

The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, NOVEMBER 4, 1837.

[NO. XXI.]

Original Poetry.

To the Editor of the Church.

Dear Brother:—I noticed lately an allusion in "the Church" to the propriety of some tribute of respect to our lamented Diocesan. As to any expensive monumental record of his worth, I fear it is not possible:—the Anglo-Canadian Church may say, "silver and gold have I none." Our revered Bishop raised to himself a more enduring remembrance in the affections of our several congregations and in the hearts of his clergy, when

'Marble and recording brass decay
And like the graver's memory pass away,'

the souls of many blessed with the light of the gospel in this distant land, and saved to the glory of God, will remain to our good Prelate's praise

Monumentum are perennius.
I send you herewith the only tribute I can afford:—the will must consecrate the deed. If it be acceptable to you, perhaps it would suit the columns of "the Church."
Yours affectionately,
E. D.

October, 1837.

A TRIBUTE TO THE MEMORY OF THE RIGHT REVEREND CHARLES JAMES STEWART D.D. LATE LORD BISHOP OF QUEBEC.

"There remaineth therefore a rest to the people of God."
HEB. iv. 9.

I.

Rest—Christian warrior! rest;—the war is past,
Rest—for the fight is fought,
The battle bravely won;
Death is disarm'd;—the enemy—the last—
Yields to the strength supplied
By God's victorious Son!
No more thy cheering voice
May marshal for the field;
That practised arm no more
The Spirit's sword shall wield;
Our honour'd chief no more shall need
Faith's all-protecting shield;—
REST—CHRISTIAN WARRIOR! REST.

II.

Rest—faithful Shepherd! rest,—your task is done,
Rest—for your PASTOR saith:—
"To me the Charge resign—
"True to thy trust, thou good and faithful one!
"Enter my heavenly fold,
"Partake of bliss divine.
"The streams to which thou erst
"Wast wont my flock to lead,
"The pastures where by thee
"My sheep were taught to feed,
"Are all surpass'd by higher joys
"For thee by Love decreed."
REST—FAITHFUL SHEPHERD! REST.

III.

Rest—wakeful Watchman! rest;—the night is past;
Rest—for a glorious day
Bursts on thy wearied eyes!
Spent was the night in vigil, pray'r, and fast,
Lest Zion to the foe
Should fall a sacrifice.
Rest—where no ruthless storm
Thy watchfire can destroy;
Rest—where no ambush'd foe
God's Israel can annoy;
Securely rest in perfect peace
In Israel's Keeper's joy!
REST—WAKEFUL WATCHMAN! REST.

IV.

Rest—pilgrim Bishop! rest;—thy toils are o'er;
Rest—for the great Highpriest,
The Bishop of thy soul
Stayeth thy pilgrimage for evermore;
Run is the rugged race,
And gain'd is glory's goal!
Thou guileless man of God!
Thou venerable priest!
Unnumber'd works of love
Thy righteousness attest.
Apostle of the western wilds,—
Thy ministry was blest.
REST—PILRIM BISHOP! REST.

V.

Rest—on the Saviour rest thy rev'rend head;
Rest—thou who ne'er desired
Labour or loss to shun;—
Old at three score, and gather'd to the dead!
The glass of 'rolling years'
How prematurely run!
Thus God to us appoints
A clouded, darksome day;
Thus God from ills to come
The righteous takes away;
Yet,—to her Father's will resigned
The Church bereav'd doth say:—
"REST—SOLDIER—SHEPHERD—PILRIM—PRIEST—
"FRIEND—FATHER—WORN OUT WATCHER, REST;—
"SLEEP THOU IN JESUS,—ON THY SAVIOUR'S BREST!"
October, 1837. E. D.

THE ENGLISH LAYMAN.

No. V.

THE GUNPOWDER PLOT.

"And if the preservation of the King and Royal Family, with the three estates in parliament assembled; if the freeing our country from civil disorder and confusion of the worst kind; from the yoke of usurpation and slavery; from the most grievous extortion and rapine; from bloody persecutions and trials; if the upholding from utter ruin our Church, which was so happily settled, and had so long flourished; if the securing our profession of God's holy truth and faith, with a pure worship, an edifying administration of his word and sacraments, with a comely, wholesome, and moderate discipline; if being rescued from impious errors, scandalous practices, and superstitious rites, with merciless violence forced upon us; if a continuance of the most desirable comforts and conveniences of our lives; if all these are benefits, then was

the deliverance of this day one of the most beneficial and most important that ever was granted by heaven to any nation."—*Bishop Horne.*

The Fifth of November was formerly celebrated in England, amid the discharge of cannon, the display of fireworks, and the rejoicings and acclamations of the populace. Every city, town, and village, blest with bonfires; and the ludicrous effigy of Guido Fawkes was committed to the flames with a bloodless Protestant zeal. But in these later and innovating times each succeeding year has shorn this anniversary of some portion of its honours, till at last, as if James II. had come to life again,* it passes away unheeded and unnoted, blotted out from our calendar of merry-making days. Our Book of Common Prayer, contains a service especially composed for the day; yet there are few, it must be confessed, who have ever heard it read within the walls of their Parish Church.

While the lover of olden customs mourns over the decay of reverence for this ancient festival and national ceremonial, let him console himself with the cause, which to a patriot must be gratifying beyond any pageant or anniversary rejoicing, however enthusiastically observed. More than 150 years have elapsed since a blow was levelled at the Protestant liberties of England, and we have reposed so long under the shelter of a mild and unconstraining religion, that our vigilance in guarding against the machinations of Popery, requires not (or a few short years ago did not require) to be awakened by a recurrence to the events of by-gone days, to the mercies shown unto our forefathers by the God of nations and Kings.

Still, while we have dispensed with the outward observance of this memorable anniversary, there is no reason why we should not hand down to the latest generation the recollection of a foul conspiracy, which, had it succeeded to the extent anticipated, might have rekindled the extinct fires of Smithfield, and most certainly would have checked the rising growth of civil and religious liberty throughout the continent of Europe. Let time obliterate every trace of bigot resentment and sectarian animosity; let the Protestant forgive the death of Cranmer, and the Roman Catholic, the penal laws; but never let Protestant Britain, from her island heart even to her remotest dependency, forget to glow with a Protestant spirit, when she recalls the memory of the Gunpowder Plot, and her second deliverance from Papal darkness by the landing of William of Orange!

In the commencement of the reign of James I. the Catholics of England became sanguine in their hopes of a relaxation of the penal laws. Quickly disappointed in this expectation, they resumed those plots, which they had never ceased contriving during the reign of Elizabeth; and while the more moderate party of them,—comprehending the bulk of the English nobility and gentry who still adhered to the faith of their ancestors,—were adverse to violent and precipitate measures, a smaller faction, imbued with the doctrines and instigated by the wiles of the Jesuits, determined on maturing some bold and comprehensive scheme for the restoration of the Romish religion.

