies for the concealment of the diabolical conspiracy. And now, Romish priests, I ask you, could the Lord Jesus substitute a doctrine so monstrous in its practice, subversive of the principles of humanity?—a doctrine that beholds the dagger pointed at the heart, but hushes the warning voice that would prize the devoted victim of his danger?—I must proceed with the recital of another case more revolting to humanity than even the former one. It was of a female administering poison to her parent. Her first attempt at paricide proved ineffectual, occasioning an immediate retching that seized the parent after the draught. The perpetrator of this foul deed afterwards came to confession and acknowledged her guilt, but circumstances proved that she only sought for priestly absolution, to ease her mind and procure her for a speedy repetition of the heinous crime. Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The natural throes and convulsive agonies of the unfortunate man, convinced me that the disease was of an ordinary nature. The previous confession of his daughter, who at this time made her appearance, rushed upon my mind, and suggested that she had been a second time poisoned. From what I had learned through the confession, I could not even think of the propriety of sending for medical attendance; the Romish doctrine impressed an inviolable seal upon my lips, and prevented my giving the slightest intimation of the malady; whilst the poor patient, conscious of the cause of his death, died in the excruciating agonies of which humanity can form no conception. Oh, monstrous system of confession! do you dare any longer to ascribe your origin to the Eternal, and thus affix to nature’s God the blame of your tenants? Oh! thou iniquitous tribunal! thou cloak of crimes—thou abettor of wickedness, thou brutal murderer! A child attempts the most diabolical act against a parent, but thou, by presuming to erase the past transgression, only encouragest the repetition of the crime. A parent suffers the most agonizing tortures, and dies in the most excruciating pains from poison administered by an unprincipled daughter, but thou polluted tribunal, wilt not apprise the priest acquainted with the circumstances of the case, to close this cause of the heart-rending death. my Roman Catholic countrymen, why not arise from your lethargic slumbers, why not arise from the mystic spells that bind you, and cast off that natural yoke which would dare to unite you in an ungodly alliance with such monkish blasphemy. Should any unacquainted with Romanism question the veracity of these statements, let him consult history, and he will find many similar facts? Did not the Romish priest, the Rev. Mr. Garnet, the provincial of the Jesuits, justify his concealment of the powder plot, on the pretext of its being revealed to him at confession? Did not Father D’Aubigny, the French Jesuit, put forward a similar plea of justification for concealment, when the assassin Ravallin (that stabbed Henry the IV.) in 1610, acknowledged to him in the confessional, his plan of Regicidal murder? But why need I refer to such circumstances? every priest who has acted in the capacity of a confessor, must admit the fact of similar cases frequently coming before him at the confessional?—Rev. Nolan’s Third Pamphlet.

OBSERVANCE OF THE LORD’S DAY.

In the winter of 1809, Mr. Wilberforce meeting a trip to Bath, wrote to Mr. Percival to ascertain the day of the meeting of Parliament. ‘Parliament was the reply, will not meet unless something unforeseen should occur, until Monday the 16th of January. I hope, therefore, you will lose no time in getting your health well set up at Bath.’ His watchfulness for public morals at once suggested to him the necessity of Sunday travelling which such a day of meeting would create; and he begged in answer that it might if possible be altered. ‘I thank you for your note of yesterday,’ rejoined the conscientious minister, ‘and am really sorry that I have given occasion for it. I feel myself the more to blame, because, upon the receipt of your note, it brought back to my recollection (what I had till then forgot) some observations which the speaker made to me some time ago upon the same subject, if they had been presented

my mind when we settled the meeting of Parliament, I should not have fixed it upon a Monday. We were, however, almost driven into that day. * * * Notwithstanding all these considerations, however, if I had thought as I ought to have done of the Sunday travelling which the meeting on Monday will too probably occasion, I would have preferred meeting on a Friday in the sessions week, with all its inconveniences. You have the whole state of the case before you. I am open to your judgment—for inadvisability is certainly never felt by me as any excuse.' Two days later he wrote again. 'Dear Wilberforce, you will be glad to hear that it is determined to postpone the meeting of Parliament till Thursday the 16th, instead of Monday the 16th, to obviate the objections which you have suggested to the meeting of that day. Yours, very truly, Spencer Perceval.' Mr. Wilberforce has in his diary, without any allusion to the part he had in it, 'the house put off nobly by Perceval, because of the Sunday travelling it would have occasioned.'—*Wilberforce's Life*, vol. 4.

DEVOTIONAL.

For the Colonial Churchman.

NINETY FIFTH PSALM.

