

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.—3 PETER 1, 12.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, OCTOBER 6, 1838.

[NUMBER XVI.]

Original Poetry.

For the Church.

LINES ON A SKULL

Supposed to have been dug up after lying in the earth for a thousand years.

A thousand years, O Skull, have pass'd away
Since first thou mad'st thy bed with kindred clay;
A thousand years, since an immortal mind
Within thy narrow limits dwelt confin'd;
A thousand years, since first thy lustrous eye
Look'd out in gladness on the azure sky;
A thousand years, since this dark cavern rung
With the soft accents of a tuneful tongue;
Since first thy list'ning ear drank in a sound,
Since first thy owner felt his life-blood bound:
No trace of him, save thee, is left behind,
Which seemest all immortal of thy kind.

O! say, wilt thou disclose a secret now?
Thy owner, when he liv'd, and where, and how?
—Was he a dreaming bard who follow'd fame,
The mock'd pursuer of a fleeting name?
—Was he a soldier, whose well-temper'd fire
Could melt to friendship now—now mount to ire,
Just as the brazen trumpet chan'd to blow
A friendly note, or hostile to the foe?
—Was he a statesman whom the Protean crew
Now crown with laurels, now with hate pursue?
Did faction's darts around him idly fly,
Or quill'd he 'neath the rabble's godless cry?
—Was he religion's child, supremely blest
With all the sinfulness of a guileless breast,
'Mid the seraphic music of his soul,
Advancing onward to the heavenly goal?
—If so, O Skull, thy owner long has trod
The star-pav'd city of his Saviour's God.

Peterboro', September, 1838.

M.

THE IVY.

Why love the Ivy? hast thou seen,
As winter's day fell chill and drear,
Its glossy robe of richest green
Hang graceful 'mid the forest bare?
—Emblem of Hope, which still can bless
When all around is comfortless.

Why love the Ivy? take thy stand
In grandeur's desolated hall,
And o'er the work of Time's rude hand
How decently its dark wreaths fall—
Emblem of Pity's mantle laid
Over some wreck by sorrow made.

Why love the Ivy? mark you oak,
Leafless and bleached by rain and wind,
How Ivy lends a sheltering cloak,
Around its old limbs closely twin'd—
Emblem of earthly comforts gone,
And heaven's own robe of peace put on.

The star which lights life's dreariest waste,
The balm which soothes its darkest woes,
And life's dim cheerless evening graced
By the calm hope a Christian knows—
These in their emblem joined approve
The Ivy's claim on human love.

The Spare Minutes of a Minister.

"HOLINESS TO THE LORD,"

THE BADGE OF THE CHRISTIAN MINISTRY.

A SERMON, CONCLUDED FROM OUR LAST.

Yet further, not only must we exhibit the beauty of holiness in all its distinctive features of excellence—not only must we bear about with us "the marks of the Lord Jesus," but must carry the inscription, "Holiness to the Lord," engraved as it were on a pure crown of gold, to be seen and read of all men. The chosen of a peculiar people—the holy Priesthood of a holy nation, it is not enough that they be assigned to us a station among the followers of the Lord; our most be an eminent, a conspicuous station! Cities set upon a hill, our conduct cannot but be seen from every side, and must court enquiry and challenge observation. The light of the world, not only must we be as beacons to guide them that are far off into the paths of righteousness, but burning and shining lights to gladden those that are enlightened, and to speed them on their way rejoicing.—The welfare of the Church of God, "over which the Holy Ghost hath made us overseers," requires this at our hands. Nay, the children of the world will expect it from us; even their standard of clerical responsibilities is higher, far higher than might be imagined; and men who regard the yoke of Christ as heavy, and would not themselves touch it with one of their fingers, will consider no burden too grievous to be imposed on the shoulders of their ministers. Unmindful of their own broken pledges, they demand consistency in those appointed and paid to watch over the flock of Christ; and be assured, my brethren of the Ministry,—should you need this assurance,—that in no way will you more effectually secure the contempt and derision of the ungodly, than by yielding to their solicitations, and partaking of those things in which they freely allow themselves.

Alas! after all our best endeavours, how much of inconsistency will yet remain to vex and perplex our souls! and how frequently will the sin that doth so easily beset us, show that we are but *earthen vessels*, and, like our brethren, the creatures of frailty and imperfection! Still let us beware how we take shelter from the higher claims of our calling, and bring ourselves down to the level of others, under a plea of common infirmities. Charitable towards all beside, let us be rigid censors when sitting in judgment on ourselves. "Sirs, we are men of like passions," is a language which may be employed, when our fellows would do us reverence, but can never justify us in descending from our rightful position as ensamples to the flock. Oh! rather let it be our confident boasting, when men would see us into questionable compliances: "The temple of the Lord, the temple of the Lord, the temple of the Lord are we." True, we do experience the common weaknesses and wants of a fallen nature, but what then? Have we not

professed our belief that we have received no *common* measure of grace to support and to sustain us under them? Else *wherefore* did we promise to be for an *example* to believers, "in word, in conversation, in charity, in spirit, in faith, in purity," and "in all things" to approve ourselves "patterns of good works?"—Examples to others, we must ourselves excel; and appointed to lead, must not be content to follow.

And now as it respects our own peculiar case: my brethren of the Ministry, we certainly do labor under many local difficulties of position, and in good truth the land in which we live is an ungenial soil; and godliness the stunted plant of a sickly growth. The very climate is made to conspire against it. A summer, how transient! grasps all the energies of our trading population, and concentrates them into one focus of intense exertion—while a protracted winter, closing up the ordinary channels of commerce, furnishes a convenient pretext for the not less engrossing pursuit of a laborious dissipation. And if we examine the materials of which the community is composed; here we see the many fast bound in the trammels of a strong delusion, worshipping they scarcely know what; yet careless to seek, or fearful to enquire what "the truth is in Jesus" may mean. In the palpable obscurities of their religious system, what wonder that we find a corresponding vagueness of moral duty, while they, whose conduct ought to stand out in bright relief, alas! how have they suffered in their estimate of "things honest, just and of good report," from the influence of surrounding darkness! In another division of the community, we see the wholesome restraints of discipline almost set at naught; a free trade in religion proclaimed; sect obtruding sect in the mart of popularity; and religious novelties freely administered to itching ears by teachers, who sit about too often but to unsettle those whom they know not, or care not, to build up. What wonder, then, if here the most complete indifference prevail as to decency and order: and what wonder that men, if they think it necessary to make any profession at all, unite themselves to *Religious Societies*, as the term is, with much of the same feeling with which they would choose any one of the prevailing trades and callings of life, and regard the Sacrament of Baptism itself, as of somewhat the same importance as the *Temperance pledge*, or *subscription to the rules of a charitable association*? Now these things may well cause us pain, who do attach a value to the pure doctrines of the Cross, and the claims of primitive order, and would fain see them go hand in hand together; but how we may so contend for "the faith once delivered to the Saints," as at once to preserve a discreet moderation, and to eschew every thing which may savor of accommodation to error, is a point on which I ask not, and seek not to prescribe; this only would I again repeat, that we may all, under whatever difficulties of situation, bring forward one *intelligible argument* which shall be read and approved of all men,—the witness of our own lives, that "a purer faith does beget a higher tone of morals, that a steeper discipline does ensure a more equable and uniform consistency of conduct.

Nor, among our peculiar discouragements, must it be forgotten, that we are a little band, scattered hither and thither over the surface of a country thinly settled, and not to be traversed but with extreme difficulty; and thus can enjoy but scant opportunities of strengthening each other's hands, and taking sweet counsel together in seasons of need—while some of our number conceive themselves obliged, from the slender pittance of a Missionary's income, to eke out a modest livelihood by the secular pursuits of farming, or the instruction of youth;—occupations, which do seriously trench upon our Master's time, and in which he who is jealous for the cause of God, can hardly engage but with fear and trembling, and under the constraint of the clearest necessity.

But yet, Oh yet, if the discouragements of the Ministers of Christ in general, and our own, in particular, are many and great,—how more than consoling the encouragement, that "in due season we shall reap if we faint not!" Though all things may seem to be against us, assuredly the Lord is not unfaithful to His promise; and if, for a time, he withhold His blessing, either that He may quicken us to greater diligence, or that he may humble us in the dust, on account of our own unworthiness, and show us how utterly vain are all efforts unless he give the increase, yet will He not withhold it altogether; if the priesthood be *holy*, the people shall be *peculiar*; and "a covenant shall be with them of life and peace," for "the mouth of the Lord hath spoken it." Then let us, even under our manifold discouragements, both seek and expect great things; and without presuming to dictate to Him the fitting times and seasons, let us "tarry His leisure," in the devout posture of those servants who "are up and doing;" who with loins girded, and with lamps burning, wait for their Lord, and with an implicit confidence that He will prosper the work of our hands, and at his coming receive us to Himself with exceeding joy.

My brethren of the Ministry, I have yet many things to say, but I forbear. My own so recent admission to the service of the sanctuary, and my limited experience in it, alike warn me of my slender claim to admonish you on the one hand, and of the slight probability that I could do so with effect on the other; yet, as one who wishes you well from the bottom of his soul; as one whose interests are closely blended with your own; and further, as one who trusts that he could listen in a spirit of meekness to your godly counsel and advice; I do entreat you to hold me excused if I again venture to remind you, that our's is a solemn and a sacred calling. Faithful to our trust,—and how great, how transcendent the dignity to which we are raised! Honors are now within our reach, which the world can neither give nor take away! and then that promise beyond the skies, that we shall shine like stars in the firmament of heaven! Upraise to our yows,—and how are we fallen! Oh, to have presented the false credentials of a heartless profession, and thus to have obtained the privilege of ministering at the altar, and living of the things of the altar,—what is this but to have compassed the wages of unrighteous-

ness! What is this but to eat the bread of dishonesty, and to be clothed upon with a cloak of covetousness! Surely such a situation were worse than contemptible! and surely no pit in the network of hell were too low for such presumptuous enemies of the Cross of Christ. Forbid it, that we be found faithless! Forbid it, that influence for good which we may exercise on those around us! Forbid it, the awful result of our deficiencies to our brethren and the Church of God! Forbid it, that wrath of a despised Saviour! Forbid it, each hope of a blessed immortality! Nay, forbid it, every feeling of honesty—every demand of plighted truth! It may not, it must not, and the Lord being our helper, it shall not be. No, from henceforth we devote ourselves—body, soul, and spirit—to Him who hath loved us and bought us with a price; and counted worthy of this Ministry, are determined to know nothing but Christ and "him crucified"—to esteem it our privilege to be servants of all for His sake—and to glory in this as the badge of our service, "Holiness to the Lord."