Robert Catesby, the original contriver and promoter of the Gunpowder Treason, was the lineal descendant of William Catesby, the favourite minister of Richard III. who, being taken prisoner at Bosworth field, was afterwards attainted and executed for high treason.* His Father, from a Protestant had become a Papist, and he himself, as if an unsettled temper descended as an heirloom, on succeeding to his patrimony, abandoned the Roman Catholic faith, to re-adopt it, when in mature years he ran from the extreme of licentious extravagance into that of a fanatical and gloomy superstition. As it was impossible that the Plot could be conducted in all its ramifications by a single person, he admitted to his councils John Wright and Guido Fawkes, gentlemen of respectable family in Yorkshire,—Thomas Percy, the confidential steward, and near relative of the Earl of Northumberland,—Keyes, the son of a Protestant clergyman in Devon,—and Henry Garnet, Principal of the Jesuits in England, the son of a schoolmaster at Nottingham,—all of whom, though Papists at the time of their embarking in the conspiracy, had been educated in the reformed doctrines. Christopher Wright, Robert and Thomas Winter, Sir Everard Digby, Rookwood, Grant, and Tresham, all Catholic gentlemen of landed estate and honourable ancestry were the other principal persons associated in the undertaking. For nearly eighteen months did they wait for an opportunity, till the King, accompanied by his family, should come in person to Parliament. In the mean while they hired a cellar immediately under the House of Lords, and filled it with 36 barrels of gunpowder, which they concealed with wood and coals in such a manner as to elude suspicion. The wished-for occasion was at length drawing near, when, owing to the desire of some of the conspirators to save their Roman Catholic relations, who were Peers of the Realm, and who, if present at the delivery of the King's speech, must inevitably have perished in the general destruction, the plot became known to the ministers. It has been generally stated that a letter written to Lord Mounteagle gave the first clue to the providential discovery; but suspicion points, with a finger almost unerring, to Francis Tresham, a man of unsieble and perfidious character,—brother-in-law to two Catholic noblemen, Lords

* "5. Nov. 1685.—It being an extraordinary wet morning, and myself indisposed by a very great rheum, I did not go to Church, to my very great sorrow, it being the first Gunpowder conspiracy anniversary that had been kept now these 80 years under a prince of the Roman religion. Bonfires were forbidden on this day; what does this portend!"— *Evelyn's Diary*, 111. 193.

† *Criminal Trials*, II. 26. (Library of Entertaining Knowledge.)

Mounteagle and Stourton,—as the betrayer of the "horrible enterprise."

"Shortly before midnight, on the eve of the celebrated 5th of November, Sir Thomas Knevet, a magistrate, accompanied by a sufficient number of assistants, repaired secretly and suddenly to the house. At the moment of their arrival, Fawkes was stepping out of the door, dressed, and booted, having, as he afterwards said, just then ended his work. He was stayed, and Sir Thomas Knevet proceeded to examine the cellar, where he found 36 barrels of powder under the billets, in casks and hogsheads. Upon this discovery, Fawkes was seized and bound hand and foot; a watch, together with slow matches and touchwood, were found upon his person, and a dark lantern, with a light in it, was discovered in a corner behind the door of the cellar. He at once avowed his purpose to Sir Thomas Knevet, and declared that 'if he had happened to be within the house when he took him, he would not have failed to have blown him up, house and all.'"

It would be impossible here to enter into a circumstantial account of the subsequent history of the wretched conspirators. Several of them, after the miscarriage of their nefarious scheme, fled into Warwickshire, where a general rendezvous had been appointed, and seemed to be deserted both by God and man. Their numbers, which at no time exceeded 100 men, were now reduced to 60 by frequent desertions; which circumstance obliged the gentlemen to watch by turns night and day, with loaded pistols, and a determination to shoot any man who attempted to steal from his quarters. Notwithstanding all their endeavours to check it, the desertion hourly continued. The hopes they originally entertained of accessions to their numbers had hitherto wholly failed: 'not one man,' says Sir E. Digby, 'came to take our part, though we had expected so many.' The Catholic gentry drove them from their doors, reproaching them with having brought ruin and disgrace on the Catholic cause by their ill-advised enterprise; while the common people stood and gazed upon their irregular train as they passed through the towns and villages, and evinced any thing but a disposition to join them. An accident added to the horrors of their flight. As Catesby, Rookwood, and John Grant, were occupied in drying some wetted powder over a large fire, a coal fell amongst it, and the whole blew up with a tremendous explosion. Those of the party who were nearest to the powder were severely burned; and Catesby and several others were at first supposed to be killed; upon which the elder Wright, running up to Catesby, clasped him round the body, exclaiming, 'Woe worth the time that we have seen this day!' and called for the rest of the powder that he might set fire to it and blow up themselves and the house together. Superstition mixed its horrors with the general amazement and consternation produced by this accident. It seemed to some of those wretched men to be a judgment from heaven, that they should perish by the very means they had provided for the destruction of so many of their fellow creatures. Catesby himself lost his firmness, and expressed his fears that God disapproved of their project; and Rookwood and others, 'perceiving God to be against them, all prayed before the picture of our Lady, and confessed that the act was so bloody as they desired God to forgive them.'

"The Sheriff soon arrived at the house in which they had taken refuge, and summoned them to surrender; upon their refusing to comply with this requisition, he ordered a part of the house to be set on fire, and an assault to be made on the gates of the court yard. Both the Wrights fell mortally wounded; and Catesby and Percy, who were standing back to back, were both shot through the body with two bullets from one musket. Catesby, feeling himself mortally wounded, crawled on the house upon his hands and knees, and seizing an image of the Virgin which stood in the vestibule, clasped it in his arms and expired. Percy was taken prisoner, but died of his wounds the next day. At last the assailants rushing into the court-yard soon overpowered the feeble resistance opposed to them, and made prisoners of the whole party.†

Thus perished the principal conspirators, and vengeance was not long in overtaking their surviving accomplices. Tresham, before he could be brought to trial, died in the tower of a painful disease, attended by his wife and a servant; Sir Everard Digby, Robert and Thomas Winter, Grant, Rookwood, Keyes, and Guido Fawkes, the latter of whom had suffered torture, were shortly tried, condemned, and hung; and, in a few months after Garnet suffered the same fate, dying without the courage, though he has since got the name, of a martyr. Some of them mounted the scaffold glorying in their crime; others confessed their offence, and implored pardon of God and the King.

The individuals, who expiated their treason in this ignominious manner, were induced to swerve from their humanity and their allegiance, by no other motive, than a belief in the pernicious doctrine of the Jesuits, that a Heretic king might lawfully be deposed, and put to death. They were, with scarcely an exception, men of education and generous breeding; they all, but Tresham, bore an estimable character in private life; and therefore it cannot be alleged that, bankrupt in reputation, and broken in fortune, they plunged into crime with the recklessness of undone men. On that religion, which justifies the means by the end, rests the guilt of this atrocious conspiracy. Jesuits were privy to the plot, from its earliest conception; Jesuits saved the scruples of those, whose consciences pulled them back from the revolting deed; Jesuits had advocated, in print, the principle on

* *Criminal Trials*, II. 26.

† *Criminal Trials*, II. 26.

which they acted; and Jesuits subsequently attempted to vindicate the memories of those, whom their doctrines had hurried to ruin and infamy everlasting.