This inestimable Psalm was indited by the spirit of God, and penned by David 2870 years ago. It was introduced into our Morning Service, by way of preparing the soul for the subsequent acts of devotion, and centuries since was adopted into the offices of the Eastern Church: and that wisely—for who does not feel in his own experience, the spiritual advantage of "powerful exhortations to awaken his soul—of strong arguments to convince him, and of threatenings and examples to warn him." The first seven verses forcibly and urgently exhibit those exhortations and arguments, and the remainder of the Psalm brings evidently before us the great sin of the Jews, and their awful punishment.—May God's gracious Spirit enable you, Reader, and yourself, as often as we may hear or read this divine composition, so to meditate on the impenitence and hardness of heart of our forefathers under the former dispensation, that God may not cast us out from the 'rest' which he hath prepared for those who become washed in the blood of His blessed Son!—that Son God now speaketh to us, and it is to this Gospel-day that the seventh verse refers. (4Heb.) The Psalmist entreats us, and teaches us to urge each other, to praise God as well for His supreme greatness, as for the bounties of his creation. This worship must be paid in humility: every high thought must "fall down before Him," under the conviction that rendering praise is no less His due, than our duty and privilege. "The Jews," writes Dr. Comber, "had their day; but they would not hear; now they have no more:—let us beware by their sad example.—Our day is made by God a day of mercy; but if we listen to our lusts, and will not savingly hear the calls of God—if we doubt his promise, or despise his threatenings as they did, we will turn this day of grace into a day of provocation and temptation, and perhaps of destruction and desolation, as we deserve." The Jews were shut out from their earthly Canaan; but we seek a heavenly and everlasting rest; therefore should we take the more earnest heed, in humility, and holy fear. The following attempt to paraphrase this Psalm, is so imperfectly executed, that I shall not wonder to complain, Messrs. Editors, if you reject it from your valuable columns. Of that, however, you are the judges;—as for me, my hope is that some more worthy correspondent may occasionally furnish practical expositions of other parts of the services of that glorious God's church at the altars of which you minister.

PARAPHRASE OF THE NINETY-FIFTH PSALM.

Come, brethren, come and praise our Lord,
For we are taught by his bless'd word,
To sing with holy joy;
Let us within His house appear;
If we approach He will draw near,
And mercies still employ.

Let us approach with one accord,
Before our great and bounteous Lord,
Who made heaven, earth, and sea;
Oh! worship then, and lowly bend;
To Him your loftiest praises send;
Our Maker praise and fear.

God is our Shepherd; we his sheep,
He will from fear and danger keep,
All whom His folds enclose.
Thou art our Shepherd—feed us Lord
With heavenly food from Thy pure word,
From which Salvation flows.

God led the people forty years,
Defending them from foes and fears,
Yet they rebelled the more.
On us the Gospel-light doth shine;
Guide us, O Lord, by pow'r divine,
To heavenly Canaan's shore.

SIGMA.

SUNDAY SCHOOLS.

For the Colonial Churchman.

Messrs. Editors,

Should you judge the following hints serviceable, please to insert them in your valuable paper. As a Sunday School Teacher, I can with truth say, it is one of the most delightful duties I perform; and it always gives me a peculiar pleasure and happiness to enter God's Holy House of prayer to meet my Sunday-School children.

OVI.

FRIENDLY HINTS TO A SUNDAY-SCHOOL TEACHER.

My dear fellow-labourer,

It gives me sincere pleasure to hear that you have begun the work of teaching in your Sunday School. Such an employment is, next to the sacred ministry, the most important and useful. I look upon Sunday School Teachers, as those who have the honour of religion, and the happiness of the community, in a great measure, entrusted to their care. I am, therefore, anxious that you should fill this office in a becoming manner; and to this end, I hope you will allow me, from my age and experience, to give you a few friendly hints, which, under the blessing of God, may be useful to you in your progress.

1. I presume, my dear friend, that you are yourself experimentally acquainted with the doctrines which your minister preaches to you, and that you do endeavour to adorn them by your life and practice. Without personal religion, you will soon grow weary of this and similar engagements. "The love of Christ" is the only "constraining" principle of action, and the only means to make the instructor and the instructed truly blest. O, let me, beseech you to pray earnestly and constantly for this vital godliness!

2. Having yourself felt the power of religion on your own mind, be careful to exhibit the effects of it in your intercourse with the children, your fellow teachers, and the congregation to which you belong. Your temper and disposition will be seen and marked. Example is very powerful. Observe, therefore, these three things in all you do, namely, METHOD, PUNCTUALITY, PERSEVERANCE. By attention to METHOD in teaching, you will soon bring your class forward in learning. You will promote the general interests of the school. You will gain the esteem and respect of your superior, your work will be more easy and pleasant. Your labours will be successful and profitable. By PUNCTUALITY in your attendance, and in the performance of every part of your duty, you will find that your employment, so far from being a drudgery, will be desirable to you. By doing every thing in its time, you will do thrice as much, and you will do it thrice as well. If you observe the conduct of those persons who are too late in any business, you will see that only half of it is done, and even that half is ill done. The management of time is the great end of life; when every thing is done in its time, it will not only make time itself agreeable, but render it subservient to the concerns of eternity. To these two requisites, remember to add PERSEVERANCE. Method and punctuality for a few days will do little good. We must not be weary in well-doing. We

must be steadfast in our work. Be therefore always on your guard against those things that hinder your progress. Beware of sloth. Beware of following bad examples. Beware of taking offence. Beware of idle, chattering, companions. Beware of trifling. Be serious. Be humble. Be not slack in your work. Keep your heart from wandering. Keep yourself entirely from giving way to the snares of sin and Satan. Let nothing induce you to resign your situation as Teacher, but some reason that your minister, superintendent, and pious friends, will allow to be justifiable and right.

