

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

COBourg, UPPER CANADA, SATURDAY, MAY 23, 1840.

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DOCTRINE.

THE PRAYERLESS BED.

Who goes to bed and doth not pray,
Maketh two nights of every day.

GEORGE HERBERT.

Not on a prayerless bed, not on a prayerless bed,
Compose thy weary limbs to rest,
For thy alone are blest,
With lonely sleep,
Whom angels keep,
No! not though by care oppress'd,
Or thought of anxious sorrow,
Nor though in many coil perplexed,
For coming morrow,
Lay not thy head
On prayerless bed.

For who can say, when sleep thine eyes shall close,
That earthly care and woes
To thee may e'er return—
Rouse up my soul,
Slumber control,
And let thy lamps burn brightly;
So shall thine eyes discern,
Things pure and brightly;
Taught by the Spirit, learn
Never on prayerless bed
To lay thine unblest head.

Bethink thee, slumbering soul, of all that's promised,
To faith in holy prayer,
Lives there within thy breast
A worm that gives unrest;
Ask peace, from Heaven,
Peace will be given;
Humble self-love and pride,
Before the Crucifix,
Who for thy sins hath died,
Nor lay thy weary head,
On thankless, prayerless bed.

Hast thou no pining want, or wish, or care,
That calls for holy prayer?
Has thy day been so bright,
That in its light,
There is no trace of sorrow?
And art thou sure the morrow
Will be like this, and more
Abundant? Dost thou lay up thy store
And still make place for more?
Thou fool! this very night
Thy soul may wing its flight.

Hast thou no being than thyself more dear,
Who tracks the ocean deep,
And when storms sweep
The wintry lowering skies,
For whom thou walkest and weepst?
Seek there the covenant act of prayer,
For He that slumbereth not is there;
His ears are open to thy cries—
Oh then! on prayerless bed,
Lay not thy thoughtless head.

Hast thou no loved one than thyself more dear,
Who claims a prayer from thee?
Some who ne'er bend the knee,
From infidelity,
Think, if by prayer they're brought,
Thy prayer—to be forgiven,
And making peace with Heaven,
Unto the Cross are led!
Oh! for their sake on prayerless bed,
Lay not thine unblest head.

Arouse thee, weary soul—nor yield to slumber
Ere on communion blest,
With the Elect thou rest,
Thou soul of countless number!
And with them raise
The note of praise,
Reaching from Earth to Heaven;
Chosen, redeemed, forgiven,
So lay thy happy head,
Prayer-crown'd—on blessed bed.

A SERMON

PREACHED IN THE CATHEDRAL OF QUEBEC ON THE 24TH NOVEMBER 1839, AND IN CHRIST-CHURCH, MONTREAL, ON THE 12TH JANUARY, 1840, UPON OCCASION OF THE ANNUAL COLLECTIONS IN THOSE CHURCHES RESPECTIVELY, FOR THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, BY THE RIGHT REV. THE LORD BISHOP OF MONTREAL.

ISAIAH xxxii. 20.—"Blessed are ye that sow beside all waters: that send forth thither the feet of the ox and the ass."

The people of the East, according to the information of travellers, in preparing to sow rice, which they cultivate to a vast extent and which they sow in places overflowed by water, employ cattle to tread the soil, in its softened state, for the reception of the seed.

By the seed in this passage, I hardly need tell you, is meant the same thing which, in the parable of the sower and other places of Scripture, is represented by the same similitude. The seed is the Word of God. Blessed are they that sow it beside all waters. Blessed will be he who is to execute his task among you this day, if the soil (which may God grant, who alone can cause it to be so) shall be softened to receive the deposit, that it may bear its full proportion of fruit. And blessed shall we all be, if we cordially and faithfully lend a hand to those labours in which a great Association of the Church, this day making its appeal to you, is engaged "beside all waters," in different and distant countries of the world.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE is the oldest of all our religious Societies.* It has been in operation for nearly a century and a half. It is, in fact, the parent of all the Missionary, Bible, Tract, School-planting, and Church-building Societies which have since existed. It is engaged in carrying on the work of Religion as a National work—the work of the Empire,—and it identifies itself for this object with the National Establishment, the Church of the Empire. Not seeking to contend against other Institutions constructed upon a more popular model, nor to depreciate the efforts, in the cause of the Gospel, of those who "walk not with us," but rejoicing, as I trust, wherever and by whomsoever Christ is effectually preached, it preserves inviolably, in its own proceedings, the fences of ancient order, the sanctions of venerable authority, and the principles of the primitive Church of Christ. The faith was not propagated, in the commencement of Christianity, either by the independent or the combined operations of religious bodies divided in religious communion,—created arbitrarily as men conceived that they were warranted in setting up new standards, and multiplied at will. Nor was the conveyance of divine truth to the mind effected, as far as depended upon human agency, by the circulation of the Scriptures apart from the settled ministrations of the Apostolic Church.—The principle being recognized that "faith cometh by hearing, and hearing by the Word," the revealed institution and command, "of God,"—the question came next, "how shall they hear without a PREACHER, and

how shall he preach except he be sent?" And if the enquiry presented itself in what understanding he must be sent, the answer was very obvious and very simple,—he was to shew his commission in the Church as then constituted, "the pillar and ground of the truth," as the Apostle speaks—"the witness and keeper of holy writ," in the language of our own Articles. "As my Father hath sent me, even so send I you." Christ sent the Apostles; the Apostles provided for the succession of the Christian ministry: they planted the Church, appointing officers to preside over it, to whom they gave it in charge that "the things which they had heard" from them, the same they should "commit to faithful men who should be able to teach others also," and so to hand down the same system to the end of time. This order was broken in upon in the struggles of the Reformation—but not in our own nor in other Episcopal Churches; and in several quarters where the change was admitted, it was not without much lamentation that it passed.—The Church of England is the same Church which was originally planted in Britain in the early ages of Christianity, just as a tree is the same tree although it may have been renovated by scouring off an incrustation which was corroding its life, and by purging the deposit of noxious insects which, year after year, were blighting its fruit.

Whatever may be said, therefore, respecting the expediency of uniting ourselves with other denominations in the methods adopted for the promotion of Religion,—a question I do not mean here to agitate, only declaring that I do not undertake to condemn in the mass all who differ from us, nor to say that the fault of our unhappy separation lies wholly at their door,—whatever, then, may be said upon this point, it must, I think, be conceded, upon a fair consideration of the subject, that it is at least well for us to have some Societies which are framed upon Church principles and exclusively connected with the Church. And such being the character of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, I shall address you upon this occasion, not simply as persons passing under the general name of Christians, nor as trusting that I address not a few among you who are real Christians,—in which way I should comprehend, I will not say those who deny the divinity and the atonement of Christ; no, these cannot, in the utmost stretch of charity be so recognized,—I should comprehend, however, those who reject the Sacraments ordained by Christ, or who deny baptism to the infants whom he loves and blesses, or maintain other opinions which we must lament: I shall, therefore, address you not only as Christians in the popular sense of the word, nor in the hope only of addressing many who are Christians in earnest; but also in your special character as Christians who are members of the Church of England. And I call upon you,—beseeching you, my brethren, to suffer the word of exhortation,—I call upon you to look what your Church is doing, and to consider what you are doing yourselves, as constituting a portion of it; whether you are bearing your part, as you ought to do, in the great work which, under the good hand of our God, is now proceeding in the world. Alas! when I think that I ought to lead you, clergy and all, in this blessed work, I do profess to you, in all the sincerity of a sorrowful spirit, that I tremble under the sense of weakness and the consciousness of deficiency; and I am prompted almost like Jonah to "flee from the presence of the Lord" rather than undertake so awful a commission: or at least to say with Moses, "Who am I," that I should undertake it?—"O my Lord, send I pray thee, by the hand of him whom thou wilt send." But oh! may He who "hath made man's mouth," be even now with my mouth and teach me what I shall say, and so dispose the hearts of my hearers that I shall not have cause to cry out, "they will not believe me nor hearken unto my voice."

First, then, let us consider—for it will not be foreign to our purpose—what the Church of England is doing generally at this day; and next, what she is doing in particular, by means of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. I am sure that these things are not sufficiently known or considered among us; and in order to bring them before you with any effect, I shall be compelled perhaps to engage your attention with more details than I should otherwise venture to do.