Probably no conspiracy, so fatally sweeping in its anticipated results had ever been projected with such feeble and inadequate means, and yet was so close on the verge of a successful termination. The enormity of its conception struck with surprise the most experienced statesmen, and the most profound investigators of ancient and modern history. In expatiating on its gigantic and guilty proportions, Sir Edward Coke himself casts off the fetters of his cramped and pedantic style, and breaks out into a strain of noble eloquence. "No mantle of holiness," he exclaims, "can cover it—no pretence of religion can excuse it—no shadow of good intention can extenuate it;—God and heaven condemn it—man and earth detest it—the offenders themselves were ashamed of it;—wicked people exclaim against it—and the souls of all true Christian subjects abhor it." The great Thuanus, an enlightened Catholic, can scarcely find language to express his wonderment at the boldness and immensity of the plot. After introducing into his admirable work a narration of the facts, he subjoins this just and dignified reflection; "History has recorded the murder of princes, and the attempted overthrow of states; but no country, no age ever gave birth to so monstrous a conspiracy as this, in which a King with his Queen, parents with all their children; all ranks of the kingdom, even the whole kingdom itself, and with it thousands of innocent persons were devoted to a promiscuous and simultaneous destruction; to glut the frenzy of a few infuriated wretches." "The Sicilian even-song," preaches Jeremy Taylor, "the matins of St. Bartholomew, known for the pitiless and damned massacres, were but the dream of the shadow of smoke if compared with this great fire." Wordsworth, dwelling upon the horrible object, gazes long and intensely on its fearful features, till his overwrought imagination finds relief in the accompanying sonnet:—

Fear hath a hundred eyes that all agree
To plague her beating heart; and there is one
(Nor idlest that!) which holds communion
With things that were not, yet were meant to be.
Aghast within its gloomy cavity
That eye (which sees as if fulfilled and done
Crimes that might stop the motion of the sun)
Beholds the horrible catastrophe
Of an assembled Senate unredeemed
From subterranean Treason's darkling power:
Merciless act of sorrow infinite!
Worse than the product of that dismal night,
When gushing, copious as a thunder-shower,
The blood of Huguenots through Paris streamed.

Another event remains to be recorded, which still further consecrates the Fifth of November in the calendar of our Protestant anniversaries. On the 4th of November 1688, William of Orange, came with his fleet in sight of the Isle of Wight, hastening to the rescue of the laws, the liberties, and the religion of England. "This being the day," we quote from Bishop Burnet, "in which the Prince was both born and married, he fancied if he could land that day, it would look auspicious to the army, and animate the soldiers. But we all, who considered that the day following, being gunpowder treason day, our landing that day might have a good effect on the minds of the English nation, were better pleased to see that we could land no sooner." The wind favoured this happy coincidence, and from the moment that William landed at Torbay, on the Fifth of November, the Church and the liberties of England raised aloft their drooping heads.

On each returning anniversary of this day, let us recollect with a warm and christian gratitude the double mercy by which it has been signalized. Following the language of our Common Prayer Book, let us yield to God our unfeigned thanks and praise for the wonderful and mighty deliverance of our Gracious Sovereign King James I., the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of England, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages: and not less, let us adore the wisdom and justice of Providence by bringing His Majesty King William, upon this day for the deliverance of our Church and Nation from Popish tyranny and arbitrary power.

ALAN FAIRFORD.

Toronto, 19th October, 1837.

EXTRACTS FROM JEREMY COLLIER.

VIRTUE THE FRIEND OF HEALTH.—The mind has a mighty influence upon the body, and operates either way, according to the quality or reflexion. The disorders of passion or guilt inflame a distemper, envenom a wound, and boil up the blood to a fever. They often baffle the virtue of drugs and the prescriptions of art. On the other hand, when the review pleases, when we can look backward and forward with delight,—to be thus satisfied and composed is almost a cure of itself. 'Tis true, a good conscience won't make a man immortal. But yet the quiet of his mind often keeps him from wearing out so fast. It smooths his passage to the other world, and makes him slide into the grave by a more gentle and insensible motion. And when the body is shaken with diseases, when it bends under time or accident, and appears just sinking into ruin, 'tis sometimes strangely supported from within. The man is propped up by the strength of thought, and lives upon the cheerfulness and vigor of his spirit.

AN APOSTLE GREATER THAN A PRINCE.—Though I hope I pay as great a submission to the character of a crowned head, as another, yet I cannot help saying, that in my opinion, a Prince made but a lean figure in comparison with an Apostle. What is the magnificence of palaces, the richness of furniture, the quality of attendance; what is all this to the pomp of miracles, and the grandeur of supernatural power? Mines of gold, and rocks of diamonds, are but the glimmerings of a glow-worm to such lustre as this. To reinforce, or stop the vigour of second causes, to change the course of nature, and make death and disease give way, is a much more shining appearance than to be surrounded with guards and armies, and march in all the glitter

of human glory. What a little thing is the raising a noble structure, the temple of Herod, the Louvre or the Escorial, to the raising a man from the dead? A Prince can raise a subject, from poverty to wealth: he can give a cripple silver and gold enough, but he cannot give him limbs or senses; he cannot pronounce that powerful sentence, *Rise up and walk*. A Prince can bestow marks of distinction, and posts of honour and authority, but he cannot give the Holy Ghost, he cannot register his favourites among the quality of Heaven, nor entitle them to the bliss of eternity. No: those powers were apostolic privilege, and the enclosure of the church; the prerogative royal cannot stretch thus far; these jewels are not to be found in the imperial crown.

THE NOBILITY OF A CHRISTIAN.—I say a Christian and no gentleman, is more a person of condition, than a gentleman and no Christian. The former is more nobly related, born to a greater fortune, and better founded in personal merit.

THE CHURCH OF ENGLAND.

TESTIMONY OF SIR FRANCIS BURDETT.—It has also of late been much the fashion to asperse another venerable institution—that of the National Church of England. (Hear.) Now, I do not believe that so wise, so good, and so liberal a system of religious government, and so free in its results, exists on the face of the earth. (Cheers.) Nor is there another set of men in the aggregate—for here and there, as in every other community bad members will be found—equally numerous, pious, learned, moral, kind, and benevolent as the clergy of this country. (Loud cheers.) It is a blessing to the country that so many members of that sacred order are devoted to a country life, for they impart a blessing to the land; not interfering with any, but assisting the poor with the aids of charity and religious consolation, and delighting the rich by refined companionship and good instruction. I do not know a greater blessing in the country than that derived from the present system of the Church of England. (Loud cheers.) Many persons cast a heinous eye on the wealth of the church. The Church does not appear to me to be over wealthy; but I look upon the wealth of the clergy as a fund belonging to the people, out of which the son of the poorest peasant in England, if he manifest a peculiar talent for learning, a disposition for liberal acquirements, and an intellect beyond the common run, might derive the best education. This is another advantage attributable to the pious liberality of our forefathers. (Hear, hear.) I could cite many instances in illustration of this fact, showing how children of the humblest origin have, by good conduct and attainments, raised themselves to the highest stations, after having been educated out of the wealthy endowments of the Established Church. I should like to know how much better the people would be if the wealth of the Church were administered by any other body? (Hear, hear.) A great deal has been said about the self-interestness of the clergy. But surely they must, as well as other men, take care of their families. They do not put up for that exuberance of virtue which the Roman Catholic priests profess (laughter); but they spend a great part of their income in hospitality and charity—advancing the progress of science, and encouraging the progress of literature in several ways. There may be abuses in the church, but whatever the abuses are they do no harm to the people. If the people think a clergyman can live upon £200 a year, reading prayers every Sunday, visiting amongst the poor, and dwelling in a cottage, they are much mistaken. A clergyman is obliged to fill a certain station, which he never could sustain out of that scanty income. I do not see any good that can result out of church reformation, as it is called. I do not see what good it has done in Ireland." (Cheers.)