3. I suppose that your fellow-teachers and you meet occasionally for mutual consultation, and for prayer. Never absent yourself from these meetings. There you will be directed, encouraged, and, if, need be, corrected. Hear every remark with patience and attention. What you say, let it be in the spirit of meekness and love. Strive to do good, and to get good. In such a company it will be your own fault if you are not made wiser and better.

4. Do not forget in your private prayers to implore a blessing upon the Sunday School. Pray for yourself and your own class. Pray for your fellow-teachers, and for their classes. Pray for your minister, your superintendent, and the Benefactors of the School. As most serious christians are now agreed to pray for the effusion of the Holy Spirit, I trust that you, and all other teachers, make a point of conforming to so useful a practice, which, I firmly believe, will in due time be attended with the most beneficial effects.

5. It is of the highest importance that you go with the children to the house of God, in order to worship Him, and to hear His word. I have known some teachers who neglected this custom; and I assure you, that the effects of this neglect were highly injurious to themselves, and to the schools. Be sure, therefore, that your example give no shadow of excuse to the children to omit this duty, or to perform it carelessly. Let your conduct in the whole performance of public worship be such, as you will on a death-bed be able to reflect upon as calculated to benefit them. Take them in time. Let your devotion be a copy for them to imitate. Let your retiring from prayer and hearing the word, shew that you have profited by the service. The children will soon follow your example. A devout and attentive congregation will be a most powerful auxiliary to a Sunday School. Indeed, they will mutually assist each other. May this remark be of use to you!

6. It is very desirable, that the children should be furnished with good books, especially with Bibles, Prayer books, and Hymn Books. Every Sunday School, therefore, should be a book association. The plan has been tried, with success, of supplying the children with these books, by small weekly subscriptions among the children. You will, I hope, encourage it as far as your influence extends. You will, in a very few years, circulate in this manner a great number of good books among the poor, which will conduce to their eternal happiness. I would conclude by reminding you, that I who write, and you who read, these lines, shall soon give an account unto God for these and all other opportunities given us to do good. That we may be able in that great day to give up our accounts with joy, is my most sincere prayer.

THE SAVIOUR'S PASSION.

All creatures in heaven and in earth are moved at our Saviour's passion. The sun in heaven shrinking in his light, the earth trembling under it, the very stones cleaving in sunder, as if they had sense and sympathy in it; shall sinful men alone be unmoved by it; they to whom it appertained, and for whom it procured unspeakable blessings?—*Bishop Andrews*.

ABRAHAM teaches us the right way of conversing with God:—*And Abraham fell on his face, and God talked with him!* When we plead with Him our faces should be in the dust: we shall not then speak lightly of him, nor complain; nor will there be any more boasting. We shall abase ourselves and exalt God! —*Cecil*.

From the Church.

UPPER CANADA COLLEGE AND ITS FIRST PRINCIPAL.

Foreigners often ask, "By what means an uninterrupted succession of men, qualified more or less eminently for the performance of united parliamentary and official duties, is secured?" First, I answer, (with the prejudices, perhaps, of Eton and Oxford) that we owe it to our system of public schools and universities. From these institutions is derived, (in the language of the prayer of our collegiate churches) "a due supply of men fitted to serve their country both in church and state." It is here, in the public schools and universities that the youth of England are, by a discipline which shallow judgments have sometimes attempted to undervalue, prepared for the duties of public life. There are rare and splendid exceptions, to be sure; but in my conscience I believe, that England would not be what she is without her system of public education, and that no other country can become what England is without the advantages of such a system.—*Canning.*

I shall always be ready to join in the public opinion, that our public schools, which have produced so many eminent characters, are the best adapted to the genius and constitution of the English people.—*Gibbon.*

STET FORTUNA DOMUS!

Whoever has visited Toronto and perambulated the principal streets in search of the most prominent and attractive objects, must certainly pronounce the College grounds the greatest ornament of a city, which,—though much decry by local jealousy,—contains a more exclusively British population, and presents a more British appearance than any other town in Her Majesty's North American dominions. Amidst surrounding objects, stamped with newness, the tourist cannot expect to meet with 'spires and antique towers' or 'porches with reverend mosses grey'; but he beholds a range of buildings, wearing an air of comfort, privacy, and commodiousness, and breathing all the freshness of careful preservation. Still, the houses of the masters, and the centre edifice, which is emphatically the College, do not constitute the charm of the spot. The thriving young plantations, with every variety of foliage judiciously interspersed,—the trim verdant lawn, which, but a few short years ago, was a stagnant morass—the playground to the westward enlivened by the moving forms of the young cricketers,—their cheerful shouts softened into music by distance,—and, if it be a glorious anniversary or a national festival, the white silken banner of the boys floating triumphantly from the lofty flag-staff—these are the external charms that arrest the footsteps of the passer-by, and tell him that there is at least one spot in Upper Canada, where English feelings and habits reign supreme, and the rising generation is trained up in those good old-fashioned ways that have conducted the youth of England, century after century, to the highest pinnacle of virtue and renown.

Yet grateful and refreshing to the casual observer as must be the sight of this classic spot, still if he be told how well the system of education pursued within those walls accords with the aspect of the scenery by which they are environed, and how thoroughly English, orderly, and harmoniously various it is, he will gaze upon each group of graceful trees with additional pleasure, and benevolently dwell on the social blessings that must flow from so excellent an institution. A marshy common reclaimed from sterility, and covered with the halls and abodes of learning is not a greater improvement to the landscape, than the course of instruction at that College, over that which, previous to its foundation, with a very few honourable exceptions, generally prevailed throughout the Province. The system pursued at Upper Canada College, in its essential features, is the same as that of the chartered schools in England. The Classics occupy a conspicuous place, but there is this improvement (for so in compliance with modern opinions, and not from conviction, do I call it) that mathematical studies form an integral part of the course while it moreover includes French, the higher branch-

es of Arithmetic, the principles of Land Surveying, the elements of Natural Philosophy, and the various odds and ends that the oracular voice of Utilitarianism has declared to be indispensable towards the formation of a man of 'useful knowledge.' It would here be out of place to maintain by argument that the strictly classical schools of England have produced men of the most general information, and that the vicious practice of getting 'a mouthful of everything and a bellyful of nothing,' though it may qualify a youth for undertaking the Editorship of a *Penny Magazine*, or a *Chambers's Edinburgh Journal*, can never fashion him into an Addison or Johnson, a Mansfield or Eldon, a Stanley or a Peel. Suffice it to say that in the College system due deference has been paid to popular innovation; and that a comprehensive education is within the reach of all at a very moderate expense that none but an endowed establishment could afford. If a boy will but enter at the lowest form, and gradually wend his way up to the highest rank, he will leave the College,—supposing him to be only possessed of moderate talents,—a respectable classical and French Scholar, familiar with the elements of practical mathematics,—furnished with a store of general learning that will at once enable him to enter with credit upon the study of any of the liberal professions—and, what will, be a pure gratification to every right-minded parent, well versed in the knowledge of the Holy Scriptures, of Oriental customs and geography, and of the leading doctrines of Christianity, uncorrupted by any sectarian or exclusive interpretations.

Of the young men educated at the College but few have arrived at such a standing in their various professions as to enable us to pronounce with certainty on the results of their education as tested by experience. Yet those who have already entered on the serious occupation of their lives, whether it be law, physic, or divinity, reflect no discredit on their Alma Mater, nay, worthily uphold its reputation, and stand living examples of its efficiency to accomplish the ends for which it was designed. Amongst those of the rising generation, who are preparing themselves for professions, some of the most promising are alumni of Upper Canada College. It would not be delicate, and it might be invidious to single out the names of any living, yet why should I refrain from borrowing an interest for my page, by dwelling for a moment on the memory of William Ruttan? He sleeps in the quiet churchyard of Cobourg, yet there is that surviving of him that belongs to the associations and recollections of the College. There was principally educated. From that haven he launched his frail bark, on the voyage that was destined to be but of a brief duration. His love for it broke out in the ejaculation 'God bless every brick of it!' and had his life been prolonged to a serene old age, and had he run a career as comparatively bright as that of Lord Mansfield, he would, I am sure, in his declining days have reverted with a placid delight to the nurse of his youth, and kindled with the feeling that spoke from the heart of that great and eloquent man, when he expressed a wish to be buried in Westminster Abbey, out of respect for the place of his early education,

"This fond attachment to the well-known place,
Whence first we started into life's long race,
Maintains its hold with such unfailling sway,
We feel it e'en in age, and at our latest day."

Peace to the ashes of William Ruttan! There are school-fellows of his, now buoyant with the first hopes and aspirations of manhood, who are equal to what he was in mere learning and scholastic accomplishments; but is there one whose manners are so winning, whose disposition so ingenuous, whose temper so sweet, whose taste so chaste, and whose virtues can be listened to with such a total absence of all envy?

To Dr. Harris, the first Principal of Upper Canada College, is to be ascribed the merit of having introduced and established a system of instruction, which has already produced such admirable results. Brought up at St. Paul's School in London, one of those munificent foundations which called forth the eulogies of *Canning* and *Gibbon*, and from thence removed to Clare Hall, in the University of Cambridge, he there,—on the foundation laid in his

younger years, not by the flimsy Hamiltonian system, but by that gradual and regular process which has matured the scholarship of our Bentleys, our Porsons, and our Monks,—established a high reputation for solidity of attainments both in learning and science, accompanied by a character conspicuous for moral excellence, and the faithful observance of religious duties. Thus eminently fitted for the task, he came to this Province to try the hazardous experiment of introducing a mode of education in England, although sanctioned by the test of centuries in England, was in many respects adverse to the habits of the youth, the opinions of the parents, and the existing scholastic customs, in Upper Canada. It is not then a matter of wonder, that many difficulties and much opposition should have impeded him in the commencement of his career. Gifted, however, with a tenacity of purpose, a consciousness of rectitude, and a firm conviction of ultimate success, he overcame many obstacles that at first appeared insurmountable. Sir John Colbourne lent him the sanction of his unqualified support, and the Council, whom the management of the College was entrusted to, consisting of some of the first persons in the colony, aided him with their cordial co-operation. With all these auxiliaries and appliances to boot, a man of less equanimity than Dr. Harris would frequently have been tempted to resign the thorny path in despair, and retrace his steps to those domestic haunts, where all is established by order, sanctified by antiquity, and where the shade of Colet, a Busby, or a Warton is never startled by the outcry of innovation or the discordant gabble of rational empirics, announcing the discovery of a railroad passage to the Temple of Learning. It has been generally supposed that Dr. Harris was of too impatient and phlegmatic a temperament to be ruffled by the annoyances to which he was exposed. But the very contrary was the case. He was a man of quick and keen sensibilities, which were only exceeded by the mastery in which he held his feelings, from the imperious sense of duty. Slowly and surely he reaped the reward of his patience and perseverance; the fruits, which his system bore, became more and more visible, until at length opposition to it gradually relaxed, and, before his resignation, subsided altogether. It is not necessary to enter at large into a nute delineation of his character to set forth his worth: the testimonies that he carried with him at his departure are the best vouchers of this. From the Masters he received a parting memorial of their respect for his virtues and abilities, and regard for his loss; from the Boys, a handsome tribute of gratitude and affection; and by those who, under his auspices, had completed their education at the College, and embarked in professions, he would have been presented with a similar valedictory token of regard had not the disturbed state of the Province scattered his old pupils in every direction, and rendered it almost impossible to procure their combination for such an object. A more general evidence of his worth is to be found in the spontaneous expressions of opinion, since his departure, by those at all interested in, or connected with the College. It is marked on all sides, by such persons, that they do not fully know his value, till his absence had manifested it.—That they are sure, taking him all in all, he will never be surpassed,—and, that they trust his successor, speedily expected from England, may equal him, and tread in the path he has marked out. And it should here be mentioned that Dr. Harris earned this high character by force of sterling merit, and not by the captivating arts of popularity, or bland and fascinating manners. On first acquaintance with him there was a reserve,—almost a stiffness,—that was often most unjustly attributed to pride, but which, on a closer knowledge of him, succeeded by a liveliness and frankness of conversation, untinged by pedantry, and seasoned by good sense and quiet humour. Even admitting that he was deficient in some of those minor amiabilities which are often but a cloak for sincerity, a worldly mindness, no body ever knew him long, who did not accord him his full and lasting confidence and esteem. He was, in the truest sense of the word, a gentleman. He never spoke flatteringly of a person before his face, or disparagingly of him behind his back. He never omitted any opportunity of serving those

whom he thought worthy of his good offices, and would confer the most solid and important benefits without taking to himself any credit, or letting the obliged person know to whom he was indebted. A stranger to caprice, he was consistent in all his actions; and whether the rays of vice-regal favour shone on the College, as under the administration of its estimable founder Sir John Colborne, or whether it was left to rely for support on its own intrinsic claims, he never was in the one case unduly puffed up, or disheartened in the other. This quality of consistency, together with his scrupulous sense of justice, rendered him especially respected among the Masters. While he exercised the due authority of his situation over them, and never failed to point out what was wrong or defective in their departments, he never harassed them with any needless or vexatious assumption of power, or manifested any want of confidence in their integrity or zeal. The consequence was that a gentle word of admonition, or even of suggestion from him sunk deep into the mind of the person to whom it was directed, and won a more cheerful compliance than imperious mandate, or unnecessary aggravated censure. The Boys looked up to him with that kind of feeling, which induced the Athenians to surname Aristides, The Just. Never using any means beyond the conscientious discharge of his duty to gain their confidence or good-will, he reined them by an ascendancy of reason, and not of passion. Favouritism, that besetting sin of school-boys, was a charge never whispered against him. Every boy felt sure of receiving strict justice at his hands; and he never addressed them on any occasion in public, but that his words were regarded as the sober truth, and not, as is too often the case, mere ministerial comminations directed to the fears, instead of appeals to the understandings and feelings, of youthful delinquents. When the last moment of his officiating as Principal arrived, and he had to perform the farewell duty of concluding the day with evening prayer, there was not a countenance in the whole assemblage, whether of master or boy, that did not plainly indicate the general sorrow, either by the working of the features, or the trickling of an irrepressible tear.

Thus happily founded, and thus fortunate in its first Principal, may Upper Canada College for ever flourish the nursery of British hearts, the fountain of British feeling, dispenser of sound and Christian education! While the Masters are supported by a liberal income that sets them above the reach of servile dependence, and the necessity of submitting to the caprices and interference of injudicious parents, they are placed under a superintendence that ensures the faithful performance of their duties,—and they daily sit in the full gaze of so many scrutinizing eyes, that they cannot go astray or flag in their exertions, without being recalled to watchfulness or activity by the loud intonations of the public voice. While the Boys are imbued with solid and various learning, they inevitably imbibe a love for this and the other institutions of the country, and grow up with a determination to maintain the loyal and honourable character of their native or adopted land. Destined to move hereafter in the same sphere of life they contract intimacies which, in future years, soften the asperities of political collision, and become united to each other by bonds of affection stronger than those of affinity or blood. A fragile spirit like that of Cowper's, may be broken by the trials and hardships of a public school, but by its discipline the timid learn courage, the presumptuous modesty, the contumacious subordination, the cruel mercy, and the purse-proud comic man. To such a discipline do we owe the long array of England's glorious names, her Pitts and Cannings,—her Lyndhursts and Peels,—her unequalled 'army' of divines,—her unfailing succession of Hardwickes, Tenterdens, and Tindals,—her princely merchants, her heroes to achieve victories, her poets and historians to record them. Long then, I repeat, may Upper Canada College flourish! and when those who have been indebted to it for their education revisit the haunts of their boyhood after a long absence, and behold with surprise the lofty trees that were but saplings when they last beheld them, may they, in fancy, for a moment,

"obtain

Their innocent sweet simple years again!"

As they tread the green lawn, no longer 'hastening across' its once forbidden sward 'with truant steps,' or pause in contemplation beneath the shade of some tree co-eval with themselves, may their hearts be not so seared by the selfish intercourse of the world, or their souls so dead, as to prevent them from exclaiming in the musical strains of Memory's sweetest bard,

"Up springs at every step to claim a tear
Some little friendship formed and cherished here:
And not the lightest leaf but fluttering teems
With golden visions and romantic dreams."

Hail and Farewell to Upper Canada College! May Time never falsify the motto that the Boys have chosen for it,—but

Esto Perpetua!

Toronto, July 27, 1838.

ALAN FAIRFORD.

RELIGION IN THE ARMY.

From the Report of the Naval and Military Bible Society, 1838.

I am often asked (says an officer in the East India Company's service, addressing the Marquess of Cholmondeley) to write some instructions for the guidance of young men going to India. I think, my lord, that the lives of those who are not dead, but only gone before, may be studied with great advantage; and I will relate the conduct of a departed comrade, whose memory is very dear to the humble individual now addressing this meeting. The name of Showers is known to some on the platform. In the early part of our professional career we passed together some time in the tented field and on the waves of the ocean. He was distinguished for all those amiable qualities, which are so attractive; brave, generous, active cheerful—not querulous, but possessing that high sense of honour, falsely so called, which could endure the slightest offence—a taunt or sneer would have made his sword leap out its scabbard. We parted as brethren in arms; but in a few years we met again as brothers in Christ. 'Tis said that religion changes a man, and many times it destroys many valuable qualities in a soldier. My lord, my comrade was indeed much changed; old things passed away, and all things had become new. The keen sense of personal injury was gone. The taunt, the sneer, the sarcasm, were not spared him. The reproach of psalm-singing and cant was often heard; but they were all laid at his Saviour's feet. His high sense of honour was directed in the cause of the great captain of his salvation. His resentment was turned towards the enemies of his Master. His ingenuity was wonderfully active in discovering faults in his own character, his walk and conversation, which he thought justly exposed him to censure. He discovered that it was his own deficiencies which prevented his brother-officers from discerning the beauties of holiness. His servants were all most attentive and well behaved; it was his own want of temper and forbearance which made things go sometimes wrong. He could see those things, my lord, when I could only discern a light shining brighter and brighter. His cross he bore manfully, and found it light. But I would point to his character as a soldier. He was suddenly ordered to place himself at the head of a detachment formed of select or flank companies, and attack the enemy, whom he found posted behind a deep trench, with the earth thrown up as a parapet. Not having any cannon, he endeavoured in vain to dislodge them by a sharp fire of musketry; quickly perceiving that the attack must be made in a different way he commanded his men to cease firing, and turn all their attention to himself, whose movements they must follow; and then, having recourse to his well-known activity of body, he leaped like an antelope over the trench, and, to the amazement of the foe lighted in the midst of them. He was spontaneously followed by his men, and the panic-struck enemy quickly fled. Shortly after this occurrence he paid me a visit, and two sergeants called to see him. I inquired how they happened to know an officer of a different regiment: they replied, 'Why, has he not told you? When he leaped across the trench we happened to be the first whose feet touched the ground after him; and with that eminent coolness and self-

possession for which he is known, he seized our hands to learn our names, and when the action was over applied to the commander-in-chief for our promotion.' My lord, this is a valuable proof of what religion does for a soldier. Trusting to his God, he fears no evil; and in the midst of imminent danger he is collected, has the free use of his judgment, with a heart capable of feeling for the lowest soldier under his command. But I must hasten to the closing scene. Years rolled on; the Gowkabs had rapidly conquered a very extensive tract of country in the mountains of Thibet, and at last had the temerity to suppose they could with impunity possess themselves of detached portions of the British territory. In the war which ensued, the troops had for the first time to leave the burning plains of India to carry on their operations amidst snow-capped mountains. I received a letter from my friend, describing the amazing difficulties they had to surmount. Contending with a bold and active enemy under numerous disadvantages, he had still around him a little band of Christ's flock; but their physical powers were greatly exhausted, and he feared their spiritual state was declining. For himself, his desire was to depart and he with Christ. A few days after this, a grand attack upon the strongest post of the enemy was determined upon and Showers was selected to command one of the columns. He carefully reconnoitred the mountain tract, and, writing to the officer commanding the adjoining column he expressed his determination to push forward, and not to retreat, whatever opposition he might encounter. The troops anxiously awaited the appointed signal; and thoughts would arise that ere the sun was set the mountain would entomb many a gallant soldier now eagerly desiring the fight. On such occasions, of what unspeakable importance it is to have been conversant with the Bible, and to have been taught by the Spirit of God to look up to Him in whose hands are the issues of life! The signal was heard—the column advanced. It was soon found that the path was so steep and narrow that two men could not walk abreast. The bold mountaineers skilfully availing themselves of their local advantages—a murderous fire soon brought to the ground the leading section, and every British officer attached to it. The advance was checked—my gallant friend cheered the men, and sprang forward to lead them to victory. The Gowkab chieftain, who was watching this decisive moment, saw that he had to contend with no mean foe, and rushed down the mountain to check his progress. Then was seen what in days of chivalry was no uncommon sight, but is seldom known in modern warfare; two commanders engaged in single combat in the presence of their troops. The struggle was short, the Gowkab weltered in his blood. The mountaineers, stung to fury at the loss of their chief, rushed on with a horrid yell, surrounded my noble friend and destroyed him with the most forward of his gallant band before the main body could come to their rescue. Thus his immortal spirit took its flight to dwell for ever with that Master whom he served, and who had died that he might live. His conduct made such an impression on the enemy, that instead of insulting his remains, as savage tribes too often do, the moment the action had ceased they sent in a flag of truce, requesting a party might come to remove the chieftain's body, who had so greatly distinguished himself, and who deserved every tribute of respect which could be paid to him.

My lord I have related this for the benefit of young soldiers, who may learn that genuine religion is perfectly compatible with zealous and faithful discharge of their professional duties.

SCRAPS.

The heart is a small thing but desireth great matters. It is not sufficient for a kite's dinner, yet the whole world is not sufficient for it.—*Hugo de anima.*

THAT humility which courts notice, is not FIRST RATE. It may be sincere, but it is sullied. Do not sound a trumpet, nor say "Come and see how humble I am!"—*Cecil.*

The idea of having heaven, without holiness, is like the idea of having health without being well—it is a contradiction in terms.—*Erskine.*

POETRY.

THE CUP.

To fancy all this world a truth,
Nor dream its scenes could ever cloy;
To join the sports of bounding youth—
This is the cup of *Joy*.

To find an unsubstantial shade,
Where promise seem'd thus fair to show;
To watch our buoyant spirits fade—
This is the cup of *Woe*.

To lay on friendship's soothing breast,
Our all-reposing full belief;
And find a sting instead of rest—
This is the cup of *Grief*.

To plunge into the world so gay,
And loudly laugh away all sadness;
Then die without Religion's ray—
This is the cup of *Madness*.

To love and serve the living God;
To shun the seats of sin and strife;
To rest our faith on Jesus's blood—
This is the cup of *Life*.

A distant God—a shuddering fear;
Not friends, but fiends, to meet beneath,
The fire—the unrelieving tear—
This is the cup of *Death*.

To share in heaven the Father's love;
To offer praise where Jesus is;
To know the Spirit's power above—
This is the cup of *Bliss*.

E. L. C.

ANOTHER AWFUL WARNING TO THE INTEMPERATE.

Abridged from the London Times of 15th June last.

CORONER'S INQUEST.—Yesterday, an inquest was held at St. George's Hospital, on view of the body of Colonel Michael H. Campbell, aged 68, whose death took place under the circumstances of a very mysterious and afflicting nature.

The jury having viewed the body of the deceased, which laid in the dead-house of the institution, the following evidence was adduced:—

Jones, police-constable, deposed that about 9 o'clock on Saturday night last he was on duty in Knightsbridge; in passing Goding's brewhouse, he observed the deceased, who was walking towards Kensington. Between 10 and 11 the same night witness in going his rounds discovered the unfortunate gentleman lying on the pathway near the barracks quite insensible, and bleeding from a wound over the right eye. Witness obtained assistance, and the deceased was removed on a stretcher to the station-house. When I first saw the deceased about 9 o'clock I considered that he was intoxicated. He was alone at the time; it rained very hard. I was not present at the station-house when his person was searched. I spoke to the deceased when I first saw him about 9 o'clock, and offered to see him home, when he replied, 'I am not tipsy, my good man, and I shall soon be at home.' When I discovered the deceased lying on the ground about 11 o'clock, I suspected he had been robbed and ill-used. I did not hear any cries for assistance whilst I was on duty in Knightsbridge.

Lake, another constable, deposed that when the deceased was brought to the station-house it was considered that he was in a state of intoxication, and he was locked up in one of the cells. Witness visited him several times during the night, but saw no change for the worse in him. The deceased was not sufficiently sensible to answer any questions I put to him.

A Juror.—Did you not see the wound on his head?
Witness.—Yes I did, but I did not consider that it was of a serious nature.

Coroner.—Are the cells of the station-house aired and boarded?
Witness.—Yes Sir, they are.

A Juror.—How often did you visit the deceased during the night?

About five or six times.

Was you aware of the rank of the deceased when he was brought to the station house?

I was not. His appearance was that of a gentleman.

At what time was it considered necessary to send for a medical gentleman?

About six o'clock in the morning.

Who attended?

Mr. Davis, who advised that he should be removed to this hospital with the utmost possible despatch.

Was you present when the person of the Colonel was searched?

Yes, I was; some documents were found that led to his identity.

Inspector Barfoot, stated that when the colonel was brought to the station-house he was in an insensible state, witness supposed at the time from the effects of intoxication. He was placed in one of the cells by himself. Witness visited him occasionally during the night, but did not consider that his condition was at all dangerous until about 6 o'clock in the morning, when he sent for Mr. Davis, a surgeon.

Did you observe the wound over the Colonel's left eye when he was brought in?

Yes, I did; but I considered it merely superficial.

Was the deceased insensible when brought to the station-house?

Perfectly so.

Did you inquire of the policeman under what circumstances the deceased had been found?

Yes I did; and from the statement given to me supposed the gentleman was inebriated.

Mrs. Campbell, the widow of the deceased, was in attendance at the hospital. It was, however, a considerable length of time before she was sufficiently collected to give her evidence; ultimately the unfortunate lady was led into the room by two gentlemen, friends of her late husband. She stated that the deceased had served in the army upwards of 50 years. During the Peninsular war he was aide-de-camp to Sir Thomas Picton. He had been wounded several times; once severely in the head, and when he took a little more wine than usual he completely lost himself. He left home on Saturday morning last to see a friend at the west end of the town. He did not return that night; and on the following day she received the melancholy intelligence of his being in St. George's Hospital.

I have no suspicion that my husband was ill-used and robbed. I consider that he must have taken too much, and fell down on his return to his residence, No. 4, Trevor-terrace, Knightsbridge.

Mr. Davies, surgeon, gave his opinion that the deceased died from concussion of the brain.

Verdict, 'Accidental Death.' The deceased has left a large family.

Anecdote of the Queen.—The following is authentic, and exhibits a most gratifying feature in the character of the young queen. A man name Hillman, who served in the capacity of porter to the late Duke of Kent and who was accustomed to assist the present Queen (then a child) into the carriage, has long since been pensioned by the Duchess of Kent, and is not a little gratified by receiving a bow of recognition from her majesty whenever he chances to pass her carriage. The aged man has a daughter much afflicted, she having been confined to her bed the last eight years. On the evening of the late king's funeral this young woman received from Queen Victoria a present of the Psalms of David, with a marker worked by herself, (having a dove, the emblem of peace, in the centre,) placed at the 41st psalm, with a request that she would read it, and expressing a hope that its perusal might give peace to her mind.—*London Paper.*

Self.—I have read of many wicked Popes; but the worst Pope I ever met with is *Pope Self*.—*John Milton.*

In studying the word of God, digest it under these two heads: either as removing obstructions, which keep God and thee asunder; or as supplying some uniting power to bring God and thee together.—*Cecil.*

CHRISTIAN LIBRARY.

A SMALL CHRISTIAN LIBRARY has been for a short time established, under the superintendence of members of the Church of England, with the design of promoting religious reading, by providing the principal religious publications of the day, on as easy terms as possible. Since a recent importation the number of Books in the Catalogue amounts to about 250, among which are all the works of the Rev. H. Blunt, the Rev. Dr. Krügermacher, author of "Elijah the Tishbite," the Rev. G. Bridges, author of "Exposition of 119th Psalm," the Rev. Philip, author of "Experimental Guides," "The Mary's," &c. and those of Charlotte Elizabeth; and the Life, Letters and Journal, and Sermons of Henry Martyn, lives of Thomason, Brainerd, &c. The small subscription of 5 shillings a year, entitles the subscriber to receive a book a week. The Library is at present placed at the office of H. Pryor, Esq. Hollis Street, where books can be had every Tuesday, from 2 to 4 o'clock—and by whom subscriptions and donations, either in books or money, will be thankfully received.

August 23.

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