HORÆ LITURGICÆ.

NO. VI. THE GENERAL CONFSSION.

After the Exhortation to the acknowledgment of our manifold sins and wickedness in the presence of an all-seeing and heart-searching God, the Church proceeds to furnish us, in our invaluable Liturgy, with the terms in which this confession should be made. And in addressing our God, we are not allowed to be forgetful of his majesty and might; we are taught to consider him, and we are instructed to address him, as **ALMIGHTY**. This recollection of his glorious attributes—his sense of his unspeakable power, may increase the sinner's "fear and trembling," when he bends the knee and raises the voice of supplication before him. But while it serves to augment his fear, it enkindles also his hope: while it shows him to be **Almighty** to *punish*, it represents him also as **Omnipotent** to *save*. The terror of his attributes is not all that we are taught to look upon: we are instructed to regard him as most **MERCIFUL**, even while we approach him as **Almighty**. More than this; we are privileged to consider him, and to address him as our **FATHER**, as one who encourages and invites his children to a throne of mercy—calling upon them "to lay open unreservedly before him all their fears, and wants, and sorrows.

WE HAVE ERRED AND STRAYED FROM HIS WAYS LIKE **LOST SHEEP**, are the first words which, in our humiliation, we are instructed to utter; and what more striking, what more true than this confession! What more true than that we are thus prone to wander,—to leave our heavenly Shepherd's guardianship, to forsake the "green pastures and still waters" of religion, and stray away into the wilderness where there is not for the soul either food or shelter, and where fearful enemies lie in wait to devour! And what more striking than this similitude of the erring sinner to the **straying and lost sheep**! For what can there be conceived more helpless than the poor lost lamb which has left his Shepherd's side, and whose bleatings in the wilderness there is no friend's voice to recognize! Ignorant of his way—not knowing whither to turn, unless the kindness of the shepherd prompts a search for the wanderer, his recovery is hopeless, his destruction is certain.

But why is man so prone to wander? why is there this infirmity in him? The language of our General Confession traces up this frail propensity to the proper source, to the corruption of human nature:—**WE HAVE FOLLOWED TOO MUCH THE DEVICES AND DESIRES OF OUR OWN HEARTS**.—And who will deny that of such evil devices and desires the human heart is full? Who will deny that the fountain from which they flow is impure, and therefore the streams are polluted;—that the tree is unsound, and therefore the fruit is evil?—"I was born in sin and conceived in iniquity," is the confession of the Psalmist in which all may join. And it is right that we should have this inward conviction of the natural corruption of our hearts. Without it, our contrition would be imperfect—our confession the language of dissimulation. Without it, we should not feel our need either of the atoning Saviour, or of the sanctifying Spirit. We should be devising unavailing remedies of our own, instead of applying to the "Physician" who alone has power to heal: we should be "going about to establish our own righteousness," instead of applying to him who is "our wisdom, and righteousness, and sanctification, and redemption."

"Who can tell how oft he offendeth?" is the language of the word of God, to the truth of which a very little scrutiny of our hearts will enable us to bear the most abundant testimony; justly, therefore, are we instructed to add in the language of the Church, **WE HAVE OFFENDED AGAINST THY HOLY LAWS**. The laws of God require us to love Him with the fullest sincerity of the heart, to serve Him with the complete devotion of the soul; but who, in looking to these requirements of his law,—who, upon comparing his practice with them all, can deny that we have **LEFT UNDONE THOSE THINGS WHICH WE OUGHT TO HAVE DONE**? But sins of omission alas! are not all which will grieve and afflict us in the retrospect of the past—much positive guilt will meet us in that review; transgressions innumerable in thought, word and deed; all of which we cannot more appropriately express than in this general acknowledgment, **WE HAVE DONE THOSE THINGS WHICH WE OUGHT NOT TO HAVE DONE**. Nor is this a casual, an incidental wickedness, which may awaken sorrow to-day, but to-morrow its burden need not be felt. Alas! not a day nor hour are we free from this propensity to offend: there is no **HEALTH** (no spiritual health) in us. A darkened understanding, a perverse will, carnal affections, a defiled conscience, all these exemplify the prophet's description, "From the sole of the feet even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores."

But wither, under this intolerable burden, shall we go for relief? Where, in our grief and sorrow, shall we turn for succour? Who but our merciful God can relieve us from such a load of guilt?—Well then is the sinner taught to pray, **BUT THOU, O LORD, HAVE MERCY UPON US MISERABLE OFFENDERS**. We should utterly despair, upon a discovery of our fallen, helpless state, unless with that discovery there was accompanied a revelation of the mercy of God in Christ Jesus. The knowledge of this precious Saviour awakens hope, and excites the supplicating cry, **SPARE THOU THEM, O GOD, WHICH CONFESS THEIR FAULTS**. But to the awakened mind there can be neither peace nor joy, unless there be also a restoration to the divine favour. When the storm of fierce wrath hath passed away, the sinner would fain discern the token of reconciliation avert the reeking cloud. "Let me see the king's face," was the language of Absalom when he grieved for his father's displeasure; and so does the awakened Christian pray to his Father in heaven, **RXRORS THOU THEM THAT ARE REPENTANT**. But "the deeper our search into the unfathomable mine, the riches of the grace of God, the firmer the foundation appears on which we build our hopes." Christ has merited for us all that we want; for Christ's sake, God hath promised to bestow upon us all that we need; therefore, in petitioning for his mercy—in imploring reconciliation to his favour, we entreat him to hear us according to his promises: **O LORD, HAVE MERCY UPON US MISERABLE OFFENDERS**.

But while the Churchman disclaims the spirit of the Pagan, in his approaches to the throne of grace, he equally repudiates the temper of the Antinomian. While he feels and confesses himself a sinner, and prays for deliverance from the punishment of his guilt, he implores release also from the dominion of those sins whose control over him has been a "burden too heavy for him." All our confessions are insincere—our supplications a mere mockery of God, unless accompanied with an anxious desire after divine grace, that our lives for the time to come may be in better conformity to his law. We are, therefore, instructed to pray, **GRANT, O MOST MERCIFUL FATHER, THAT WE MAY HERE-AFTER LIVE A GODLY, RIGHTEOUS AND SOBER LIFE**. Such, in the express words of St. Paul, is the practical effect of the salvation which the grace of God bringeth; it "teacheth us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Who, then, will say that the doctrine of salvation by grace leads to licentiousness of conduct? Not the Scriptures of God which declare that although we "are saved not of works, lest any man should boast," yet we are "his workmanship, created in Christ Jesus unto good works." Not the Church of England which, after the deprecate sense and humblest confession of guilt, directs us to pray, that we may, through grace, be enabled to "live a godly, righteous, and sober life": *godly*, as respects our duty to our great Creator; *righteous*, as implying every obligation to our neighbour; and *sober*, as relates to the duty we owe to ourselves. But the true penitent, according to our Lord's description, "loves much, because much has been forgiven him"; therefore he prays that he may spend his time and employ his talents to the glory of God's most holy Name. Nor is he ever allowed to forget the great source of every spiritual, every temporal blessing: *never must Jesus the Saviour be overlooked in his prayers: FOR HIS SAKE ALONE can a favorable answer be expected to our petitions*. His death is the only ground of hope to the guilty sinner; through Jesus Christ our Lord alone, will an offended God show mercy.

Such is the tone of self-abasement—such is the language of contrition which is breathed throughout that beautiful prayer, styled in our Liturgy the "General Confession." And in this duty we imitate the conduct of the pious and devout in every period of "the old time before us." With Ezra; the Christian now exclaims, "I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens;" with Daniel, he "prays unto the Lord and makes his confession." And in performing this duty, we follow also the example of the primitive Christians. St. Basil, who flourished in the fourth century, says: "With us all the people come early in the morning, while it is yet dark, to the house of prayer, and with sorrow, and with affliction, and with profusion of tears, make confession of their sins to God." "All in common, as it were with one voice and one heart; lift up the plaint of confession unto the Lord, each one expressing his own repentance with his own words."

Nor do we neglect the manner, while we imitate the matter which the devout men of antiquity adopted in their acknowledgments of sin, and supplications for mercy. As the posture best suited to the humility expressed in those petitions, we are directed "meekly to kneel upon our knees." Thus Solomon, at the dedication of the temple, "kneled upon his knees before all the congregation of Israel." Daniel "kneled upon his knees three times a day, and prayed and gave thanks before his God." Our blessed Saviour, in his agony in the garden, "kneled down and prayed" to his heavenly Father. St. Paul, after bidding the elders of Miletus farewell, "kneled down and prayed with them all," and the same Apostle, in these words, expresses prayer itself by the attitude in which it should be made, "I bow my knees unto the Father of our Lord Jesus Christ."

And who, when exhorted to this penitent confession,—who, especially, with the oppressive consciousness of sin upon his soul, would deny to the majesty of God this posture of humility, and refuse to bend the knee in his presence? Who, conscience-stricken, distressed in spirit, and seeking forgiveness at the mercy-seat, would be mute when he is summoned to the act of confession? Who would deny a responding voice to the acknowledgment of sin which the

* Biddulph.
† Titus ii. 11, 12.
‡ Ezra ix. 6. Dan. ix. 4. || S. Basil, Epist. 68. § 2 Chron. vi. 18.—Dan. vi. 10.—Luke xxii. 41.—Acts xx. 36.—Eph. iii. 14.

minister of God proclaims, and which his penitent people are called upon to follow? Surely, in every acknowledgment of guilt, in every prayer for pardon, the Christian will fervently unite: to the penitent confession, to the hope of acceptance through the Saviour's name, every humble soul will say AMEN. C. R.

SCOTTISH EPISCOPACY.