It will be sufficient for the first point, to select some instances among those interesting evidences which present themselves of the zeal and fervour and fruitfulness and liberality which have been awakened within the Church. I am very far from saying that the body which is composed of the professed members of the Church, taken as a whole, is yet doing any thing approaching to its duty; for I believe that the resources which lie within the bosom of the Established Church of England, in different parts of the world, might answer the spiritual demands of the Empire and much of the heathen world beside. But can we learn, without thankfulness,—can we view, without catching some glow of devout earnestness in the same cause, the proceedings of our religious Societies and the doings of devout Churchmen at home and abroad? Look in England at the rapid and still increasing multiplication of our Churches,—fifty new ones, at the call of the Bishop, undertaken and in great part completed in London alone,—ten in this great manufacturing town and ten in that,—fresh spires rising up every day in the outskirts of every ill-provided parish throughout the land,—provision made by the bounty of the faithful for a proportionable augmentation in the number of ministers, and all with a special reference to the religious instruction of the poor. Look at the schools established for the benefit of the same class in society, and all the Institutions, all the Charities, all the labours of love, which are set on foot under the auspices of the Church; look at the munificence of many individuals whom God has blessed with means, and who freely spend their thousands in the cause; look at the awakened interest in religious things,—the enlightened concern for the kingdom and glory of Christ which, in the midst of powerful opposition from the kingdom of darkness, pervades priests and people, high and low, rich and poor; look at the erection of our Churches, the planting of our holy standard, abroad, under circumstances of a peculiar interest,—at Malta, for example, by the sole bounty of the Queen Dowager of England, a nursing-mother of the Church,—at Jerusalem, perhaps yet destined for an ensign to gather, from far and wide, "the dispersed of Judah,"—at Rome, Rome from whose ranks, in spite of all the gigantic efforts which she is now making to recover her ancient plenitude of dominion, we still gain from time to time no despicable converts, among whom has been lately numbered one training himself in that very city, the throne of the Papacy and the focus of Romanism, for the Romish priesthood there, in that very course of training, having his eyes opened to religious truth, and

since ordained by the Bishop of London for the service of our own Church, look at many other examples in which men originally zealous in the cause of Romanism, or adversaries of Christianity itself, Jews and Heathens, are now, under the same banner of the Church, "preaching the faith which once they would have destroyed"; look at the augmentation of our Colonial Sees, which, little more than twenty years ago, were only two, and have reached—not there, I trust, to stop—the number of ten; look at what is doing upon this continent where our friends at home are striving, heart and hand, to "supply the lack of service," the want of countenance and protection, to which we hold ourselves entitled from authority; look at the fast-increasing resources of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL,—the twin-sister, I may almost say, of that for which I am pleading,—and the hope thence dawning of a better day for our fainting and destitute settlements; look at the labours of other Associations belonging to us and formed for similar objects; look at the missions established among the Indians of Upper Canada, than whom I have never, to appearance, seen worshippers more humble and devout, and from one of whose Chiefs, at the upper extremity of Lake Huron, I could here read you an affectionate letter addressed to myself before I ceased to have charge of the Upper Province; or look at the missions established by that great friend of the Heathen, the CHURCH MISSIONARY SOCIETY, in the Hudson's Bay territory, the nearest of which is some three thousand miles from this city; look at the Episcopal Church in the United States,—still our own Church, although under a foreign government,—and see her, once almost extinct, see how she is gathering her cords and strengthening her stakes, gathering them on questions, wondering at herself and asking, "who hath begotten me these?"

Look at India, western and eastern,—in the former, we have given freedom from earthly bondage to the slave, and we are dispensing to him, as the instruments of God, the freedom which makes man "free indeed"; we are leading him on to attain "the glorious liberty of the children of God,"—a work of which the progress and the prospects have been recently signified to me, in terms of high encouragement, by the Bishop who presides over it in Jamaica. But look at the other hemisphere; see the STAR IN THE EAST,—look at India, long worse than pected by her British conquerors, who might well have looked for a curse upon their conquest, had not God had his own purpose of mercy for the land, and to whom the words of Ezekiel, "with some adaptation of their meaning, might too truly be applied, "And when they entered unto the Heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord and are gone forth out of his land." See prelates at last sent out to that country; and prelate falls after prelate, the victims of their labours in a trying climate, each leaving a name behind him to animate his successor: the time would fail me to tell of the works which engaged their hands or those which are carried on, under their direction, by the SOCIETY FOR THE PROPAGATION OF THE GOSPEL,—Colleges, Churches, Schools, and Missions,—institutions in which the natives have not only been benefited, but have been made the organs of spiritual benefit to their countrymen; but it was reserved for him who is now the Metropolitan Bishop of India, to witness within his charge an approach to the Pentecostal harvest at Jerusalem and an earnest of the promised victories of the Gospel, in which a nation should be born in a day,—hundreds pressing in together to be enrolled as disciples of Jesus Christ,—whole villages emerging from a foudroyant and making overtures to be received into the Church of God. "The people which sat in darkness saw great light, and they that sat in the region and shadow of death, upon them hath the light shined."

I could say more—far more—but I must stop; for we have another picture yet to contemplate, and it is that which is immediately appropriate to the occasion.—In many of the labours which I have already enumerated, the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE has, indeed, had a great share; for it acts as a help-mate to other Societies of the Church, and strengthens the hands of the Clergy in many ways. In preparation for this particular occasion, I have been looking over the latest Report of its proceedings which has reached this country, namely that for the year 1838, and I have risen from the perusal penetrated by a sense at once of our duty and of our deficiency, in following up the objects for which it is constituted. What it has done in the days that are long passed I shall not dwell upon,—and yet it has done much, and many interesting, many important things,—and if there was a period when this and the other great Society were doing little in comparison with what has been since done by religious Associations, that was a period when other parties were doing nothing whatever. To make this fact a reproach against the old Church-Societies, would be just about as reasonable as to find our backward declamations against the conductors of public conveyances and the managers of roads who, some years ago, provided for the accommodation of the public, because they did not then do what is now done by means of rail-roads and steam-navigation. But the question, after all, relates to the present and actual efficiency of the Society,—what is it doing now? I see, then, by the Report which I have just mentioned, that the receipts of the Society for that year amounted to upwards of £83,000 sterling; that it gave circulation to about 100,000 copies of the Bible, and not much less than three millions of books in all; that it was furnishing the books for schools, containing a million of children, in England and Wales; that it formed an Institution for training female teachers of schools; that it poured its supplies, to a vast extent, into prisons, hospitals and work-houses; that it added to its catalogue of publications books with embossed letters and pictures for the blind,—one of those blessed inventions by which we make the nearest approach in our power to the acts of Him who miraculously reversed the disabilities of nature. I see further that it gave large help in the shape of books, or of contribution towards the establishment of schools and places of worship, to the miners in the island of Sark; the inhabitants of the Scilly Islands and the Isle of Man; those of the mountainous tracts of Wales; and the poor Episcopalians in the Highlands of Scotland,—providing, in each case, the translations of language which were required. And here again we effect the best imitation of miraculous power within our reach. The gift of tongues we cannot claim. But, although by a slower process, we can afford to men of every kindred and nation, the hearing and reading "in their own tongue wherein they were born" of "the wonderful works of God."

In the more extended work of translation, I see that the Society, besides its ordinary supply of the Scriptures and other books in a great variety of European and Oriental languages, was engaged upon new or revised translations of the Liturgy in Dutch, Spanish, modern Greek, Arabic, and Slavonic; and that a clergyman was employed to travel in Syria and Egypt for the purpose of collecting the best materials towards an Arabic translation of the Bible, as well as of opening communication with the natives respecting its reception among them.—Matter crowds itself upon me, in seeking to select, as examples only, the most interesting points of the foreign operations conducted by this Society; I must touch them but slightly; but how can I omit mentioning that, in that year, they contributed to Churches, Parsonages, Sunday Schools, and schools of Industry in Southern Africa; that, extending their compassion in another direction to the same race, they supplied the negroes of Dominica with French Bibles and tracts; that, "sowing beside all waters," they carried blessings to the borders of the Tigris and the Euphrates; that the churches and schools in Ceylon, in Australia, in South Australia, and in Van Diemen's Land, were refreshed by their bounty; that the native troops of our Indian army were indebted to them for scriptural instruction; and that, besides their standing expenditure in that country, they had placed £500 at the disposal, for general or particular objects, of each of the Bishops. But it is impossible,—at least, I find it so,—in noticing what they have done for India, to forbear from two or three brief extracts from the communications made to them by the Bishop of Calcutta. "If it were possible for me," he says, "to transport some of the pious members of your Society to see things in India, which you have been feeding,..... you would, I am sure, rejoice in extending still your beneficence to India." He then speaks of a little bamboo Church, which had been built for native converts from that bounty; and conjectures that the Cathedral of Canterbury was possibly, in the first ages, of no greater pretensions. A little further on, he mentions the application of their funds towards the conversion of a heathen pagoda, the first instance of the kind, into a church for the followers of Christ,—the conversion of the material fabric from its original purpose having been preceded by the spiritual conversion of the worshippers who frequented it. "Could your Society," he says in another part of the same letter, "make me another grant, I should like to devote £100 at once to the cheap circulation of Dr. Mills's Sanscrit life of our Lord;" and he then mentions the intense desire of the native scholars to possess this work.

