

# The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, MARCH 10, 1838.

[NO. XXXIX.]

## Poetry.

### THE ASPEN.

[There is a tradition that our Saviour's cross was made of the wood of this tree, and that its leaves have thrilled and quivered ever since.]

Daylight is closing, but the west  
Still with the pomp of sunset glows,  
And crimson cloud on mountain's breast,  
And tower, and spire, its radiance throws,  
While one by one in eastern skies  
"The stars which usher evening rise."

How deep, how holy is the calm!  
Each sound seems hush'd by magic spell,  
As if sweet Peace her honied balm  
Blent with each dew-drop as it fell.  
Would that the cares which man pursues  
A pause like this of nature knew!

Yet in this deep tranquillity,  
When e'en the thistle's down is still,  
Trembles yon towering aspen tree,  
Like one whose by-gone deeds of ill,  
At hush of night, before him sweep,  
To scare his dreams and "murder sleep."

Far off in Highland wilds 'tis said,  
(But truth now laughs at fancy's lore)  
That of this tree the cross was made  
Which erst the Lord of Glory bore,  
And of that deed its leaves confess  
E'er since a troubled consciousness.

We boast of clearer light; but say,  
Hath science, in her lofty pride,  
For every legend swept away  
Some better, holier truth supplied?  
What hath she to the wanderer given  
To help him on his road to heaven?

Say, who hath gazed upon this tree  
With that strange legend in his mind,  
But inward turn'd his eye to see  
If answering feeling he could find,  
A trembling for that guilt which gave  
His Saviour to the cross and grave?

And who such glance did inward bend,  
But scorn'd the apathy and pride  
Which make him slight that more than friend,  
For him who bled, for him who died;  
Nor pray'd his callous heart might prove  
What 'tis to tremble, weep, and love?

THE SPIRIT OF THE WOODS.

### RICHARD HOOKER.

(Concluded from our last.)

Mr. Sandys, on his return to London, applied to his father in behalf of Hooker, and soon after, the mastership of the Temple becoming vacant, the bishop so powerfully recommended Hooker, that the Society sent for him to London. This piece of preferment offered him an exemption from many cares, better society, and a more liberal income; yet he was with difficulty persuaded to accept of it. His wish was a better country living, where he might, as he expressed himself, "be free from noise, and eat that bread, which he might more properly call his own, in privacy and quietness."

The reign of Elizabeth was a time of unusual dissensions, arising from various parties, who with peculiar warmth agitated their different opinions. Besides the two great divisions of the Protestants and Romanists, the former were split into many sects; and all that violence of discussion which set the whole kingdom in a flame, and tore it in pieces in the days of Charles the First, had begun even then to be formed, and to destroy much of the peace of private life. Some of this evil of the times fell to Hooker's lot, and he was engaged in an open controversy even in his own pulpit, with Mr. Walter Travers, a violent non-conformist of those days. Hooker had found this person an evening lecturer at the Temple, when he obtained the mastership, and as his character was very good both for learning and probity, it is not likely that Hooker should ever wish to displace him. But, unfortunately, Mr. Travers had imbibed all his opinions of a right government both in Church and State, and upon the other points in dispute in those days, at Geneva, where he had been ordained. His desire was to change the things in England after their pattern; and he greatly wished to new model the Society of the Temple upon this plan. Hooker would not consent to these alterations; and this led Travers to speak on openly against the Master's sentiments in the pulpit. Hooker on his part openly vindicated them: so that it was observed—"The forenoon sermons speak Canterbury, and the afternoon Geneva." It is however highly gratifying to find that in these sermons there was little of bitterness, though each party brought forward all the reasons of which he was master, in order to prove that his adversary's opinions were erroneous. The dispute turned upon the doctrine, discipline, and ceremonies, of the English Church. But the opposition and consequent division at length running very high, the archbishop thought it prudent to forbid Mr. Travers preaching any more. He appealed to the queen and council against this prohibition; but obtaining no redress, he then laid his cause before the public by means of the press. Hooker thought he was obliged to reply to this attack upon himself and the archbishop; and he entered into the lists with so much strength of reason, and mildness of spirit, that his Grace, delighted with his answer, disdained not to seek even an intimate familiar friendship with a man possessed of so much learning and humility. Painful, exceedingly painful, as this dispute and its consequences must have been to

Hooker's uncommonly mild and gentle spirit, yet we see how mercifully God overruled it both for his own good, and that of thousands, not only of his contemporaries, but of succeeding generations. His own graces were tried and strengthened; his acute mind was drawn to a deep consideration and thorough investigation of the points in debate; the result was given to the world; and in consequence we are now in possession of his admirable sermons, especially that upon justification, and his most celebrated work upon Ecclesiastical Polity.

While the benchers and the chief men of the Temple highly praised their Master, and treated him with great reverence, there were yet so many members of Mr. Travers's sentiments and party, that the situation became very irksome to Hooker, and he solicited some other preferment from his friend the Archbishop. "My Lord, when I lost the freedom of my will, which was my college, yet I found some degree of it in my quiet country parsonage, but I am weary of the noise and oppositions of this place; and indeed, God and nature did not intend me for contention, but for study and quietness. And, my Lord, I shall never be able to finish the work which I have begun, unless I be removed into some quiet country parsonage, where I may see God's blessings spring out of my mother earth, and eat my own bread in peace and privacy; a place where I may, without disturbance, meditate my approaching mortality, and that great account which all flesh must give at the last great day to the God of all spirits."

The first removal of Hooker, in consequence of his earnest desire to seek for more peace and leisure in retirement, was to the rectory of Boscomb, near Salisbury, and he was also made a minor prebendary of that cathedral. He remained at Boscomb till he had completed four books of his Ecclesiastical Polity, at which period he was in the thirty-ninth year of his age. From Boscomb he was removed to the living of Bishop's-Bourne in Kent. He was presented to this good piece of preferment by the Queen herself, who greatly esteemed him; and here he remained till his death, with no addition of dignity or profit.

The remaining five years of his life which he spent in Bishop's-Bourne, were passed in study, the completion of the great work which has rendered his name so illustrious, and in the most exemplary discharge of his parochial duties. He was a great friend to mortification and self-denial; he fasted often, and devoted much of his time to meditation and prayer. He preached only once on the Sunday, but he or his curate always catechised after the second lesson in the evening service. His sermons were neither long nor earnest, but uttered with a grave zeal and a humble voice; his eyes always fixed on one place, to prevent his imagination from wandering, so that he seemed to study as he spoke. His aim in his discourse was to shew the reasons for what he advanced; and rather to endeavour to convince and persuade, than to terrify men into piety: always master of his subject, he sought for apt illustrations, that he might teach his unlearned hearer by familiar examples. On the Sunday before every Ember Week, he always gave public notice of it, exhorting the people to pray much for a learned and pious clergy; often saying, "that the life of a pious clergyman was visible rhetoric, and so convincing, that the most godless men (though they would not deny themselves the enjoyment of their present lusts) did yet secretly wish themselves like those of the strictest lives." At these times he used to retire every day for a considerable time into the church for prayer.

He was diligent in seeking out and attending all who were sick or in any way distressed in his parish, and would visit them unasked, because he conceived that these were favourable seasons for producing serious impressions. He was also very assiduous in trying to prevent law-suits, ever urging his parishioners and neighbours to bear with each other's infirmities, and live in love; for, as St. John declares, *he that lives in love, lives in God; for God is love.* At his entrance into or departure from any house, he would usually speak to the whole family, and bless them by name.

As the parsonage of Bourne was only three miles from Canterbury, and near the great Dover road, we cannot wonder that many travellers should turn aside to visit a man whose fame for learning and piety was so great and so widely extended. Adopting our Lord's question, we may ask, "What went they out to see? a man clothed in purple and fine linen?" No, indeed, but a man in poor clothes; usually habited in a coarse canonical coat, of a mean stature, and stooping, and yet more lowly in the thoughts of his soul; his body worn out, not indeed with age, but with studious and self-denying habits. He was so remarkably bashful, that he never willingly looked any one in the face; and so affable, that he and his poor parish-clerk always conversed together with both their hats on or both off at the same time.

This clerk survived his honoured master till the beginning of the Long Parliament. He was accustomed to shew the grave where his body was deposited, and to hear with delight the commendations bestowed upon his character; and used to talk largely in praise of his humility and holiness.

We have seen that Hooker's guileless disposition led him into an unhappy marriage: the same characteristic, united with an entire want of that quality which is denominated *spirit*, gave occasion to the heaviest trial of his advanced age. Some women of a loose character were in the habit of extorting money from him, by the threat, that if their demand were not granted, they would accuse him of immoral conduct. This circumstance very naturally laid his character under great suspicion, and the anxiety occasioned by it pressed most heavily on his mind. He

kept it to himself for many months, and would probably have continued to bear the burden in secret, had it not been providentially discovered by his former pupils and faithful friends, Messrs. Sandys and Cranmer; who so effectually exerted themselves in his behalf, that they brought the whole of this iniquitous transaction to light, and cleared the hitherto unblemished fame of their worthy tutor.

When Hooker was told that his accusers had confessed their slander, he replied, "The Lord forgive them; and the Lord bless you for these comfortable news. Now I may say with Solomon, *'Friends are born for the day of adversity'*, and such you have proved to me." This forgiving, benevolent man, however, seems to have been much distressed that his slanderers were openly punished for their infamous conduct; having previously used every endeavour to procure their pardon. After this affair, he would often say to an intimate friend, "O with what quietness did I enjoy my soul, after I was free from the fears of my slander! and how much more after a conflict and victory over my desires of revenge!"

The incidents of Hooker's life remarkably confirm the character given of him, of eminent gentleness and patience. He never seems to have sought redress for himself; but, where his own interests alone were concerned, meekly to have bent to the stream, and left his cause singly with his God. While it may appear extraordinary that such a man should have been engaged in controversy, and that his great and long preserved fame as an author should even have arisen from a book which owed its origin to the religious contentions of those unsettled times, we cannot but admire the pure zeal for that cause which Hooker conceived to be the truth, which could thus make him act in this respect so contrary to his natural temper and to all the habits of his life. Nor perhaps could we fix on a more decided proof of the love of God being the predominant principle of his mind, and the actuating motive of his conduct, than that afforded by this circumstance.

In 1600, when he was only forty-six, he caught a violent cold in going from Gravesend to London, which occasioned him so severe an illness, that he never recovered from its consequences. He was oppressed during the day, and restless by night; but his inward peace, from submission to the will of God, rendered even this state of languishing comfortable and easy to him. He expressed no wish for life, except to be permitted to finish his three remaining books of the Polity. His desire was in a great measure granted; though whether they afterwards appeared exactly as he had composed them, has long been a matter of dispute. He did not during this indisposition intermit his studious labours, and it is probable, hastened his end by this persevering attention to his favourite object.

A few days before his death the house was robbed, and upon his inquiry whether his books and papers were safe, and being told they were, he said, "Then it matters not, for no other loss can trouble me." The day before he died, he received from a dear and intimate friend, who knew the very secrets of his soul, the absolution of the Church; and, after a short time of retirement, he returned to a few friends, with whom he received the sacrament. For a little while he appeared filled with joy and a holy animation; but his bodily infirmities soon returned; and with such violence, that his end was thought immediately approaching. He revived however again for a few hours, and the next morning he appeared better, very deep in contemplation, and not much disposed to converse. Upon being asked what subject so engaged his thoughts, he replied, "That he was meditating on the number and nature of angels, and their blessed obedience and order, without which, peace could not be in heaven: and O! that it might be so on earth." After which he added,—"I have lived to see this world made up of perturbations, and have been long preparing to leave it. And though, by the grace of God, I have loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence towards him and towards all men, yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And therefore where I have failed, Lord, shew mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase a pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time; I submit to it: Let not mine, O Lord, but let thy will be done." He then fell asleep, but revived to say these few words more: "God hath heard my daily petitions, for I am at peace with all men, and he is at peace with me; and from which blessed assurance I feel that inward joy which this world can neither give nor take from me." He seemed desirous of saying more, but speech failed; a short struggle ensued, and he then with a gentle sigh yielded his last breath.

To the Editor of the Church.

Sir;—As neither my time very conveniently permits, nor does your space seem to justify, an immediate fulfilment of my pledge to furnish you with a continuation of my essays entitled *VIEWS OF OUR ZION*, I have, in the mean time, selected from a work,—to which, as I have already apprized you, I am indebted for the title adopted for my communications, viz. Clark's "Walk about Zion,"—an extract that seems very admirably adapted as a sequel to the articles which you permitted me to introduce into your columns on the subject of EPISCOPACY. The Letters from a convert to Episcopacy,—one who, like Colton, knows how to give a reason for his change,—which I submit to you for

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publication may be thought to constitute, after all that has been said *a priori* and *a posteriori* on this subject, a species of *argumentum ad hominem* which, I doubt not, will come in with a sort of *clenching power* to the various proofs of Episcopacy already placed before your numerous and enlightened readers.

I shall not further detain you by these prefatory remarks than to say that I feel not a little ease to my conscience, in the delay of my proposed series of essays on the invaluable Liturgy of our Church, from the numerous powerful and beautiful elucidations of that most interesting subject which, from time to time, your well-stored journal has presented.

C. R.

### A CANDID EXAMINATION OF THE EPISCOPAL CHURCH;

IN TWO LETTERS TO A FRIEND.

## LETTER I.

My Dear Friend,—

You have expressed your surprise at what you are pleased to term my apostasy from the faith of my ancestors, in having joined the Episcopal Church in this place, and have requested me to give you a full statement of the reasons by which I have been governed in this, to you, unexpected and extraordinary proceeding. Convinced as I am of your candor and sincerity, and knowing that the discovery and support of truth are with you paramount to every other consideration, I am confident that you will not condemn until you have thoroughly and without prejudice investigated the subject, and that you will not the less respect my vindication of myself although it should be presented to you in the style of a plain and an unlearned man. I am sensible that I am not sufficiently qualified to engage in religious controversy, nor have I a wish to possess such ability; still I think it a duty incumbent upon every one, not only to examine and to think for himself, unbiassed by interest or fashion, but to be able to give a reason for the faith which he has adopted.

I was educated, as you know, a Congregationalist, and it was not until I arrived at the years of manhood, that I understood any thing of the various sects into which the christian world is divided. I do not recollect ever hearing the Episcopal church mentioned, and I had no doubt, but that the only sure way to heaven, was that pointed out by the clergyman upon whose ministrations I always attended. His faith I considered to be the faith of the Gospel; his explanations were to me authoritative and infallible, and it never entered my head that it could be possible for the church to exist in any other form, either as it respects discipline or worship, even to the minutest particular, than it appeared in the place of my nativity.

At the time the Episcopal Society was established in this place, my ideas had, it is true, become somewhat enlarged; I had been in the habit of thinking more for myself, and the course of religious reading in which I indulged was considerably extended. I had learnt that a very small portion of the Christian world was, in government or worship, such as I had been used to; and I even dared to suspect that my belief was not necessarily right, morely from the circumstance that I had received and encouraged it from my infancy. I found that religion, in all its parts, was to be supported by the sure test of scripture and of reason. In the course of my reading and conversation, I had also learnt that the divines of the Episcopal Church had been distinguished for their learning and piety; that the best systems of divinity, and the most useful dissertations upon the several articles of the christian faith and practice, had come from their pens; and I was not a little surprised to hear our ministers frequently quoting them as authorities in the pulpit, and to see their libraries filled with the books they had published.

As I had become considerably acquainted with the clergymen in the neighbourhood, I perceived too, that they expressed a good deal of dissatisfaction in regard to the government of their own church, and some would even go so far as to recommend and vindicate the use of forms in worship. This convinced me that there was something wrong in the system, though I could not tell precisely what it was; and from all that I saw, and heard, and read, I felt it my duty, as a man who was to give a strict account of the improvement of his talents, to examine faithfully and impartially the nature of the Episcopal Church, when it was brought to my door, and to act according to my convictions. This examination I pursued to the best of my ability and opportunity, and the result has been a full and an unshakable belief that the government of the church by bishops, priests, and deacons, is of ancient and divine institution.

In my examination of the subject, I first made myself acquainted with the Constitution and Canons of the Protestant Episcopal Church, in America. I also attended the worship of the Church, and although I was a little confused at the variety of form, yet there was an appearance of solemnity and engagedness in devotion, which was peculiarly impressive. My confusion I knew was owing to my having been used to a different mode, and did not therefore discourage me from a renewed attendance, until I was satisfied with the beauty and propriety of all. Every person will, I think, on first coming to church, especially if he has been acquainted with none but the Congregational mode, be unfavourably impressed with the service. The cause of which is, that he attends as a spectator, and does not perceive the reasonableness of the several prayers and praises which are intended only for pious and devout worshippers. They are not designed merely to be heard, but to be offered; and the humble Christian, who has long given vent to the emotions of his soul in their fervent strains, would deem it his greatest loss to be deprived of their use.

After I became acquainted with the government of the Church, I considered first, whether it was good in itself, and calculated to preserve unity and peace. I had heard much said of the power of bishops, and their infringement of the rights of the people, but I soon learnt that the charge was groundless, and that there was more true christian freedom in the Church than in any other denomination with which I was acquainted.

The Bishop has the power of ordaining Deacons and Priests, after they have been suitably recommended, with the assistance of his Presbyters; he confirms those that have been baptized; he

consecrates chapels and churches, and when present, he presides in Convention. But he has nothing to do with the votes of a people in the settlement and support of their minister; the clergy only are subject to his advice and direction. All acts in relation to the Church are passed in Convention, where the power of the Bishop is equal only to that of the Presbyter, the Deacon, or even the lay delegate. He can prescribe no new service; he can make no alterations in the old, and in every respect there is the same check upon the Episcopacy, as is possessed in a civil view, by the Legislature over the President. But there is a permanent and visible head to the Church; there is an authority to which offenders may be brought; there is a bond of union which strengthens and supports the whole; and although all the Bishops in America can exercise no more power than a single Presbyter, or association of Congregational ministers, there is, nevertheless, a source from which power emanates, and without which all would be confusion and anarchy.

And let me ask you, my friend, whether it is not necessary, that to every body there should be a head? The Church is a society which can exist only under a regular government, and how can this be administered without an authorised governor? And does not experience show that where all assume to be rulers in an equal degree, there is disorder and every evil work? What government ever existed long where there was not a due gradation in its officers? And how can it be expected, when mankind are so various in their tempers, passions, and pursuits, that one uniform course should be pursued, and the same end accomplished where there is no subjection and no control?

From considerations like these, I soon became satisfied that the Church was in itself the best mode of which I had any knowledge, so far as respected its government. It then became necessary to inquire whether it was agreeable to the will of God; for however useful and proper it might appear, still if it was contrary to his commands, I knew it must be rejected, and the views which I had entertained set aside as deceptions. To ascertain this, it seemed important to advert to the government which he himself established with the Jews, and here I found a striking similarity to the orders of the Church, in the several offices of High-Priest, Priest, and Levite. And is it not reasonable to suppose that where there were once types and emblems, there must now be the substance and reality? Although circumcision was no longer to be continued as a token of the covenant between God and his people, yet baptism was substituted in its stead, and for the same reason, the offices which had before prevailed must have something corresponding to them in the Christian Church; and what is there that answers to the High-Priest, if it be not the Bishop—to the Priest, if it be not the Presbyter—and to the Levite, if it be not the Deacon? But the argument is not, as some have pretended, that there must of necessity be Bishops, Priests and Deacons in the Christian, because there were High-Priests, Priests, and Levites in the Jewish Church. It is shown from this, that a diversity and an inequality of orders are not contrary to the will of God, but agreeable to his own government; and until there is some express command to the contrary, I think if there were no other reason, it is better to endeavour to imitate the divine conduct than to adopt the inconsistent and unprofitable inventions of men.

(To be continued.)

## THE CHURCH.

COBOURG, SATURDAY, MARCH 10, 1838.

We have seen in two or three of the newspapers which usually advocate the interests of the Church of Scotland in these Provinces, such commendations bestowed upon the recently published reply of the Hon. William Morris to the Letters of the Archdeacon of York, as might lead to the supposition that this reply is a masterly specimen of literary composition, as well as a perfect example of close and incontrovertible reasoning. To neither the one nor the other, however, of these deductions can we allow ourselves to yield; for although, in the approbation which has been expressed of this production of Mr. Morris by the more zealous advocates of the cause he espouses, there may be every sincerity, still to the world at large is left the liberty of dissenting from the grounds of such eulogistic commendation. If, to be sure, in the style and arrangement of Mr. Morris's pamphlet we do not discover any thing that will allow us to rank it higher than a very common-place production; if a loose and ill-jointed construction of sentences and in some cases an absence of grammatical arrangement are, by a very ordinary reader, to be detected; we are well aware that, whatever be the native penetration and general ability of Mr. Morris, he himself lays no claim to that extent of literary attainment and skill and practice in writing which could place his recent production in that position to which the partial zeal of his friends would elevate it.—From the specimens of rebuke, indeed, which, in the course of his pamphlet, Mr. Morris himself frequently bestows upon the indiscretions of his friends, we are free to anticipate that he would cordially unite with us in the protest we beg leave to offer against at least the literary merit of his recent Reply.

Of the credit which is assumed to the soundness of his reasoning and to the incontrovertible truth of all his assertions, he may possibly be as tenacious as his warmest friends; but even on these points we must be so bold as to interpose a word of opposition also. In reasoning, the error is not unfrequently committed of drawing conclusions—in such cases seemingly correct—from false premises; and, on the other hand, of making false conclusions from premises which, in their separate and abstract order, may be correct. We do not mean to tire our readers with the niceties of a metaphysical disquisition, or to bring forward elucidations from the first principles of reasoning by which to establish the justice of our remark; but we leave them to judge, from such of the arguments of Mr. Morris as we may cite and remark upon, how far he is chargeable with one or both of the errors to which we have adverted.

He asserts, for example, that the Church of England is not the Church of the Empire;—and this conclusion seems to be

founded upon the admitted fact that within the empire the Church of England is an established Church, and the Church of Scotland is an established Church. But if we admit here the inference of Mr. Morris, while we deny not the abstract truth of his premises, we must conclude at the same time that the Empire, as such, has no Established Church at all. To that conclusion, however, both law and usage are opposed. The sovereigns of the Empire, for example, are legally bound to hold the religious faith of its Established Church; and as we know that the religious creed and discipline in which they are required to be trained, and according to which they are crowned, is that of the Church of England, we can hardly go astray in inferring which of the Established Churches is the Church of the Empire.

Moreover, the Imperial Legislature meets for the transaction of public business in London, and, as befits a Christian country, their deliberations are uniformly preceded by appropriate invocations of the blessing of Almighty God. But if the Church of England be not the Church of the Empire, how does it happen that in the United Legislature—embracing, it must be remembered, the representatives of Scotland which possesses its separate Established Church,—how does it happen that these devotions are appointed to be conducted by clergymen of the Church of England, and according to the prescribed ritual of that Church? It may be that the exclusion from this office of even a minister of the Church of Scotland, is regarded by some as an infringement of the "Articles of Union;" but if so, it has not yet been started either as a topic of grievance or as a subject of discussion in the mother country!

We have further to observe that our great Empire possesses fleets and armies proportioned to her power, and that to these, as becomes a Christian nation, there are attached ministers of our holy religion, that in all our enterprises and in all our conflicts there may be inculcated a due reverence and acknowledgment of Him who "stilleth the raging of the sea," and "maketh us to stand in the day of battle." Now, if the Chaplaincies of the army and navy are filled exclusively by clergymen of the Church of England, it is not hard to conclude which is the recognized Church of the Empire.

By parity of reasoning, the inference is equally incontrovertible, that if to the Colonies of the Empire the principle of an Established Church is to be carried out, that Church must be the Church of England; and whoever has perused the Instructions to Governors of Colonies, as published in 'THE CHURCH' of the 2nd December last, will understand at once that such has been the conclusion invariably drawn by the authorities of the Empire.

It is certainly not the fault of any Scotsman that his country does not contain much more than a tithe of the population of England and Wales, and not perhaps a hundredth part of the wealth and power of that portion of Her Majesty's dominions; but these are facts which ought to reconcile him to the preponderance of England in all matters civil and religious as long as his own rights and privileges within the limits of Scotland are religiously respected. That the fact of their possessing a distinct Established Church in Scotland, and that a respect for the principle which such an Establishment implies should, in all the Colonies of the Empire, give them a claim to the consideration and support of Government above every other religious denomination which recognizes no such principle, we are amongst the last to deny; but against the supposition, wherever entertained, that such should affect the exclusive right of the Church of England to be the Established Church in all the dependencies of the Empire, we must, and shall to the last, most solemnly protest.

Before noticing any others of the arguments of Mr. Morris in support of the pretensions of his Church to a parity of right with our own,—for we are compelled to be brief,—we must give a moment's attention to a reflection upon the Archdeacon of York, contained in page 45 of the pamphlet, in relation to what is termed the unseasonable time at which the Letters of that venerable gentleman appeared in this Journal. It is stated that the first of these Letters, although dated on the 17th November, was printed only on the 2d December, two days previous to the rebellious outbreak in the neighbourhood of Toronto. We beg to assure Mr. Morris and our readers generally, that four of these letters were in our possession before the day of the publication of the first; that one was printed before a suspicion had reached us that such an outbreak was contemplated; that the second was in type when the first intelligence of the rebellion arrived; and that the remaining two were written and ready for transmission to us before the expectation was very generally or seriously entertained in Toronto that an attempt so desperate would be made. Besides, the letters of the Archdeacon appeared at the very time that they were naturally called for; that is, immediately after the publication of the 'Correspondence' of Mr. Morris by which they were begotten. The time of their publication, therefore, was not studiously selected, but was the natural result of circumstances.

We shall conclude with anticipating the reply which every Churchman must be anxious to make to the insinuation contained in page 17 of the pamphlet of Mr. Morris, that a considerable number of the leaders in the late rebellion were members of the Church of England. We do not say that this inuendo—although it fits but awkwardly with the context—was introduced for any sinister end; but as the charge has been adduced, we are compelled, in justice to the members of our Church, to say, that of nine of the leading traitors in the late commotion, whose names are before us, one only is an Episcopalian, and he for many years a voluntary exile from the communion in which he had been baptized; and that of the rest, five are Presbyterians,—two of the five being natives of Scotland. It is possible that these last may have been Dissenters from the Established Church of that country, yet they form part of that body of Scottish Presbyterians who constitute, in very many instances, a majority of the congregations of the Kirk of Scotland in this Province, and who are by no means excluded from that numerical computation which is so often advanced in confirmation of the claim of that Church to an equality of right with the Church of England.



We are happy to announce that the Rev. W. F. S. Harper, late of Seymour, has, with the concurrence of the Lord Bishop of the Diocese, entered upon the duties of Travelling Missionary in the Newcastle District, in conjunction with the office of occasional assistant in the various charges attached to the Rectory of Cobourg.

In complying with the request to publish the following Circular, we beg to recommend it to the particular attention of all our reverend brethren. It is only by this means that the wants of the Province, as regards its spiritual condition, can be correctly known; and only thus that a full and faithful Report of our religious necessities can be drawn up and promulgated in those quarters from which we look for their alleviation. Our fellow Churchmen in Great Britain and Ireland have done much and are doing much for us; and they will do more when the exact state of the case is placed before them. Besides, it is important that the Imperial Government should be informed of the full extent of our spiritual destitution; for facts will go far in aid of arguments to demonstrate the justice of our claims to that public provision which, if applied according to its original intention, would serve at once to relieve the dreariness of the religious aspect of our land:—

TORONTO, 22d January, 1838.

REVEREND SIR:

The following resolution passed a General Meeting of the Committee on Missions (stationary or otherwise, of the Church of England throughout the Province) appointed at the Clergy Convocation, under the Archdeacons of the Province, in October, 1836. "That the information requested by the Committee from the Clergy in general, in the late notice published in the Church, not having been afforded, it is expedient that the Secretary address a circular letter to the Clergymen occupying the several stations in the Archdeaconries, inviting them to communicate such particulars regarding the spiritual necessities of the districts in their immediate sphere, with the view to the preparation of the report to be laid by this Committee before the next General Meeting of the Clergy of the Province."

Commending it, on behalf of the Committee, to your particular consideration,

I remain, Reverend Sir,

Your faithful servant,

H. J. GRASETT,

Secretary.

UPPER CANADA COLLEGE.

On Monday the 26th February, after the distribution of the Prizes for 1837, the Rev. Dr. Harris was presented by the Boys with an elegant Silver Vase, accompanied by the following ADDRESS.

REVEREND SIR,—Influenced by a respect for established usage, and still more strongly impelled by warmer feelings, we, the Pupils of Upper Canada College, approach you with a farewell ofering, expressive of our gratitude and regret.

Our gratitude is due to you for the consummate ability and anxious assiduity with which you have superintended our studies, and for that unswerving adherence to justice and impartiality which gave weight to your instructions, and inspired us with a full and steady confidence in the measures which you adopted. These latter qualities, so prominent in your character, ever added force to your censure, and heightened the value of your praise. They not only rendered us submissive to the salutary discipline of the College, but taught us, in our own persons, to aim at the practice of those virtues which we so much admired, when we saw them exemplified by you.

Such is the language, Reverend Sir, in which we have ventured to express our opinion of the manner, in which you have presided over this favoured seat of learning! Need we then say how deep is the regret inspired by your contemplated retirement from the direction of this Institution, and how sincerely we lament our approaching separation from our Christian guide, our firm, though unostentatious friend, and our learned and impartial preceptor? We can only add that our most strenuous efforts shall ever be exerted to prove, by our conduct through life, the inestimable benefit of those moral and scholastic lessons which we have imbibed from your lips. This simple memorial is a type of the feelings that pervade our bosoms, but our own honorable and upright career, whether in a lowly or exalted station, will be the best monument that we can raise to your Christian and intellectual worth.

Reverend and beloved Sir, farewell! Your memory will ever be enshrined in our hearts, and we shall never think of you without breathing an ardent wish for your health, happiness, and prosperity. We can hope for no greater earthly blessing to fall to your share, than that your own son may attain that growth in learning and virtue, to which you have always taught us to aspire.

REPLY OF DR. HARRIS.

My dear young friends,

It is highly gratifying to me to receive this proof of your affectionate regard, and of your appreciation of my labours in your behalf,—and I cordially thank you for it.

It is now upwards of eight years since I was first called on to take the charge of this institution, on its establishment by that distinguished representative of his Sovereign, to whom the youth of this, and I trust of many succeeding generations, will be under such lasting obligations for the most solid, and real of all earthly benefits.

If my endeavours have in any degree contributed to fulfil the important object for which this Seminary was founded, by sending forth a well educated youth, to discharge with honour to themselves, and advantage to society the duties of their respective stations in the Province, I shall be richly rewarded for any exertion it may have cost me.

During the period that has elapsed since the establishment of the college, many pupils have passed through the entire course, from the first rudiments of education to its completion; and some of you, who now occupy the highest position in the College, have in like manner raised yourselves through the successive gradations to your present honourable station. On those who have thus left us I look with allowable complacency, as specimens of our system of education; and those of you, who will

ere long follow them into the active scenes of life, I am persuaded will continue to uphold the character of your Alma Mater.

And sure I am that none of you will ever have cause to regret as mispent that time which you have here devoted to the cultivation of your talents; nor to condemn as useless any of those acquirements which refine the feelings, and at the same time discipline and inform the mind; and I cannot but recommend you still to prosecute your classical studies, when you have left this place, as well as to pursue those more popular topics of reading, which, as making you acquainted with the history of mankind and the works of nature, are indispensable to a complete education, but are insufficient of themselves to produce and foster either purity of taste, or the more delicate traits of character.

To those of you, my young friends, who have still some time to spend in the prosecution of your studies, let me recommend a steady imitation of the many, I am happy to say, good examples your present and former school-fellows have supplied, of industry, perseverance, and respectful submission to that authority, which, remember, is only exercised for your good. I am happy to bear witness to the general good sense, and good feeling, with which, as you intimate, the needful discipline of the College has always been submitted to: and be assured, my young friends, that however irksome present restraint may occasionally seem, it is conducive, it is necessary to your future happiness: for in proportion to the luxury with which youth is suffered to pass, is the difficulty of self-control in after life, and the probability of forming a character repulsive for its forwardness and presumption. A strict regard to the duties proper to your age, and a cautious endeavour not to overstep your true position, will preserve you from these defects, and whilst it conciliates for you general esteem, will most effectually promote the success of your studies.

One example of a pupil of this institution presents itself to my thoughts, which I may single out for your imitation, without any appearance of invidious comparison,—for he has gone whither envy does not follow. I need not name that former school-fellow of many of you, who after passing through the College with equal credit for his abilities, and exemplary deportment, was prematurely called from earthly scenes. But whilst his early departure warns you that youth is no security from death, and that you should all endeavour to be constantly prepared for that awful period; the points of his character which I would now particularly recommend to your imitation, are, his uniform diligence, his strict integrity, and the becoming modesty with which, as a school boy, he ever conducted himself; to which I must add that firm religious principle, the happy influence of which was so beautifully exemplified in the closing scenes of his life.

But it is time I should conclude. The relation in which we have stood, (some of us for many years) is ere long about to be dissolved; and it is a most pleasing reflection to me that we shall part with such mutual feelings of regard. Strong will be the interest which I shall hereafter feel in the welfare of those whom I shall remember as pupils of Upper Canada College; and great will be my pride to hear of the distinction, and honourable success of those, whom, within these walls, I have endeavoured to render worthy members of the community.

God grant, my young friends, that the course of all of you in this world, may be that of honor, virtue, and piety, leading to the consummation of eternal happiness in the world to come.

We subjoin a copy of the Inscription on the Vase.

J. H. HARRIS, S. T. P.

Coll. U. C. Præsidi dignissimo,

Præceptoris grave munus deposituro,

Quod, faustis auspiciis inchoatum,

Prudenti consilio absolutum,

Moribus ornavit, auctoritate stabilivit, doctrinâ amplificavit.

Hoc quaecunq; grati animi pignus

Et desiderii sui monumentum

Juventus Canadensis,

D. D. D.

A. D. MDCCCXXXVIII.

ECCLESIASTICAL INTELLIGENCE.

The Lord Bishop of Montreal, accompanied by his Chaplain the Rev. Geo. Mackie, returned to town last night from the townships of Leeds and Ireland, in each of which Confirmations were held, and in the former of which the Church was consecrated—his Lordship having been met upon the spot by the resident Clergyman and others who came to assist in the ceremony.—*Quebec Mercury, Feb 22.*

BISHOP OF LONDON.

A large proportion of the beneficed London Clergy attended at St. James' Square, on Wednesday, November 16th, to present on Address from the Fellows of Sion College to the Bishop of London, on his restoration to health from his late severe illness. The address was received in the most gratifying manner. In replying to the passage which contained a respectful remonstrance of his Clergy to be more sparing for the future of his own exertions, his Lordship promising to heed the caution, but only so far as was consistent with his higher duties, beautifully introduced St. Paul's observations to the Elders of the Ephesian Church:—"Not counting my life dear unto myself; so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus Christ, to testify the gospel of the grace of God."

LIBERALITY OF A BRITISH MERCHANT.—On Tuesday, the 25th July, the Leathersellers' Company proceeded from their hall, St. Helen's place, London, to Barnet, to witness the laying of the first stone of the new almshouses about to be built by them. A marquee was erected for the occasion, and an elegant silver trowel was provided for the Master of the Company, Mr. Richard Thornton, who performed the usual ceremony; after which a beautiful discourse was pronounced by the Rev. Mr. Hyde, of Camberwell; and the court, accompanied by Messrs. Ward, the builders and contractors, dined together at the Castle, Hampstead. On the Master's health being drunk, the silver trowel was presented to him, when he, in a very appropriate re-

ply, adverting to the honor he had had, in laying the first stone of their almshouses, concluded with the request "that he might be permitted to finish them," and generously gave £1,308, being the amount contracted for the building.—*Kidderminster Messenger.*

GLOUCESTERSHIRE—BAPTISM OF A CONVERTED JEW.

At St. Thomas' Church, Bristol, on Wednesday, October 25, Simon Paul, being now the Christian name of Solomon Matthias, about twenty-three years of age, was received into the Church of England, by a minister who has superintended his advancement in the Christian faith for upwards of three years.—*Bristol Journal.*

ORDINATION OF A BRAHMIN.

The Bishop of Calcutta, in writing to the Church Missionary Society, says "Here (at Kurnaul, in North India.) I had the singular pleasure of admitting to the holy order of deacons your celebrated catechist Anund Mesech; the first ordination that has taken place in the upper provinces of India, in any of our protestant Societies, and the first instance of a Brahmin ordained to the ministry of the Church, as Abdool Mesech was the first of a Mussulman. The following striking passage is also given in the Annual Report of the Society, from the pen of Bishop Wilson. "All is pregnant with hope. If we once got the machinery to work without material obstructions, nothing can surpass the promise which smiles around us in our Missionary fields. They are white to the harvest. But God will be honored. Christ must be glorified. The Holy Ghost must be seen and felt, and acknowledged to be the author of grace. Perhaps things are kept back in their present merely preparatory state, in order to humble man, and ministers, and missionaries, and bishops, and societies. And when the hearts of all are duly melted down into contrition and love, the grace so long waited for may be vouchsafed in inconceivable abundance."

THE CHRISTIAN STATESMAN.

The rule of policy as well as of private morals is to be found in the gospel; and a religious sense of duty towards God and man is the first thing needful in a statesman: herein he has an unerring guide when knowledge fails him; and experience affords no light. This, with a clear head and a single heart, will carry him through all difficulties; and the just confidence which, having these, he will then have in himself, will obtain for him the confidence of the nation. In every nation indeed which is conscious of its strength, the minister who takes the highest tone will invariably be the most popular; let him uphold, even haughtily, the character of his country, and the heart and voice of the people will be with him. But haughtiness implies always something that is hollow: the tone of a wise minister will be firm, but calm. He will neither truckle to his enemies in the vain hope of conciliating them by a specious candour, which they at the same time flatter and despise; nor will he stand aloof from his friends, lest he should be accused of regarding them with partiality; and thus while he secures the attachment of the one, he will command the respect of the other. He will not, like the Lacedæmonians, think any measures honourable which accord with his inclinations, and just if they promote his views; but in all cases he will do that which is lawful and right, holding this for a certain truth, that in politics, the straight path is the sure one! Such a minister will hope for the best, and expect the best; by acting openly, steadily and bravely, he will act always for the best: and so acting, be the issue what it may, he will never dishonour himself, or his country, nor fall under the "sharp judgment," of which they that are in "high places" are in danger.—*Southey's Colloquies.*

INFLUENCE OF THE ENGLISH BIBLE ON THE NATIONAL CHARACTER.

It is impossible to reflect upon the incalculable influence which the free use of this noble version, by a great nation, in an affectionate and thankful spirit, for centuries, must have had upon the character of both people and literature; and further, upon what would have been the diminished value of the boon, even for those who might have enjoyed it, had it been delayed to a much later period; without acknowledging a Providence in the choice of the time when, and the instruments by whose means, this benefit was conferred. As yet, the language was in a gradual process of formation. Ductile, various and many—confined within no acknowledged rules, and checked by no fear of criticism—it was in a state admirably fitted to become the faithful mirror of the national character, which the publication of that great work was calculated so deeply to affect. The English Bible long supplied the chief intellectual as well as spiritual food of Englishmen. The sublime thoughts and majestic style of the Hebrew prophets and historians sank deep into the popular mind; the language of Scripture became the basis of both poetry and prose; and with many, it was the familiar vehicle of common discourse.—*Rev. R. Cattermole.*

TO CORRESPONDENTS.

The poem of N. R. H. in our next.

The poetical communications of R. T. although in sentiment and spirit highly creditable, exhibit so many imperfections in their metrical structure that we are compelled reluctantly to decline their publication.

We have been favoured by a highly esteemed correspondent with a sermon appropriate to the late Thanksgiving Day; but as so much upon the same subject has already appeared in our columns, he will pardon us for thinking that its publication at this time would not be expedient.

LETTERS received to Friday 9th March:—

Postmaster at Markham, [who would oblige us by mentioning to the Rev. Mr. Mayarhoffer what he has communicated to us]; J. Kent Esq.;—Rev. H. J. Grasett, with enclosure and packet; Rev. Dr. Phillips;—A. Davidson Esq. rem: [we much regret not having the book he requests, but shall endeavour to procure one for him]; R. Athill Esq.

Youth's Department.

SCRIPTURE QUESTIONS.

XXI. BARNABAS,—CONTINUED.

197. Where did the Church at Jerusalem commission Barnabas to go? and what were the feelings of this good man when he arrived at the appointed city?—(Acts.)

198. When Barnabas perceived that he needed an assistant in the extensive field of labour in which he was engaged, whom did he fix upon as his associate?—(Acts.)

199. For what purpose, and by whose command, were Paul and Barnabas separated from their fellow-disciples, while at Antioch?—(Acts.)

200. What gave rise to the lamentable contention which on one occasion took place between Paul and Barnabas?—(Acts.)

201. From what subsequent expression on the part of St. Paul may we gather that the favourable opinion entertained by Barnabas respecting John Mark was not without foundation?—(2 Timothy.)

XXII. BARZILLAI.

202. Where did Barzillai the Gileadite reside? and what kindness did he shew to David and his men when fleeing from Absalom?—(2 Samuel.)

203. Where do you find any thing asserted respecting the advanced age and extensive property of this kind and princely man?—(2 Samuel.)

CHURCH CALENDAR.

March 11.—Second Sunday in Lent.  
18.—Third do. do.  
25.—Fourth do. do.  
—Annunciation of Virgin Mary.

"DRINK, AND BE HAPPY!"

Such is the exclamation which is constantly bandied about in the convivial party and over the cheerful cup; such is the advice which is frequently given to the unhappy subjects of calamity and distress; such is the maxim which is received and obeyed by an immense proportion of the population of this country—"Drink and be happy!"

The happiness of drinking, then, is the subject of the ensuing observations.

"DRINK, AND BE HAPPY!"—the happiness of an empty pocket. Drink is a delectable master indeed, when rags are its livery, starvation its wages, crime its employment, and despair its end. Drink is the most expensive thing in the world; it exhausts the earnings of the operative, it destroys the property and credit of the tradesman, it casts a deadly blight upon the prosperity of the merchant, and it has reduced many a man who has lived in the high places of the earth, to the workhouse, to beggary, and to the grave. A few months ago, an unhappy man, in a state of beastly intoxication, was picked out of the kennel of one of the greatest thoroughfares in the city of London; his body was so emaciated by want and disease, that it was found necessary to convey him to the hospital, where the "last enemy claimed him for his own." That man once rode in his carriage, revelled in luxury, owned his estates, associated with nobility, excited general observation by the splendour of his appearance—became intemperate, became prodigal, became impoverished, became ruined, became a corpse! O the happiness of drink!

"DRINK, AND BE HAPPY!"—the happiness of unmitigated domestic misery. "When poverty comes in at the doors, love flies out at the windows;" and upon this just principle it may well be inquired, when was there over a family which was not wretched, when its pecuniary supplies were squandered away in the gin-shop or the tap-room? Only let the demon of drink enter into any household whatever—only let it reduce the husband, or the wife, or the children to its slavery—and happiness withers; hope expires; affection disappears; infuriated passions, like those of infernal beings, are let loose; curses, blasphemies, crimes (sometimes suicides and murders), haunt the dismal scene—the resemblance and the prelude of everlasting woe. Take a domestic scene in connexion with drink. A year since last January, in the town of Hull, a widow, once respectable, had three children; one six, another five, and another three years old. She had become addicted to the "happiness" of intemperance. One morning her shutters were closed; smoke was seen to issue from the chamber-window; no answer was returned to the applications of her neighbours; the door was broken open; the mother and children were dead. In a state of intoxication, she had set her bed on fire; she was incapable of assisting herself; and she and her offspring were suffocated by the smouldering conflagration.

"DRINK, AND BE HAPPY!"—the happiness of a ruined mind. Even "moderate" drinking often enfeebles the faculties and debases the intellect. But only let the habit of intemperance once be contracted; only let a taste of its "happiness" once be established, and the mind will speedily be blighted; the clear light of the understanding will be exchanged for the momentary flashes of a frenzied excitement; the voice of reason will be overwhelmed amidst the clamour of the passions; the power of useful mental exertion will speedily be annihilated; the catastrophe of intellectual wreck will ultimately be accomplished; and folly, or paralysis, or delirium, or idiocy, or madness will terminate the scene. O, the happiness of drink!

"DRINK, AND BE HAPPY!"—the happiness of a dishonoured name. Infamy and intemperance are inseparable companions. The drunkard has no friend. He is alone in the world. When the habit is formed, the reputation is tarnished for ever, and the miserable victim is shunned with alarm and disgust, or is regarded with the look of unbounded loathing, or is pointed at by the finger of universal scorn. O, the happiness of drink!

"DRINK AND BE HAPPY!"—the happiness of everlasting ruin. It is computed that by the agency of intemperance, sixty thousand accountable and immortal beings are annually hurried into the eternal world. And what are the feelings which must thrill through the mind in adverting to so tremendous a fact as this, when it is known that "no drunkard can inherit the king-

dom of God?" If this drinking had been the means of accomplishing the perdition of but one soul, it would have accomplished an infinitely greater amount of ruin, than though an empire had been torn up by the ploughshare of desolation, or a sun had been extinguished, or a system had been erased from the universe of being. For when all material existence shall have passed away, the soul, with all its sensibilities and faculties as acute and as powerful as ever, will be rapidly advancing along its indefinite career of torment or happiness, of blasphemy or praise. But THOUSANDS—MILLIONS OF SOULS LOST, AS THE CONSEQUENCE OF DRINKING! It is impossible to proceed; the very spirit is overwhelmed with dismay.

What, then, is the result of the whole? Is the senseless and pestiferous maxim, so often alluded to in the preceding observations, any longer to be endured in any department, or among any class of society? No! let it be scouted with the contempt and abhorrence it deserves; and in the place of its odious and delusive falsehood, let another motto be espoused by every reader throughout all the population of the country;—

"DRINK NO MORE, AND BE HAPPY!"

—(Church of England Magazine from the Temperance Penny Magazine.)

DIFFICULTIES OF A FAITHFUL PREACHER.

It is not by any means invariably the pastor's fault that his services are not valued, his exhortations attended to, and his advice received. He is often called upon to sow the seed in an ungenial soil, and to combat the worst passions and prejudices of the human heart. It is his lot to be exposed to the annoying interference of busy-bodies, ready to give advice, and offended if it be not followed; to the scandal of tattlers, always eager to spread abroad statements to his disadvantage; to the rancorous opposition of the enemies of the truth, who rejoice to find out, and too often to invent, some plausible tale to throw discredit on his character, and to weaken his ministry. The faithful preacher of the doctrines of the cross will have many trials peculiarly his own. He will have to endeavour to root out erroneous opinions; to combat long-cherished notions; to break in upon the spiritual slumber of those "that are at ease in Zion;" to undermine the sandy foundation of the self-righteous; to tell the fancied whole that they need a physician; to warn the sensualist and the profigate that they shall not inherit the kingdom of God. From this no very pleasing task he must not shrink, if he would be enabled conscientiously to appeal to his flock; "I am free from the blood of all men; for I have not shunned to declare unto you the whole counsel of God."—(Rev. T. Bissland.)

LOVE OF THE WORLD.

Here is a more particular word for merchants, tradesmen, and all such as are much engaged in the affairs of this world: That they would take diligent heed that the world do not insinuate and wind itself into their hearts. O! I beseech you, keep your hearts far from the walls of this pest-house, this love-polluting world. Let not your hearts smell of the smoke of this lower house, but of heaven. Beware that your love do not make its nest in this world. Let this idol-world be nothing to you, but God be all in all. Take heed that the multiplicity of world-affairs choke not the sense of God: remember, your best riches consist in the poverty of your desires. Make use of prosperity to prepare you for affliction. Know, the dearest things must be parted with when God-calls for them; and therefore, keep your hearts loose to them. Bring your natural desires into a narrow compass, but let your hearts be enlarged towards God. Amuse not your hearts, as children, at the glistening outside of things, but fear a snare in every comfort. Feed much on spiritual delights, and that will kill carnal pleasures. Let your hearts be as the mother-pearl, which, they say, receives no water but what comes from heaven. Let your hearts be open towards heaven, but shut against the world. Let not this idol enter into God's temple.—(Sermon by Gale, 1674.)

THE SAILOR'S BIBLE.

While making a short voyage, I happened to listen to the conversation of one of the ship's crew with several passengers.—After talking a good deal on politics, they came to the subject of religion. The sailor spoke in terms so unworthy of the Lord, that I could not contain myself, and yet I felt too weak to reply to him. Having, however, asked courage of my God to confess him before men, I approached the group of talkers, with some religious tracts in my hand. Addressing the sailor, I inquired if he could read. He said he could. Then, handing him the tract entitled "The Sailor's Bible," "Will you," I said, "be so good as to read us this little book?" He agreed, and sat down, all the company surrounding him. When he had got through about three-fourths of the tract, he burst into tears; and not being able to go on, he hid himself in the hold, and continued there nearly an hour. I took advantage of this interval to distribute tracts to all the passengers. For half an hour there was a deep silence, each one being employed in perusing the tract I had given him. At last, one of them came to me, and gave me two sous (a penny) for his tract. I said that I had given it to him. "That is true," replied he, "and I accepted your gift: take, however, my offering that you may be able to continue these good distributions." Following his example, each of the other passengers brought me two sous. Some time afterwards I had an opportunity of seeing the sailor again. His way of speaking was totally changed. I gave him a New Testament, which he received with the liveliest joy, and said, "I am teaching a young orphan cabin-boy to read: I promise you that I will never let him read in any other book."—(From the correspondence of the Evangelical Society of France.)

CHRISTIAN SECURITY.

"Simon, Simon, Satan hath desired to winnow thee as wheat;" here is our toil: "but I have prayed for thee, that thy faith fail not;" this is our safety. No man's condition is so sure as ours. The prayer of Christ is more than sufficient both to strengthen us, be we never so weak; and to overthrow all adversary power,

be it never so strong and potent. His prayer must not exclude our labour: their thoughts are vain who think that their watching can preserve the city which God himself is not willing to keep. And are not those as vain who think that God will keep the city for which they themselves are not careful to watch? The husbandman may not, therefore, burn his plough, nor the merchant forsake his trade, because God hath promised, "I will not forsake thee." And do the promises of God concerning our stability, think you, make it a matter indifferent for us to use, or not to use the means? to pray, or not to pray, "that we fall not into temptation?" Surely, if we look to stand in the faith of the Son of God, we must hourly, continually, be providing and setting ourselves to strive. It was not the meaning of our Lord and Saviour in saying, "Father, keep in thy name," that we should be careless to keep ourselves. To our own safety, our own sedulity is required.—(Hooker.)

EXCERPTA.

I once heard an antinomian say, the law was no rule of life to believers, and silenced him by asking, which of the commandments he wanted to get rid of.

I can only know whether I am the choice of God, by God's being my choice, and by having the mark of my election in my regeneration, and the proof of my regeneration in the uprightness of my conduct. I do not desire to search into the divine decrees, but I want to see that the Saviour's image is engraven on the tablet of my renewed mind, in characters indelible as eternity.

He who thinks himself come to perfection is a fool, but he who does not aim at it, is a greater.

We must take care of strong expressions, when we cannot have the scriptures to confirm them.

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- The LORD BISHOP of Montreal,
- The Rev. MR. BURRAGE, - - Quebec.
- The Hon. JOHN STEWART, - - Quebec.
- T. A. STAYNER, Esq., - - Quebec.
- The Rev. MR. BETHUNE, - - Montreal.
- MRS. SUTHERLAND, - - Montreal.
- The Hon. P. VANKOUGHNET, - Cornwall, U. C.
- The Rev. G. ARCHBOLD, - - Cornwall, U. C.

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The Church.

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COMMITTEE OF MANAGEMENT.

The Hon. and Ven. The Archdeacon of York; The Rev. Dr. Harris, Principal of the U. C. College; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. I. Grasset, Asst. Minister of St. James's church, Toronto;—to any of whom communications referring to the general interests of the paper may be addressed.

EDITOR for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription.

AGENTS.

- The Clergy of the Church of England in both Provinces.
- Robt. Stanton Esq., King Street, Toronto.
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