In some respects we Episcopalians of Scotland are placed very much in the same situation with the Roman Catholics of Ireland—i. e. we contribute to the support of a religious system of which we do not approve; and from which we differ considerably in respect to doctrine, and constitution, and discipline. And, like the Roman Catholics, we have our own religion and its ministers to support besides. And to make the parallel still more complete, the churches and revenues now enjoyed by the Presbyterian Church, once belonged to the Episcopalians; just as the Churches and revenues of Ireland once belonged to the Romanists of that nation. Yet, do we murmur and rebel against the civil government on this account? Do we refuse to pay the Presbyterian ministers their just demands? Do we promote agitation, with a view to overturn the established religion of the country? You all know that the very opposite of this is the fact. So strikingly is it the fact, that of all the various denominations of Christians in Scotland (many of which differ very slightly from the Established Church), we Episcopalians, who differ most from it, are its best friends and supporters, because we are persuaded of the utility of an established religion of some kind; and because, moreover, we are persuaded that (notwithstanding all the defects of Presbyterianism) its downfall would inflict a severe injury upon the cause of religion generally, and multiply tenfold the evils which are already so alarmingly prevalent.

Now, what is the case in Scotland, in respect to the religion of the laudal proprietors? It has been estimated that two-thirds, or, at any rate, considerably more than one-half of them belong to the Episcopal Church; and on them, therefore, of course, falls the chief burthen of supporting the Established Clergy. In Scotland, the numerical majority of the laudal proprietors are of the Episcopal Church; and yet they cheerfully support a Church to which they do not belong, and at the same time support the Church to which they do belong; thereby setting an example of obedience to the laws, of Christian moderation, and of peaceable demeanour.—Edinburgh Episcopal Magazine.

We are fortunate in having an example how Christians may lawfully separate from an Established Church; and how they ought to behave in their separation. The Episcopalians of Scotland thus separate, because they deem themselves bound to remain in a communion governed by the apostolic order of bishops, which the national establishment has lost or rejected. Their principle rests upon the plain duty of obeying at all events the spiritual authority which God has appointed from the foundation of his Church, whether it be recognised or neglected, established or persecuted, by the civil power. But they acquiesce without murmuring in the poverty and obscurity to which the non-conformity exposes them; and they make no attempt to disturb the existing arrangements of the country. They separate, not because Presbyterianism is established by the state, but because Episcopacy has been ordained by God; and since obedience for conscience' sake, under whatever trials or discouragements, has been their ruling principle, we cannot wonder at, however we may admire, the noble example they display of uncomplaining meekness and devoted loyalty. They who are true to God will always be loyal to their King. Far otherwise they who, deeming all orthodox sects indifferently, and of equal authority in themselves, yet contend, that if the state sanction any one of them, that one ought therefore to be resisted. Thus they canonise rebellion; and truly they honour their patron saint.—Oster's Church and Dissent.

Many important alterations having taken place during the last few months with regard to the arrangement of the several dioceses, of the Scottish Episcopal Church, the following is now the exact position of this most interesting communion, in the prosperity of which every sound churchman must take a lively interest:—

- Diocese, 1. Edinburgh—Bishop, Right Rev. J. Walker, D. D., 12 chapels, 16 clergy. 2. Glasgow—Bishop, Right Rev. M. Russell, L.L.D., 11 chapels, 13 clergy. 3. Aberdeen—Bishop, Right Rev. W. Skinner, D.D., 19 chapels, 20 clergy. 4. Moray—Bishop, Right Rev. A. Jolly, D.D., 6 chapels, 6 clergy. 5. Ross and Argyll—Bishop, Right Rev. D. Low, L.L.D., 7 chapels, 7 clergy. 6. Dunkeld, Dunblane, and Fife—Bishop, Right Rev. P. Torry, D. D., 9 chapels, 10 clergy. 7. Brochin—Bishop, Right Rev. G. Gloig, L.L.D., Bishop-coadj., Right Rev. D. Moir, M.A., 9 chapels, 8 clergy. Total, 73 chapels, 80 clergy.—Church of England Magazine. February, 1838.

PHRASEOLOGISTS.

From Hannah More.

Their religion consists more in a sort of spiritual gossiping, than holiness of life. They diligently look out after the faults of others, but are rather lenient to their own. They accuse of being legal those who act more in the service of Christianity, and dispute less about certain opinions. They overlook essentials, and debate rather fiercely on, at best, doubtful points of doctrine; and form their judgment of the piety of others, rather from their warmth in controversy, than from their walking humbly with God. They always exhibit in their conversation the idiom of a party, and are apt to suspect the sincerity of those whose higher breeding, and more correct habits, discover a better taste. Delicacy with them is want of zeal; prudent reserve, want of earnestness; sentiments of piety, conveyed in other terms than are found in their vocabulary, are suspected of error. They make no allowance for the difference of education, habits, and society; all must have one standard of language, and that standard is their own. Even if, on some points, you hold nearly the same sentiments, it will not save your credit; if you do not express them in the same language, you are in danger of having your principles suspected. By your proficiency or declension in this dialect, and not by the greater or less devotedness of your heart, the increasing or diminishing consistency in your practice, they take the gauge of your religion, and determine the rise and fall of your spiritual thermometer. The language of these technical Christians indispenses persons of refinement, who have not had the advantage of

seeing religion under a more engaging form, to serious piety, by leading them to make a most unjust association between religion and bad taste.

When they encounter a new acquaintance of their own school, these reciprocal signs of religious intelligence produce an instantaneous sisterhood; and they will run the chance of what the character of the stranger may prove to be, if she speaks in the vernacular tongue. With them, words are not only the signs of things, but things themselves.

THE CHURCH.

COBOURG, SATURDAY, OCTOBER 6, 1838.

Previous to the arrival of the Lord Bishop of Montreal in this Province for the exercise of his Episcopal functions, we gave insertion to a brief Catechism on CONFIRMATION, which was sent us by the Venerable the Archdeacon of York, accompanied by some valuable introductory remarks of his own. This seasonable tract we intended at the time to follow up with a few observations of our own; but this intention was interrupted by the necessity which arose of devoting so much of our editorial columns to a defence of the great interests of our church against the vehement and combined assaults which have been made upon her.—His Lordship, however, has not yet performed the rite of Confirmation in all those places where Candidates are prepared to receive it; and it is not therefore too late for us to offer a few remarks which, we trust, may be serviceable to our younger friends, whether they have already received, or are preparing to receive this outward impress of their Christian calling.

The rite of Confirmation, in the language of one of the Canons of our Church,—“hath been a solemn, ancient, and laudable custom, continued from the Apostles' time.” The principal Scriptural authorities for it are to be found in the Acts of the Apostles viii. 17, and xix. 6, and in St. Paul's Epistle to the Hebrews vi. 2. In the first instance alluded to, we perceive that Peter and John, higher officers in the Church, were sent for to “lay hands upon,” or confirm the converts in Samaria whom Philip the deacon had baptized: the same course was pursued by St. Paul in the case of the converts at Ephesus,—after their baptism “laying his hands upon them.” and in the last cited instance, we find the doctrine of the “laying on of hands” associated with others of the “principles of the doctrine of Christ” enumerated by the Apostle. “And from such instances,” says Archbishop Secker, “of the practice of the Apostles, is derived what bishops, their successors, though every way beyond comparison inferior to them, have practised ever since and which we now call Confirmation. Preaching was common to all ranks of ministers; baptizing was performed usually by the lower rank; but perhaps to maintain a due subordination, it was reserved to the highest, by prayer and laying on of hands, to communicate further measures of the Holy Ghost.”

That this custom, thus practised in the time of the Apostles, was continued without interruption by their authorized successors, is evidenced most satisfactorily by several of the early Fathers of the Church. Tertullian, who flourished A. D. 200, and who, says Nelson, “is very careful in recounting the practices of the primitive Church,” tells us that, “after baptism, succeeds laying on of hands, by prayer calling for and invoking the Holy Spirit.” St. Cyprian, who flourished A. D. 248, in alluding to the Samaritan converts, says: “the same thing is practised among us, that they who are baptized in the Church, are presented to the governors of it, that by our prayers and laying on of hands they may obtain the Holy Ghost and be perfected with the seal of Christ.” St. Jerome, who flourished A. D. 392, speaking of Confirmation, says, “If you ask where it is written? It is written in the Acts of the Apostles; but if there were no authority of Scripture for it, yet the consent of all the world upon this particular is instead of a command.” Luther and Calvin, and several of their followers, admitted its scriptural and apostolical origin, “though,” says Archbishop Secker, “they rashly abolished it, as having been abused. But I am credibly informed that at Geneva it hath lately been restored.”

Having thus traced the origin of Confirmation to that source which must be satisfactory to every Christian mind, we need not enlarge upon the solemn obligation under which every baptized person lies, to be a partaker of it. Having arrived at a sufficient maturity of understanding to comprehend the evidences and doctrines of divine revelation, it is the duty of all young persons calling themselves Christians, to come forward, and, in the presence of Almighty God and the congregation of his people, to renew their baptismal vow, and to testify openly that they desire a “part and lot” in the covenant of grace.

But in impressing upon our younger brethren the duty of thus approaching to this solemn and apostolic rite, we must not omit to remind them of the important question which, on that occasion, will be addressed to them by the Bishop:—

“Do you here, in the presence of God and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all those things which your Godfathers and Godmothers then undertook for you?”

To this the answer is short, but replete with meaning. It contains but two words, I DO; but they involve a weight of responsibility which all should duly regard before they are pronounced. They are so well and fully explained in a little tract in our possession, extracted chiefly from Archbishop Secker, that we cannot better serve our youthful friends than by giving that illustration entire:

“I DO heartily renounce all the temptations of the Devil; all the unlawful pleasures, profits, and honours of the world; all the immoral gratifications of the flesh.

I DO sincerely believe, and will constantly profess, all the articles of the Christian Faith. I believe that the Father, the Son, and the Holy Ghost are three Persons in one Godhead: that God the Father made the world: that God the Son, our Lord and Saviour, Jesus Christ, suffered death upon the cross to make atonement for the sins of all mankind: that God the Holy Ghost worketh in us, both to will and to do what is good.

I DO firmly resolve to keep all God's Commandments all the days of my life: to love and honour Him: to pray to Him and praise Him daily in private: to attend on the public worship and instruction, which He hath appointed in His Church: to receive frequently the Holy Sacrament of the Lord's Supper: to submit to the will of God meekly and patiently in all things: to set Him over before my eyes, and acknowledge Him in all my ways.