FROM MR. POWNALL'S SPEECH AT LIVERPOOL.—"It is not for a town, for a city, or for a county, that we are contending, but for the land of our forefathers—for the land that is dear to us; it is not only for the institutions to which I have been alluding, but for that which is even more dear to us—our national Protestant church,—[enthusiastic cheering.]—that church which, while it was the brightest fruit of the Reformation, has continued upwards of three hundred years the glory of the Protestantism of Europe.—[Reiterated applause.]—Where can you point to any other of the reformed churches that has maintained the principles of the Reformation pure and unsullied as they are maintained in the articles and services of the Church of England.—[Cheers.]—Where is there a church containing all that Christianity enjoins on her followers, exhibiting to others that kindness and charity which they imbibe with their earliest lessons, at the same time bringing her own children around that common centre of human sympathy and human hope—the cross that consummated eternal love?—[Applause.] Where shall we find another church which has weathered the storms and vicissitudes of time and circumstance, and now exhibits as fair a front to the Christian world, as the Church which it is our duty, our privilege, and our pleasure to uphold?—[Cheers.] It is said that that Church is old and the name given to her is "Old Mother Church." Why, it is precisely for that reason that I would cling more closely to her. It is the duty of the child to love the parent as she becomes more venerable with years, with more intenseness and energy than when she was in the vigour and prime of life.—[Cheers.] As we grow more matured we should feel more the value of the instructions she gave us in our youth; we should esteem more highly the comforts and consolations she poured forth in her liturgies and services, and more duly appreciate the everlasting things to which we have been taught to aspire through her ministrations. As the font received us when we could not lisp her hallelujahs, so the grave will receive us when we cease to repeat them, and the hallowed grass of her church-yard solitudes grow over us, till the trumpet sounds that shall summon us to re-echo them throughout eternity."—[Protracted applause.]

"One said that the great saints in the calendar were many of them poor sinners; Mr. Newton replied, they were poor saints indeed, if they did not feel that they were great sinners."—*Life of Rev. J. Newton.*

The great body of Churchmen throughout this extensive Diocese will observe with much interest and sincere gratification the steps which appear to be taken towards the erection of some monumental record, worthy the imperishable name of the late excellent Bishop of Quebec. The propriety of some such tribute of respect was felt, but not maturely discussed, by the Clergy of this Province at their meetings in September: the feeling, however, seemed to be generally in favour of the erection of some such tributary memorial in this Province, and to be placed in the parish church of Toronto. This desire was a good deal strengthened by the very prevalent impression that the time was not far distant when this Province would constitute a distinct Diocese; so that it would seem proper that such a memento of our departed Bishop should have a place where it might, as respects the Clergy of Upper Canada, be within the reach of occasional observation, and have for them something of local interest and association. This idea was, of course, accompanied with the belief that a similar testimonial from the Clergy of Lower Canada would be placed in the Cathedral at Quebec.

Such was the view of the case originally entertained by the Clergy of this Province; but the plan which we understand to be implied in the resolution and circular which follows certainly proposes a record much more worthy the lamented object of our veneration and love, viz. the erection of a chapel to be attached to the Cathedral of Quebec, to be called "Bishop Stewart's Chapel," and to contain within it the monumental tablet which would record his worth. With such an edifice, besides constituting a visible memorial of our departed Father, there would be the very benefit associated, in the extension of religious privileges, to which his life and energies were so zealously devoted.

But in contemplating an undertaking so becoming and praiseworthy, we are not without a fear that the expence required for its completion may act with some depressing influence at a time when the means of the clergy are, in general, so straitened, and the claims upon the laity for objects connected with the spread of the Gospel are so numerous and urgent. We know not how far the chapel which it is in contemplation to erect may benefit the inhabitants of the city where it is proposed to be built, as regards the extension to them of the means of religious services;—but should this be a happy consequence resulting from its completion, probably the additional liberality of those who might thus be regarded as, in some degree, more nearly interested in the intended edifice, would render the attainment of the needful funds much more practicable than might otherwise, at first sight, appear.

Having now stated what had been contemplated in the Upper, and what is proposed in the Lower Province, respecting the monumental tribute which all will confess to be due to the memory of our departed Diocesan, we shall only add our willingness to receive any further suggestions upon the subject, and, at the same time, profess our readiness to forward to the best of our power the desire of such gentlemen as intend to become contributors to this object, should their convenience induce them to render us, what we are so ready to become, the channel for the transmission of their donations.

Quebec, 16th October, 1837.

SIR,—By desire of the Lord Bishop of Montreal, and the Select Vestry of the Cathedral of Quebec, I have the honor to transmit to you the annexed Copy of a Resolution passed at a Meeting of that body, on the 6th instant, and to request the favor of your assistance and co-operation in making the same generally known, and also that you will receive such subscriptions as may be offered in furtherance of the object, transmitting to me the necessary information at your early convenience.

I have the honor to be, Sir,
Your very obt. humble servt.
(Signed) GEORGE MACKIE,
Chairman.

EXTRACTS FROM THE MINUTES OF THE SELECT VESTRY.

RESOLVED,—That in the opinion of the Vestry, it is expedient to follow up the Resolution recorded at the last Meeting, of deep sorrow at the lamented death of the late Honorable and Right Reverend Charles James Stewart, D. D. by forming "a voluntary Subscription for the foundation of some suitable Monument to perpetuate the memory of his character and virtues, and that for this purpose the Vestry do undertake and promulgate the same, with an understanding that the subscriptions may be applied in whole or in part to such object of permanent utility connected with the Cathedral Church of this City, as in the opinion of the Lord Bishop of Montreal and Vestry of the said Cathedral, may combine a tribute of respect to the memory of the deceased Prelate, and usefulness to the cause, which, when living, he so strenuously and successfully laboured to promote."

"That the Revd. G. Mackie, J. B. Forsyth, J. G. Irvine, J. Benner, and T. Triggs, Esquires, be a Committee to act on the above Resolution, and that J. B. Forsyth, Esq. be requested to act as Treasurer."

N. B.—Subscriptions will also be received by any Member of the Select Vestry, viz: H. LeMesurier, J. Leaycraft, D. Burnet, J. Hunt, The Hon. G. Pemberton, J. M. Fraser, H. Trinder, W. Phillips, R. Peniston, and C. S. Bourne, Esqrs.

In giving insertion to the following Circular from the Lord Bishop of Montreal to the Clergy of Lower Canada, with a copy of which we have lately been favoured, we cannot too strongly express our sense of the kind interest taken by his Lordship in this our humble journal,—as manifested by the recommendation which he has been pleased, spontaneously, to make of its object and tendency, to the patronage and encouragement of the Clergy of that Province.