If from these scenes in Europe, Africa, and the East, we sweep round to the quarter of the globe which we inhabit, we shall find the Diocese of Nova Scotia in full connection with the Society, and the rude coast of Labrador not overlooked. And when we come nearer home, we have to acknowledge the munificent grant of £2000 sterling to alleviate the spiritual destitution of Upper Canada,—about one-fourth of which has been expended, for different objects, by myself, and the balance is now at the disposal of the Bishop of the newly created See of Toronto; and more recently a grant has been made of £500 for the destitute parts of this Lower Province. Abroad and around us,—far off and near at hand,—how much, and in how many ways, has this noble Society been enabled, by the divine blessing, to be doing! How high and holy is the encouragement to proceed and to persevere! But let me pause,—for here, upon the spot, it is not because we have done so much, but because we have done so little, that I must press and urge my appeal.—"From the uttermost parts of the earth we have heard songs, even glory to the righteous," through the labours of this Society, and in the Canadas we have had cause given to echo the sound; but in what depends, in the operations connected with it, upon ourselves, we are in debt, we pine, we languish; instead of exulting in the thriving condition of our Institution and the ample replenishment of our resources, we have to cry, "My leanness, my leanness! woe unto me!"—Whence, I beseech you, is this? Are we coldly affected towards such objects? Or is this particular Society not a favourite among us? What! are her labours, such as we have been engaged in reviewing, unworthy of our countenance? are her principles undeserving of the support of Churchmen? I do profess my conviction that every individual member of the Church of England ought to belong to this Society, or, if this be what he cannot afford, ought to manifest towards it his good-will, and contribute, when called upon, his mite to the furtherance of its designs. He is not called upon,—I say this to meet objections which are known to exist,—he is not called upon to be answerable for every passage in every tract, or for every part of every proceeding of this Society. I certainly would not be so, as it respects this or any Society under heaven. That would be a sort of acquiescence to which we can be bound in nothing but in our acceptance of the one only book which is "given by inspiration of God." But in that book itself it would be easy to find passages which, detached from the context or considered apart from the tenor of the whole, would perhaps be strictly parallel to passages which, being detached in the same way, appear objectionable in the publications of the Society. Let this be illustrated by two examples. St. Paul speaks of Onesimus as one "whom he has begotten in his bonds." What! we might exclaim, does the Apostle mean to say that he did that which is the work of the Divine Spirit, and gave new birth to a believer? Again he says, "God is not unrighteous to forget your work and labour of love." What! it might be asked, does St. Paul teach us that we have a claim upon God for our good works, and not that we are justified freely by his grace, through faith in Christ? A thousand such examples might be taken; and many of them, perhaps, far stronger than those which, occurring in human compositions, are seized upon by scrupulous minds, as tending to vitiate the evangelical purity of the Faith, and cause this very Society to be needlessly wounded in the house of its friends. Suffer me, however, to repeat that I do not maintain for this or any Society an exemption from all blemishes and imperfections. I think, in my human judgment, that I can see blemishes very plainly in Societies which are supported by those who object to ours. This is eminently and truly a Church Society, having claims of the strongest nature upon Churchmen; circulating with the Bible, the Prayer Book and the Homilies, the lives and writings of our holy martyrs and most eminent divines; and with reference to the immediate question here before us, I must once more have recourse to the present Bishop of Calcutta, whose pretensions to evangelical Christianity I believe that none will be prepared to dispute. To those who have access to the Report, I must strongly recommend the at-

tentive perusal of his whole letter: having trespassed already, rather largely, perhaps, upon your patience, I pass over much that is to our purpose and excellent in itself. But after expressing his desire for a larger supply of books and tracts from the Society, as well for the Queen's troops as for other objects, and modestly stating his opinion as to the character and unctious which should be impressed upon them, and the prominence of plain Gospel doctrines by which they should be marked, he says, "I must confess that I have not yet read the tracts and books in later arrivals; but I was very much gratified, some time since, with those which had been then transmitted to Calcutta. Surely, surely, there is a line of devotional, orthodox, catholic theology common to all enlightened Protestant Christians of our Church, and standing on the broad bottom of our Articles and Homilies and Liturgy;..... adding further on, "wide intervals will prevail, as they ever have prevailed, in opinions upon a variety of subordinate although not unimportant matters; and yet one blessed platform of doctrine and discipline has contained together all the pious members of our Church. The older I grow," he continues, "and the more extensive my sphere of duty, the more am I persuaded"—I entreat your attention to this passage—"of the efficiency of the few grand points of Christianity, and of the practicableness of working with my brethren educated in different schools of theology and using different phrases, with simplicity of heart. My own course," he proceeds, "will soon be finished. Our noble Anglican Church, the glory of the Reformation and the chief bulwark of Christianity in Europe, is now sorely beset by Romanists and infidels on the one hand, and by separatists and heretics on the other. Human governments seem to be deserting us. Never, therefore, was the more loudly called to union within herself."

So far the good Bishop of Calcutta. And now bear yet with your own Bishop for but a minute or two more. I have set before you a rough and imperfect sketch of what your Church is doing at large, and of what she is doing by means of this Society. It is not only at home, or from home, that these things are done. In the first Report of the Diocesan Committee of this Society in the new Diocese of Australia, it is stated that "the members of the Church of England in that Colony have engaged to contribute, and to a great extent have paid up, within one year, upwards of £13,500 to be applied to the extension and support of that system of faith and those ordinances of worship to which they are faithfully and heartily attached; for the possession of which they unceasingly render thanks to God; and to Him no less devoutly pray for their security and preservation." Go ye, my brethren, and do likewise. Much you will have to do, according to all appearance, if you would secure and preserve these blessings here. Give some little earnest of your ready will this day. We want books for our schools, and for our poor, and for our settlements in all directions; we want to maintain our place in the eyes of the Christian world as a flourishing branch of one of the grandest Institutions of the Empire; but foremost of all at this moment, we want to extricate the Association in this city from debt. This is said to be an unpopular kind of plea; but I tell the plain truth of the case. We must not throw all upon the Society at home: on the contrary, we have no right to look for any thing from thence if we do little ourselves. I do beseech you, my brethren, if any of you have been moved by the facts now brought before you, to feel that you ought to do more upon this occasion than you have come prepared to give, follow up that feeling afterwards by sending some additional contribution to the Clergy or officers of the Society; solicit aid in other quarters, gain fresh subscribers, seek to awaken the interest, to enlist the zeal of friends in the cause. O, if our God were to come down, like the fabled Jupiter, in a shower of gold, there are hearts which would be more accessible to his influence, than now when the little tribute of their own gold is asked for in his cause on earth. But let not such hearts be here. "Where our treasure is, there will our hearts be also." What, then, is our treasure? What ought to be the treasure of those who are "redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot," and thence taught to look for "a treasure in the heavens that faileth not; an inheritance incorruptible, undefiled, and that faileth not away?"

THE PLAIN OF ES-DRAËLON—THE BATTLE OF ARMAGEDDON—AND THE JEWS.

The view from Mount Tabor is extolled by every traveller. "It is impossible," says Mandelkern, "for man's eyes to behold a higher gratification of this nature." On the north-west you discern in the distance the noble expanse of the Mediterranean, while all around you see the spacious and beautiful Plains of Es-draëlou and Galilee. Turning a little southward, you have in view the high mountains of Gilboa, so fatal to Saul and his sons. Due east you discover the sea of Tiberias, distant about one day's journey. A few points to the north appears the Mount of Beatitudes, the place where Christ delivered his sermon to His disciples and the multitude. Not far from this little hill is the city of Saphet, or Szaftal, standing upon elevated and very conspicuous ground. Still farther, in the same direction, is seen a lofty peak covered with snow, a part of the chain of Anti-Libanus. To the south-west is Carmel, and in the south the hills of Samaria.

The plain around, the most fertile part of the Land of Canaan, being one vast meadow covered with the richest pasture, is the inheritance where the tribe of Issachar "rejoiced in their tents." Here it was that Barak, descending with his ten thousand men from Tabor, discomfited Sisera and all his chariots. In the same neighbourhood Josiah, king of Judah, fought in disguise against Necho, king of Egypt, and fell by the arrows of his antagonist, deeply lamented. The great mourning in Jerusalem, foretold by Zechariah, is said to be the lamentations in the Plain of Es-draëlou, as the mourning of Hadadrimmon in the valley of Megiddon. Vespasian reviewed his army in the same great plain. It has been a chosen place for encampments in every contest carried on in this country, from the days of Nebuchadnezzar, king of the Assyrians, down to the disastrous invasion of Napoleon Bonaparte. Jews, Gentiles, Saracens, Egyptians, Persians, Druses, Turks, Arabs, Christian Crusaders, and Anti-Christian Frenchmen,—warriors out of every nation under heaven,—have pitched their tents upon the Plain of Es-draëlou, and have beheld their various banners wet with the dew of Tabor and of Hermon. And shall we not add that here, too, is to be fought the great battle of Armageddon, so well known to all interpreters of prophecy, which is expected to change the aspect of the Eastern World?

* Compare Revel. xvi. 12-16. Zech. xii. 9-12, xiv. 3-14. Joel iii. 1, 2, 9, 12, 14, 15, 20, 21. Hosea i. 10, 11. Isa. lxxvi. 12-20. Luke xxi. 24, 25. Daniel xii. 1, 11, 12. Rom. xi. 25, 26.

* Chap. xxxvi. v. 20.

* Unless we make the chartered New England Company an exception.

In Europe there are nearly two millions, [of Jews] enjoying different privileges according to the spirit of the several governments; in Asia, the estimate exceeds seven hundred thousand; in Africa, more than half a million; and in America, about ten thousand. It is supposed, however, on good grounds, that the Jewish population on both sides of Mount Taurus is considerably greater than is here given, and that their gross number does not fall much short of five millions.

In Palestine, of late years, they have greatly increased. It is said that not fewer than ten thousand inhabit Saphet and Jerusalem, and that in their worship they still sing those pathetic hymns which their manifold tribulations have inspired; bewailing amid the ruins of their ancient capital the fallen city and the desolate tribes.

In Persia one of them addressed a Christian missionary in these affecting words: "I have travelled far; the Jews are every where princes in comparison with those in the land of Iran. Heavy is our captivity, heavy is our burden, heavy is our slavery; anxiously we wait for redemption."

History, says an eloquent writer, is the record of the past; it presumes not to raise the mysterious veil which the Almighty has spread over the future. The destinies of this wonderful people, as of all mankind, are in the hands of the all-wise Ruler of the universe: His decrees will certainly be accomplished; His truth, His goodness, and His wisdom, will be clearly vindicated. This, however, we may venture to assert, that true religion will advance with the dissemination of sound and useful knowledge. The more enlightened the Jew becomes, the more incredible will it appear to him, that the gracious Father of the whole human race intended an exclusive faith, a creed confined to one family, to be permanent; and the more evident also will it appear to him that a religion, which embraces within the sphere of its benevolence all the kindreds and languages of the earth, is alone adapted to an improved and civilized age.

We presume not to expound the signs of the times, nor to see farther than we are necessarily led by the course of events; but it is impossible not to be struck with the aspect of that grandest of all moral phenomena which is suspended upon the history and actual condition of the sons of Jacob. At this present moment they are nearly as numerous as when David swayed the sceptre of the Twelve Tribes; their expectations are the same, their longings are the same; and on whatever part of the earth's surface they have their abode, their eyes and their faith are all pointed in the same direction,—to the land of their fathers, and the holy city where they worshipped. Though rejected by God and persecuted by man, they have not once, during eighteen hundred long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation; and although the heart has often been sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter days, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole world.

—Russell's Palestine.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."—Ezek. xxxvi. 21—28.

"The duty of Christians is pointed out emphatically—Rom. x. 1, 12, 13, 14, 15—xi. 13, 21, 25, 26, 27, 31.—1 Tim. ii. 1, 4. History of the Jews, vol. iii. p. 418.

THE CRUSADERS.

We purchased from the natives and Armenian merchants at Bomboka a number of splendid sabres and poniards of the very first workmanship, and evidently of great antiquity, but so well preserved, that they appeared as if they had only yesterday left the hands of the armourer; several of the blades were engraved or inlaid with gold characters. There were also full-length inscriptions on some of them, surmounted with the head of the Saviour, or a saint, which generally ran thus: "Par mi Dey e par mi Rey. Ne me tire pas sans raison, et ne me renverse pas sans honneur." From the number of weapons found among this people of European fabrication, and said to have belonged to the crusaders, it is highly probable that the natives of the Caucasus were engaged in war against the Christians; or perhaps the soldiers of the cross, having been captured by the Turks, escaped from them, to the mountains of the Caucasus; but being considerably the minority in the population, adopted in process of time, the manners, customs, and religion of the natives, and finally became amalgamated among them. This opinion is corroborated by a fact, which I give you on the united testimony of several Armenian merchants who had visited that country. It appears that at the base of the Caucasus, a tribe still exists, called Khervison, who have preserved among them Christianity to the present day, and in manners and customs differ entirely from every other, and are not exceeded by any in bravery, or in their love of independence. They are still habited in ancient armour; the figure of the cross distinguishes their bucklers, and one of red cloth is constantly worn on their breasts. It is generally supposed, from the similarity of their weapons with those of the Normans and French of the middle ages, that they are descended from Gallic ancestors.—Spenser's Travels.

MARRIAGE.

Proceeding on the sacred principle of giving the sanction of religion to whatever concerns the real welfare of man, our Church renders the solemnization of that contract on which "the charities and affections of domestic life depend," a holy ordinance. Entirely unaffected by the concessions of modern legislation on the subject of marriage, and upholding the scriptural views of the whole Christian Church, from its earliest period, in regard to this important point, she still recognizes the sacred nature of the contract, and gives it the solemn impress of religious obligation. The principle and the service of our Church with respect to this ordinance are unchanged. No alteration has either taken place, or is it at all contemplated. So that whatever may have been done contrary to the conscientious principles of churchmen, to "relieve the consciences" of others, I trust in God that we shall never become approving parties to those marriages in which the holy ordinance is degraded into a mere civil ceremony. At all events, our Church is free from the guilt of such a desecration; and surely it ought to endeavor her more strongly to our hearts, that she still requires a blessing to be sought, and vows of fidelity and of affection to be given and received by the husband and the wife, on entering into the bond of wedlock; thus "hallowing and honouring that union on which all the sanctity of home depends," and which, in an especial manner, has given to woman, if she fulfil her appointed character, her true rank and dignity in life, as the kind companion of man, the soother of his sorrows, the partner of his joys, his fellow-helper through the world's pilgrimage, to the heavenly rest beyond.

—The Sanctuary of God, by the Rev. C. S. Huskells.

DUTY OF THE TIMES.

The world is a lying empty page, and these men are ensnared with the show. My part in it as a Christian, is to act with simplicity as the servant of God. What does God bid me to do? What, in this minute of time, will be gone and empty me with it into eternity—what is my path of duty? While enemies blaspheme, and friends are beguiled, let me stand on my watch-tower, with the Prophet, listening what the Lord God shall say to me. In any scheme of man I dare not be drunken. We, who are of the day, must be sober. Churchman or Dissenter, if I am a true Christian, I shall talk with you to my connexions: The sentiment of the multitude is ensnaring; but the multitude is generally wrong; I must beware of the contagion; not that I am to push myself into consequence—the matter is between me and my God—not one step out of a holy and quiet obscurity, but in order to utility.

Yet must be active and bold, whenever duty calls us to be so. My own conduct, with respect to the religious world, is too much formed on my feelings. I see in it what I deem lamentable states; but seem to say, "Well! go on talking, and mis-aking, and making a noise; only make not a noise here;" and

then I retire into my closet, and shrink within myself.—But, had I more Faith, and Simplicity, and Love, and Self-Denial, I might do all I do in my present sphere, but I should throw myself in the midst of them, and entreat, and argue, and remonstrate.

But then such a man must give himself up as a sacrifice: he would be misrepresented and calumniated from many quarters.—But he would make up his account for such treatment. How would St. Paul have acted in such a state of the Church? Would he not have displayed that warm spirit, which made him say, "O foolish Galatians, who hath bewitched you?" and that holy self-denial, which dictated, "I will very gladly spend and be spent for you, though the more exceedingly I love you the less I be loved?"

It is not to be calculated, how much a single man may effect, who throws his whole powers into a thing. Who, for instance, can estimate the influence of VOLTAIRE? He shed an influence of a peculiar sort over Europe. His powers were those of a gay buffoon—far different from those of HUME, and others of his class; but he threw himself wholly into them. It is true, these men met the wickedness or the imbecility of the human mind; but there are many right-hearted people, who hang a long time on the side of pure, silent, simple religion. Let a man, who sees things as I do, throw himself out with all his powers, to rescue and guide such persons.—Rev. R. Cecil.

THE CHURCH.

COBourg, SATURDAY, MAY 23, 1840.

Amongst the subjects which engaged the earnest and anxious consideration of the Midland Clerical Association at their late meeting at Napanee, and to be resumed when next they have the privilege of assembling together, was the duty of PASTORAL VISITING,—a duty scarcely inferior, in its practical effects, to preaching itself, and upon the fulfilment of which the efficacy of the public ministrations of the servant of the altar so much depends. This, however, is a duty which, from a combination of circumstances, receives not that attention generally which, from its importance, it so undeniably claims; and the neglect, we are constrained to believe, is not always the result of causes which can fairly be deemed pressing or insurmountable. In some cases,—in comparatively a few cases, we are rejoiced to think,—it may be ascribable to a careless or a listless spirit, to want of system in parochial arrangements, or to a habit of inactivity; in others,—and there the impediment presses upon many a good and conscientious man,—it is the effect of a timid and retiring temper which shrinks from promiscuous intercourse with the world, and which cannot face those oppositions that, in the honest declaration of truth "in season and out of season," are so sure to present themselves. So much, too, have the habits of what is termed respectable society, as a general rule, shut out from ordinary conversation that high and holy theme which, it can be believed, would to the Christian ambassador be of all others the most congenial and delightful one, that frequently the lips refrain from uttering that which the spirit yearns to declare, and vice goes unrebuked, and ungodliness unchecked, and waywardness unrestrained from what may be termed the mere fear of man.

This is one amongst various obstacles to a vigorous and uncompromising discharge of that duty which is so clearly comprehended in those "private monitions" to which the Christian pastor is pledged by his ordination vows; but in many, very many cases its fulfilment is obstructed from the force of mere extraneous causes,—from the moral or physical impossibility that exists of carrying it into practice. In many country parishes as well as in towns of any considerable population, the performance of this duty on a regular plan is next to impossible, especially where the whole pastoral charge falls upon a single individual. The direct calls for his services,—the sick to be visited,—funerals to be attended, baptisms in cases of emergency to be performed, week-day lectures in distant points to be delivered,—break in so frequently and so largely upon his time, as to render any stated appropriation of it to the voluntary office of pastoral visiting nearly impossible. And besides all this, the necessary study and preparation for the duties of the sanctuary is to be pursued; for the minister of Christ must be daily adding to his treasures of knowledge "things new and old," else will the effect of his public instructions as well as of his private monitions be sensibly impaired. One-fourth at least of the disposable or working portion of the day should, as a general rule, be appropriated to a special exhortation to Timothy,—to "give himself unto reading," to search the Scriptures, to examine into those sources of theological and general information which may be brought so efficaciously to bear upon the discharge of his ordinary pastoral engagements. All these things, conjoined with those private and domestic occupations which, subordinate and comparatively unimportant as they confessedly are, are nevertheless not to be overlooked, unhappily forbid that continued and systematic attention to the duty of pastoral visiting which its great importance so obviously requires. Nor can we propose an effectual remedy for the deficiency in such cases, other than an increase of labourers in the vineyard,—a restoration, if it were practicable, of the primitive practice of associating, in all or most cases, with the spiritual overseer of a parish, one of the lowest order of the clergy,—whose duty, according to apostolic appointment, it should be to undertake that more secular department of the parochial charge which, in so many instances, excludes a becoming attention to the higher and more important objects of the ministerial office.—To a certain extent we find this system to be substantially acted upon by many dissenting bodies: amongst them laymen are frequently conjoined with their proper ministers in the execution of the pastoral office; so that although, as a general rule, no body of ministers labour individually harder than those of the Church of England, in this country especially, there are portions of duty, from the want of the co-operation and assistance referred to, which may be more efficiently performed by other religious denominations.

Still with all these drawbacks and impediments, we are free to admit that, in the case of pastoral visiting, more might be effected than appears generally to be accomplished. It should, we conceive, be more SYSTEMATICALLY pursued. A positive appropriation to this duty of some specific time in each week—if not in each day—should be made; for although, in many cases, interruptions must be anticipated and experienced, a steady prosecution of it under all practicable circumstances, and in correspondence with a plan laid down, would soon manifest the most beneficial and cheering results. To those whose experience is, in many instances, so much greater than our own, we need not say how much edification, how much satisfaction and delight—not to speak of imparted benefit—accompanies the faithful prosecution of this peculiar duty; how much, where systematically, vigorously, and extensively pursued, it sweetens toil and adds to the heart's refreshment; how much it conduces to personal influence; how powerfully it serves to bind, in closer affection, the pastor and his flock! It may be that, in the progress of a day's intercourse with the varieties of the human family within even the limited circle of our ministrations, many an individual will be encountered, from converse with whom we rise with sentiments of grief and pain; but how many, too, are the cases on the other hand, in which the spirit is rejoiced by the manifestation of a growing inter-

rest in the things of an eternal world! We can scarcely, indeed, imagine any portion of the Christian pastor's duty so calculated to afford instruction and satisfaction to himself, as well as to confer spiritual benefit upon others, as this of conveying "from house to house" the word of exhortation,—reproof to the careless, comfort to the mourner, encouragement to the striving.

In speaking of the certain beneficial results of the adoption of some system in this department of duty, it is unnecessary to offer any specific plan, or to make any positive suggestion, because such can never be made to apply equally to all cases. Parochial duty differs so much in town and country, and engagements in one sphere vary so much from those in another, that no general rule can be proposed with the prospect of its being successfully entered upon by all. We shall merely repeat our conviction that some fixed plan is necessary; and that if allowed to become a desultory one,—to be pursued merely as snatches of leisure may permit—it will, at best, be imperfectly performed, and in too many cases be omitted altogether.

We have to acknowledge, with our thanks to the author, the receipt of a copy of the Sermon advertised in our last and present number,—preached at Toronto on St. Patrick's Day by the Rev. Dr. McCaul, Principal of Upper Canada College. The intention of the Reverend writer, as the title of the Sermon would imply, is to show the necessary connexion in Christian practice between the love of God and the love of our neighbour,—the latter flowing from the former, and proving its genuineness and extent. An eloquent comparison is drawn between Christianity and the doctrines of pagan philosophy,—the one vast and comprehensive, the other necessarily bounded by the narrow scope of human vision; the one simple and intelligible, the other complex and abstruse; the religion of Christ of universal application, but the principles of paganism speculative and limited, fostering pride and contentment and failing to purify and improve the heart. And not only was the principle of love, and obedience, and holiness inculcated in the Christian system, but it was exemplified in the lives of its earliest professors. The affection and the concord by which the first Christians were distinguished, was often a theme of admiration to their ungodly and persecuting foes. Would that the picture thus beautifully drawn of the Christian family, as it then existed, were more generally realized now!

"The practice of the primitive Church, my brethren, was a living commentary on the precept of our Divine Master, 'A new Commandment I give unto you, that ye love one another.' The principle was so forcibly illustrated in the lives of the first followers of Christ, that even the Heathens were constrained to exclaim, 'See how these Christians love one another.' Next I refer to the page of history, which records the impressions which their conduct produced on wandering observers. 'Their teachers,' says one writer, 'have acquired the wonderful power of persuading them that they are all brothers, inasmuch that the whole of their possessions are given up for the general welfare.' 'Nothing,' remarks another Heathen writer, 'has contributed more to the progress of the Christian superstition, than the benevolence of the poor and friendless.—It certainly is no small ground of reproach, that we should be so gloriously deficient in these things, whilst those impious Gallians cherish and receive, not only the wretched of their own communion, but likewise of ours.'

"Such was the religion of the primitive Church, as attested even by their enemies; not a speculative belief in doctrines, exhibiting itself rather in high profession than in holy practice—such was their benevolence, not displayed in the trim philosophy of idle regrets, or unprofitable sympathy, but manifested in solid and substantial acts of kindness—such was their spirit of Christian love, uniting all the members in bonds so close, that if one rejoiced, they all rejoiced together, and if one suffered, all suffered together. There was not that spiritual pride, which vaunteth itself of superiority to others; that uncharitable censoriousness, which thinketh all evil, and rejecteth iniquity; that irritable zeal, which is easily provoked by the slightest difference of opinion, and presumptuously pronounces sentence on every one, whose sentiments are not the reflection of its own. No—theirs was that charity, which 'suffereth long and is kind, which is not puffed up, doth not behave itself unseemly, beareth all things, believeth all things, hopeth all things, endureth all things.' In short, the primitive Christians showed, by their lives, that they loved their neighbours as themselves."

While Christian love is boundless in its extent, comprehending the whole human family, it necessarily experiences an intensity and concentration when directed to "the household of faith,"—varying in power and warmth as its members respectively present their claims. And while the tie of consanguinity and the bond of friendship partake of the fervent and hallowing influence of Christian love, the claims and associations of country are by no means strangers to its blessed power. The occasion justified a special allusion to this influence, and it is beautifully given in the following passage:—

"But there is yet another class, who may, with peculiar propriety, be designated by the word whose significations we are considering. They need not the ties of relationship, the attachment of familiar intercourse, or the sense of gratitude to enforce their claims on our affections. They have breathed the same air—that they have trod the same soil—that they are our countrymen—is sufficient title to the warmest feelings of the heart, and interests in their favour our kindest affections. They are loved as we love the land of our birth. The strength of this feeling may not be perceived, whilst we are in our native country; for we know not what it is to be parted from it or our countrymen; and yet even there, let hostile invasion be but threatened, and the mere whisper of danger to our father-land will fan into a blaze the latent fire of filial attachment. But when placed on a foreign shore, as we are now, this affection soon manifests its force. It is this, which turns our thoughts so often to the green valleys and hills which we have left; it is this, which brings so often before the mind's eye the smiling landscape, 'where once our careless childhood strayed,' decks it in all the bright tints with which fond recollection can array it,—and loves to crowd the picture which memory has sketched, with each minute object, still linked to the heart by those sweet associations, which cling around every tree or brook, the halo of home—it is this, which makes us 'in our dreams revisit the seabeaten shore.'—It is this, which has formed, in a far distant land, the Society whose anniversary we now commemorate—it is this, which, uniting in the bonds of brotherhood those whose religious opinions differ, has collected us here, and within these sacred walls, to offer, in common, our prayers and thanksgivings to that Being, whom we in common worship."

Christian love, however, has its prudential limits, and must not be allowed to degenerate into licentiousness. In our tenderness and affection for man, we are not to compromise the truth of God; the faith once delivered unto the saints must be adhered to, and in the spirit of meekness contended for, although in so doing we may provoke the displeasure of weaker brethren and manifest our love, the love of God, and the coinciding love of man, is the strongest impulse by which we can be actuated for the maintenance of the truth.—

"Mistake me not, my friends, as inculcating that spurious liberality, which owns no difference in religion; and which manifests no preference for any form, because it is equally indifferent to all. Whilst I press upon you the sacred duties of charity, let me earnestly caution you against that ruinous indifference about me which is the dark spot amidst the blaze of intellectual light, illuminating the age in which we live. Truly it is a sad characteristic of our times, that infidelity which was formerly professed only by affected philosophers, is now avowed by those who have not investigated, are often no more than the desire of turning to account the prevailing taste for novelty, low ambition, which is unable to obtain honours and respect, but covets notoriety, or that wild impatience of control, which is the fatal offspring of habitual disregard of authority.

"In former days, infidelity had at least the merit of supporting some code of morality, but the free-thinking spirit of our day does not propose to erect any thing on the ruins of Christianity. Its object is not to substitute new laws in place of those, whose authority it denies, but to give licence to unbridled passion to range amidst a moral desert.

once have combined to gird the iron and the rock of a ponderous and colossal demonstration." Secure within that impregnable rampart with which the labour of successive generations has encircled it, the faith is seated on an unassailable fortress.

"From it she has looked down upon the disastrous discomfiture and defeat of every enemy that has ventured to attack her. Its bulwarks have resisted the onset of the heathen and the apostate—their atheism and blasphemy have launched their missiles against its walls without effect—scrutinizing philosophy has failed to discover a breach—it is not to be undermined by the dark working of rationalism—it is not to be carried by the shouts, however fierce, of assailants, who are neither armed by study nor disciplined by education.

"God is in the midst of her: she shall not be moved." "She will not be afraid of ten thousands of the people, that have set themselves against her rampart."

Let the bitter animosity, here so feelingly described, entertained by the votaries of scepticism and infidelity against the holy principles of Christianity, nerve the arm of the soldier of the cross when contending in the defence of his assaulted faith. Let it incite him to caution, to watchfulness, and to prayer, to know that even in England irreligion, in its most painful and repulsive garb, is diffusing slowly but efficaciously its deadly poison, countenanced and therefore advanced even by some in high places. It is no time, then, to parley with the foe, or give heed to his specious overtures of compromise: in these perilous times, it is most imperatively the Christian's duty to WATCH.

We request the particular attention of our readers to the admirable Sermon on our first page from the able pen of the Lord Bishop of Montreal. It brings eloquently under review the claims of the oldest of our Church Societies; and most cordially do we hope that his Lordship's recommendation will be adopted, that every member of the Church of England should associate himself with this excellent and venerable Institution. In these Provinces we have experienced very largely the benefits of a connection with the Society for Promoting Christian Knowledge: let every Churchman feel it his duty to belong to it, and contribute, according to his means, to its objects, and those benefits will be immeasurably increased. His Lordship very judiciously meets the objections sometimes made to a connection with this Society, while the concurrent testimony in its favour of the excellent Bishop of Calcutta should remove every scruple. The Society for Promoting Christian Knowledge may, in some of its departments, be susceptible of improvement,—and we have reason to know that, during the last few years, great improvements have been made; yet it is undeniably the one with which the Churchman should ally himself in preference to all others having similar objects. It is the great Bible Society of the Church; and no other should be permitted to rival it in the Churchman's veneration, affection, and support.

In the Ecclesiastical Gazette for January, under the head of the proceedings of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, we find the following announcement:—

"A communication was read from Stafford Kirkpatrick, Esq. of Peterboro', Upper Canada, who is now in this country, enclosing letters addressed to him by the Lord Bishop of Montreal, and the Archbishop of Kingston, Upper Canada, relative to the Protestant Episcopal Church at Peterboro'. By these it appears that the building, after many difficulties, had been opened for Divine Service in the winter of 1836, but that it is still in an unfinished state, and that in consequence of the failure of the original contractor, and other circumstances, it is burthened with a debt amounting, with an accumulation of interest, to £700.

"Mr. Kirkpatrick, who has manifested great interest, and made many sacrifices in behalf of the Church of Peterboro', is personally liable for this sum."

"It was agreed that the sum of £100 be granted toward the Church at Peterboro'."

This is another timely evidence of the liberality of the Society for Promoting Christian Knowledge; and we feel very sure that with our fellow-Churchmen at Peterboro' it must prove another, amongst numerous powerful arguments, for distributing their bounty, for the circulation of the Word of God and those excellent Books and Tracts which enforce and illustrate its principles, through the channel of this benevolent Society in preference to any other.

The suggestion contained in the following friendly notice of the Sandwich Western Herald, was by no means overlooked by the conductors of this journal at its late enlargement; but after mature consideration it was decided as most expedient that it should be continued to be published in its present form. There is no immediate intention of any further enlargement of this paper; but should this be deemed necessary hereafter, it is not improbable that the quarto size will be adopted. Its conductors are, of course, anxious to consult the opinions and wishes of its supporters upon this point; and these they will endeavour, as definitively as possible, to ascertain before deciding upon any change in its form. We sincerely thank the Editor of the Western Herald for this expression of his good opinion.

"The Church Newspaper.—We have always regretted that, when this valuable and instructive hebdomad was last enlarged and otherwise improved, the propriety of printing it in the quarto form did not occur to the proprietors. From the high character of the paper as a dispenser of religious truth, and the extraordinary merit of its general contents, we might naturally infer a desire on the part of its supporters to preserve each succeeding volume entire. But its present shape and size almost renders such a design impracticable. In the quarto form, its convenience for binding and daily use in families is very obvious, and would much facilitate the inculcation of the doctrines and peculiar characteristics of the Protestant Episcopal Church in the minds and hearts of the rising generation. We hope that when any future alteration in the dress or size of the Church is contemplated, the proprietors and Editor will bestow a little consideration on this subject."

While to many of our reverend brethren and laymen also, we are under great obligations for the promptitude with which they have responded to our appeals on behalf of the pecuniary demands of this paper, we are compelled to express our disappointment that, as so late a stage in the volume, so large an amount of arrears still remains due. In some quarters we almost fancy ourselves, in this respect, entirely overlooked: in this apprehension, however, we trust that we shall very soon be undeceived; and we renew our appeal, not without confidence, that the inconvenience at the present moment so heavily sustained will speedily be removed by the kind and vigorous exertions of our friends and supporters at large to transmit the whole amount of the dues on the present volume.

COMMUNICATIONS.

To the Editor of the Church.

Kemptville, May 11th, 1840.

REV. AND DEAR SIR:—Extremely averse to anything in the shape of controversy or disunion amongst brethren professing the same faith, it is with much regret that I feel myself obliged to notice the communication addressed to you by the Rev. W. J. D. Waddilove, and published in the last number of the Church.—But as Mr. Waddilove professes to clear up the mist, in which I had left or involved the circumstances that gave rise to this unpleasant correspondence, I feel it my duty to aid him in this endeavour; and the more so, as I think he has left your readers (to whom he appeals) as much in the dark as ever, with regard to the reasons that induced me to make the charge, which, he says, is implied in my letter published in the Church, No. 27. The misunderstanding between us had its origin thus. You, my dear Sir, have been long aware, and your readers have also been informed, that the Members of the Eastern Clerical Association, pitying the destitute condition of many of their fellow Churchmen scat-

tered through the Johnstown and Bathurst Districts, in many places very remote from the means of grace dispensed through the ministry and ordinances of the Church of Christ, petitioned the Bishop of Montreal (at that time our Diocesan) that he would be graciously pleased to send amongst them a Travelling Missionary. Anticipating the difficulty that might arise from the want of funds, and mindful of what our brethren in the Home, Newcastle, and Midland Districts were doing towards the support of Travelling Missionaries, and especially desirous of proving our own deep conviction of the spiritual need of our perishing brethren, we pledged ourselves to provide a portion of the salary that might be required. His Lordship, with his wonted kindness and condescension, approved of our proceedings, and graciously promised to comply with the prayer of our petition, as soon as practicable. Some-what more than two years elapsed before his Lordship had it in his power to grant our request. At length, however, the Rev. E. Morris appeared before the Association in September last, with credentials from the Bishop, appointing him to the office of Travelling Missionary, and directing him to put himself in communication with the brethren of the Association, whose local knowledge might enable them to direct him to the most destitute and unprovided parts of the two Districts. The Association, naturally viewing this appointment as an answer to their earnest and repeated application, respectfully tendered their thanks to his Lordship for his kind attention, and at the same time renewed their pledge, by promising to contribute £60 per annum, for three years, in aid of the Missionary's support. This renewed pledge was accepted and sanctioned by our highly respected and esteemed Diocesan. In an account of the proceedings of that Session of the Association, which appeared in the Church, No. 13, I alluded to the above circumstances, and gave public notice to our respective congregations, that an appeal would shortly be made to them in behalf of their more destitute brethren, who were scattered abroad as sheep having no shepherd. Without considering at the time (and indeed not as fully aware as afterwards) of the extent of our obligations to the "Stewart Mission Fund," and its zealous and respected Agent, I made no allusion to either in that article.—

This omission, proceeding from inadvertency and ignorance, I have since regretted, for though the Christian humility of Mr. Waddilove and his benevolent friends may render them averse to receive praise from men, yet this would not justify us in withholding that tribute of gratitude which we ought and I trust do feel towards those who have done so much for the Church in Canada. Still I did not imagine there was anything in that article calculated (there was assuredly nothing designed) to injure the feelings of Mr. Waddilove, or any other person. Great then was my astonishment when in December last I received a letter from him, commenting upon that communication in language unnecessarily strong, and accusing us (as I conceived) of a disposition to take rather too much credit to ourselves, and allow too little to others; yes, indirectly charging us with the appearance of ingratitude, not only to the living, but to the venerated dead. This letter it was that produced the publication of certain passages from a sermon preached by me a few days previous to the receipt of Mr. Waddilove's letter. A reference to those extracts will, I think, convince any candid mind, that they could have been dictated by no unfriendly feeling, and certainly (although published as proof that the supposed accusations were unmerited) they were not inserted from any desire to give offence to a brother so highly esteemed.—

It is, however, in the prefatory remarks that the "offensive implication" is contained. Now it is, I confess, implied in that letter, that Mr. Waddilove had intimated to us a seeming forgetfulness of the exertions of himself and other Christian friends at home. This, I think, the only charge made by implication, or otherwise, in that article; and this I thought I was warranted in making, from the tenor of Mr. Waddilove's communication to me. That I was wrong in attributing such sentiments to him, I most readily admit, since he so explicitly disavows them. Whether his letter justified me or not in supposing that he did entertain these sentiments, is a very different question, and one to which I am not yet disposed to plead guilty. And I may in self defence be permitted to say, that if I erred in my judgment of it, I was at least not singular in that judgment, since other members of the Association viewed it in the same light with myself; so that though I may have unintentionally misinterpreted his meaning, I certainly did no violence to the language, in the interpretation I put upon it.

The only other part of Mr. Waddilove's communication which I feel it needful to notice, is the erroneous impression he seems to entertain, that the people amongst whom Mr. Morris labours are those who have been called upon to aid in his support. The most superficial examination of my letter and sermon ought to have led him to a different conclusion. Mr. Morris, in the discharge of his arduous duties, preaches to many congregations, but I am not aware that more than one of them has been asked to contribute of their substance. On this point it is not necessary for me to dwell, since you have so clearly pointed out in your kind remarks, that "they are the supplied, and not the destitute portions of the country, which in this case have been called upon for their pecuniary aid." It is also less necessary to attempt a justification of our measures in this matter, since in every stage of our proceedings we acted upon the primitive rule, "Do nothing without your Bishop;" and our Bishop was pleased to approve of the steps we took.

But as Mr. Waddilove seems so much offended at our adding anything to the salary allowed Mr. Morris by the Stewart Mission Fund, and as the charge undertaken by that gentleman is likely to prove too arduous for his health, the offence may be readily obviated by transferring the sum guaranteed by us, to some other labourer, if such can be procured, to divide with Mr. Morris his too extensive sphere of labour.

I cannot close this correspondence (for finally closed it is on my part), without again expressing my unfeigned regret for the circumstances that led to it. Surrounded by so many inveterate foes, our Zion presents the appearance of a beleaguered city; it therefore becomes our duty to avoid even the semblance of disunion in our camp. May God, therefore, give us all grace to be at peace amongst ourselves, and to follow after the things that make for peace! Notwithstanding what has passed, and though I might perhaps complain of the spirit in which his communication is conceived, (so different from the fraternal tenor of two other letters received from him some time ago) still I shall not cease most highly to respect our warm-hearted and devoted brother. Nor shall I cease to pray that his unwearied labours in behalf of our suffering Church may experience no diminution, even though he should still think he has cause to be offended with the course taken by one humble and unworthy fellow-labourer. Holding myself individually responsible for any unintentional offence, I therefore trust that he will not less favourably regard that cause in which he has been labouring so zealously and successfully for many years. May the Almighty crown these, and all his other exertions in his cause, with abundant prosperity.

I remain, my dear Sir,
Very faithfully Yours,
HENRY PATTON.

To the Editor of the Church.

Orillia, Lake Simcoe, 10th May, 1840.

SIR:—Although the CLERGY RESERVE QUESTION has been so long a *question ezarata* that the generality of readers invariably skip every paragraph in which the words appear, yet on so threadbare a subject I would venture to suggest your giving publicity to a suggestion which, I believe, has the merit of novelty at least, and trust it will be received with that leniency of judgment which one unaccustomed and unwilling to obtrude his opinions on the public might expect. It more particularly is addressed to Scotchmen and presbyterians. Before, however, proceeding further, permit me to premise a few observations; it has not unfrequently occurred, that when some great question has for years engaged and agitated the public mind, and especially if the adjustment of it has been long and fruitlessly attempted, that men lose the true perception of the merits of the case, inadvertently proceed to establish, as it were, premises of their own altogether foreign to the

MY FIRST VISITATION OF THE SICK.*

It was in the spring of the year 18— that I found myself at W—, a village in one of the southern counties, a newly ordained deacon, and about to enter upon my duties, as a curate, under an aged vicar, who had been long in a state of decline. Young as I was, inexperienced, and naturally timid, I felt that I was about to plunge at once into a responsibility the most fearful, involving, as it did virtually, the sole charge of an ignorant flock. My vicar laid before me, in few words, the condition of the parish of which I was about to undertake the care. With the exception of the due performance of the morning and afternoon service each Sabbath day, many of the duties of the minister had, from unfortunate circumstances, been inadequately performed for several years. I attempted to correct the evils which had thus arisen, under the full conviction that there can be no failure in so holy a cause; and it pleased God to give me more success than I could have hoped. But to one duty, the visitation of the sick, I long looked forward with a hesitation almost amounting to fear, although it had always been my theory, as it is now my experience, that, next to preaching, there is no instrument more powerful than that of personal visitation in the hands of a zealous minister. Preaching establishes and enforces general truths—may, it may sometimes strike the individual home,—though no one person might have been particularized to the mind's eye, and though the shaft should fly with no particular aim.

"A random shaft in season sent, May light upon some locking harm, And work some wonder little meant." Keble's "Christian Year," p. 324.

Still the individual effect produced by preaching is always uncertain. It is when the official elevation is laid aside, and the minister shares in the free intercourse of hearth and home—it is then full confidence is firmly established, and he is regarded as the friend—it is then that he is appealed to for advice or comfort under difficulties or miseries, which are freely imparted to him.—The doubt, the fear, the error, which his discourses from the pulpit might never have reached—may, the very shades of difference in any or all of these—were laid before him in their individual reality: the doubt is cleared away, the fear removed, the error exposed; and thus for every particular disease, the precise remedy is drawn from the only true and sufficient storehouse; into each particular wound the balsam and oil are poured; when, but for this familiar ministerial intercourse, the wound could not have remained unknown.

But I have said that, however deep was my impression of the usefulness of ministerial visitation, I shrunk from attendance upon the sick, at first, with a sensation very nearly amounting to fear. Does this seem strange? I believe I might appeal to any young clergyman for a confirmation of feelings which I am about to describe. The admirable form prescribed in the Book of Common Prayer for the visitation of the sick is, in many cases, available chiefly as a groundwork on which to build a system—as an outline, which may be filled up according to the circumstances or duration of the case. It would be as unwise to use that form day by day without enlargement, as to pass to the other extreme, and indulge in extemporaneous prayer, to the exclusion of the prescribed form. Now, it seemed to me that on this filling up of the outline depended much of the sufferer's good or bad preparation for death, and that therefore it became a matter of most affecting interest. To measure out hope by a true measure, to inspire no false sense of security, to hold out warnings or threats only when the hardened heart can be moved by no gentler means—never to startle the timid soul, nor crush the bruised spirit,—all this seemed to me the most difficult of tasks. For how heavy a responsibility lies on him who pours forth the words of God's wrath, and sends a brother's spirit from its earthly tenement without hope or comfort, when the sinking soul should have been taught to sing for joy! And how much more dreadful the error of him who has stood by the bed-side of the unrepentant sinner, only to smooth his brow, and soothe his agony, by a false tale of ungrounded hope,—who has raised his voice, only to delude the dying man's conscience, to calm his fears, and bid him "go in peace," when there is no peace, no hope—nought but the sin and folly of a long and hardened life, to abide strict and righteous judgment!

I may have spoken strongly, but I have only spoken fairly, of the feelings with which I was accustomed to contemplate the approach of that duty, from the moment that I arrived at W—. The spring had gone by, and summer was almost merging into autumn, when, on a fine tranquil evening, I was returning from a long and delightful ramble, in my parish, to the neighbouring town, in which, from the absence of all proper accommodation in W—, I was compelled to reside. One of my parishioners overtook me on my road, and, after a few common-place observations, told me that William Robinson, a young man whose conduct had made some stir in the parish, was supposed to be dying, and that he wished to see me the next morning, if I could conveniently come. I, of course, promised to do so; and, having parted with my good friend, I traced my steps homeward, in a state of mind in which a determination to do my duty was strongly checked by fear of the scene on which I was about to enter; for the circumstances of the case were most painful.

A custom was unhappily prevalent in that neighbourhood, of considering the period of the solemnization of matrimony as a matter of secondary importance. It was no uncommon thing to see the bride approach the altar in a state of pregnancy. Not many weeks before I was thus addressed concerning William Robinson, I had officiated at a funeral which excited, as I could see, the interest of the whole village. In the same coffin were enclosed the remains of a mother, who had died in her twentieth year, and her first and only child, that had breathed but to die. But she had not been married; she had confided in a promise, by which hundreds before her had been persuaded.—The promise had been broken. She was deserted in her hour of misery; and it pleased God that she should not survive, to offer thanks to him for having spared her "in the great danger and peril of child-birth." While I was reading the service at her grave, I observed a young man, not far off, leaning against a tomb-stone, and looking on the scene with sullen indifference. That young man was William Robinson. It was he who had led the departed one to her grave of sin, and followed her, unmourning to her last long home. Not one word of the affecting service touched his heart; he braved the gaze of man, and the voice of God; and, when the blessing had been pronounced, he sauntered from the churchyard with as little apparent emotion as if he had been listening to a dull speech, or sharing in a wearisome form.

But sin such as his could not be embalmed in apathy like this. Solitude and conscience, under God's blessing, soon began their work. Remorse came over him;—

thoughts that he had suppressed sprang up from their torpor. The body soon shared in the suffering of the mind; and, at the time that I was sent for, he was described to me as labouring under weakness of body, and agony of soul, such that, while he shrank from death with horror, he was weary of life, and would rather die. Considering, then, the condition in which he was, and the causes which had led to it, my hesitation in approaching such a case can excite no surprise. As I had promised, I went. I felt more and more acutely as I approached his house. I entered it, I am not ashamed to confess, with fear and trembling. But much as my imagination had been at work, to the moment of my entering the sick room, it had fallen far short of the reality. I have since seen a convict, when the certainty of his fate was announced to him: but, harrowing as it was to see a strong man stricken down like a child by the tidings of death, and weeping helplessly, like a child, too, at his doom, it was nothing to that which I saw in William Robinson. His restlessness and agitation were such, that every particle of his body seemed absolutely in motion; he was wasted away miserably, and there was a haggard expression in his eye which I can never forget. He breathed hard; and, as I opened the door, the moaning that fell upon my ear had an effect which I cannot describe.

As I entered, a young woman, his sister, rose from the bed-side. The moment his eye caught me, he spoke. "I am glad you are come. I have long wished to see you, Sir.—Oh, Sir, I am so wretched!—What can I do for comfort?"

I sat down near him; and, as I was silent for a time, he went on to say, that though I might know its real depth of wickedness. He spoke in the bitterest words of self-reproach of his conduct to the woman whom he had seduced, and then unfeelingly deserted; and of his hard-hearted indifference at her death and her funeral. "But since that time, Sir," he continued, "I have been able to see nothing but her corpse in the grave. I have it always before me. It was my hand that laid her low.—What would I give, that I could raise her up again!—Can I ever be forgiven for such a sin as mine?"

Here he became exhausted by the vehemence of his utterance; but, while he had been speaking, there was something so despairing in his manner—such utter broken-heartedness in his tone and voice—that I could scarcely master myself so far as to prepare to act in a scene so new. I knelt down, and besought him to strive to join me in prayer. He shook his head doubtfully, but I did not delay any longer. I poured forth, under feelings before strange to me, that beautiful prayer provided by the Church "for persons troubled in mind or in conscience." As his scriptural supplications fell, one after another, upon his ear, he became somewhat more composed; the tears rolled down his cheeks; and, when it was finished, he laid quietly looking at me, with evident expectation that I should now speak.

I rose from my knees. I felt a strong hope that a real conviction of the fearful offence which he had given to God by his sins was felt by the poor sufferer who was stretched before me; and I asked him if he had been able to join in the prayer which I had just offered up?

He was silent for a time, from the depth of his emotion rather than from terror,—he was now softened and chastened. "Yes, Sir," said he, "I felt every word of that prayer. But I have sinned greatly against God!"—and he looked enquiringly at me, as if to sound for hope.

I then, without saying another word, read to him the 15th chapter of St. Luke, commenting on each parable as I proceeded. I have since found, indeed, in a parish that forms a melancholy contrast, both in numbers and the condition of the poor, to W—, that the beautiful parable of the prodigal son is, under God's blessing, one of the most fruitful sources of instruction to the sick. Addressed to those who, despite of early vows, have fallen away into a careless or sinful life, I know no portion of scripture which so fully sets forth, on the one hand, the joy of a merciful Father in forgiving and blessing a repentant son, and, on the other, demands, previously, those two grand steps—a deep sense of sin, and a hearty resolution to forsake it,—as indispensable on the part of the returning offender. "But I go to our sick sufferer again. Having shewn him plainly the scope of the parable of the prodigal son—"But," said I, "glad as the father in the parable was to receive his returning son, and glad as God is to receive every repentant transgressor, mark I beseech you! mark the conditions required in each case. You may gaze with joy and gratitude on so glorious a display of mercy; but that mercy will be yours only if you feel that you are a sinner, and if you resolve by God's grace to forsake your sin and amend your life. Are you, then, persuaded that you are a sinner?"

"God knows, Sir, that I am."

"But if it please him to restore you to your former health," said I, "what would you do?"

"I would lead a different life, Sir, by his help. I would pray for his help, and I would endeavour to do his will;" and his tears shewed that he felt every word he uttered.

I now pressed upon him, as strongly as I could, reflection on the whole scheme of redemption planned by an all-wise and all-merciful God. I bade him, as he repented of his sins, turn to his Father for pardon, and offer, through the mediation of the atoning Son, his prayers at the throne of grace. He heard me with fixed attention; and having once more prayed with him, I took my leave.

I found, in subsequent visits, that the change for the better was going on. In his sister, too, (and how often, in the performance of our ministerial duties, do we observe the unobtrusive action of woman's religious feelings,) he had found one who calmly, but affectionately, spoke to him of those momentous concerns in which man's eternal welfare is wound up. She read to him the Bible—she talked with him of its promises to the true penitent—she prayed with him, through their common Saviour, to God. He was sinking evidently in body, but he was, I trusted, rising gradually in spirit, so that it might be said of him that, "the more the outward man decayed, so much the more he was strengthened by the Holy Spirit in the inner man."

At last, meek and humble, but with the joy of a faithful penitent, he partook of the communion of his Master's blessed body and blood. By his bedside knelt, besides his sister, the father of her whom he had sent to an early grave. To see that father grasp the dying man's hand, and again and again declare his forgiveness of the past—to see hearts thus knit together in the strong and perfect bond of charity—to see the glow of joy spread over the countenance of the sick man's sister—and his own features, down which tears ran—tears too sacred for ought but the deepest reverence—all this was affecting enough. But to hear him, who felt himself to be speaking under the very gaze of the Almighty, breathing forth confession and prayer, and thanksgiving, in those tones which only they who have much frequented the dying bed can imagine, was so affecting, that my voice faltered with emotion as I pronounced the final blessing,—final, perhaps, on earth, in the fullest sense, to the dying man himself.

He lingered, however, a few days longer, but, for the greater portion of that time, almost in a state of insensibility,—and a grateful letter from his sister announced the close of this trying scene.

Again did I stand in the churchyard, and almost on the same spot, to read the same solemn service. There were almost the same mourners—there were almost the same bystanders—but how different the feelings of all! For myself, every word of the beautiful service fell from my lips in Christian hope, and I felt deeply grateful to Him who had blessed this my first effort in visiting the sick. I have often looked back to that young man's case with serious but joyful meditation. May every future effort be as well and bountifully blest! F. E. T.

ENGLAND.

If an Asiatic or a Roman of the conquering ages of Asia and Rome, could start from his grave; with what astonishment would he see an island, once almost too trivial for his ambition, and too distant for his knowledge, lorded it over a dominion wider than all ancient empire, touching with her sceptre the eastern and western extremities of the earth, impressing her will on the councils of every kingdom, filling every corner of the world with her arts, her learning, and her benevolence, gathering into her bosom the opulent products of every region, pushing her brilliant adventures to every spot where man can master the wild powers of nature, controlling an empire in the heart of Asia; not less proudly conquering another empire from the swamps and forest, and savage solitude of the western world; founding another empire in the new-born continent of the south; and in all, leaving vestiges of herself that no time will ever wear away; erecting altars that shall last when sword and sceptre are dust; founding institutes not of harsh and sanguinary power; but like the pillars in the journeyings of Israel, sacred evidences that there God had been their guide, and renewed his covenant with his people; planting her noble language, the old wisdom of her laws, the matchless security of her freedom, the incalculable knowledge of her religion!—England, the mighty mother of empires; the great dispenser of good; the intellectual sovereign of the globe.—Rev. Dr. Croly.

The Garner.

THE CREDULITY OF INFIDELS. Infidels scoff at the credulity of the Christian. But let us fairly state the case, and see whether all beings in existence the infidel is not the most weakly credulous. What is the infidel's creed? He believes that the whole world united in a conspiracy to impose upon themselves about the era of the introduction of Christianity; that they invented an universal persuasion of the coming of some great personage, and that by mere accident their conjecture was verified in the birth of Christ,—that verses or poems, the productions of men who lived several hundred years before, accidentally happened to apply to that extraordinary person, and things the most contradictory did accidentally concur in him; that he was a deceiver and an enthusiast, and a false claimant to a divine commission, and yet that he was, without exception, the purest and most amiable of beings;—and that he succeeded in his object without any of the means usually employed by similar characters; for that without money, without troops, without power, he convinced multitudes of his divine authority. He believes that after Christ was openly crucified as a malefactor, twelve illiterate fishermen took up the extraordinary tale that he had risen from the dead, although these fishermen must have known to the contrary if he was a deceiver; and without any assignable motive, in the face of danger and death, they formed the bold design of converting the whole world to a belief in this strange story;—that although aware of the calamities which they must thus occasion to mankind (and therefore men of unfeeling and cruel dispositions) their writings and actions exhibit the purest morality and the most benevolent spirit;—that without education or literature they composed several works, in which the leading character or subject of their memoirs (if a fictitious personage) is unquestionably one of the most wonderful creatures of imagination that the range of literature can furnish; a character altogether unlike that of any being who ever dwelt on earth, sustained throughout with the most exact consistency, and the most minute and apparently unnecessary particularity of dates, and times, and places;—that they travelled over the greater part of the world, every where successful though every where persecuted; and that they were eventually the means of subverting the religious establishment of the most powerful nation upon earth.—Rev. W. A. Evanson.

CHRISTIAN HOPE.

The Apostle has very properly mentioned hope after faith, as it arises from it, and depends entirely upon it. No sooner does the soul embrace and adopt, through faith, the great truths of the Gospel, than it feels itself expanded with hope, the blessed hope of life and immortality. Rescued from the shackles of infidelity, or the darkness of ignorance, it now breathes freely the delightful atmosphere of Christian confidence and Christian love. It now sees clearly its own nature, and its future destination. Eternity opens to its view, it sees the way that leadeth to it, and learns to tread that way, with humility indeed, and with fear, but yet with hope. