

# 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.]

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## Original Poetry.

For the Church.

THERE IS A SPIRIT IN THE WOODS.—Wordsworth.

Nature's fair temple, when the still leaves lie,  
At summer's eve, upon the silent bough,  
And the first star is faintly seen on high,  
Piercing the rays the sun had shed but now;  
When deep'ning shadows fall on field and tree,  
I leave the world to muse awhile with thee.

There is a sadness in thy dim arcades,  
So fraught with awe, yet so divinely sweet,  
That earthly thought before its magic fades,  
And the full heart scarce feels its pulses beat,  
Chained by a spell that breathes the scene around,  
And seems to murmur, this is holy ground.

There is a spirit in thee, a low tone  
Is floating even o'er thy choral streams,  
Which the winds speak not, though thy breath has flown  
O'er lands of flowers, music and sweet dreams,—  
Stealing rich odours from some far off shore,  
Whose perfumed fields their flight shall sweep no more.

A tone of love, as by an angel sent  
To whisper to the soul, giving the woods  
A voice of melody, serenely blest  
As with the murmurs of deep water floods,  
Sounding in distance as they fall and swell,  
Like the low echo of the heart's farewell.

Alone from God—does man his altars raise  
To kneel and worship? are the sculptured fane,  
The lofty dome, the aisle of ancient days,  
The gothic window with its imaged stain,  
The creature's homage, and shall nature have  
No fane for Him who died a world to save?

A lowly altar on the time pressed sod,  
And pillared aisles amid the bending trees,  
Bearing the impress of the hand of God,  
And the low sighings of the evening breeze,  
A vesper hymn, and the soft fading light  
Trembling amid the shadows of the night;—

These form thy temple, shedding o'er the heart  
A calm so deep, so full of joy and love,  
That the soul's worship seems to be a part  
Of its existence, and the skies above  
But the frail barriers to a world of bliss  
Where man may all be he has hoped in this.

J. C.

## "PEACE! BE STILL."

MARK, IV. 35.

The bark was frail, the shore was far,  
The tempest roused the angry deep,  
And 'mid the elemental war  
The Saviour slept, or seemed to sleep.  
"Lord, save!" they cry—the swelling sea,  
And wind which raged so loud and shrill,  
At once their Master's voice obey,  
When Jesus whispered, "Peace! Be still!"

Yes, "peace, be still,"—on mortal ear  
Fell never yet such sounds of bliss;  
Never on earth can sinner hear  
A sentence half so blest as this.  
Words may in after life have power  
With calmer joy the heart to fill,  
But memory most will prize the hour,  
When God first whispered, "Peace! Be still!"

A longer walk with God may shed  
A steadier sunshine on the soul,  
And brighter glory crown the head  
As saints draw nearer to the goal;  
But most they love that first faint light  
Which pierced the clouds of guilt and ill,  
And deem life's closing joy less bright  
Than that which came with, "Peace! Be still!"

For, oh! the soul was passion tost  
When God first spoke, and caused a calm;  
The heart was sick, and hope was lost,  
When Jesus' words dropped health-like balm;  
That calm seems most in mercy given  
Which first controlled the raging will,  
That health seems most the gift of Heaven  
Which came when God said, "Peace! Be still!"

"Tis ne'er forgot," a poet sings  
The fairy form love first has traced;  
The word which Mercy's message brings  
From memory's book is ne'er effaced;  
The Christian thus will long retain,  
Through life's exchange of good and ill,  
Through after years of joy or pain,  
The word which first said, "Peace! Be still!"

The Spare Minutes of a Minister.

## ON THE NATURE AND EXTENT OF CHRISTIAN UNITY.

A SERMON, CONCLUDED FROM OUR LAST.

I can advert but briefly to the other points in which the professing Church is called upon to manifest its unity.—I mean as regards its worship and its sacraments. In these respects also, the Jewish Church was free from differences or division. One mode of worship was common to all its members, and they all partook of the same sacraments, in communion with the same ministry, so that they might well adopt the language of David, "Behold how good and how pleasant it is for brethren to dwell together in unity." And so we find it to have been in the primitive church of Christ;—all its members, we are told, "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." And when schisms appeared in the Church of Corinth, St. Paul told those who were guilty of them, that they were "carnal, and walked as men." We find that he also warned the Hebrews against those who "forsook the assembling of themselves together;" and St. Jude still more plainly denounced separatists, in the following strong language,— "These be they that separate themselves, sensual, having not the Spirit."

I must here notice a specious sophism, sometimes employed in order to deceive the unwary, with regard to the extent to which unity ought to prevail in the church of Christ. It is this— "There may be uniformity without

unity, and there may be unity without uniformity." That is, (as I understand it,) persons may agree in outward forms without being united in regard to the doctrines which they receive,—and they may agree in the fundamentals of religion without concurring in the externals of church-government and worship. And from these premises it is plainly intended that the following conclusion should be drawn,—that outward unity is of little importance, of so little indeed, that Christians should agree to differ, because, no matter to what extent outward differences and divisions may prevail in the professing church, its real unity may still be apparent to the world at large.

Now, Brethren, I deny that there can be any perfect exhibition to the world of the unity of the church, except she manifest herself to be one, not only in doctrine, but in her outward constitution and worship. In the fundamentals of the Gospel, it is I admit possible for christians to be one, although they may not be agreed in other respects, and I rejoice to think that the time is coming, when those who now differ, on other points, will lay aside their differences for ever, and unite in that song of praise, in which no note of discord shall be heard, "Salvation to our God which sitteth upon the throne, and unto the Lamb." But although Christians may agree in those great truths which are essential to salvation, is that enough to exhibit the Church's unity to the world? Let us suppose the case of the professing church, or body of christians, in any particular place, this very town for instance. Suppose an infidel to arrive here, and seeing the inhabitants congregating on the Sabbath in their respective places of worship, should ask the object of their assembling together. He is informed, it is for the worship of God. He inquires the religion which they profess. He is told, it is the christian faith. He next desires to know, why they have so many different places of worship, and inquires it must be on account of their numbers. Oh, no, replies his informant, it is because they differ amongst themselves on some minor matters, although they agree in fundamental points. How is this? Are not their ministers authorized and appointed in the same way? No. Do they not worship God in the same manner? No. At least then they associate with each other in the reception of the same sacraments? I grieve to say they do not. And yet you tell me that these christians belong to a church whose founder said that all his followers should be "one," so visibly, that "the world might know" that God had sent him! For my part I see nothing amongst them but division, and until I can find some stronger argument to commend the gospel to my attention, I shall persist in my infidelity.

Thus, Brethren, I think it is plain that in the eye of "the world" there can be no perfect or visible unity without uniformity.

But admitting for the sake of argument, that men of the world will trouble themselves in the examination of doctrines, in order to find out that unity which is not otherwise discoverable, will this justify the conclusion intended to be drawn from the maxim I have quoted? And is religious uniformity so utterly unworthy the regard of christians, that they are "to agree to differ," and consequently not even to attempt the termination of their divisions? Yet such is the principle openly inculcated at the present day, in direct opposition to that word which enjoins "that there be no divisions among you" and which calls upon christians, in the words of my text, to "stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

From what has now been said, I think it is manifest, that as the Church is one with Jesus Christ, and its members one with each other, so that unity ought to be visible to the world in its agreement in doctrine, in its outward constitution, and in its worship and sacraments.

Let us now advert to some of the evils of disunion in the church. And in order that we may perceive their magnitude, it will be necessary that we should bear in mind some of the ends which the preservation of a visible church on earth was intended to serve.

And those ends seem to be, chiefly, two:—

1. To shew forth the power of the grace of God in the lives and conversations of its members;—now that grace can allay disension, subdue evil passions, make men of one mind in an house, and bring every thought into captivity to the obedience of Christ. In this respect the church is called on to let its light so shine before men, that they may see its good works, and glorify its Father which is in heaven, and thus to demonstrate practically the holy and transforming influence of that grace, which can lead depraved sinners to live soberly, righteously, and godly, in this present evil world.

2. The Church was intended to be the grand medium of disseminating the knowledge of true religion throughout the world. It is emphatically called "the light of the world," not that it possesses any inherent principle of illumination in itself, but that its glorious property is to reflect far and wide that light which is shed upon it, by the Sun of Righteousness, and thus to become the honored instrument of enlightening those who sit in darkness, and in the shadow of death. Thus, too, the church is called "the salt of the earth" in illustration of the preserving and purifying qualities of the doctrine which it proclaims; and it is also denominated "the pillar and ground of truth," because it is that by which alone the cause of truth is supported in the world.

Now let us ask how these ends are answered, when the church presents itself to the world in a state of discord and disunion. I shall say but little as to the first. Where religious differences prevail, they insensibly operate as drawbacks on brotherly love. The Christian will struggle to resist this unhappy influence, but yet they will unconsciously often engender sectional feelings in his mind, and thus prevent the fruits of the Spirit from ripening with full maturity. And I need not fear to hazard the assertion, that were the whole Christian Church perfectly united in the bonds of brotherly love, the effect would be immediately manifest, not only in the termination of all its differences, but in its increased devotedness to God, and in the larger mea-

sures of practical holiness to which it would quickly attain.

But it is as opposing a most serious obstacle in the way of the spread of true religion, that the divisions amongst christians are most to be lamented. Oh, Brethren, see what triumph they afford the infidel! Behold how he laughs at all our arguments in proof of Christianity, while he tells us, that if we cannot agree amongst ourselves, it is unreasonable to call upon him to assent to our opinions. Nor let it be said in reply, that it will be enough to tell him, that we agree in fundamentals;—I have already admitted, and I rejoice to admit, that many who differ on other points, agree in this respect. Could you induce the infidel to seek for the truth in the love of it, it might suffice to shew him your agreement in fundamentals. But when, generally speaking, he will look only at the outside of a Christian Church, and be but too happy if he can find any pretext there, to excuse him from further examination, I say our divisions too surely furnish him with that pretext, that thus we become accessaries to his soul's destruction, while we give him ground for an unholy triumph against that cause we love, and for his daring blasphemies against that Name which we adore.

Look too at the weak, but earnest inquirer, hitherto unconnected with any denomination;—his resolutions of seeking the kingdom of God and his righteousness are but newly formed, and have not as yet acquired much stability; he desires to know the way in which he should go; he longs to be united with the Church of God, that he may there learn the way of God more perfectly. He turns to the professing Church, and is at once bewildered with the number of conflicting opinions which present themselves to his notice; and instead of receiving that assistance which he so much required, in clearing up his difficulties, he only finds those difficulties increased, and that he is left more than ever dependent upon that wisdom that cometh from above, to relieve him from his perplexities.

Once more, Brethren,—passing over the cases of individuals,—what impediments does the disunion of christians oppose to the general propagation of true religion? Let me instance the Province in which we live. Were professing christians within it of one heart and one soul, how soon should a great machinery be put into action for the evangelization, and permanent religious instruction of its people? How soon should every town and township possess its resident ministers, and its commodious churches, in which the way of life should be faithfully taught, and christian duty enforced on christian principles? How soon should we behold schools every where established, affording to our youth a solid education founded upon the only sure foundation of religious truth? And what withholdeth from us these all-important advantages? what but the divisions of those who profess and call themselves christians? What else prevents the moral wilderness in which we live from quickly becoming "the garden of the Lord," with "joy and gladness found therein, thanksgiving and the voice of melody"?

Such being some of the evils attendant upon the outward division which prevails amongst professing christians, is it not the duty of the ministers of Christ to bear their testimony against it, as a sin against God? Inasmuch as it is in positive disobedience to His word, affords a triumph to the infidel, is a stumbling-block in the way of the weak inquirer, and an impediment to the diffusion of the Gospel of the grace of God. I would therefore call upon all who name the name of Christ, to depart from this iniquity,—to terminate this fatal state of disunion, and to "hold the faith in the bond of peace and in righteousness of life." Hearken not to those who would deceive you, and be persuaded that while you can profess the pure gospel within the apostolic Church of Christ, the separating from her communion is the sin of schism, for which those who thus rend the body of Christ shall give an account at the day of his appearing.

But, Brethren, while it is my duty as a minister of Christ to bear my testimony against disunion or division amongst professing christians in general, I am in a more especial manner bound to watch against the appearance of a spirit so fatal, amongst the members of that venerable Church to which I have the privilege to belong. And yet, as I intimated in the beginning of this discourse, such a spirit manifests itself even there. Indifference as to her doctrines, her apostolic constitution, and her worship, prevails amongst some who indeed call themselves her members, but who will tell you that it is of little importance to what communion we belong, provided we are good subjects, good neighbours, and attentive to the discharge of our duties in general.—There is but one short step, my Brethren, between indifference and infidelity. And the practical effect of the loose and noxious opinion to which I have just adverted, is every where found in the numbers of persons who, when asked to what communion they belong, will tell you that they do not belong to any.

Again, others are found who attach such little importance to the Unity of the Church, that they will make no scruple of forsaking her communion on the most trivial grounds. Some trifling matter of form, which they do not quite approve,—some calumny against the Church which they swallow without taking the trouble to investigate,—some whim or caprice of the moment,—or some imaginary slight or neglect of their minister,—will lead professing christians in these days to trample upon that order and unity which it ought to be one of their highest objects to preserve, and unhesitatingly to become schismatics.

Brethren, we do not make these observations in reference to you; "we are persuaded better things of you, and things that accompany salvation, though we thus speak." Still, yourselves will feel the necessity, in these days of disorder, that the Church of God should be reminded of the evils of division, and called upon to present herself to the world even "as a city that is compact together," lest perchance, carried away by the fashion of the times, or beguiled by the specious sophisms that are continually put forth, she should give way to a miscalled liberality, and having lost that order

for which she has so long been distinguished, should be at last involved in the common confusion.

Suffer, then, Brethren, the word of exhortation. "Stand fast," I beseech you, "in one spirit, and with one mind," in "the simplicity that is in Christ,"—and let all those who "confess God's holy name agree in the truth of his holy word," looking for salvation, in life, in death, and in judgment, only to "the Lamb of God who taketh away the sin of the world."

I would further call upon you to rejoice that you are members of a Church, whose ministry derives its authority from Divine appointment. Recollect that that ministry is constituted of Bishops, of Priests, and of Deacons. Make yourselves familiar with the proofs of this threefold character of the christian ministry; and having satisfied yourselves that they are abundantly afforded in the Word of God, and in the history of the church in its purest and earliest days, then adhere to that ministry. And, while you maintain a spirit of christian charity, and unfeigned good-will towards all who differ from you, take heed that you encourage not divisions in the Church, by your attendance upon any other teaching, than that which God hath appointed for your instruction.

Preserve, I entreat you, an inviolable attachment to that form of sound words, the incomparable Liturgy of your Church. Be diligent in your attendance upon the worship of God. Forsake not the assembling of yourselves together. Do not separate yourselves. Continue steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers.

Lastly, be not satisfied with possessing those benefits yourselves, but endeavour to communicate them to others. "Strive together for the faith of the Gospel." Apply your united energies to the dissemination of the truth as it is in Jesus, and to the enlargement of the boundaries of the Redeemer's Church. A spiritual waste surrounds you,—give your prayers and your exertions that it may be brought into cultivation. Strengthen the hands of your minister in his plans for your own good, and the good of others,—and connected with your christian profession, your faith, your unity, and your zeal, let there ever be found the commentary of a blameless life. "And prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

## THE SEVEN CHURCHES OF ASIA.

No. II.

EPHESUS.

Rev. II. 1.—7.—"Unto the angel of the Church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hast the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the Churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

The Gospel was first preached at Ephesus by St. Paul; when, on his voyage from Corinth to Judea, he touched at that city (Acts, xviii. 19, 21), and entering into the synagogue, proclaimed the great truths of the Christian religion. His visit was then short; but he returned again (Acts, xix. 1), and preached boldly in the synagogue for the space of three months. The Jews, who on his former visit had willingly listened to his discourse, now violently opposed him. On this account he separated himself from them, and entered into the school of one Tyrannus; and this he did for the space of two years; so that all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks.

Ephesus was at this period a wealthy city. Its inhabitants were idolaters, worshipping the goddess Diana, to whose honour there was a magnificent temple erected, and whose worship was celebrated at an enormous expense.—Their character was dissolute in the extreme. They are spoken of by the apostle, in language, alas! generally applicable, as "dead in trespasses and in sins," as walking "according to the course of this world," and their addiction to magic and witchcraft is perhaps alluded to by him, when he speaks of their "walking according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

In process of time the preaching of the apostle was attended with remarkable success. In spite of opposition the most virulent, and persecution the most appalling, the word so mightily grew and prevailed, that a large Christian Church was collected together, the members of which shewed their sincerity by willingly relinquishing their idolatrous practices, and destroying their books of enchantments, and other means of unlawfully gaining their subsistence. St. Paul could confidently appeal to them as to his own zeal and devotedness for their spiritual improvement, and that he had made known to them the whole counsel of God; and in his epistle he congratulates them on the advancement they had made in the knowledge of divine things. Still, the apostle was afraid lest, at his departure, matters should not continue in this flourishing condition. He foresaw that "grievous wolves," as he termed them, would enter in, not sparing the flock, who should speak "perverse things, to draw away disciples after them." The 2d Epistle to Timothy, who was resident at Ephesus, and which was written a few years after that to the Ephesians, testifies that the apostle's warning was needful; for he declares that "they in Asia had turned away from him." And in the Apocalyptic vision we find the solemn charge brought against this

Church, "that its members had left their first love," or been seduced to follow other teachers, and to relinquish the simplicity of the Gospel.

In the solemn charge contained in the message to the Church of Ephesus, we find a correct delineation of the character of that Church in its infancy. Its work, its labour, its patience, its determined opposition to evil, its scrutiny into the claims of those who pretended to be apostles, and to the last its hatred of the works of the Nicolaitans, men who gave license to the practice of gross sins, were all subjects of merited commendation. Still, however, the charge was brought against the Church, that she had left her "first love;" that she was not in the same position of devoted attachment for which she had been peculiarly distinguished.

In consequence of this desertion, the call is here made to the Church of Ephesus, to recollect her former spiritually prosperous state. She is exhorted to compare her past with her present condition, and with penitence to seek to regain the high situation which she formerly maintained. She is called upon to do her first works, to be conspicuous as formerly for labour and patience; and she is threatened, that if she did not comply with the injunction, and did not amend, her "candlestick" should be removed out of his place; that is, the light of Christianity would be darkened, and her members return to their former state of delusive error. And this denunciation against her was uttered by that Saviour who holdeth the seven stars, which are the angels of the seven Churches, in his right hand; who walketh in the midst of the seven golden candlesticks, or Churches themselves; and was thus qualified to ascertain the true character and condition of each individual Church. It will be observed, that in each of these epistles the Lord Jesus speaks of himself under some peculiar character, which will be found to have an especial bearing on the contents of the epistle itself.

How fully the threatening against the Church of Ephesus has been realised, the present condition of Ephesus fully testifies. The warning was unheeded; and Ephesus at the present moment presents the spectacle not merely of a city from which the light of divine truth has been removed, but of which there is scarcely a vestige left, to mark its former grandeur; as the chief town of Lesser Asia.

In proof of this assertion, we have the following account of the present state of this once-famous city:—

"In twelve hours' ride from Smyrna, (says an American missionary) we reached Aiasaluck. Strabo says that Ephesus was 320 stadia, i. e. 40 miles, south of Smyrna. Our journey corresponded well with this statement.

"We found at Aiasaluck three English gentlemen, who had been travelling in Egypt and Syria, and were now on their way to Smyrna. The only coffee-house in the place furnished lodgings for us all: its walls were of stone and mud; its roof was thatched with grass and straw, and almost filled with swallows' nests: the establishment consists of two apartments, one for travellers, the other for their horses: the only passage to the stables leads through the centre of the bar-room, or dining-room, it may be called. Before the coffee-house is a sarcophagus with an inscription on it, now almost entirely illegible. Beyond the sarcophagus is a mosque. The ruins of several Turkish baths are in sight. Around the coffee-house are a few miserable huts, which constitute the village of Aiasaluck.

"We went to the church of St. John, at the foot of the hill on the west. It was probably built by the Greek Christians who settled at Aiasaluck when Ephesus was destroyed. When the Mahomedans took possession of the country, this, like many other churches, was converted into a mosque. It is now entirely deserted, without doors, windows, roof, or floor. It is divided into four apartments: one embraces half the building, and seems to have been the churchyard: in this yard some large trees are standing. The other three apartments are nearly equal: and rank weeds are now growing undisturbed where Christians first, and afterwards Mahomedans, offered their prayers. In the church are some immensely large pillars of granite, said to have been taken from the temple of Diana; having thus served, successively, in a Pagan a Christian, and a Mahomedan place of worship.

"At seven o'clock the next morning we mounted our horses, and, leaving the sarcophagus and the old mosque on our right, rode to Mount Prion; and then sent our horses back, and set out on foot to survey the ruins of Ephesus.—The ground was covered with high grass or grain; and a very heavy dew rendered the walking rather unpleasant.

"On the east side of the hill we found nothing worthy of notice, no appearance of having been occupied by buildings. On the north side was the circus or stadium; its length from east to west is forty rods, or one stadium: the north or lower side was supported by arches, which still remain: the area, where the races used to be performed, is now a field of wheat: at the west end was the gate: the walls adjoining it are still standing, and of considerable height and strength. North of the stadium, and separated only by a street, is a large square, enclosed with fallen walls, and filled with the ruins of various edifices: a street running north and south divides this square in the centre. West of the stadium is an elevation of ground, level on the top, with an immense pedestal in the centre of it. Between this and the stadium was a street, passing from the great plain north of Ephesus into the midst of the city.

"I found on the plains of Ephesus some Greek peasants, men and women, employed in pulling up tares and weeds from the wheat. It reminded me of Matt. xiii. 28. I addressed them in Romic, but found that they understood very little of it, as they usually answered me in Turkish. I ascertained, however, that they all belonged to villages at a distance, and came there to labour. Not one of them could read; but they said there were priests and a schoolmaster in the village to which they belonged, who could read. I gave them some tracts, which they promised to give to their priest and schoolmaster. Tournefort says that, when he was at Ephesus, there were thirty or forty Greek families there. Chandler found only ten or twelve individuals. Now, no human being lives in Ephesus; and in Aiasaluck, which may be considered as Ephesus under another name, though not on precisely the same spot of ground, there are merely a few miserable Turkish huts. "The candlestick is removed out of its place.—How doth the city sit solitary, that was full of people!"

"While wandering among the ruins, it was impossible not to think with deep interest of the events which have transpired on this spot. Here has been displayed all the skill of the architect, the musician, the tragedian, and the orator! Here some of the most splendid works of man have been seen in all their glory; and here the event has shewn their transitory nature! How interesting would it be to stand

among these walls, and have before the mind a full view of the history of Ephesus from its first foundation till now! We might observe the idolatrous and impure rites, and the cruel and bloody sports of Pagans, succeeded by the preaching, the prayers, the holy and peaceable lives of the first Christians—these Christians martyred, but their religion still triumphing—Pagan rites and Pagan sports abolished, and the simple worship of Christ instituted in their room. We might see the city conquered and reconquered, destroyed and rebuilt: till, finally, Christianity, arts, learning, and prosperity, all vanish before the pestiferous breath of "the only people whose sole occupation has been to destroy!"

"The plain of Ephesus is now very unhealthy, owing to the fogs and mist which almost continually rest upon it. The land, however, is rich, and the surrounding country is both fertile and healthy. The adjacent hills would furnish many delightful situations for villages, if the difficulties were removed which are thrown in the way by a despotic government, oppressive agas, and wandering banditti."

How fearfully does this description of the condition of modern Ephesus, which entirely corresponds with that of other travellers, set forth the accomplishment of the Divine threatenings! How fully do we behold in her overthrow the consequence of departure from the living God, and of inattention to his warning voice calling to repentance!

The chief accusation brought against the Church of Ephesus was, that she had left her "first love." She was in a declining state. Spiritual decay had already manifested itself. The flame of holy zeal and devoted attachment which once burned brightly, now emitted only a feeble and languid light, although there might be an external show of worship, and an outward observance of moral decency.—And may not the Christian often have cause to trace with alarm the progress of decay in himself, and to exclaim in the language of Job, "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle." "The truth as it is in Jesus" is brought home to his heart, and for a season, perhaps, he continues to run well. Religion seems to impress his mind, to occupy his thoughts, and to govern his actions, and under the constraining influence of its power, as of a new affection, he is full of zeal and devotion and anxiety for the furtherance of the Divine glory. But here lapses into his former state of carelessness as to spiritual concerns; and the accusation may be fairly brought against him, that he has forgotten his "first love."

Alas! how often has the believer cause to mourn over his backslidings, his inconsistencies, his declensions from the faith! How often is he called upon, in penitence and humility, to approach the throne of the heavenly grace, to implore pardon for past failings, and strength to enable him to regain and to maintain his former state; nay, rather to advance even to higher degrees of spirituality than those from which he has declined!

The Christian state is to be one of continual progress towards perfection. It is to be a growing state; and he is to be prayerfully and sedulously cautioned, lest there should be a worm at the root, in the shape of some darling sin, some unchaste desire, some indulged propensity, which causes him to wither,—lest, through the abounding of iniquity, his love should "wax cold." Let him recollect that the state of the backslider is uniformly spoken of in Scripture as a state of imminent danger, and that "no man having put his hand to the plough, and looking back, is fit for the kingdom of God."

The warnings of the Bible must not be unheeded. The same Divine Being who removed the candlestick from Ephesus, and made her city a desolation, is able, and he hath declared that his purpose it is, to destroy all those who wilfully continue in a backsliding state. Let the backslider then earnestly pray that the gift of true repentance may be granted unto him; that he may return to the Lord with full purpose of heart never more to swerve from the path of his commandments. Let him take to his comfort the gracious promise annexed to the gracious invitation, "Return unto me, ye backsliding children, and I will heal your backslidings, and love you freely, and mine anger shall be turned away from you." Let him be earnest in his supplications at the throne of grace, that such a measure of divine strength may be imparted to his weakness, that, overcoming every difficulty, and being proof against every temptation, he may, through the merits of his adorable Redeemer, enter on the full enjoyment of that everlasting state of joy unspeakable and full of glory, which shall be conferred on those who overcome, and which is represented as eating "of the tree of life, which is in the midst of the Paradise of God."

#### RESPONSES IN CHURCH—PARISH CLERKS.

From the British Magazine.

SIR,—It is a complaint almost universal in our churches, that the congregation will not make the proper responses. In the parts of the service which are assigned to the people, they are either silent altogether, or repeat the answers in a low and scarcely audible whisper. I need not point out to you how serious is this evil; how much it detracts from the beauty of our service, and how much it tends to deaden the feelings of devotion. I would rather turn to the inquiry, whether we may not find some remedy for an evil which, although too inveterate to be easily abated, is not, I trust, placed beyond all hope of cure. In this, as in other cases, the first thing to be done is to investigate the causes of the evil; and one cause I have long thought to be the abuse of the office of the parish clerks. This is not the place to enter into the history of those functionaries, or to show how from having been in reality, as in name, clerks—clergy—clergy-assistant to the principal minister, they are now generally men of inferior education, and sometimes calculated, from their ignorance and vulgarity, rather to mar than to promote the purposes for which we assemble in church. The point on which I would now insist is the impropriety of the clerk having become the organ to respond for the whole congregation. There is not a word in the Rubrics, from one end of the Prayer-Book to the other, that direct him to be the spokesman for the people; indeed, his office is not once mentioned. It is the people who are to say Amen; it is the people who are to repeat the Lord's Prayer; it is the people who are to rehearse the Creeds, as well as to pronounce the alternate verses of the psalms, and to take all the other parts in correspondence with the minister. And yet I believe it is from the practice of the clerk assuming to himself the whole of this office, (a practice which probably arose in rude and illiterate times, when few of the congregation had books or could read,) that the people at large have generally considered their part to be performed for them, and themselves to be at liberty to keep a

profound silence during the whole service. And if this be really a cause of the evil, I would recommend as a remedy, (as is begun to be done in more than one church in the metropolis,) that the clerk, if he be retained, should be taught to make the responses in no louder tone, or in any other manner, than an ordinary member of the congregation.—The awful stillness which would then ensue in the parts of the service assigned to the people, would remind them of their duty, and lead them to use their own voices in praising and praying to God.

I believe that, in the churches in the metropolis to which I allude, not only is the clerk deprived of his dignity of responding for the whole congregation, but the minister gives out the psalms, as well as all notices, in conformity with the special directions of our Liturgy.

I am, Sir,  
Your obedient servant,  
D. C.

#### THE CHURCH.

COBOURG, SATURDAY, SEPT. 1, 1838.

In the 'Church of England Gazette' of the 23d June last, we find a Memorial to the House of Commons from the Rev. W. Bettridge, on the subject of the Spiritual Destitution of this Province. He states, at the commencement of his Petition, that he had communicated to her Majesty's Government the extent and character of the spiritual destitution of Upper Canada, and that his appeal for an effectual alleviation of it has been acknowledged to be just in its principle by Lord Glenelg himself, as appears by the following extract from a note addressed by the order of that noble lord to Mr. Bettridge:

"Lord Glenelg subscribes, without hesitation, to many of the grounds on which the claims of the Church of England are enforced in your memorial and letter. He adopts your opinion, that the provision at present made for the maintenance of the Bishop of Quebec and the Clergy of his Diocese, is inadequate to the great end of maintaining the Episcopal Church where it at present exists, and of extending its operations throughout the Canadian provinces. His Lordship deprecates, not less decidedly than yourself, the system which would leave the ministers of religion dependent on the precarious support of their various congregations. He is of opinion that the permanent appropriation of funds sufficient for their decent maintenance is to be classed amongst the highest and first objects of national policy."

This is an important admission; upon which, however, Mr. Bettridge remarks, that "these Christian and Constitutional principles, so ably and satisfactorily propounded by her Majesty's Government, must necessarily remain inoperative unless your Honourable House decide that the appropriation of funds necessary to alleviate the spiritual destitution complained of, be a 'legitimate use of the revenue of the United Kingdom.'"

The Petition then goes on to recapitulate the Constitutional Act,—the claim advanced by the Church of Scotland, and subsequently by various sects, to share in the lands allotted, under that Statute, to a Protestant Clergy,—the various proceedings relative to the Clergy Reserves that resulted, both in England and in this Province, from this sudden assertion of a long-undiscovered right,—and then alluding to the withdrawal of the annual Parliamentary Grant, concludes by making the following incontrovertible statements:

"That, in consequence, at a time when, from the vast influx of poor emigrants from the parent state, additional succour was needed by the Church to fulfil its high duties to the people, a sudden and insurmountable obstacle was raised to its future usefulness; that several of the Clergy have been released from their earthly labours, and their places remain unoccupied; that hundreds of new settlements, composed exclusively of indigent persons, have reiterated their urgent demands for the ordinances of the Church; that, on the lowest computation, one hundred thousand members of the Church of England are utterly destitute of religious instruction; that these individuals are located in distant places, accessible chiefly through the worst possible roads, that, according to the declared opinion of the late Rev. Bishop of Quebec, supported by the written testimony of many of the Clergy, one hundred travelling missionaries, at least, are needed for the present exigencies of the Church; that the Church of England in Upper Canada, moreover, is suffering incalculable injury from the need of a resident Bishop, it being obviously impossible that one Bishop (of Montreal) should execute the functions of the Episcopate over a territory of 1400 miles in extent, and containing a population of more than one million souls; that her Majesty's government have expressed their readiness to issue the royal mandate for the consecration of a Bishop exclusively for Upper Canada, but have distinctly refused to grant him an income; that the nation, having chosen the divinely appointed episcopacy of the Church of England for its religion, appears bound, and at least in all cases where the poverty of the people, as in Upper Canada, obviously requires it, to provide for the administration of all its ordinances; that the refusal to do so must issue, although your petitioner is far from imputing any such intention to her Majesty's government, in a continuous infringement of the religious liberty of the poor members of the Church; that Christians of every other denomination are at liberty to exercise their peculiar discipline over their flocks; that the Roman Catholics of Upper Canada have a Bishop paid by the Government, and large sums also for the maintenance of their priests, independent of their right of tithes from their own people; that a salaried Bishop is refused to the Church of England; that thousands of her people cannot, therefore, enter into the privilege of full churchmanship, as they are deprived of the right of confirmation, which the church holds to be of Apostolic authority and usage; that numbers of churches are yet unconsecrated; that the scattered clergy are without an overseer and counsellor, and that, unless a Bishop be appointed, and effectual pecuniary aid be given to him to increase the numbers of the Clergy, in some measure proportionate to the wants of the people, until the Clergy Reserves be sufficiently productive to afford them a decent maintenance, the Established Church of England in Upper Canada must decrease in efficiency, and her members necessarily lose that high character of devotion to the time-hallowed and blood-bought institutions of the land for which they have ever been distinguished."

We have much pleasure in giving insertion to the following; and are happy, at the same time, to assure our respected and zealous correspondent that the suggestion upon which he represents certain of his parishioners to have acted, has already induced a very considerable number of persons to subscribe for extra copies of 'The Church.' We shall probably state, in a future number, the exact amount of success with which this praise-worthy suggestion has been attended:—

ANOTHER MODE OF INCREASING THE CIRCULATION OF "THE CHURCH."

REV. SIR,—I have been highly gratified while reading in late Nos. of the Church, the praiseworthy exhibitions of zeal manifested by some of our friends, in promoting by their liberality the more extensive circulation, and consequently the more extended usefulness of your valuable paper. We need more of this zealous spirit infused amongst our laity, before the Church will prosper as she ought to do, but it is

to be hoped that by making such examples public, others may be provoked to similar zeal in so good a work. That such an effect has in a slight degree been produced, the incident I am about to mention will tend to prove. Two of my parishioners (subscribers to 'The Church') profiting by the hints of Alan Fairford, on the influence of the Press, and stimulated by the liberal examples lately recorded in your columns, have shewn their disposition to imitate that liberality which their circumstances would not permit them to equal, by subscribing for an extra copy for gratuitous distribution. They have paid half the price in advance, for which I desire you to credit them, and transmit the copy thus ordered to W. H. B.—, P. M. K.—. To every subscriber to 'The Church' I would say, go and do likewise. If you cannot do much, at least try to do something. If you cannot afford to distribute one or more copies yourself, try to persuade a neighbour to join with you, or if still too poor, associate a third, and where there are three subscribers to 'The Church' so poor, that they cannot afford an additional dollar a year for so good an object. But you may also advance the interests of the cause by a little personal exertion, as well as by pecuniary efforts. In your intercourse with your neighbours, never fail to improve every favourable opportunity of recommending our periodical, and if possible of persuading them to become subscribers. Suppose every present subscriber were earnestly to strive to procure an additional one, what a mighty amount of good might be thus effected. And nothing is wanting but the effort. It was but the other day that I was informed by a worthy citizen of Toronto that he had in this manner procured four or five new subscribers within a very short time. Again therefore I say, go and do likewise. I remain, Mr. Editor, with best wishes for your welfare, and the prosperity of 'The Church,'

Yours very truly,

UNUS.

The Lord Bishop of Montreal held a Confirmation at Cornwall on Tuesday the 14th ultimo; and in the course of his visit, the following address was presented to him by the Rector and Congregation. Although the feelings of Christian esteem and regard which, throughout the Diocese at large, are entertained towards his Lordship, gave rise primarily to the present token of respect, yet we are authorized to state that it was from the circumstance of Cornwall's being the first spot in Upper Canada in which the Bishop was called upon to exercise his Episcopal ministrations—"the threshold of the Province," as his Lordship expresses it—that its inhabitants were induced to tender this more formal expression of their welcome. And as such it was received, and permitted to be made public by his Lordship.

TO THE RIGHT REVEREND THE LORD BISHOP OF MONTREAL.

We, the Minister, Church Wardens, Vestry, and other Members of the Church of England of this Parish, beg leave to avail ourselves of the opportunity now afforded by your Lordship's first visit to this Province since your elevation to the high and responsible office which you now hold, of offering our most sincere and hearty congratulations on this auspicious event, and of expressing the very great pleasure and satisfaction we feel at your appointment, and the gratification we enjoy in welcoming your Lordship to this part of your Diocese.

Our knowledge of the unremitting attention and indefatigable zeal with which your Lordship has at all times discharged the laborious and onerous duties which devolved on you as Archdeacon of Quebec, and examining Chaplain to our late revered and much beloved Diocesan, as well as the Pastor of one of the largest Parishes in the Diocese, which were directed to the temporal comforts as well as the spiritual consolation of your Parishioners, fully assures us, that in the discharge of your present higher office of a Bishop of the Church, nothing will be wanting on your part to sustain the very high and exalted character which the overseer of Christ's flock ought ever to uphold; and we confidently hope that, by the blessing of Almighty God in answer to our fervent prayers, your Lordship's future labours will be as effectual in promoting the true interests of the Church in this Diocese, and the advancement of sound religion and piety amongst the several congregations committed to your charge, as were those of your much lamented and pious predecessor.

We are fully sensible that in these Provinces much remains to be done towards establishing the Church on a sure and permanent foundation; and we trust that your Lordship's presence in the different missions may produce the effect of stirring up both ministers and their congregations to mutual zealous exertions and hearty co-operation in the great work of advancing the Redeemer's Kingdom.

We pray that your Lordship's journey on the present interesting occasion may be prospered to the glory of God, and that His providence and grace may accompany you and bring you safely back to your family and home.

[Signed by the Rector of the Parish and a number of the Parishioners, including the Church Wardens and Vestry]

Cornwall, August 14th, 1838.

#### REPLY.

GENTLEMEN,

Circumstances having been so ordered by the Providence of God as to place me in charge of this Diocese, and many causes conspiring to render that charge even more than ordinarily responsible and arduous, it cannot but be encouraging to me to be greeted by your friendly and christian address at the threshold, if I may so express it, of the Upper Province. The time, I trust, is not far distant, when this Province will enjoy the individual care of a resident Bishop. I should have extended my visitation in this direction at an earlier period, had I not been withheld by the hope of seeing such an arrangement carried into effect. Whatever space may yet elapse before the accomplishment of this hope, I shall be thankful for your prayers that the confined and imperfect services which I can render, may, by the divine blessing and grace, be not rendered in vain; and that God may deign to use me as an instrument, in some measure, to strengthen the Churches, and to promote the kingdom of his Son in this portion of the Diocese.

You are pleased to advert to my past labours in terms which indicate your good will, far more, the truth compels me to assure you, than they accord with the retrospect which I can take of them myself. But let us all, forgetting the things which are behind, reach out to those which are before, and press forward to the mark of our high calling in Christ Jesus.

I pray God to bless you in all things, and to continue his blessing upon the relation which so happily subsists between you as Pastor and Flock.

G. J. MONTREAL.

The Lord Bishop of Montreal arrived at Toronto on the 23d ult., and on Saturday last proceeded to Niagara, where he held a Confirmation on Sunday. On Monday his Lordship confirmed at St. Catharines, on Tuesday at Grimsby, on Thursday at Ancaster; and we understand he will confirm at Hamilton to-day, and to-morrow (Sunday) at Guelph. The further movements of his Lordship, for the purpose of holding Confirmations, are fixed as follows:—

Brantford & Mohawk Village,	Monday,	September 3d.
Tuscarora,	Tuesday,	4th.
Woodstock,	Thursday,	6th.
Ingersol,	Friday,	7th.
Simcoe,	Sunday,	9th.
St. Thomas,	Tuesday,	11th.
London,	Wednesday,	12th.
Goderich,	Sunday,	16th.
Caradoc,	Wednesday,	19th.
Adelaide,	Thursday,	20th.
Chatham,	Sunday,	23d.
Sandwich and Amherstburg,	Tuesday,	25th.
Colchester,	Wednesday,	26th.
Fort Erie,	Sunday,	30th.
Chippawa,	Monday,	October, 1st.
Thorold,	Tuesday,	2d.
Wellington Square,	Thursday,	4th.
River Credit, &c.,	Friday,	5th.
Etobicocke,	Saturday,	6th.

His Lordship intends to hold an Ordination and Confirmation at Toronto, on Sunday the 7th October, and the Visitation of the Clergy of the Province is to take place in that city on Wednesday the 10th. His Lordship will afterwards proceed to hold confirmations in other parts of the Province, not previously visited: the places and days we hope to be empowered to state specifically at no distant period.

Summary of Civil Intelligence.

The gratifying intelligence contained in the following circular from Messrs. George Wildes and Co. of London, which has been generally received by their correspondents in the United States and Canada, will afford much pleasure to the friends of that house:—

London, July 19, 1838.

With reference to our circular letter of the 9th June, 1837, informing you of the circumstances which had compelled us to suspend our payments, we have now the pleasure to state that we are prepared to discharge all claims upon us without further delay; and having satisfactorily secured the re-payment to the Bank of England of what remains due for their advance, we are enabled to resume our business free from embarrassment, and we hope to be encouraged and supported by a return of the confidence we formerly experienced.

We have suffered heavy losses in the course of our liquidation: but as these losses bear only a small proportion to the capital we employ, ample means remain for the security of such of our friends as may feel inclined to renew their correspondence with us.

Our thanks are due to those gentlemen who have aided us by their countenance and advice as inspectors during our suspension, and to our creditors for their forbearance and acquiescence in all our proceedings.

We have also much pleasure in acknowledging the integrity exhibited, with very few exceptions, by our debtors in America, and elsewhere, and the desire they have manifested to discharge their engagements in the least possible time, during a period of financial embarrassment unparalleled in the American trade.

Our agency in New York will be conducted hereafter under the firm of Pickersgill & Co. which will be signified by either of our partners who may be resident in the United States.

With a renewed tender of our services, we remain, very respectfully, your obedient servants,

GEO. WILDES & Co.

THE FALKLAND ISLANDS.—The Whale ship General Williams, of New London, which lately arrived at that port, was ordered off from the coasts of the Falkland Islands by a notification in the following form. It will be remembered that the British Government expelled the Argentine flag from these islands some years since.

“By command of the Governor of the Falkland Islands, or Malvinas.

Sir,—The British Government having taken possession of the whole of these islands, it is their direction that all foreign vessels are not to fish or seal round or near them. You are hereby warned to leave the coast as soon as possible. After the first day of June, 1838, all vessels found here or at any other port, will be proceeded against, being considered as trespassers.

I am, Sir, your obedient servant,

W. J. SCOTT,  
Master of H. B. M. ketch Sparrow,  
(pro) Governor of the Malvinas.

7th May, 1838.

LOWER CANADA.

From the Montreal Courier of Thursday.

The following Address from the Clergy of the English Episcopal Church in this Province, prepared on the occasion of the late visitation of the Protestant Bishop of Montreal, was presented to His Excellency the Governor General on Tuesday last:

To His Excellency the Right Honourable John George Earl of Durham, Viscount Lambton, &c. &c. Knight Grand Cross of the Most Honourable Military Order of the Bath, one of Her Majesty's Most Honourable Privy Council, and Governor General, Vice Admiral, and Captain General of all Her Majesty's Provinces in and adjacent to the Continent of North America, &c. &c.

MAY IT PLEASE YOUR EXCELLENCY:

We, Her Majesty's most dutiful and loyal subjects, the Bishop and Clergy of the Established Church in the Province of Lower Canada, embrace the opportunity of our first meeting since your Excellency's arrival in this country, to offer our humble congratulations on that interesting event.

In common with the rest of our fellow subjects in America, we view the appointment of a Nobleman of your Excellency's high qualifications to the important trust of Governor General of British North America, as an incontestable proof of the interest which our beloved Sovereign feels in the prosperity and happiness of her devoted subjects in this distant portion of her dominions.

We deem it unnecessary to dwell upon topics so well known to your Excellency, as its past history and present state of this Province; but we trust that we may be permitted to express our confidence that the high powers with which your

Excellency has been invested by Royal authority, will in their exercise be guided by that sagacity, firmness, experience and zeal, which the times require, and of which your Excellency's character, conduct and declarations afford a solemn pledge.

Declared as it is by the highest of all authorities, that “Righteousness exalteth a nation,” and deeply impressed as we are with the conviction, that the happiness of a people is most intimately connected with true religion, as the only sure basis of sound morality, and above all, as the only warrant on which to expect the Divine blessing, we earnestly desire, as the best return which we can render for the protection and support to which we humbly conceive ourselves to be entitled, that we and all who are committed to our charge may manifest in life and conduct whatever things are true, honest, just, pure, lovely, and of good report.

Firmly persuaded also that the sway of Great Britain, wherever it has been extended, confers blessings of no ordinary value, and that its establishment in this Province in particular has issued in the free gift of rights, privileges, and comforts before unexperienced, unknown and unthought of, we desire, for the benefit of all parties, classes and races, in this Province, to perpetuate our connection with the British Empire.

And lastly, it is our earnest prayer, that it may please the all-wise disposer of events so to order your Excellency's designs for good, that, on the completion of your arduous mission, your Excellency's name may be associated with the memory of restored tranquillity, renovated institutions, public prosperity, social happiness, and the blessings of a people fearing God and working righteousness.

In the name and on behalf of the Clergy.

(Signed,) G. J. MONTREAL.

Montreal, 10th August, 1838.

His Excellency returned the following

REPLY.

I receive with sincere pleasure this Address from the Bishop and Clergy of the Established Church in the Province of Lower Canada.

Expressions of confidence and esteem, such as I find in this public declaration of your sentiments, must at all times be peculiarly gratifying to me,—but most especially so when they proceed from so venerable a body, entitled, as they are, from their holy functions, and the pure and blameless manner in which they exercise them, to the veneration and support of all who have at heart the advancement of religion and piety.

I allude with peculiar satisfaction to that part of your address, in which you express your anxiety for the prosperity of all parties, classes and races in this Province; such comprehensive and enlightened views are in unison with the holy dictates of the Christian religion, and are indeed truly calculated, if put in action, to perpetuate the connection of these Colonies with the British Empire.

In this spirit I shall endeavour to act, and shall ever look to your promised co-operation, as one of the most powerful means by which I can overcome the great difficulties, which are opposed to the successful arrangement of all the great questions on which depend not only the prosperity but the very existence of the British North American Provinces.

From the Old Quebec Gazette.

The following are extracts from a letter dated

“Seignory of Noyan, August 21st.

“We are again led to believe that the patriots are preparing to come in, and kill and plunder. Côté and Gagnon have been at Champlain for some time, and the Canadians have been flocking over there from this side of the line. It is said that Côté has been swearing them all to be true to his standard. I went over this day to Champlain to satisfy myself on the subject, saw Côté and a few Canadians lurking about the tavern. While there I was told that Côté is doing everything in his power to keep up agitation. I am afraid we shall have troublesome times before long.

“This place was visited with a most violent thunder storm this morning about five o'clock: the lightning struck a shed belonging to Mr. William Farrell, which was partly destroyed and two cows and two pigs killed.”

Reports of new attempts at rising disturbances on the Lower Canada frontier are still prevalent at Montreal. There is no thing too absurd or wicked for the actors in the late Rebellion; but we believe that these reports originate, in great part, from the natural alarm of those who were ill treated by the insurgents last autumn.

A great many reports have been current in town for some days past about instructions received from England, relative to political offenders. We believe they are merely conjectural, and that the system adopted by the local government will be adhered to. Sutherland, now in confinement here, it is said, will be discharged in consequence of some defect in the proceedings against him, and Theller will be sent to England.—We observe that the system of discharge on security for good behaviour, and on condition of voluntary exile, has been adopted upon in Upper Canada, after the receipt of the latest despatches from England.—Quebec Gazette.

It is stated in the Quebec Transcript, and we believe the statement to be correct, that Theller is to be transported for life, and that Sutherland is to be permitted to return to the States, upon giving security in £2000, that he will never again set his foot upon Canadian ground. It will be remembered, that Theller was tried in Upper Canada before the Court of High Commission for high treason, being a British subject; and that Sutherland was tried and convicted by a Militia Court Martial, constituted by an Act of the Legislature of Upper Canada, during last Session, entitled “An Act to protect the inhabitants of this Province against lawless aggressions from the subjects of foreign countries, at peace with Her Majesty.” It will also be remembered, that, upon his trial, Sutherland took objections to this Act as being unconstitutional, inasmuch as the Provincial Legislature had no power to pass such a law; and, from the lenient manner in which he has been dealt with, it is supposed that the objection has been sustained by the law authorities in England.—Montreal Gazette.

Yesterday afternoon the John Bull steambot having on board His Excellency the Governor General was signaled from the Cape. As His Lordship was not expected to return till to-day, this unexpected event put the military on the alert to pay the usual honours upon his landing. The ships of war manned their yards, and His Lordship passed the wharf, under salutes from the John Bull and from the Citadel. His Lordship's sudden return however took all parties by surprise.—Quebec Mercury, 23d inst.

The Quebec Gazette by Authority contains an Ordinance passed this day by His Excellency the Governor General and Special Council, “to prevent the discharge of certain persons

until they shall give security.” The effect of this ordinance will be to continue in confinement those persons charged with political offences who have hitherto refused to give bail, probably expecting their release on the expiration of the Ordinance cap. 2, of the special council, passed in April last, for suspending the benefits of the Habeas Corpus Act, in cases of political offences, the operation of which Ordinance was limited to (to-morrow) the 24th instant.

The Gazette also contains the following appointments:

General Commission of Enquiry into Municipal Institutions: Chief Commissioner,—The Hon. Charles Buller; Assist. Commissioners,—William Kennedy, and Adam Thom, Esqrs.—Ib.

Yesterday the Brigade of Guards had a grand field day on the Plains of Abraham, before His Excellency Sir Colin Campbell who was accompanied by Sir Charles A. Fitzroy, Governor of Prince Edward Island. The parade was formed at 10 o'clock, and the Brigade went through several evolutions in a style that elicited the praise of the Lieut. General, and excited the surprise of the numerous strangers from the United States who were present on the ground which notwithstanding the heat of the day, was thronged with spectators.—Ib.

At noon this day, their Excellencies Sir Colin Campbell and Sir Chas. Aug. Fitzroy, left this city on their return to their respective seats of Government, namely, in Nova Scotia and Prince Edward Island. Their Excellencies embarked on board the Malabar's barge which conveyed them to the Medea Steamship. The latter vessel, on receiving her distinguished passengers, displayed the St. Andrew's and St. George's flags at her main and fore, and immediately proceeded. Their Excellencies were attired in plain clothes, and left Quebec without any of the pomps and ceremonies usual on similar occasions.—Ib.

PROVINCIAL ENLISTMENT.—Permission has been received from the War Office for the several corps in the British North American provinces to re-enlist soldiers who may be disposed to renew their service, and to enlist men who may be disposed to engage as recruits. This is merely a return to an old system formerly in operation in regard to regiments in the British American Colonies, in which it is well known several Provincial corps were raised, some of which rendered distinguished service during the war with America in 1812, and the following years. After the termination of that war, the settlement of the Canadas with a British born population was a leading feature in the policy of the then government: the re-enlisting of a soldier who wished to continue in the military service of his country was, therefore, not easily effected, and the enlistment of a recruit was a thing utterly prohibited. A change has come over the spirit of those who regulate these matters, and the permission above noticed has been sent to the several provinces. It has not been promulgated in Lower Canada, but we believe the Proclamation for giving effect to it will appear in the next publication of the Quebec Gazette by authority.—Ib.

UPPER CANADA.

His Excellency Sir George Arthur returned from his Eastern tour last Tuesday night, and departed on Wednesday afternoon up the Bay of Quinte. Congratulatory addresses were presented to his Excellency at Bytown, Cornwall, Newborough, Prescott and Brockville, and suitable replies were given to each. During his stay at Cornwall, he examined the works on the St. Lawrence Canal, and expressed his approval of them. His Excellency while at Kingston, on his way down, reviewed the troops, and was gratified with their good appearance and discipline. On Wednesday forenoon he examined the artillery, firing at a target, throwing rockets, &c. On arriving at Bath, Sir George was received by the magistrates and a large number of people, who had assembled from several miles around. An address was read by the Rev. A. F. Atkinson, and an appropriate reply delivered by his Excellency. He afterwards inspected the company of militia stationed at Bath under Capt. Mesagher, visited the church and departed amidst the cheers of the people.—Kingston Herald.

We have given to-day several important despatches from the Colonial and Imperial authorities, respecting the punishment of the State Prisoners. It will be seen that the Home Government are averse to the execution of the extreme penalty of the law, unless under circumstances of “peculiar and pressing urgency.” Sir George Arthur's views of the question, and his refutation of the notion entertained by Lord Glenelg, that the disturbances in this colony were not so much political as for plunder, are also given. Despatches from the Home Government by the English July mail and the Great Western awaited Sir George Arthur on his arrival at Kingston from below, and after he had perused them the Government steamboat Experiment was sent to Niagara with, as the report is, a pardon for Chandler, Waite, &c., but most probably with a reprieve, preparatory to a commutation of sentence to transportation for life.—Ib.

David Taylor, one of the prisoners lately brought from Niagara, died yesterday morning in Fort Henry, having been ill since his confinement, from inflammation of the lungs.—Ib.

THE STATE PRISONERS.—The special commission resumed its sittings on Wednesday last, and was closed on Saturday evening. After what we have already published, it is quite unnecessary to give any report of the trials. Erastus Warner pleaded guilty. John S. Brown was tried and found guilty, as was also Jacob Beamer. [The last mentioned prisoner commanded a division at the Short Hills, and, it was proved, was present at the robbery of Abram Overholt. On a subsequent trial one witness swore that Beamer had promised to reward him if he would give evidence in his favor.] The Solicitor General abandoned the charge against Duncan Wilson; no evidence was offered in the case of Eber Rice, who was of course acquitted. Solomon Kemp, Clark Bowers, James Hayslip, Alex'r. Brady, Freeman Brady, and Street Chase, were found not guilty. On Saturday, Brown, Beamer, and Warner were sentenced for execution on the 31st inst. Brown and Warner were informed that their sentence would most probably be commuted, but the learned Judge held out no hope of mercy to Beamer.

On Monday evening the following state prisoners left here for Kingston in the St. George steamer, in custody of Mr. Sheriff Hamilton and a company of regulars; Murdoch McFadden and George Buck, sentenced to three years' imprisonment in the Penitentiary; Lynus W. Miller, George Cooley, Wm. Reynolds, John Grant, Norman Mallory, James Gamble, John J. McNulty, David Taylor, Garret Van Camp, and James Waggoner, to be transported for life to one of her Majesty's penal settlements.—Niag. Chron. 22d.

FIRE.—Last night, about ten o'clock, a fire broke out in the hat manufactory of Joseph Rogers Esq. It raged with great fury, and in a very short time the building was burned

to the ground, together with a stable adjoining. It appears he had a large quantity of raw material, a great part of which was either totally destroyed or very much injured. The exertions of the fire companies, under the skilful direction of T. D. Harris Esq., deserve the highest praise. We believe Mr. Rogers had the property insured.—Toronto Examiner.

Extract of a letter from Toronto:—“There are strange rumours going on here, and as far as I can learn they all tend towards war. It seems England is determined to make our neighbors pay the expenses of late proceedings, which is said to amount to two millions sterling.”

The foregoing is from the most respectable authority.—Hamilton Gazette.

A most daring but ineffectual attempt to rob the Bank was committed on Thursday night. Some desperadoes having procured a ladder, placed it to one of the upper windows, which they entered. We understand they unwittingly found themselves in the bed room of Mr. Steven, the Cashier, whose pockets they rifled. It appears that they made a second entrance, probably from the circumstance of not finding the keys of the vaults. Mr. S. being awake fired twice upon the parties, who took to their heels. The circumstance is under investigation, and we hope will lead to the detection of the parties,—who, we are told, are known.—Ib.

Extract of a letter from Windsor, Western District, dated 14th inst. :—

“The Collector at Detroit seized four pieces of ordnance yesterday, which came up in the steamer Bunker Hill. He informs me that six pieces went up in the Patriot yesterday morning to Black River, but he has sent officers after them to seize them. The guns are new. There are also two brass nine pounders at Buffalo, according to information received by Gov. Mason, marked as if they belonged to the state of Michigan and directed to Detroit. The Governor has written to the authorities at Buffalo that no such guns belong to the state. There appears to be a general supposition that another attempt will be made by the patriots.”

From the testimony of some persons who last week travelled from New York hither, it appears that the militia of every part of New York are on the alert, for what purpose we know not, but from the disposition of the artillery mentioned in our last, and the queer discovery of cannon at Detroit, in conjunction with these extensive militia raisings, it appears that some apprehensions are entertained by the American government;—if it be in anticipation of a contest on the borders of Maine, and the expectation of a general war as the result of such a contest, we cannot tell. It cannot surely be to prevent ‘sympathising’ gentlemen from breaking the laws of both countries, or such measures would have been adopted many months since. We fear that a rupture destructive to the interests of both people is about to take place, and we are more inclined to think so, because little is said upon either side but much seems to be doing. Time will prove all things.—Commercial Herald.

Miscellaneous.

SIR WALTER SCOTT.

There is yet one point on which we are compelled, very unwillingly, to make one or two observations—the religious character of Sir Walter Scott. The writer of these Recollections has gone somewhat out of his way to vindicate the piety of his friend. Among the remarkable traits in Sir Walter's character, he says, is to be reckoned this, that while his own conduct was ever most exemplary, yet, in the eyes of ignorant or censorious observers, he might appear to be of no religion. He seldom, it is true, went to Church, and never engaged in religious controversy. Now, no person can require in this day to be reminded, that the just and honourable and affectionate discharge of the various duties of life does not constitute Christianity; such conduct is seen continually in Deists, and even in men destitute of any religion at all: A great English writer, with whom even the author of Waverley might have felt proud to be named, has told us that religion, of which the rewards are distant, will glide by degrees out of the mind, unless reinforced by stated calls to worship, and the all-important exercise of prayer: Undoubtedly, works, as the natural offspring of faith, are the chief corner-stones of the Christian's character; but then they must strictly and singularly be the result of continual efforts to do “the will of our Father which is in heaven.” No one can read the Romances of Scott without being offended by the freedom and even levity with which scriptural allusions are often introduced; at the same time we are quite willing to admit the general tone of morality that pervades them, and to regard with feelings of dissatisfaction the attack levelled against him in an American work, (Todd's Student's Manual) in which the writer declares, after mentioning that he had read all the novels, his abhorrence of their character, and his dread of their influence upon the world.—Church of England Quarterly Review.

TRUE GENEROSITY.

A poor negro, walking towards Deptford, saw by the roadside an old sailor of a different complexion, with but one arm, and two wooden legs. The worthy African immediately took three half-pence and a farthing, his little all, from the side pocket of his tattered trousers, and forced them into the sailor's hand, while he wiped the tears from his eye with the corner of his blue patched jacket, and then walked away quite happy.

TO A PROFFERED INFIDEL.

You slight religion—and “on solid ground,” you say;  
And while on solid ground you stand, you may;  
But when your limbs beneath Death's withering hand  
Shall find the solid ground as sinking sand,  
No solid ground will then for mirth appear,  
Thy smiling confidence transform'd to fear;  
While dread conviction starting into birth,  
Proves all thy boasted solid ground was Earth!

DIED.

In Brockville, on Thursday last, the 23rd instant, Sir Daniel Jones, Knight; aged 44.  
At Thorold, on the 25th June, Mrs. Mary Keefer, wife of Mr. Geo. Keefer, senr. deeply regretted.

TO CORRESPONDENTS.

“M” has been received and also “OBSERVER”—both await the Editor's return.

LETTERS received during the week, ending Friday, August 31st:—

Rev. H. J. Grasett, rem.; Rev. R. Rolph, rem.; Rev. J. Miller, add. sub. and rem.; J. Somerville Esq. add. subs.; Rev. J. Cochran, add. sub.; Rev. J. Grier, add. sub.; Rev. J. G. Geddes, rem.; Lord Bishop of Montreal, Circular; John White Esq. add. sub.; Mr. Terence Smith; Rev. F. Lundy, rem. for vol. 2 in full, and add. sub.; Rev. A. Balfour, add. sub.; Rev. C. T. Wade.

Youth's Department.

SCRIPTURE QUESTIONS.

XXXV. CAIN.

- 294. What was the occupation of Cain? and what kind of offering did he present to the Lord?—(Genesis.)
- 295. What were the feelings of Cain when his offering was not accepted? and what conduct did these feelings urge him to adopt with respect to his brother Abel?—(Genesis.)
- 296. Can you quote the passage in the New Testament which describes Cain as being of "that wicked one," and his murderous conduct as arising from the contrast of his own evil deeds with the righteous works of his brother Abel?—(1 John.)
- 297. Whose son was Caleb? to what tribe did he belong? and how does it appear that he was among the Jewish princes who were sent to spy out the land of Canaan?—(Numbers.)
- 298. When the majority of the spies brought back an evil report respecting the land, what was the conduct and declaration of this faithful and courageous man?—(Numbers.)
- 299. Do you remember the terms of approbation in which the Lord speaks of his conduct on this occasion, and the promise which he makes to him?—(Numbers.)
- 300. How does it appear, though the whole congregation who rebelled against the Lord died during the forty years they remained in the wilderness, that Joshua and Caleb, the two faithful spies, still continued alive?—(Numbers.)
- 301. What place did Caleb obtain in the promised land as his inheritance? what was his age at this period; and in what terms are his unusual strength and vigour described?—(Joshua.)

XXXVI. CALEB.

CHURCH CALENDAR.

- Sept. 2.—Twelfth Sunday after Trinity.
- 9.—Thirteenth do. do.
- 16.—Fourteenth do. do.
- 21.—St. Matthew's Day.

SCENES IN OTHER LANDS. No. XXVII.

A LITERARY PARTY;—THE HOUSE OF LORDS.

In the neighbourhood of Pentonville, London, not far from the church of the Rev. Thomas Mortimer, lived a literary friend, with whom I had often the gratification of spending an hour during the busier portions of the day, and not infrequently an evening, when he was able to relax from his multifarious engagements and toils. At his house, too, I had sometimes the satisfaction of meeting a little knot of *litterati*—gentlemen who scribbled lighter pieces for one or other of the superabundant annuals of the day; travellers who had sketched the features of natural and moral scenery in other lands; and some who had consumed the "midnight oil" over works of severe criticism or learned research.—There was a fair sprinkling of each of these classes in the pleasant coterie which, on this sweet and balmy summer's evening, I was invited to join. One had written twelve volumes of history, upon which a world of pains and a mine of expense had been consumed; but which, with all its undeniable merits, the volatile temper of the times and the more exciting political themes of the day, seemed to incapacitate the present generation from duly appreciating. Another had just returned from a visit to the Alps and Appennines, and was about to transfer somewhat of the charms of the matchless scenery which from those heights is spread unboundedly to the view, to tales in prose and verse. A third was preparing an historical portrait for the Cabinet Cyclopaedia; and a fourth threw into his conversation that glow and eloquence which characterized those pretty little poetic garlands which ever and anon appeared under his name in the lighter "offerings" or "cabinets" which were to be despatched upon almost every drawing-room table in the kingdom.

Amongst the party was the Rev. Henry Stebbings, a lively, intelligent, and very agreeable person; but whose conversation partook of the fugitive cast which the line of life he had adopted was probably instrumental in imparting, and whose views upon some of the more serious topics which it is natural to suppose would most anxiously engage the attention of the Christian and the clergyman, struck me also as being tinged by the rambling propensity which his peculiar avocations may have induced. We had a good deal of conversation, for example, upon the distinctive properties of our admirable church,—the veneration which is due to her Liturgy,—and the bulwark presented both in that and in our Episcopacy against the disorganising efforts of the religionists of the day; but my old-fashioned notions of conservatism in Church and State seemed rather to excite the wonder of my amiable and intelligent companion, and to provoke something in the shape of a protest against the high ground which, with an humble reference to the principles of the Bible, I felt it a duty to assume. There is nothing more absurd, more unwarrantable, or more injurious even to the interests of those whom, by partial concession, they would seem to serve, than the tendency, latterly so apparent, to compromise the vital principles of our Church and Constitution to the clamours of its ignorant or selfish opponents. If our own principles be correct—if they be based upon the rock of Christian truth—if their genuineness has been tested by their practical workings, developed throughout many ages of happiness and honour, it is more than absurd, it is wicked to sacrifice them to the quiet sneers or to the bold menaces of the foe. If this spirit of concession be allowed to proceed in the details of Christian duty, by and by we shall be called upon to apply it to the root and source of them all: if the every day Christian principles which, as drawn from the book of God, we feel it a solemn duty to maintain, are, upon such grounds, to be abandoned, we may be persuaded at last to sacrifice the book of God itself,—the very concession at which the aim of these infidel clamourers is ultimately directed.

On one of the evenings of this week—having been favoured with a ticket by that estimable nobleman Lord Bexley—I proceeded to the House of Lords, which was now in session. It required almost the skill of a Daedalus to master the intricate and perplexing passages which lead to the room in which the peers assemble. This room is very spacious, of an oblong shape—furnished with an elegant throne, consisting of an immense canopy of crimson velvet, surmounted by an imperial crown, and supported by two columns richly gilt, and adorned with oak leaves and acorns. The interior of the hall is ornamented with tapestry, representing the glorious triumph of Protestant England over the formidable combinations of Popery in the victory achieved by our naval heroes and completed by the indignant elements

which guard our native isle, over the Spanish Armada.—This is a stirring remembrance; and well have our patriotic House of Lords obeyed the mute but expressive appeal which breathes from the arras around them. They have been often sacredly regardful of the claims of Protestantism when the "vox populi" was vociferous with the cry of concession; and the history which speaks from the canvass that encircles their walls seems to have inspired them ever to a faithful resistance to those jesuitic arts, now more sly and subtle, but which, if unresisted, will prove as formidable and as fearful as were the machinations which prompted the invasion by the Armada.

Upon my entering the House of Peers, I found Lord Plunkett upon the floor, speaking in vehement advocacy of the Reform Bill, and telling of the feats of his sworn "Hannibals," in Dublin, in favour of that revolutionary measure.—Lord Plunkett is a nobleman of unquestionable ability, but his tone of voice was harsh, and his manner struck me as coarse and unamiable. He was replied to by the Marquis of Londonderry in that tone of impetuous earnestness and spirited denunciation of the principles he was advancing, for which this honest but perhaps intemperate peer is so remarkable; and the Duke of Buckingham, verifying in obesity of personal appearance the Falstaff of Shakspeare, but with a mind whose elasticity suffered not from these inconvenient trammels of the flesh, spoke also in a risible tone of the patriotic ardour of those Hibernian aspirants to the fame of the son of Hamilear! The debate, or rather conversation, was wound up, in a style of cutting satire but with a manner which betokened the accomplishments of the gentleman and the peer, by Lord Ellenborough. Beneath his caustic remarks Lord Plunkett evidently winced; and although he offered no reply, it was whispered that the acrimony of Lord Ellenborough's observations so deeply stung his adversary that possibly he might be induced to notice it out of doors.

After this skirmish—in beautiful contrast to the war of words whose echoes had scarcely died away within these spacious halls, rose the benignant and placid Archbishop of Canterbury, on some matter referring to the pluralities of the Church. The "unsullied sanctity of his lawn" was beautifully interposed to allay the bitterness of personal invective, and to show to the world that the British House of Peers was furnished with a corrective to the violence of party animosity by the presence of the learned and holy prelates of the land. The purport of the motion of the venerable Archbishop was the reformation of some abuse which time, as in the case of the best institutions it is wont to do, had engendered; a motion which Earl Grey immediately rose to commend, and, with many personal compliments to the venerable primate he congratulated the church upon applying the axe herself to these excrescences, and not waiting until unhallowed hands should strike the implement of destruction at the root. The noble Earl was doubtless sincere in his personal commendations of the Archbishop; and his professed regard for the real interests of the church may, at the moment, have been real; but zeal for his party and a morbid anxiety for the attainment of a favourite measure hurried him subsequently, we know, into expressions regarding the spiritual portion of the House of Lords which little became an independent Peer of the realm. His well-known declaration, or rather menace, to the Bishops—that they should "set their house in order"—was reverberated throughout the Empire by a thousand tongues; some, with a malicious satisfaction—others, in a tone of reprobation and from a quarter of influence, which must have called a blush to the cheek of the noble premier for so hasty and dangerous an expression. But days of a better and more conservative temper have arrived; and in the placid tenor of private life, Earl Grey manifests not only a religious adherence to the privileges of his "order," but a becoming determination to uphold the integrity of the Empire's Church.

After this brief interchange of compliments between Earl Grey and the Archbishop of Canterbury, the Earl of Aberdeen commenced a long speech, attacking the foreign policy of the ministry, and deprecating its system of interference in the affairs of Portugal, where the claims of legitimacy seemed to be overlooked by the rulers of our nation. Lord Aberdeen is a plain, good-natured looking man, with a little of the Scotch accent—gentlemanlike in his manner and mild in his address, but by no means, as far at least as from the present specimens I could judge, a fluent or agreeable speaker. His diction was very common-place, and there was at times a hesitancy and embarrassment which surprised me much in a speaker of so long standing. To Lord Aberdeen the Premier rose to reply: his speech was very animated; his manner earnest and graceful in itself borrowed a charm from the classic style of his countenance and the elegance of his person; and on the whole, even from the slight specimens of this one evening, you would feel empowered to pronounce Earl Grey an orator of no common stamp. His reasoning, however, was not free from sophistry, and the lack of argument was frequently supplied by those touches of declamation which the practised speaker knows so well how to employ; and when he could not un- hinge the well-set propositions of Lord Aberdeen, he tried to break their power by a popular personal tirade against Don Miguel.

Upon Lord Grey's resuming his seat, the Duke of Wellington rose,—the hero of a hundred fights, and who, after the cessation of his campaigns in the "tented field," was called upon to fight his country's battles within the walls of Parliament. His Grace spoke mildly, but firmly, fluently and to the point; and although there was the utter absence of grace of diction or of oratorical skill about him, there was a sterling good sense in all he uttered which commanded universal attention. If inferior as a speaker to Earl Grey, which undoubtedly was the case, he struck me as much superior, in all the essential properties of a debater, to the Earl of Aberdeen.

It has not unfrequently been a matter of doubt and dispute, whether the Duke of Wellington shone most in the cabinet or in the field: I shall not undertake to solve the difficulty; but may hazard this much, that it is hard to decide whether the services of this illustrious nobleman have been more efficacious to his country's weal when leading armies to conquest in India, or in the Peninsula, or at Waterloo, or when conducting to a moral victory the conservative phalanx in the House of Lords. But this is an ungrateful world, and the present generation have most lamentably attested the proverbial fickleness of popular favour. It was not many years since the Duke of Wellington was the idol of the people whom, by his foresight and able conduct of the gallant armies entrusted to his guidance, he delivered from the desolating ambition of a hitherto irresistible conqueror—it was not long since the huzzas of the million welcomed his entry into his delivered country; not long

since the House of Commons rose to a man when the conqueror entered, and the Speaker, in the name of the representatives of the nation, expressed their thanks for his inestimable services;—but now the breath of the multitude was changed from its flattery into malediction. The Duke of Wellington was the opponent of 'Reform,' rather of 'Revolution'—not hostile to the eradication of ascertained abuses, but steadily opposed to the mad proposition of tearing up by the roots the hardy and venerable 'oak' of the Constitution. These destructive innovations he resisted for the Empire's good; and, thank God, the Empire have returned to that soundness of reason and propriety of judgment which enables them to discern that the Duke of Wellington was right. Lately, when the venerable warrior kneeled before the throne of the youthful Victoria, and swore his loyal fealty, the huzzas of Britain's chivalry testified their admiration of its war-worn champion, and, by their applauding voices, proclaimed to their queen how safe was her diadem while such veterans were spared to defend it.

But the retrospect of 1831 is melancholy. A few weeks after the visit to the House of Lords already adverted to, I chanced to stand upon the memorable field of Waterloo: I looked from the mound raised to commemorate the glorious victory, upon the smiling plain around me; I marked the spots where warriors fell; and saw where the reeling squadrons of the French first compelled the now vanquished Napoleon to fly. I saw all this, and returned to England with heightened feelings of regard and gratitude to the Duke of Wellington; but alas! in walking towards Hyde Park, I observed the windows of Apsley House, the residence of the conqueror, barred up with deals and apparently tenanted. I inquired the cause, and was told that a mob, a few days before, had dashed their panes in pieces, and that this precaution had been adopted, against a repetition of their lawless outrages! The feeling that followed was humiliating, and I blushed for the ingratitude of Englishmen; yet, in reference to the wise designs of an overruling Providence who, by such evidences of popular vacillation, would teach us the worthlessness as well as fickleness of human applause and glory, I could not help responding in the words of the wise man, "Vanity of vanities; all is vanity."

ANECDOTE ILLUSTRATIVE OF THE EXCELLENCE OF THE PRAYERS OF THE CHURCH.

The rector of the parish called, for the first time, upon a poor woman who had just come into the parish and who was seriously ill. His visit appeared to be welcome. He sat down by her bedside, conversed with her for some time upon her spiritual state, and directed her attention to all the points on which it was most proper for him to insist. In all this she seemed to "hear him gladly." He then took the prayer book from his pocket, and knelt down. Her manner became immediately changed; but of this he took no notice at first, and proceeded to read a portion of our beautiful service for the visitation of the sick. It soon became evident that she was not joining in the prayers; that she was unmoved by what she heard; that it gave her no satisfaction—but the contrary. "Like the deaf adder that stoppeth her ear, and will not hearken to the voice of the charmer, charm he never so wisely," she refused to listen to the solemn, and touching, and spiritual petitions, which the minister was offering in her behalf. He ceased therefore and asked for an explanation of this conduct. "Oh," she replied, "I can't bear to hear prayers that are read from a book; there's nothing spiritual in them. It isn't that I don't love prayer of the right sort; oh, no; there's my neighbour Simon Long who has the gift of prayer; I love to hear him; I could listen to him for ever." The worthy clergyman endeavoured to convince her of the absurdity of this prejudice; he observed to her that if a prayer was in itself a good prayer, it was not the worse for being printed in a book; he reminded her that "all holy desires, all good counsels, and all just works," proceed from the spirit of God and argued that prayers which have been well considered, well digested, and carefully drawn up, are more likely to be appropriate, and comprehensive, and scriptural, than the prayers "without book" of any man living.—But it was all to no purpose the poor deluded creature could pay no respect to a minister who did not come to her with what she termed the gift of prayer. The rector, therefore, took his leave; but not with the intention of abandoning her to the care of Simon Long without another effort to open her eyes. This Simon Long was in the same station of life with herself, and scarcely her superior in education. But he had learned to read, and by retaining in his memory certain texts and expressions of Scripture, and stringing together certain passages which he had collected from religious tracts, he was furnished with materials to perform the office he undertook; and had thus succeeded in persuading his neighbours, and perhaps himself, that he had the gift of prayer communicated to him by the Holy spirit. The rector (as I said) was not willing to leave the poor woman in such hands. Accordingly he requested his curate to call upon her shortly afterwards, and try what could be done by keeping the prayer book out of sight. When the curate entered her room, she received him as she had received the rector before—respectfully. She did not know who he was, nor did he then tell her; but she was glad (she said) to see any one who came to talk to her on religious subjects, and begged him to sit down. A Bible was at hand, and he took it up, and went to her a suitable chapter, and commented upon it as he read along, much to her satisfaction. He then told her that he was about to offer up some prayers for her; and, kneeling down, repeated by heart, some from the Visitation Service, and some from other parts of the Prayer Book. She was delighted; "She had never heard anything so fine, so comforting, so spiritual! so different from the cold, dull, formal, book prayers she had heard the other day from another gentleman! She even liked them better than the prayers of her neighbour Simon!" I need hardly add that some of them were the very same prayers which the rector had read by her bedside before.—From the Rev. Sir Herbert Oakley's *Ad. dress to his Parishioners, &c.* (Penny Sunday Reader.)

The Garner.

MATERIALISM.

The doctrine of the Materialists was always, even in my youth, a cold heavy, dull and insupportable doctrine to me, and necessarily tending to atheism. When I had heard with disgust, in the dissecting rooms, the plan of the physiologist, of the gradual accretion of matter and its becoming endowed with irritability, ripening into sensibility and acquiring such organs as were necessary by its own inherent forces, and at last rising into intellectual existence, a walk into the green fields or woods by the banks of rivers brought back my feelings from nature to God; I saw in all the powers of matter the instruments of the deity; the sunbeams, the

breath of the Zephyr awakened animation in forms prepared by divine intelligence to receive it; the insensate seed, the slumbering egg, which were to be vivified, appeared like the new born animal, works of a divine mind; I saw love as the creative principle in the material world, and this love only as a divine attribute. Then my own mind, I felt connected with new sensations and indefinite hopes, a thirst for immortality; the great names of other ages and of distant nations appeared to me to be still living around me; and even in the funeral monuments of the heroic and the great, I saw as it were, the decree of the indestructibility of mind. These feelings, though generally considered as poetical, yet, I think offer a sound philosophical argument in favour of the immortality of the soul. In all the habits and instincts of young animals, their feelings or movements may be traced in intimate relation to their improved perfect state; their sports have always affinities to their modes of hunting or catching their food, and young birds even in the nest show marks of fondness, which when their frames are developed become signs of actions necessary to the reproduction and preservation of the species. The desire of glory, of honor, of immortal fame and of constant knowledge, so usual in young persons of well constituted minds, cannot I think be other than symptoms of the infinite and progressive nature of intellect—hopes, which as they cannot be gratified here belong to a frame of mind suited to a nobler state of existence.—*Sir Humphrey Davy.*

THE REDEEMER'S TEARS.

All the tears that Jesus shed on earth were tears of compassion. Those he wept over Jerusalem were, perhaps the most tender and the most numerous. There was much pathos in the transaction at the tomb of Lazarus. But that was the grave of a friend, and he was surrounded by those whose tears were yet freely flowing for their recent loss. He gazed upon a rebellious and guilty city, thronged with his bitterest enemies, who thirsted for his blood. He foresaw the sufferings he was about to endure without her gates. These however elicited no tears. He looked further to the tempests of wrath, that were already gathering over her towers, and were soon to burst in desolating judgments upon her children. This opened the fountain of his compassionate sorrows, and if tears alone could have saved her, she had not perished.—And I look back to the full accomplishment of Jerusalem's woes with only the common interest of a student of history? Can I contemplate the present state of her outcast and scattered families, and withhold the tribute of a tear? Surely the callous indifference of Christians to the condition of the children of Israel has been a part of the curse denounced upon unhappy Zion. Nor has it been less than a partial curse to ourselves. "I will bless them that bless thee, and curse him that curseth thee." O Saviour! let one of those tears as it were, fall upon my heart, and assimilate it to the tenderness of thine. Then shall I look on sinners generally, as thou didst; and my best affections, and my most strenuous efforts, will be engaged to every plan which promises well for the wide diffusion of the saving benefits of thy redeeming love. Were I more like thee, I could not pass a day without shedding many a secret tear; without pouring forth many a fervent prayer; without using some means for the salvation of perishing sinners.—*Rev. J. East.*

Advertisements.

WANTED, to superintend the education of several young children, belonging to two families, in the country. A MIDDLE AGED LADY, qualified to teach singing and music in addition to the ordinary branches of education. It is required that she should be a Member of the Church of England. Application (post paid) may be made to the Rev. H. J. Grasett, Asst. Minister of St. James's Church, Toronto. 11.6w.

PRIVATE TUITION.

A MARRIED CLERGYMAN, residing in a central and healthy part of Upper Canada, has a vacancy in his family for another pupil. Application may be made (if by letter, post-paid,) to the Editor of "The Church." 10.8w.

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Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Shelf Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES; made at the Factory originally built by the late Harvey Shepard, and afterwards occupied by John Armstrong. As Shepard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference.

C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock, of which they have always on hand, consisting of

- Cooking Stoves,
- Six Plate do.
- Parlour do.
- Sugar Kettles, Pot Ash Coolers, &c. &c. &c.

Toronto, July, 1838. 7.4f.

The Church

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