We know not how far we may be thought to have sustained the interest of our paper, or to have kept up a supply of matter commensurate with the tastes and wants of those for whose benefit it is more particularly designed,—we can only say that we

have done and shall continue to do our best;—but we have, this week, at least the gratification of adding something to the external attractions of our journal, in presenting the present impression upon paper of English manufacture, of a texture and quality far superior to that on which 'The Church' has hitherto been printed.

We have the further gratification of informing our readers that we have been enabled to procure a sufficient supply of the same sample to carry us through the present volume. But while we make mention of this advantage to our subscribers, they will not, we feel assured, relax their hitherto praise-worthy efforts to keep us free, not merely from pecuniary embarrassment, but even from any anxiety on that subject. That the circumstances under which we hold our editorial charge would not permit such a burden in addition to the toil and care of manifold other occupations, we know that all our brethren too well understand and feel to render it necessary for us to say more than merely to renew a passing word of exhortation,—to continue to do as they have hitherto done, in collecting dues as occasion may serve, and in forwarding us as many new subscribers as can, with convenience, be obtained.

We think that the commencement of the second half year, which is now so near at hand, would afford a favourable opportunity for partially augmenting our subscription list;—and, at the same time, we would offer it as a suggestion to our subscribers in general, that, as many of them have opportunities, perhaps, of adding a name or two to our lists, which our agents, after all their past exertions, may not now so well possess, we should feel it not only as no interference with what might be deemed the functions of others, but as an evidence of zeal for our common cause, if they would apply their good will on our behalf to the attainment, where practicable, of extended patronage to "The Church."

Although, at the present moment,—exchange papers included,—we circulate nearly 1,200 copies weekly of our journal, it is obvious that the addition of a few hundred subscribers (which we believe to be quite practicable) would reveal and diffuse more of that "hidden power" of our Church, the spread of which, under God, cannot but bring blessings to our communities and to our firesides.

We may add that the extension of such patronage will enable the conductors of this paper the more certainly to put in execution the design which they so seriously entertain, of considerably enlarging its size at the close of the present volume,—without contemplating, however, the slightest addition to the price at which it is at present furnished. They feel that such facilities for increasing the weekly amount of valuable reading matter, would greatly promote the cause they have in hand: but as they are resolved upon making no addition, under any circumstances, to the price of the paper, they can only be warranted in carrying into effect the improvement contemplated, by some correspondent augmentation of their subscription-list.

We shall not, we hope, be thought unreasonable in presuming that such gentlemen, regarded as agents for this paper, from whom we have not yet been favoured with any communication upon this subject, have either obtained subscribers for the number of papers regularly transmitted to them, or intend to be accountable for them, at least during the current half-year. Although their silence, especially after repeated solicitation for the return of nos. not required, would seem fully to justify this presumption, we are not the less anxious to hear from them the precise state of the case.—

(Circular.)

Quebec, 14th October, 1837.

REVEREND SIR,—

I am requested by the "Society for Propagating the Gospel among the destitute Settlers of Lower Canada," to direct that a Sermon in aid of the funds of the Society should be preached annually in each Mission throughout the province: considering the great need of Ministers, and of increased funds for their support, as well as the benefits which have already resulted from the labours of the Society, I feel no hesitation in complying with this request; and I recommend your preaching the Sermon on the first Sunday which you can conveniently fix upon for the purpose, giving notice of your intention the Sunday preceding, and placing the amount collected to the credit of the Society, in the Quebec or Montreal Bank, writing at the same time to the Secretary to inform him that you have done so. The Secretary at Quebec, is the Rev. Joseph Brown; at Montreal, Dr. Holmes. I leave it of course to your own discretion to preach in as many places, where you are in the custom of having Divine Service, as you may think advisable for the interests of the Society.

I take this opportunity of enquiring whether you will sanction my signing in your behalf, a Loyal Address to the Queen upon her accession, which has been prepared by some of the Clergy at Quebec, but of which it is not in my power to send you a copy at present. It will touch upon no question of politics or ecclesiastical rights; and I think I am safe in saying that it will contain nothing upon which there can be any difference of opinion. If I do not hear from you, to the contrary, within one fortnight from this date, you will permit me to consider your consent as given.

There is another subject which I avail myself of the present occasion to notice, namely our support of the religious newspaper published at Cobourg, U.C. by the Rev. A. N. Bethune, under the title of *The Church*. Suffer me to recommend it to you to encourage and to aid this publication, and to promote its circulation as far as may be in your power. It is an engine which we want in these times, and I am persuaded that, by the divine blessing, it will serve the cause if we all do our parts.

I also embrace this opportunity of acknowledging to you, the kind Address which I have received from my brethren of the Clergy in Lower Canada, and of which I took no notice when I saw you on my Visitation, because I was ignorant of the fact of your having paid me the friendly tribute of your signature, and the address did not reach my hands until after my return.—My second absence in the remote District of Gaspé, and the correspondence and other business which accumulated during that absence, contributed to the farther protraction of my acknow-

ledgements; but I trust you will not have thought me either ungrateful for your good-will, insensible to the value of your testimony, or, above all, regardless of your prayers in my behalf. I am sufficiently alive, as you may be assured, to all these considerations, and have sufficient need of the encouragement and comfort which they inspire. We are now bereaved, by the death of the Bishop of Quebec, of a bright pattern and a fatherly counsellor; but that servant of Christ being dead, yet speaketh; and the fruits of his labour are seen in the Churches: may the effect of his example be felt among ourselves!

I remain,

Your affectionate brother,

(Signed.) G. J. MONTREAL.

To the Editor of the Church.

Brockville, October 25, 1837.

Rev. and Dear Sir:—In addition to the seventeen pounds, collected in our church on Sunday the 8th inst.—in aid of the objects of the EASTERN TRAVELLING MISSIONARY SOCIETY,—I desire to acknowledge with thanks the receipt of further contributions to the same fund, amounting to fifteen shillings currency.

Yours very faithfully,

E. DENROCHE.

From the Port Hope Gazette.

ST. JOHN'S CHURCH.—It affords us the sincerest gratification, to witness the cheering aspect presented by the affairs of this church since the appointment of the Rev. J. Shortt to the parochial charge, under whose superintendence, regular service for some time past has been, and will continue to be performed twice every Sunday. In addition to the services of Mr. Shortt who possesses every qualification to please, and who is well known as an eloquent preacher and sincere christian, we may congratulate the congregation of that Church on the possession of the attraction afforded by the effective and well regulated choir, and in doing so, we feel that much credit is due to those ladies and gentlemen of whom it is composed, for their spirited exertions in getting it up, and bringing it to its present very satisfactory condition. The evening service, which commences at seven o'clock P. M., every Sunday, is rendered peculiarly interesting by the course of Lectures which has already been commenced and which it is intended to continue. The regular Chants are performed by the Choir in a manner that would do no discredit to an older and more numerous congregation, and the whole service wears an appearance of sincerity and solemnity that is not to be witnessed in service performed by day light.

An important improvement in the arrangement of the pews has also been made: the centre aisle has been closed up, by which means the two side aisles have been increased to twice their former width. This affords room to place a stove in each, an arrangement that will contribute very materially to the warmth of the building during the winter season.

Several other repairs have been made or are now in progress, and a subscription for the purpose of procuring suitable cushions and drapery for the pulpit, reading desk, altar &c. was taken up during the past week, which we are informed, resulted in the collection of an amount amply sufficient for the purpose.

EXTRACTS FROM THE MISSIONARY JOURNAL OF THE REV. CHARLES TAYLOR WADE.

(Continued from Page 79.)

SUNDAY, SEPT. 25, 1836.—Being obliged to remain a few days at Cobourg, I was strongly solicited by my friend and brother, the Rector of St. Peter's, to advocate the cause of the Christian Knowledge Society this day. But, on account of my recent arrival in the country, not being sufficiently acquainted with its local details and operations, I felt obliged to decline the request; and the advocacy of the excellent Society consequently devolved upon himself. In St. Peter's in the forenoon, and in St. John's, Port Hope, in the afternoon, impressive sermons were preached, and good collections made. In the desk, on both those occasions, I assisted, and preached in the evening to a good congregation at Cobourg.

SEPT. 26.—This day I had the gratification of attending the Annual Meeting of the Society for Promoting Christian Knowledge, which was followed by that of the Newcastle Branch of the Society for the Propagation of the Gospel amongst Destitute Settlers. The details presented were full of interest; and amongst the useful bequests of the former Society, was a grant of books to the extent of £10, for distribution by myself in the remoter parts of my missionary sphere of duty.

SEPT. 30.—This evening accompanied the Rev. A. N. Bethune to another scene of his week-day ministrations, in the 2d concession of Hamilton, about 5 miles from Cobourg, where the congregation we met was highly respectable. In consequence of the falling of a portion of the boarded ceiling during the time of service,—through the mercy of Providence none were injured,—this service was subsequently transferred to another school-house somewhat nearer Cobourg, but within reach of most of the persons who composed the congregation at that time.

OCTOBER 2.—In order to enable my reverend brother at Cobourg to attend on this morning at Port Hope, for the purpose of administering the Holy Sacrament, I had agreed to perform the forenoon service at St. Peter's. Here, however, I had the gratification of receiving the assistance of the Rev. John Bethune, Rector of Montreal, who had unexpectedly arrived on the preceding day; and in the evening we were favored with the like help from the Rev. E. J. Boswell, of Carleton Place. In the afternoon of this day, at 3, P.M., I attended at Grafton, where a numerous and attentive congregation were present.

SUNDAY, OCTOBER 9.—Having returned, on the previous day, from Toronto,—where I had been present at a meeting of the clergy of the two Archdeaconries of this Province,—I proceeded this morning to Colborne. The unfavourable state of the weather prevented the assemblage of the usual congregation, and the number of communicants was also few. In the afternoon I proceeded to Brighton; but owing to the feuds existing there between some of the different denominations, the windows

of the school-house had been broken; and the building otherwise so dismantled, that it was impossible to officiate in it. I therefore resolved upon addressing myself to such as could be assembled, in a room of the inn at which I was stopping; and I was gratified to find that, in the course of half an hour, a congregation of about 50 persons were collected, who gave attentive ear to the declaration of the "counsel of God."

OCTOBER 10.—Proceeded this day to Percy, to fulfil an engagement at Centreville. Having been hospitably entertained by Mr. Isaac Platt on the way, I proceeded in the evening to Mr. J. Platt's,—with whose family I went to the school-house, where a crowded congregation awaited me. I may say in truth, that the meetings in Percy were bright spots in my Missionary tour; and I think that future labourers in this District would view that township with more than common interest.

OCTOBER 12.—Having arrived at Percy Landing, had a service which was well attended; Mr. Cassan kindly acting as a clerk on the occasion. Arriving at Seymour, was most kindly received by Mr. Ranney,—to whose uniform attention and kindness my brother missionary of the Midland District has frequently alluded in his journal. In company with some members of his amiable family, I visited a few of the neighbouring gentry, and returned to spend, in their domestic circle, an edifying and profitable evening.

OCTOBER 14.—The preceding day being occupied in visiting several families in Seymour, I returned, on this day, to Percy (Benton.) Here I was grieved to discover that some who professed themselves members of our venerable and apostolic Church, were leading a course of life by no means consistent with their faith:—with these I took occasion to converse in a friendly and affectionate manner and to reprove in the spirit of love; and I have reason to believe that, with the blessing of God, the solemn truths set before them were not without some due effect upon their souls.

OCTOBER 15.—Rode into the country a few miles to see a woman bowed down under severe domestic affliction;—endeavoured to direct her mind to Jesus, the sinner's hope and only ground of comfort;—read and prayed with her a considerable time; and, before leaving, had the satisfaction of seeing her much comforted. In the evening, read prayers and preached at a school-house in the 2d concession, where about 80 people were assembled. After service, instructed several in the nature and privilege of Baptism, and received three members into the Church by that ordinance.

SUNDAY, OCTOBER 16.—This day proved the first of heavy and continued rain since I had entered upon my labours. Proceeded on to Seymour, about 10 miles, where I had made a sacramental appointment for this day. The congregation, from the scattered nature of the population, was necessarily small; and, in the expectation of another opportunity at no distant date, I deemed it expedient to postpone the administration of the Holy Communion. Three services, however, were performed on this day; and the auditory at each, though small, was attentive.

OCTOBER 17.—Returning by Percy Mills, I made a few calls, according to promise, and think that some to whom I had spoken manifested improvement. Professing themselves to be "convinced of sin," I directed them—with an endeavour to adapt my discourse to their respective characters—individually and collectively to the sinner's Advocate, to the "Lamb of God that taketh away sin."—Amidst the outward obstacles of a heavy fall of snow and very bad roads, I proceeded to Asphodel; and, night overtaking me, I experienced a most kind and hospitable reception at Mr. R. Humphrey's. Before retiring to rest, I was gratified in joining his family circle in reading the Holy Scriptures—each child furnished with his Bible and reading a passage in turn—and concluding these meditations upon the word of God with prayer.

(To be Continued.)

TO CORRESPONDENTS.

We feel much obliged to SELECTOR, and hope to insert his communication next week.

The poem of JUAN is received, and much approved of.

We have received a very pleasing letter from the author of "Letters on Natural Religion;" but shall say no more at present than to exhort him to proceed with his course.

RUFUS we regret being obliged to postpone to our next.

We shall be glad to hear again from ANGLO-CANADIAN.

LETTERS received during the week ending Friday, Nov. 3:—

Mr. J. McLaren, rem. and add. subs.—Rev. W. M. Hercher, add. sub.—Rev. C. T. Wade, rem. from Percy:—Rev. W. F. S. Harper, with rem. for Soc. P. C. K.:—Wm. W. W. Esq. to whom the Nos. requested have been sent:—T. G. Anderson Esq. with rem. and add. sub.

EXTRACTS FROM WALKER'S 'ORIGINAL.'

Loche's opinion of the Gospel.—The Gospel contains so perfect a body of ethics, that reason may be excused from the inquiry, since she may find man's duty clearer and easier in revelation than in herself.