I DO further resolve, in the whole course of my behaviour amongst my fellow-creatures, to do justly, love mercy, speak

truth, be diligent and useful in my station, dutiful to my superiors, condescending to those beneath me, friendly to my equals: and to conduct myself so to all men, as I should think it reasonable that they should do to me in the like case.

I DO resolve, in the government of myself, to be modest, sober, temperate, mild, humble, contented; to restrain every passion and appetite within due bounds; and to set my heart chiefly, not on the sensual enjoyments of this transitory world, but on the spiritual happiness of the future endless one. Lastly,—

I DO resolve, whenever I fail in any of these duties, to confess it before God with unfeigned concern, to apply for His promised pardon in the name of His blessed Son, to beg the promised assistance of His Holy Spirit; and in that strength, not my own, to strive against my faults, and watch over my steps with redoubled care.”

We need not say that these professions, promises and resolves, to the fulfilment of which our own unaided strength is not equal, and that the divine assistance is indispensably necessary for our performance of these and all Christian duties. But the means of grace must not be slighted; the appointed ordinances of God must be faithfully fulfilled, as channels of the succour that we need.

When the child quits the home of his parents to embark upon a world of trial and temptation, they do not content themselves with a frigid farewell, or suffer so solemn an occasion to pass without a word of affectionate admonition.—They recall to him the anxiety with which they watched over his infant years, the care which they took in training him up aright,—and then with a brief but hearty prayer that God's blessing may rest upon him, they send him forth. In like manner acts our spiritual mother, the Church. She signs our tender brow with the baptismal seal; she appoints guardians to watch for the health of our souls; as the understanding ripens, she explains to us the leading principles and responsibilities of that religion, in the rudiments of which we have already been instructed; and then commissions the highest of her ministers to lay hands upon us, confirming us in the faith, and adding his prayers and blessings to our vows.

Were Confirmation, then, a rite of the Church not even expressly sanctioned by Scripture, it contains so much of propriety in it—so much to impress the ductile mind of youth with a salutary influence, and to recall the old to a livelier sense of their responsibilities,—that, conjoined as it is with Scriptural and traditional authority, it cannot fail to be regarded with peculiar reverence. It is a coincidence, too, deserving of remark, that whenever vital religion is at a low ebb, the rite of Confirmation is correspondingly neglected; but that a “stirring of the stagnant waters” of the heart is uniformly accompanied by a lively zeal for this and all other ordinances which are channels and instruments of the divine blessing.

We can hardly picture to ourselves a more soothing and interesting sight than is presented in a Confirmation,—youth of both sexes gathering round the altar rails—every voice responding heartily their determination to live and die as “good soldiers of Christ”—their reverend father in God, as did the Apostles of old, laying his hands upon their heads, and pronouncing his blessing! We cannot but believe that a blessing will accompany the ordinance; that impressions will be produced upon the youthful recipients of the rite, not to be forgotten amidst the after perplexities and temptations of the world; that like the “pillar of a cloud by day and of fire by night,” its influence will accompany them in the journey of life till they reach the blessedness of the heavenly kingdom.

Nor should the members of our Established Church be regardless of the guarantee which a participation in this rite affords, that their youthful charges will grow up faithful adherents of its communion. We are informed, upon the testimony of a sagacious traveller, that the strict attention paid to the rite of confirmation, “shuts out dissent from the Norwegian Church.” There are certainly higher and holier reasons for inculcating the observance of this rite; but it is at the same time, important if it serve to promote “unity of spirit and the bond of peace,” as well as prove an incentive to “righteousness of life.”

We have to acknowledge, with renewed thanks for numerous instances of similar attention, the receipt of Bishop Oloy's Triennial Sermon before the Episcopal Board of Missions at Philadelphia. We have marked several passages in this able and eloquent production, which we intend at an early period to transfer to our columns.

Amongst the numerous exchange papers with which we are regularly favoured, there is none which we peruse with greater interest than the Colonial Churchman, published at Lunenburg, Nova Scotia. This valuable periodical has now been in existence for nearly three years; and this we trust is but the commencement of a long and useful career. It was started at a time when, in British America at least, there was an utter dearth of religious periodicals; and for manfully taking the field at such a period, we feel that its conductors are entitled to the gratitude of every Churchman. Since that period, our own journal has been launched into the sea of earthly strife; and buffeted though it has been with the angry waves of religious and political dissension, it has prosperously pursued its way, and bids fair to outlive the worst fury with which it is assailed!

We regret to perceive, from the number of the ‘Colonial Churchman’ last received, that the support which it has experienced is not by any means such as the resources of the important Diocese whose interests it advocates could supply; yet if we might—after a short experience certainly—venture to offer a suggestion, it would be that the paper be made a weekly publication, with a partial admixture of local and general news. We may, as being subscribers to that useful journal, be chargeable with some degree of selfishness in suggesting an arrangement which would render its visits to us more frequent; but we do so from the best of motives, and from our knowledge—limited as that may be—of what the circumstances of a new country require.

We regret to learn from the same paper of the illness of the excellent and indefatigable Bishop of Nova Scotia, and we trust he may soon be restored in safety and health to his Diocese. We had the pleasure of seeing much of his Lordship in England some years ago, and had many opportunities of observing the high estimation in which he was held as a prelate of great vigour of mind and unsurpassed devotion to the duties of his important station.

We unite with our brethren of the ‘Colonial Churchman’ in regret for the spiritual destitution which prevails, it appears, as extensively in New Brunswick and Nova Scotia as in the Canadas, and with hopes as faint of any early or adequate supply. We can join with them, too, in most

heartily praying that a spirit of zeal may animate the youth of the Colonies to enter themselves upon the culture of the spiritual waste which surrounds them,—unappalled by the cheerless prospect of earthly provision with which the profession is connected, and with a single desire to employ to the glory of God those talents which he has committed to their keeping.

UPPER CANADA COLLEGE.—We perceive that this valuable Institution was re-opened on the 27th ultimo, and we are happy to understand, with a very considerable increase of pupils. It is stated that the office of Principal, rendered vacant by the lamented resignation of Dr. Harris, is about to be filled by a gentleman of competent acquirements from England. The Rev. C. Dade having resigned the situation of Mathematical Master, is succeeded by the Rev. C. Maynard; and the first Classical Mastership, thus rendered vacant, was offered to, but declined by John Kent Esq. To this situation the Rev. H. Scadding has subsequently been elected. Chas. Cosens Esq. has succeeded to the Mastership of the Preparatory School.

The letter of the Rev. A. Mathieson, which we publish today, reiterates the application for all the advantages of an Established Church which had been made by the Rev. Principal McFarlane to the Colonial Secretary. We regret to perceive in this document so many allusions to “injuries” and “injustices” stated to be received, especially as, when seriously investigated, they shall be found to owe their existence almost solely to the heated or fruitless fancy of their writer. Besides, there is revealed, amid the allusion to these imaginary wrongs, something of a spirit of retaliation which it does not become Christian individuals, far less Christian ministers to indulge. There seems a restlessness of spirit under the sense of some undefined worldly provocation, rather than a sorrow of the soul that the spiritual waste of their own vineyard remains untillied. There is an incessant hugging of some more temporal grievance, which the spirit of the Gospel would require us to view with a better complacency, and a more unreserved trust of our cause to Him who orders all things aright.

Here and there throughout this letter, is a vague and indistinct development of what, in the misused phraseology of the day, is styled liberal feeling; occasionally a faint and equivocal declaration of sympathy for the rights and privileges of all sects and denominations. This broad philanthropy is soon, however, contracted within narrower bounds; for in allusion to the proposed University at Toronto, the proposition is that “two Theological Faculties”—for the Churches of England and Scotland respectively—should be the limit of the liberality, the excellence and the expediency of which it so much vaunted! We are not finding fault with the principle of this apparent exclusiveness; but we regret the attempt, by the occasional shew of an opposite feeling, to enlist in their favour a popular prejudice by awakening popular expectations which there is no intention to gratify.

We grieve, too, to see mingled with the modest prayer of any petition—emanating especially from a Christian body—the remotest appearance of a threat, or a foretelling of the consequences of disappointment, which the prediction itself is often the most effectual instrument in bringing about. We grieve to see it declared by authority so respectable, that a continuance of these fancied slights and imaginary wrongs “will detach them (the members of the Church of Scotland) altogether from the Government.” We trust that this most exceptionable avowal is the offspring rather of bad taste than of bad feeling,—emanating from the remnants of unsoftened carnal pride, rather than flowing from any sober conviction. The principle of Christian loyalty is traceable to a source which the partial vexations of the world cannot affect, nor its heaviest disappointments destroy. What prompted to civil obedience under Nero, will not surely fail us under the mild and religious Victoria.

Mr. Mathieson concludes his letter with the declaration of his belief, that the plan he proposes for the adjustment of our religious differences will be “in harmony with a great proportion of the Colonists of every denomination.” Not, we can assure him, if the previous part—if the main scope and substance of his letter is to be literally understood.—They who have expressed their repugnance to one establishment, are not likely to welcome the proposal that there should be two.

CORRESPONDENCE.

(No. 6.)

To the Lord Glenelg. { 74 Jermyn Street, 5th August, 1837. Mr Lord—I deem it my duty, to inform you, that in conjunction with the Rev. John Machar, I was appointed by the Synod of the Presbyterian Church in Canada in connexion with the Established Church of Scotland, to co-operate with the Hon. Wm. Morris in endeavouring to obtain a redress of those grievances under which our Church has long laboured, and has often complained to the parent Government; grievances which deeply affect her moral influence in these Provinces, and are insulting to the feelings of her members who form a very large and influential class of the Colonists. I was more particularly instructed by my co-presbyters in Lower Canada to press upon the attention of Her Majesty's Government,—

1. The lamentable state of elementary education in that Province, and to inquire whether a small Government grant might not be permanently appropriated to the support of schools conducted on the same principles as the parochial schools in Scotland, in which a cheap common and classical education might be given.
2. That there is no provision whatever for the higher departments of literary and scientific education, and that in point of fact such education cannot now be obtained in the Province. There are, indeed, various well-endowed Colleges in connexion with the Romish Church; colleges, however, not really useful or available to the Protestant youth of the Province. There is, it is true, the likelihood of McGill College, Montreal, going speedily into operation; but it cannot be useful or successful to that extent desirable and necessary unless a Government grant be obtained in addition to the bequest of the Testator. Besides, in a Memorial to your Lordship, dated Montreal, 1st November, 1836, from one of the Trustees to the Will of the late Hon. James McGill, it is stated that one of the conditions of the bequest is, “that the Government contribute towards erecting buildings and endowing the proposed University or College;” which, if not complied with, the legacy will revert to the residuary Legatee, and thus an essential benefit will be forever lost to the Province. Independently of its being a paramount duty of every state to provide liberally the means of sound education and also of the

local advantages that would result from it, a well-endowed College that would meet the wants and the wishes of the great proportion of the people would be of such political utility as demands the immediate attention of Her Majesty's Government. As the case now stands, the youth of the Province are obliged to resort to the neighbouring States for that education which they cannot obtain in their own country. The ultimate effects of an extremity of this nature must be unfavourable to the existence of that connexion which subsists between these Colonies and the Parent Country. Besides the risk of an infusion of opinions opposed to the continuance of this union into the minds of those who will soon exercise a great influence in these Provinces, it leaves the Colonists much room for envying the advantages of their neighbours, and for discontent with their own condition.

3. In connexion with this subject, I was further instructed to urge the propriety of its being made a positive condition on the part of Her Majesty's Government, that, in lieu of the advantages conferred by the Parent State on Colonial Universities, and more especially on King's College, Toronto, and McGill College, Montreal, those institutions be established on such a liberal foundation as to be made available to Her Majesty's subjects in the Canadas of every denomination. That the chief qualifications required in the persons appointed to fill the chairs not expressly connected with Theology, shall be superior eminence in the knowledge of those branches of education he is required to teach, and a simple declaration of his belief in the Holy Scriptures: That in each of these Universities two Theological faculties shall be established,—one of the Church of England, and another of the Church of Scotland: That the appointment of Professors to fill the chairs of the last of these faculties shall be vested in the Synod subject to the approval of the Crown, and that the internal management of this faculty, in so far as respects the terms, the course, and the subjects of study, shall also be under the direction of the Synod.

4. To solicit a Charter or Act of Incorporation, giving the power of Corporate Bodies to the Synods and Presbyteries established, or that may hereafter be established in connexion with the Church of Scotland; a measure essentially necessary to the due control of the Church Courts over the individual Clergy, and the efficiency of the Church to promote the interests of the Colony, both spiritual and secular.

5. The influence of the Parent Government in obtaining relief from those disabilities unjustly imposed upon our Church, a co-ordinate establishment with the Church of England, and the insulting allusions to which by men in high official situations have tended much to weaken the affections of the people, and, if continued, will detach them altogether from the Government. I particularly allude to the restraints by Provincial enactments regarding Marriages by Ministers of the Established Church of Scotland; and the disability of any one congregation to hold more than five acres for ecclesiastical purposes; and the gross partiality that has continually been shewn to the Church of England above the Church of Scotland, which has every claim on the protection and favor of Government which can be urged by the Church of England.

6. That the claims of the Church of Scotland to a share of the Clergy Reserves, proportioned to the number of her members in these Colonies, already graciously recognized by her Majesty's Government, shall be finally established by an Act of the Imperial Legislature, founded on some just principle of division; and thus a termination put to disputes which will be most injurious to the peace and prosperity of the Colony, if prolonged.

7. That in all future Acts and Charters for the regulation of the Colonies, provision be made for the spiritual rights and interests of the members of the Church of Scotland, on the same principles and in the same proportional extent as for those of the Church of England.

8. A correspondence having been entered into on some of these subjects by the Very Rev. Principal Macfarlane, and the Hon. the Under Secretary for the Colonies, I was referred by the Rev. Principal to Sir George Grey; but being out of town, he could make no early appointment for receiving me. And I being under the necessity of returning shortly to Scotland, I have been bold to trouble your Lordship with this matter, and I wait to know whether it will be your Lordship's pleasure to honour me with an audience, when I will endeavour to explain the views of my co-presbyters and of their congregations more fully on these subjects, which I believe in general are in harmony with a great proportion of the Colonists of every denomination.

I have, &c. (Signed,) ALEX. MATHIESON, Minister of St. Andrew's Church, Montreal, Pby. of Quebec.

MR. PAKINGTON'S SPEECH IN THE HOUSE OF COMMONS, ON THE ECCLESIASTICAL STATE OF CANADA.

I now rise, Sir, in pursuance of a notice which I gave long since, to protest in the strongest terms against the insufficiency of the first item in this estimate, viz. £1000 for the Bishop of Montreal, for the object and purpose for which it is intended. I shall also feel it to be my duty to call the attention of the government and of the house to a state of destitution with regard to religious instruction in Canada, which, partly from the increase of population, and partly from the policy long pursued, but especially of late years, by the British government, has become an evil of such magnitude as to have strongly excited public attention, and imperatively to call on her Majesty's ministers for a prompt and effective remedy. I cannot approach this subject without great anxiety. I am aware of the difficulty which has long surrounded it.—I believe that in importance it yields to few, if to any that have been discussed this session. I am aware of my own inability to do it justice, and I must therefore entreat the kind indulgence of the house. I will not detain the house by dwelling on the early history of the bishopric of Quebec. The house is aware that it was first instituted in 1793, in pursuance of that part of the Constitutional Act of 1791 which provided for the establishment of a Protestant Episcopal Church in Canada, in close connection with, and forming part of, the Church of England. The British government provided a salary for the Bishop of £2000 per annum, which continued till 1819, when it was increased to £3000, and has so continued up to the present time, when Canada has to lament the death of the late excellent Bishop Stewart. I wish to ask, why is this salary to Bishop Stewart's successor now reduced to £1000? Is it in conformity with a pledge, if it can be so called, which was given by the noble Lord opposite (Lord Howick) in 1832, in answer to a question from Mr. Hume? The noble Lord assents. I beg, therefore, to say, for myself, that I was no party to that pledge—that I disapproved of that pledge, and that I refuse to be bound by it. I must also say, that I think it is a matter of serious

doubt how far it is expedient or constitutional for a great question of national policy to be thus disposed of, by an apparently hasty answer given in this house, by a subordinate minister. But, Sir, be this as it may, I contend that the spirit and the letter of the pledge in question are as completely violated by the proposed grant of £1000, as they would have been if the former amount of £3000 had again been brought forward, and for this important concession of principle I feel grateful to her Majesty's ministers, inadequate as is the amount they have proposed. The fact is, Sir, that in the years 1831 and 1832, two years of great political excitement, and in which large concessions were made to the Liberal party, the government gave two pledges with regard to the Church in Canada—one relating to the annual grant to the Society for the Propagation of the Gospel, to which I shall presently advert; the other, the pledge of which I have now spoken, that no allowance should be given to Canadian clergymen after the deaths of the clergy then living; and to neither of these pledges have they been able to adhere. When the ministers thus undertook to withhold the assistance which had been previously given, they neglected to provide any substitute for the aid which they so withdrew; they made that a question of time, which ought to have been a question of necessity, and they have consequently been compelled to violate both engagements, and I give them credit for so doing. But why have they not proposed a grant which would have been sufficient for its object? I appeal to any hon. member, whatever his opinions on Church matters may be, whether it is possible for a bishop to support his proper station, and to defray the various charges of so vast a diocese as Canada, with an income of £1000 per annum? The first result of such a policy is, that you are compelling a system of pluralities in Canada, which would be loudly objected to at home. Many members are probably not aware that the first four items in this estimate refer to one and the same person; the Bishop of Montreal is also Archbishop of Quebec, and Rector of Quebec, and I know that none is more conscious of the objections to such pluralities and of the odium which attaches to them, than the right reverend prelate himself. But, Sir, for two reasons he cannot resign these pieces of preferment: he cannot afford to give up the surplus income he derives from them after paying his assistants, and he fears that, in accordance with the pledge of 1832, no provision would be made for any successors to those offices, should he resign them. But, Sir, were the Government disposed to concede a more liberal allowance, no arrangement would be satisfactory or sufficient which did not provide for the division of the vast diocese of Canada into two distinct bishoprics. This is justly held by the Church of England in that country to be a point of paramount importance. It is impossible for any one prelate, however active or however zealous, to superintend efficiently the religious interests of a diocese above 1200 miles in length, and of breadth only limited by the gradual advance of settlements. I am aware that Lord Glenelg has acknowledged the necessity for a division of the diocese, and has consented to sanction the appointment of a second bishop, provided the colonial legislature will provide the necessary funds. But, Sir, I must say that I consider this line of conduct as a compromise of a great duty. Such was not the course adopted in 1793. The government of England did not then say to Canada, "We will appoint a bishop if you will pay him." I am the last man to contend that the support of the Church in Canada ought to be, or will be, a permanent charge on the mother country. The time, I hope, will soon arrive when the means of that Church will be amply sufficient for its own support; but, for the present, I consider it the duty of the government to take care that adequate salaries are provided either from the local or the imperial revenue for such ministers of the Church as they consider it necessary to appoint. I believe that no sum of £3000 was ever expended more beneficially for the interests of the community which it concerned than was the salary of the late Bishop Stewart, whose name I cannot mention without paying a humble, but sincere tribute to his admirable character, and whose memory will long be regarded with veneration and affection by the people of Canada. If the government would consent to continue the allowance of £3000 for the present, until some permanent arrangement can be made, into two payments of £1500 each to two bishops, I believe this would be quite satisfactory to the Church in that country, and I beg to press this suggestion upon their serious consideration. In turning to the yet more important subject of the present destitution of religious instruction in Canada, I cannot refrain from deploring the policy which, in this respect, has at all times been adopted by Protestant England towards her colonies. Most different has been the practice of Roman Catholic governments, and more especially of the French in Canada. At the time of the conquest, in 1769, we there found the most ample provision, both present and prospective, for the religious and general instruction of the people, and it would seem that the subsequent events of the American war, in some degree, impressed upon the government of England the fact—a fact which has been amply confirmed by the occurrences of last winter in Canada—that there is no stronger security for loyalty and affection between a colony and the parent state than community of religious worship. In the year 1791 the most important step ever taken by England with regard to religion in her colonies, was adopted in the provisions of the Constitutional Act of Canada, by which, as I before said, a Protestant Episcopal Church was established. For the support of that Church one-seventh of the then unsettled lands of the province was set apart, under the title of clergy reserves. I admit that such a provision was more than could be required, and had the successive administrations of this country the last fifty years properly followed out the objects of that act, and properly improved the property thus set apart, that property would long ago have become amply sufficient, and no such questions as I am now discussing could possibly have come before the British parliament at the present day; but, unfortunately, this reserved property was suffered to remain entirely unproductive, and, as the population increased, the British government found it necessary to make an allowance in money for the religious instruction of the Protestant people. This was done through the medium of the Society for the Propagation of the Gospel, and at length reached the amount of £16,000 per annum, at which it continued till the year 1832. But I must not omit to mention an important act which passed in 1827, which authorized the sale of clergy reserves to an extent not exceeding altogether one-fourth of the total amount. It was also provided that the proceeds of such sales should be vested in the British funds for specified purposes, and powers were given for exchanges of reserved lands under particular circumstances. I think it to be regretted that no restriction was imposed by this act to the quantity of reserved land to be sold in each township, but I hope that the powers for exchanging will hereafter, in some degree, supply this omission. I now return to the annual grant of £16,000, and which continued without op-

position, that I am aware of, till 1830, when the noble lord opposite (Howick), now Secretary at War, but then in opposition, first attacked this necessary and important grant, and unsuccessfully opposed it. In 1831 the noble lord was Under Secretary for the Colonies, and the full amount of the grant was again proposed; but it was objected to, as might naturally be expected after what had passed the preceding year. The right honourable gentleman opposite, now Master of the Mint (Labouchere), strongly opposed it, amongst others, and a promise was given by the Chancellor of the Exchequer that the grant should be gradually reduced by £4000 each year, till it altogether ceased. In accordance with this promise the grant was reduced in 1832, 1833, and 1834, and in 1835 it ought altogether to have ceased. But did it cease? No, Sir; that last £4000 has been continued up to this day, diminished only by £500 by the deaths of a few clergymen. You now see it in this estimate. The government found that, had they persevered in the full restriction, the distress and the injustice would have been so great, and the public indignation so strong, that they dared not persevere. The last £4000 was continued, and, moreover, the payment of the clergy in Upper Canada, who had been previously paid out of the grant, was charged upon the casual and territorial revenue of the province, together with the interest of the funded proceeds of the sales of reserves, while the society for the propagation of the Gospel provided for their diminished means for the payment of the Clergy in Lower Canada. Sir, I cannot and do not suppose that her Majesty's Ministers have been actuated by anything like hostility to the Protestant Church in Canada, but I believe them to have acted on erroneous and mistaken grounds. They appear to have been influenced by the supposition that the Clergy Reserves are nearly adequate for the support of the Church, and by the supposition that the population of Canada, having greatly increased, and having attained to a certain degree of wealth and prosperity, are in a situation to provide for their own instruction from their own resources. Sir, I admit that, if these propositions are correct, there exists no fair claim upon the mother country, and I have no case; but I think I can prove to the house that both are most erroneous. With regard to the first, not only are the reserved lands notoriously almost entirely unproductive, but up to this time, with the exception of a certain number of rectories lately endowed by Sir John Colborne, they remain unappropriated. I cannot give a better proof of the extent to which these lands are unproductive than by stating a fact within my own knowledge with regard to a Clergyman who was appointed to one of these rectories. He wished to let a part of his endowment, a lot of 200 acres, and he offered the land to a farmer on a lease of twenty-one years, on the following terms:—The first seven years for nothing, the second seven for 6d. per acre, the third seven for 1s. per acre; but he could get no tenant on these terms. The reason of this is obvious—the expense of clearing and fencing wild land is about £3 per acre; for a few shillings more the farmer can buy the fee simple. He, therefore, will not expend capital on land which is not his own, and the clergyman cannot embark in the first outlay, on account of the uncertainty of life. I think, Sir, I have made it clear, that the reserves are now quite unproductive, although they may very easily be rendered otherwise. In answer to the second proposition, let me ask the house, who and what are these Canadians to whom the power of providing for their own religious establishment is thus impudently? Why, Sir, the majority of them are not Canadians at all, except by adoption. Hundreds of thousands of them are persons born in England, Scotland and Ireland, whom you have induced by legislation and otherwise to emigrate from their native land, and to settle in a distant colony, in the full belief that they are there to enjoy the blessings of the British constitution.

(To be concluded in our next.)

Summary of Civil Intelligence.

The arrival of the 'Great Western' has put us in possession of London dates to the 7th September. The 'Great Western' though much impeded by westerly winds, made her passage in 16 days. Of the news brought by her we make the following summary:—

The Royal assent was given to the Irish Tithes Bill on the 15th August—the main features of which consist in reducing the tithes to 30 per cent, and making them a *rent charge*, instead of individual collections. The appropriation clause, upon which in 1835 the cabinet of Sir Robert Peel was broken up, has been abandoned by ministers.

The Poor Law Bill for Ireland has also become a law; but Mr. O'Connell is represented as still continuing his system of agitation, and it is feared in consequence that the remedial measures thus passed will not be attended with the beneficial results they are so well calculated to yield.

Messrs. Curling and Young of Limehouse, the builders of the British Queen have begun a steamship of 2000 tons; being 400 tons more than the British Queen; she is not to be so long as that vessel, but much wider.

The King and Queen of Belgium arrived at Ramsgate on the 4th of September, and were received at the pier by the Duke of Wellington and a deputation from the inhabitants; they left Ramsgate the next morning for Windsor.

The Marquis of Clanricarde has been appointed ambassador to Russia. He is son-in-law of the late George Canning.

The account of the harvest from all parts of England are exceedingly favourable and flour has fallen accordingly.

OBITUARY.—The London papers announce the death of Sir John Nicholl, the distinguished Admiralty judge, at a very advanced age; of Sir William Maxwell, formerly colonel of the 26th regiment of foot; of General Onslow; and of the Earl of Annesley. Also of Dr. Barnes, an eminent professor at Cambridge, aged 83. He was considered one of the best living Greek scholars.

LONDON, SEPT. 7.—Consols are 94 to 1/4 for money, and 94 1/2 to 3/4 for account. New 3 1/2 per cents, 101 1/2 to 1/4; exchequer bills, 71 a 78 prem.

Two o'clock.—Consols are 94 to 1/4 for money, and 94 1/2 to 3/4 for account. Railway shares are better. Great Western have advanced to 13 1/2 prem.

The advices from Spain are disastrous for the cause of the Queen. Oran has been terribly defeated and repulsed in his attack upon Morella, and compelled to retreat with severe loss of men and munitions. A great impulse was given to the Carlist cause by this success. Cabrera had been enabled to advance with eighteen battalions into Valencia where there was no adequate force to oppose him, and it was feared that the city of Valencia would fall into his hands. His march was very rapid.

terists had prevailed, and their success, it was supposed, would cause a change of ministry. Remechido, the guerilla chief whose capture we mentioned on Saturday, had been shot; but his death is said to have only stimulated the Miguelite guerillas to greater activity. A successor to Remechido has arisen in the person of a bold and active partisan named Daica, and the band of Remechido has re-assembled under the orders of his son, a gallant lad of sixteen.

Advices have been received by the Great Western, from the Directors of the British and American Steam Navigation Company of London, that the British Queen is expected to be at sea in November. The Company have ordered one thousand tons of coal from Liverpool and Scotland, which are now on the way to this port, to supply the British Queen. The steam ship President, building by the same company, was in frame, and was expected to be ready for her station in the line in the course of next summer or winter at farthest.

COLONIAL.

By the following extract from the 'Halifax Times,' we perceive that Lord Durham's measure of a federal union does not meet with universal approbation in the Lower Provinces:— "We are glad to find with the exception of the Nova Scotian, which came out in favor of the measure, that the press of the Lower Provinces have either spoken boldly against the Federal Union scheme of Lord Durham, or else have maintained a silence, which shews that the subject is not at all suited to the general taste, if it have individual supporters... This is a more certain indication of public opinion than can be gathered from delegations not appointed from the source which alone could give the requisite authority to opinions on the subject. Even supposing, which we do not think probable, that the delegations from the several Provinces should be in favor of the scheme, it cannot be possible that Lord Durham would feel himself warranted in recommending a measure, fraught with so much importance to their future welfare, to the Imperial Parliament for its sanction, on such slight grounds. The best development which his Lordship has given of his system, in the public press, is by far that in the P. E. Island paper; but it is there as much as intimated, that the different Governments have received orders to appoint those to such delegations, who may be supposed nearly to coincide with his Lordship's views. This manner of doing things would be indeed trumping up a measure;— but we are confident, though some individuals amongst them may entertain very honest ideas in favor of the sort of government intended for us, there could not be found in any of the Lower Provinces, to concur in its prudence and practicability, enough of loyalty disposed and intelligent persons, to form a delegation. We are therefore (and we think the country at large may dismiss all anxiety on the subject) perfectly easy as to the opinions which will be offered to Lord Durham; and there can be little doubt that a statesman of his Lordship's capacity, will at once see the folly of pursuing a scheme, fraught with so much future danger, and unpalatable to the colonies over which his authority, though nominally the same, cannot be said to extend in the same degree as over the Canadas.

It would appear from the address of Lord Durham to the Deputation from the Lower Provinces; that little hope exists that his Lordship will be induced to remain in this country. He is represented to have said that—

"Deprived of all ability to do any thing for Canada, it could be of no use for him to remain longer in the country, and he should leave it as soon as he received the official account of the Parliamentary doings." It was his intention to be on his way for England by the 10th of October."

"We can state," says the Quebec Mercury of Saturday "on competent authority, that notwithstanding it has been thought expedient to disallow Lord Durham's Amenity ordinance, His Excellency has received letters both from Viscount Melbourne and Lord Glenelg, expressing in the warmest terms their approbation of His Lordship's measures in the administration of this Government and discharge of the important duties of High Commissioner."

The *Mistiquoi Standard* of Tuesday last, gives the following details of the capture of rebel munitions of war, to which we alluded two days ago. It will be seen, that instead of three cannon, as formerly stated, there was only one taken; but in other respects the *Standard's* account, we have good authority for stating, is rather within than beyond the truth. The infatuation that possesses the disaffected, in persisting in such stupid attempts at this season of the year, must amount to downright idiocy.—Mont. Courier.

We annex the following from the Kingston Chronicle of Wednesday last:—

"His Excellency Sir George Arthur, Lieut. Governor of Upper Canada, arrived in town this morning, from the seat of government, in the St. George steamer, and proceeded in the Brookville steamer at 10 o'clock, on his route to L. Canada. His Excellency is going on a visit to Lord Durham, previous to that nobleman's sailing for England. He is accompanied by Capt. Arthur and Mr. Donville, A.D.C. and by C. A. Hagerman Esq., Attorney Gen. of the Province.

"We have it from good authority that His Excellency Sir John Colborne is to remain as administrator of the government of Lower Canada, with his headquarters at Montreal—where will be concentrated six regiments of the line.

The following official appointments are contained in the Upper Canada Gazette of Thursday:— Richard Alexander Tucker, Esquire, A.M., to be Secretary and Registrar of this Province.

The Honourable John Macaulay, to be Inspector General of Public Provincial Accounts.

BIRTHS.

In Toronto, on Friday the 28th Sept. Mrs. Thomas Champion of a daughter.

DIED.

On Thursday morning last, Elizabeth, wife of George Strange Boulton Esquire, Barrister at Law, aged 38 years—deeply and universally lamented. Her loss is severe to a numerous domestic circle, to the neighbourhood in which she lived, and to the Church of which she was a devoted and consistent member. [The funeral will take place this afternoon at 3 o'clock.]

On the 3d August, in London, Anna Bella, the wife of Francis Gore Esq. late Lieutenant Governor of Upper Canada.

LETTERS received during the week, ending Friday, October 5th:— Rev. C. C. Cotton, rem. in full vol. 2; Rev. H. J. Grasset (2) with enclosure; Rev. C. T. Wade; J. White, Esq.; H. Rowell, Esq. add. sub. and rem.; B. Young, Esq. add. sub.; Rev. W. M. Herchmer, with enclosure; Rev. R. V. Rogers, packet and rem.; T. S. Shortt, Esq.; Mrs. Denroche, rem.; Rev. A. P. Atkinson; J. Terrance, Esq. add. sub.; James Cummings, Esq.; Rev. S. Armour; Rev. J. G. Geddes; add. sub.

Poetry.

INFIDELITY.

"Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

"I behold then because of the voice of the great words which the horn spake; I behold even till the beast was slain, and his body destroyed, and given to the burning flame."

High is thy look, thy gait, thy word, Thou that against God's church dost rise, Gigantic falsehood, with thy sword Fresh from infernal armouries: A weaver's beam thy mighty spear, And many a page beneath thy shield Shouts thy loud battle-cry of fear. That makes e'en Israel's armies yield.

[British Magazine.]

VOX POPULI.

"Some therefore cried one thing, and some another; for the assembly was confused, and the more part knew not wherefore they were come together."

"All, with one voice, about the space of two hours, cried out Great is Diana of the Ephesians."

God has a voice in the deep-sounding woods; On the great mountains, when the winds pass by; His glorious voice echoes around the sky. In roaring cataracts, and weltering floods; But whence comes this, the voice of multitudes, The voice of ignorance and levity, Of proud self-will, that brooks no guardian eye, And malice dark, o'er fancied wrongs that broods? Speaks not the mouth out of the heart's overflow? And wilt thou say this people's heart is pure? Darest thou their voice, the voice of God to name? Abhor such impious speakings, lest thou grow To more ungodliness, and past all cure. Hear God's true voice in doom of endless flame.

[British Magazine.]

CHURCH CALENDAR.

- Oct. 7.—Seventeenth Sunday after Trinity. 14.—Eighteenth do. do. 18.—St. Luke's Day. 21.—Nineteenth Sunday after Trinity.

A PAROCHIAL SKETCH.

George G., the subject of the following short memorial sketch, was born in a secluded parish in Westmorland; one of those lovely and fertile spots which are here and there scattered among the lofty mountains and heath-covered moors of that thinly populated country. It consists of three small villages, or hamlets, two of which are situated in a long narrow dale, intersected by a rivulet, whose banks and adjoining pastures are beautified by venerable oaks and woods, which have been undisturbed for ages. The third is scattered along the top of a lofty bank, which commands a view of the magnificent vale of Edon, bounded by the immense range of the Crossfell mountains. Besides these villages are several hills and houses of very great antiquity, widely separated from each other, and skirting the steep banks which rise from each side of the dale. Half a century ago, this lovely parish was a garden in the midst of an immense desert, almost inaccessible to any kind of vehicle, but in late years a few roads have been cut across the moors, and on the north the waste has been inclosed and cultivated. These things are mentioned merely to convey some idea of the extreme rural simplicity which must have prevailed in such a sequestered spot. In one of these detached residences George G. was born. On the death of his father, who was a highly respectable yeoman, he possessed sufficient landed property to make him, in such a retired place, as to earthly things, independent. His education he received entirely at a village school in his native parish, being intended by his parents to move in no other sphere of life than that of farmer on his paternal estate. Now the object of this memoir is to show how much benefit may be conferred upon society by men, even with moderate sources of income, who, like this excellent person, cultivate their talents, and employ their time to the most advantage.

When George left the beloved home of his youth in the possession of his older brother, he fixed upon a residence very near to the village church. One thing, above all others, he desired on earth, and that one thing he sought after to the day of his death; viz.—to dwell in the house of the Lord all the days of his life; to behold the fair beauty of the Lord and to inquire in his temple (Psalm xxvi. 4.) When he ceased from bodily labour, he seems never to have suffered his mind to be inactive. Idleness was intolerable to him.—Without the opportunity of being instructed by others, he applied himself to the study of such arts and occupations as always pleased within his reach the most satisfactory and profitable recreations, and enabled him to be extensively useful to his fellow-men. He became a good musician, and the way in which he employed this acquisition was in instructing a choir of singers. For half a century he was the chief musician in the house of God, in which this interesting part of the solemn ordinances of the sabbath was conducted in a manner suitable to its importance and dignity. A very considerable portion of the Psalm tunes were his own composition. Even when conversing with his friends, or engaged with reading, his hands were frequently employed in binding his own books, or the books belonging to the Church; in cabinet making, or in carving toys for little children, to whom he was particularly kind, and by whom he was much beloved. It was only when he read his Bible, that he invariably suspended all manual exertions, and gave his whole body, soul, and spirit, to sacred and prayerful meditation.

He had his medicine chest always well supplied, and in every ordinary case of sickness among the poor parishioners he was ready and able to minister the needed remedy. In this respect he rendered the most essential services to his fellow-mortals, for the nearest surgeon resided at a distance of many miles.

He studied, and practised throughout life, the art of painting; and more than one portrait-painter of the present day owes his first instruction and his first encouragement in the profession to this kind and good man.

In him, the Minister of the Gospel always found a companion and supporter. His conduct was a beautiful example of every domestic and relative duty. Though of a timid and retiring disposition, he did not shrink from the painful task of reproving vice and injustice; and his admonitions

were tempered with so much affectionate mildness, that they seldom failed to produce a salutary effect. It was frequently observed that immoral characters shunned his presence, for no other reason than that his life and conversation were a standing reproach to them.

By the first ranks of society in the neighbourhood he was greatly respected, and his acquaintance desired. But he lived among his own people; even in his dialect, and daily walks of life, he was one of them. Often did he visit the fatherless and widows in their affliction: many a time did he relieve the bitterness of distress, and pour the balm of consolation into the wounded spirit.

He was a kind and friendly counsellor to all who knew how to value good advice; and not unfrequently did he prevail upon such as were bent upon litigation to adopt the admonition of Solomon, and leave off contention before it was meddled with.

For a number of years, George G. was the gratuitous surveyor of the Parish Roads. Occasionally he would take his homely dinner in his pocket, and join the labourers in working on the roads for a whole day, amusing or instructing them as they toiled together, and cheering the rugged path of poverty by taking his own voluntary share of its hardships.

With his own hands he kept in the neatest order all the stiles along the footpaths which conducted to the Church. He had obtained a considerable knowledge of Architecture; yet, when occasion demanded it, he did not think it beneath him to employ his hands in the lowly work of building.—When he saw the sanctuary of his God fast sinking into a state of dilapidation and decay, like the prophet Haggai, (chap. I. 4.) he urged upon his opulent neighbours their solemn obligation to provide the means of reconstructing the Temple of Jehovah. He was very successful in his appeals.

Being himself the willing and gratuitous architect, he planned the building, and superintended every part of the work. He wrought the ornamental and carved work, both in wood and stone, with his own hands; in which will be seen a lasting memento of his skill, his industry, and, what is best of all, of his zeal for the house of his God. The structure is eminently beautiful, and strikingly accords with its lovely and picturesque situation. He planned and executed the elegant Font. He ornamented the interior with much of his own painting, which experienced artists have declared to be in excellent taste. He adorned the walls with appropriate texts of Scripture, enclosing each in a neat embroidery of various emblems from the sacred volume.—He lived to a good old age, and the last feeble powers of his body were devoted to the decoration, as those of his mind were to the spiritual service, of God's temple.

A weeping willow has been planted over his grave; and a very handsome monument, with an elegant epitaph inscribed upon it, is erected in the choir of the church to his memory,—to which the poor were as anxious to subscribe their pence as the rich their sovereigns. He died on the 12th October, 1835, in the eighty first year of his age. [Cottage Magazine, December 1837.]

MILTON.

The memory of Milton was one of rare tenacity, retaining even in declining age all its pristine vigour. Alas! not always so clear are the evenings of the poet. How affecting is the brief passage of autobiography which Ben Jonson has given us, in his Discoveries. "Memory of all the powers of the mind, is the most delicate and frail; it is the first of our faculties that age invades. Seneca, the rhetorician, confessed of himself he had a miraculous one; not only to receive, but to hold. I myself could, in my youth, have repeated all that ever I made, and so continued till I was past forty; since, it is much decayed in me. Yet I can repeat whole books that I have read, and poems of some selected friends, which I had liked to charge my memory with. It was wont to be faithful to me; but, shaken with age now, and sloth, which weakens the strongest abilities, it may perform somewhat, but cannot promise much. By exercise it is to be made better and serviceable. Whatever I pawned with it while I was young and a boy, it offers me readily and without stops." So it was with the blind Singer of the fall of man; the splendor of the grass, the glory of the flower, the beauty of the elements were around him and upon him as vividly and as sensibly as in his early days, ere his vision had been "blasted by excess of light." Flora came to cheer him in that chamber, hung with rusty green, where he was visited by Dr. Wright, as brightly as under the aims of Horton, purpling

"all the ground with vernal flowers." "The primrose that forsaken dies"— "The musk rose and the well-attired woodbine With cowslips wan that hang the pensive head." Still from the "smooth shaven green," or the "arched walks of twilight groves," he beheld "the wandering moon, Riding in her highest noon, Like one that had been led astray Through the heaven's wide pathless way."

Milton realized the canon of Johnson; what he borrowed he made his own by the art with which he adorned and heightened it; if he found a pearl, he set it in gold. Even the flowers he transplanted from the bowers of the Italian Muses bloomed into more luxuriant brightness than in their native beds. His style and diction corresponded with the majesty of his theme; in his early poems he had delighted the ear with a facility, a richness, and a dancé of numbers, that might have smoothed the "raven wing of darkness till it smiled." The festivity of Comus, the merriment of L'Allegro, the contemplative sadness of the Penseroso, were all represented with a truth and beauty that must have charmed the ear of Spenser or of Fletcher. But he had another language for Paradise, not less peculiar and original than the former, but better suited to that high argument; for the liquid harmony and long-drawn-out sweetness of the Elizabethan poets, he substituted the stateliness of the Grecian muse, recommended by a strain of music deep, clear, and solemn as the roll of an organ in a cathedral. Elaborate and complicated as the construction of his versification appears to the uninitiated reader, he more than once exults in the ease and freedom with which it flowed from him:—

"If answerable style I can obtain Of my celestial patroness, who deigns Her nightly visitations unimplored, And dictates to me slumbering, or inspires Easy, my unmeditated verse. And again we find him dwelling on the "thoughts that voluntary move Harmonious numbers."

Voltaire is related to have inquired of Pope why Milton did not rhyme Paradise Lost; Paradise would have been lost a second time if he had. He left Dryden to "tag his rhymes." Thus have we with devout hand hung our garland upon the

Poet's tomb; after all, a vain attempt; "for eloquence," to borrow the words of Coleridge, "has already exhausted its treasures in his praise, and men of genius have rivalled each other in the splendour of their offerings at the shrine of the bard. He has long ago taken his seat with Homer and with Shakspeare, one of the Poets of the world. Into the remotest seclusion of the civilized globe the voice of the old man eloquent has penetrated. Even the lone Iceland, placed 'far amid the melancholy main,' has listened in his own tongue to the story of Paradise. He has left us models of excellence in every branch of his art. In the sublime epic, the noble drama, the picturesque masque, the graceful elegy, the vigorous sonnet,—in all he is equally great, equally beyond the reach of rivalry. His genius ripened with his years, and every poem he wrote was a step of purer gold to his Temple of Fame. His element was sublimity, but he possessed in an eminent degree the opposite qualities of tenderness and grace. He who with the power of heroic song could stir the soul as with the sound of a trumpet, knew also 'the tender stops' of the pastoral flute; and the same hand that armed the rebellious legions and built up the radiant domes of Pandemonium, mingled also the cup of enchantment in Comus, and strewed the flowers on the hearse of Lycidas." Such is the enthusiastic eulogy which has been pronounced upon his poetry; but the christian reader will remember, with even deeper delight, that in all his verses we behold the flow of a graver inspiration than ever kindled the heart in the greenest haunts of Parnassus; that his

"Genius had angelic wings, And fed on manna." (Church of England Quarterly Review.)

The Garner.

THE DYING CHRISTIAN.

O how refreshing, delightful, encouraging, to us, on our way to Zion, to perceive around us those who are "living unto the Lord," with their eyes and hearts fixed upon the heavenly inheritance. And O still happier sight, and yet an awful rejoicing, to behold a brother "dying unto the Lord;" to witness the triumph of our holy faith in nature's last hour and Satan's last buffeting; to observe the trophies of Divine love adorning and cheering the melancholy bed—the tranquil smile, the unwearied trust, the patient, contented, thankful resignation; the uplifted hand and eye, the illuminated countenance, the peaceful spirit all the while ready to wing its flight. Go, boastful science! go, vain philosophy! and visit the death-beds of your votaries; mark well the doubts and fears betraying themselves under the mask of a bold profession; mark the impatience and vexation; the present burden and the miserable foreboding; go and discover your infidel champions, the proud Goliaths of your kingdom, trembling and quailing under the lifted stroke of death; and despairing under the load of unforgiven sin, under the terrors of an insulted and avenging God. Go to your despisers of the crucified Jesus, to those who have been too wise to seek or too busy to find him; see them, as I have seen, stretching out their hands in agony, and saying "Is there none to save a fellow-creature from destruction?" Then, when ye are sickened with such scenes, repair to the bedside of a departing saint, and see how a Christian can die. Go and study a lesson, more instructive and more precious than all your pages of human lore and learning; go, and learn from a lovely example, how to live and how to die.—Rev. I. Slade's Sermon on the death of the Rev. W. Thistlethwaite.

A COMING TEMPEST.

I know of a coming tempest, with which the Almighty shall shake terribly the earth; the sea and the waves roaring, and the stars falling from the heavens. Then shall there be a thousand shipwrecks, and immensely be strewn with the fragments of a stranded navy. Then shall vessel upon vessel, laden with reason and high intelligence and noble faculty, be drifted to and fro, shattered and dismantled, and at last thrown on the shore as fuel for the burning. But there are ships which shall not founder in this battle and dissolution of the elements. There are ships which shall be in no peril whilst this, the last hurricane which is to sweep our creation, confounds earth and sea and sky; but which—when the fury is overpast, and the light of a morning which is to know no night breaks gloriously forth—shall be found upon crystal and tranquil waters, resting beautifully on their shadows.—These are those which have been anchored upon Christ.—Rev. H. Melvill.

THE PRESENCE OF ANGELS.

If God is always in the full enjoyment of his own perfect holiness and bliss, although he is essentially present in every part of the universe,—in the haunts of profligacy, in the charnel-house of corruption, and even in the abyss of penal fire, being secured by the excellency of his nature from the least touch of moral and physical evil,—is it not possible for created spirits to be endowed with a nature that shall preserve them in a state of imperturbable bliss whatever be their locality? They may carry heaven within them; they may, each individually, be surrounded with an atmosphere repellent of evil; and they may every where gaze on the glorified face of God. And such, we cannot doubt, is their actual condition while officiating for God upon the earth. That they execute many offices among us, and take no inconsiderable part in human affairs, is matter of revelation. I go to the sacred volume, and there I find them described as constantly ministering to the heirs of salvation. The little ones of the Redeemer's flock are their especial charge. They are pictured to us as encamping about the good man's habitation, to deliver him from dangers, and as bearing him up in their arms over the roughnesses of his pilgrim-way. And in that remarkable discovery made to the servant of Elisha, of horses and chariots of fire surrounding the mount on which he dwelt, it is never hinted that these glorious legions had been recently sent down; but is expressly stated that the eyes of the young men were unsealed at the prophet's prayer, and enabled them to discern them.—Rev. J. N. Pearson.

DRIZZLE.

The goodness and power of God are never, I believe, so universally acknowledged as at the end of a long drought. Man is naturally a self-sufficient animal, and in all concerns that seem to lie within the sphere of his own ability, thinks little, or not at all, of the need he always has of protection and furtherance from above. But he is sensible that the clouds will not assemble at his bidding, and that, though the clouds assemble, they will not fall in showers because he commands them. When, therefore, at last, the blessing descends, you shall hear, even in the streets, the most irreligious and thoughtless with one voice exclaim, "Thank God!" confessing themselves indebted to his favour, and

willing—at least as far as words go—to give him the glory. I can hardly doubt, therefore, that the earth is sometimes parched, and the crops endangered, in order that the multitude may not want a memento to whom they owe them, nor absolutely forget the power on which all depend for all things.—Cowper.

MONEY.

Wealth is the goddess whom all the world worshippeth. There is many a city in our empire, of which, with an eye of apostolical discernment, it may be seen that it is almost wholly given to idolatry. If a man look no higher than his money for his enjoyments, then money is his God.—Chalmers.

Advertisements.

TO BUILDERS AND OTHERS. OFFICE OF KING'S COLLEGE, Lot-Street, Toronto, Opposite the College Avenue.

SEPARATE Sealed Tenders, for the undermentioned Buildings of the intended University of KING'S COLLEGE, Toronto Upper Canada, will be received by the Bursar of the University, on or before the first day of November next, viz:

No. 1. The South-East Building, containing the Students' Apartments, &c.

No. 2. The South side of the Quadrangle, containing the Chapel, Library, Museum, Lecture Rooms, &c.

No. 3. The South-West Building, containing the Hall, (pro tem.) Proctor's Apartments, Steward's Rooms, &c.

The Drawings, Specifications, &c of the several Buildings, may be seen at the Office of Mr. Thos. Young, Architect, No 98, Newgate Street, between the hours of Ten and Four; from the 20th of September to the 1st. of November, 1838.

Each Contractor to provide two good and sufficient Sureties for the due performance of his Contract or Contracts, and the envelope of each Contract to be numbered and directed as above-described.

The Council reserve to themselves the right of deciding whether any of the tenders are such as they will accept and they do not bind themselves to take the lowest Tender, unless they are satisfied of the competency of the person tendering to perform his undertaking in a workmanlike manner.

By order of the Council of the University of King's College, bearing date this Fifth day of September, 1838.

JOSEPH WELLS, Registrar & Bursar.

4w13

INFORMATION WANTED OF CHARLES ALEXANDER STELL, (formerly of Hampton Court, Middlesex, England) who came to Canada on board H. M. ship Active about the year 1819, and was employed in the ships in Ordinary at Kingston, whence he was discharged.

The last that was heard of him was in June 1823, when he was supposed to be working on the Welland Canal in the Township of Thorold. If living, he is entitled by the death of his mother to a small sum of money.

Any information concerning him will be thankfully received by the Rev. R. D. Cartwright or J. S. Cartwright Esq. Kingston.

* The Clergy in the Niagara, Gore, Western and London Districts are requested to examine their Registers whether there be any record of the death of a person of the above name. 12—8w

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

CHAMPION, BROTHERS & CO. TORONTO,

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 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. 7.1f.

The Church Cobourg, every Saturday.

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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. Subscriptions for 'The Church' in England, may be paid to Messrs. Rivingtons, Waterloo-place, London; and in Scotland, to the Editor of 'The Warbler,' Dublin.