A National Church.—I will take occasion here to avow my conviction that a National Church is an institution essential to a well-disciplined state, and that it is for the general interest that that state should provide accommodation for religious worship, with every inducement to attend it, for those who otherwise would be unprovided. A position has lately been taken that Dissenters from the Church ought not to be called on to contribute towards its maintenance, on the ground that they pay for themselves, and derive no benefit from the establishment. As well might a dissenter from gas lights, who should choose to carry his own lantern, protest against being rated, on the ground that, as he lighted himself, he derived no benefit from living in a lighted community. The argument is founded on false premises, and goes to the dissolution of society.

"The flower of youth never appears more beautiful than when it bends towards the Sun of Righteousness."—C. Buck.

Youth's Department.

SCRIPTURE QUESTIONS.

XV. MISCELLANEOUS QUESTIONS IN A.—CONTINUED.

- 106. Who was Abiram? with what two individuals was he sinfully associated? and what was the occasion of this association?—(Numbers)
- 107. In what manner did Abiram die?—(Num. Psalms.)
- 108. Whose son was Abishai? and who were his two brothers?—(2 Sam.)
- 109. On what secret service was Abishai engaged, in conjunction with David, while in the wilderness?—(1 Sam.)
- 110. On what occasion did Abishai save the life of David?—(2 Sam.)
- 111. How many thousands of the Edomites did Abishai slay in the Valley of Salt?—(1 Chron.)
- 112. What was the sin of Achan? and what was his punishment?—(Joshua.)

CHURCH CALENDAR.

- Nov. 5.—24th Sunday after Trinity.
- 12.—Collect, Epistle and Gospel for the third or fourth Sunday after the Epiphany will be used.
- 19.—Do. do. for the fifth or sixth Sunday after the Epiphany.
- 26.—Do. do. for the 25th Sunday after Trinity.
- 30.—St. Andrew's day.

THE DRUNKARD.

"But where sin abounded, grace did much more abound."—ROMANS v. 20.

In the town of ——— there resided twelve young men, who were accustomed, early in life, to meet together for the indulgence of their appetites, by drinking and other excesses. In the course of time, some of them engaged in business, but their evil habits of intemperance were so entwined, so interwoven with their very existence, that, as might naturally have been expected, they became bankrupts or insolvents. Eight of them died under the age of forty, the victims of intemperance—without a single hope beyond the grave of finding pardon from an offended God. Three others are still living in the most abject poverty; two of these had formerly moved in very respectable circumstances of life; but now they are in the most degraded state of poverty and disgrace. One man, the last of the twelve, and the worst of all remains to be accounted for. He was a sort of ringleader—the life of the company, as it is termed—and, being engaged in the wine and spirit trade, his business was to take the head of the table at convivial parties, and to sit up whole nights, drinking to excess himself, and inducing others to do the same. He was a confirmed infidel, and a blasphemer. He had imbibed the principles of Tom Paine. He derided every thing that referred to religion; and his moral conduct, as a natural consequence, was depraved in the extreme. And yet, he was, at the same time, ready to perform acts of kindness; he was generally regarded as good natured—what the world would probably esteem a jolly and merry fellow—the enemy of nobody but himself. The world, it is to be feared, abounds with such characters; and none are more dangerous; for they too often gain an influence over the young and inexperienced. Their natural kindness tends to increase this influence. They are, in fact, the moral pests of the neighbourhood in which they dwell; and to the unhappy influence gained over his mind by persons of this description, many a wretched and ruined profligate may trace his rapid progress along the downward path of vice.

This man quitted the town, and went to reside at a distance, where, for a season, he relinquished his depraved habits. He married, and, for a time, all went on prosperously; but instead of being thankful to God for his present deliverance, and praying and watching against his besetting sin, he gave way to his former propensity, and plunged his family and friends into the deepest distress. One dark night, being in the neighbourhood of Dudley, he had been drinking to excess, and in a state of intoxication he wandered out of the house, and staggered amongst the coal-pits, which are in many places left open and exposed—These he passed in safety; but the road he took went over a canal: he missed the bridge, and rolled over the bank to the edge of the water. God, who was rich in mercy, spared him in this the, apparently, last hour of his mortal existence; one turn more and he would have plunged into the water, and his disembodied spirit been ushered into the presence of the Judge of all. The arm of mercy, however, interposed: his senses returned for a moment; he saw the water beneath him; he crawled back again into the road; there he was picked up and lodged in a public house for the night.

This miraculous escape, it might have been thought, would have made a deep and lasting impression upon his mind; but no,—it was viewed simply as a lucky escape; and he continued to pursue his career of sin as ardently as before. After an indulgence in drinking for some days, having come to his senses, he began to reason with himself upon his guilt and folly. His abuse of the many unmerited blessings which God had bestowed upon him, and his ingratitude for his deliverance from the jaws of death, affected his mind; but he only gave utterance to the language of despondency—"Oh, it's no use for me to repent; my sins are too great to be forgiven." He had no sooner uttered these words, however, than a voice seemed to say most audibly, and with strong emphasis, "If thou wilt forsake thy sins, thou shalt be forgiven." He started at what he believed to be a real sound; but seeing no one, he exclaimed—"Surely I am going mad; I have been drinking till I am going mad; but that I heard that voice, no man shall ever dissuade me." Amazed and paralyzed, not knowing what to think, he was relieved by a flood of tears; and then cried out, "This is the voice of mercy once more calling me to repentance." He fell on his knees, and exclaimed, "God be merciful to me a sinner!"

The wretched man now became broken-hearted. The malignity of sin now appeared before him in its true colours. That sin which had so long beset, nay, conquered him, and reduced

him lower than the beasts that perish, must in turn be conquered, or he felt that his soul would be lost for ever. The alternative was tremendous. He began to search the Bible; that book which had so often formed the subject of his profane raillery—Here he saw that a way of escape was opened for guilty man; that a plan of mercy was accomplished, when by a holy and just God might retain his justice unimpaired, and yet be the justifier of the sinner that believeth in Jesus. He beheld the rich display of grace and compassion which shines in every page of the word of life; and he read with feelings of transport that blessed promise, "the blood of Christ cleanseth from all sin."—He refrained from his intemperance; he commenced family prayer. For a season all went on well; hope of ultimate recovery revived; but the enemy, tho' scared, was not vanquished. The adversary was not to be overcome by one prosperous attack; he again prevailed; and the wretched individual once more became the prey of this foul fiend.

And now his feelings were dreadful in the extreme. His sin rose up before him more hideous than ever. He regarded himself as beyond the reach of mercy; as doomed to everlasting woe; as a wretch to whom the Almighty could not show compassion; and in a moment of agony, when about to shave himself, he meditated the act of self destruction—that very act by which the sensualist and the drunkard have often rushed into the presence of God. Again the mercy of God interposed, and the razor fell from his hand. Still the enemy pursued him, and too often gained the victory. He gave way at different times to intemperance: his constitution was undermined; his health was rapidly giving way; he was reduced to a state of great weakness, and death appeared to be very near. Not a moment was to be lost; he again cast himself at the foot of his offended Creator, and with the most intense agony, cried out "What profit is there in my blood, when I go down to the pit? shall the dust praise thee? shall it declare thy truth? Hear, O Lord, and have mercy upon me; Lord, be thou my helper." That prayer was heard; and a voice from heaven seemed to reply, "I will help thee; I have seen thy struggles; and I will now say to thine enemy, 'Hitherto thou hast come, but no further.'" A physician was consulted as to the probability or possibility of medicine being rendered effectual to stop the disposition to intemperance. The poor man would have suffered the amputation of all his limbs, could so severe a method have freed him from his deadly habit, which, like a vulture, had fastened upon his very vitals.—The physician boldly declared, that if he would strictly adhere to his prescription, not only the practice, but the very inclination for strong drink would subside in a few months. At this declaration of the physician, the countenance of the poor man was visibly affected; and, grasping his adviser by the arm, he exclaimed, "O, sir, be careful how you open that door of hope; for if it should be closed upon me, I am lost for ever!" The physician pledged his credit, that if his prescription were punctually followed, the happiest results would follow also. The remedy was a preparation of steel; and eagerly was the antidote to misery swallowed, while earnest prayer was offered up to the Almighty for his blessing on the means employed. He commenced taking this medicine in the first week of March 1816 and continued till the latter end of September following; and to the honour and glory of the Lord God Almighty, who sent his angel to whisper in the poor man's ear, "I will help thee;" for the glory of God be it spoken, that from the latter end of September 1816, to the present hour, not so much as a spoonful of spirituous liquor, or wine of any description, has ever passed the surface of that once wretched man's tongue.

The life once dedicated to the indulgence of depraved appetites, is now spent in seeking to further the glory of God, and the temporal and eternal welfare of man. The individual has written a tract, of which upwards of one hundred thousand copies have been sold, the design of which is to call sinners to repentance; and while he adores that unmerited grace which pitied him in his low and lost estate, he seeks to warn his fellow-sinners to flee from the wrath to come, and, in this day of grace and merciful visitation, to turn to that God who will have mercy upon them, and, notwithstanding their manifold transgressions, will, through the merits of the Lord Jesus, "abundantly pardon."

The above most affecting narrative is calculated to convey much most important instruction. It speaks in language of solemn warning; it depicts in the strongest colours the agonies of a wounded spirit; it testifies the truth of the declaration, that the way of transgressors is hard; but it holds forth most gracious encouragement to all who will betake themselves to God in the hour of calamity, and cast their care upon him—"For whosoever shall call upon the name of the Lord shall be saved." It will be said, perhaps, that the medicine prescribed by the physician produced the desired effect of restoring the tone of the invalid's system, and would have done so without the blessing of God being implored at all; but could any thing, we may ask, short of the grace of God, have wrought the change in the man's disposition, or enabled him to persevere in the course on which he had set out? It appears, in fact, to be an instance of the mighty efficacy of prayer. The cry for deliverance entered the ears of the Lord of Hosts, the hearer and the answerer of prayer. The wretched suppliant was brought out of the horrible pit and out of the miry clay; his feet were set upon a rock, and his goings were established; and a new song was put into his mouth, even praise unto our God.

Let no man, therefore, despair of complete emancipation from the thralldom of besetting sins, and the wretched bondage of unhallowed passions, who employs all proper means for that emancipation, and earnestly supplicates the blessing of God upon those means. Let no man presume, indeed, to indulge in a vicious course of life, from the erroneous and delusive notion, that a similar deliverance will be wrought for him ere he closes his eyes in death; for, like the companions of the man referred to, he may be cut off in the prime of life, and in a state of alienation from God. But let no man despair: the same Almighty arm which wrought deliverance in one case, can and may in another. The voice of mercy now invites the wicked to forsake his way, and the unrighteous man his thought: the blessed assurance is vouchsafed—"My grace is sufficient for thee."

But some one will perhaps say, my despair arises from my so frequently falling back to the commission of sins which I had renounced. I am a backslider, an apostate; I have prayed earnestly for deliverance; I have employed means; I have sought to resist temptation; and yet all has been of no avail! What am I to do?—Pray on. Recollect the case of the importunate widow, recorded for the very purpose of inducing men "always to pray, and not to faint." Rest assured you shall ultimately prevail.

The Gospel of Jesus Christ supplies a perfect remedy for all men's moral and spiritual diseases. It promises not only pardon for the guilt of sin, but deliverance from its power. Its language to true believers is, "Sin shall not have dominion over you;" and when groaning under the burden of a sense of accumulated transgression, the penitent exclaims, "O, wretched man that I am, who shall deliver me from the body of this death?" the Gospel will whisper peace, will inspire hope, will animate with courage; and the language of exultation will burst from the lips, "I thank God through Jesus Christ our Lord."

This narrative may meet the eye of some poor sinner, now, as the subject of it once was, living in the indulgence of lusts "which war against the soul," and careless as to the awful doom pronounced on the ungodly; or it may meet the eye of some one aroused to a sense of guilt, and yet hitherto unable to vanquish the enemies of his soul's peace. To either or to both may these few remarks be abundantly blessed of God the holy Saviour. May they act as warning to the former, as encouragement to the latter. They testify that there is mercy to be found with Him, who "willeth not the death of a sinner," by all who go to the throne of his heavenly grace in humility and in prayer; for "him that cometh unto him he will in no wise cast out."

ANECDOTE OF KIRCHER.

The famous astronomer, Athanasius Kircher, having an acquaintance who denied the existence of a Supreme Being, took the following method of convincing him of his error, upon his own principles. Expecting him upon a visit, he procured a very handsome celestial globe, which being placed in a corner of the room, in which it could not escape his friend's observation, the latter took occasion to ask who made it, and to whom it belonged. "Not to me," said Kircher, "nor was it ever made by any person, but came here by mere chance." "That," replied his sceptical friend, "is absolutely impossible; you surely jest." Kircher seriously persisted in his assertion. At length, however, he relaxed, and took occasion to reason with his friend on his atheistical principles.—"You will not believe," said he, "that this small body originated in mere chance, and yet you would contend, that those heavenly bodies of which it is but a faint and diminutive resemblance, came into existence without order and design." Pursuing this chain of reasoning, his friend was ultimately convinced; and joined in a cordial acknowledgement of the absurdity of denying the existence of a God.

SAYING OF BISHOP HALL.

Dr. Hall, sometime Bishop of Norwich, was as humble and courteous as he was learned and devout; and had all the qualifications of a good bishop in great perfection. The following sentiment, which he was in the habit of practically illustrating, deserves to be written in letters of gold. He was accustomed to say, that "he would suffer a thousand wrongs rather than be guilty of doing one; he would rather suffer a hundred than return one; and endure many rather than complain of one, or endeavour to right himself by contending; for he had always observed that to contend with one's superiors is foolish, with one's equals is dubious, and with one's inferiors is mean-spirited and sordid. Suits at law may be sometimes necessary, but he had need be more than a man who can manage them with justice and innocence."

The Church

Will for the present be published at the Star Office, Cobourg every Saturday.

TERMS.

To Subscribers resident in the immediate neighborhood of the place of publication, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half yearly in advance.

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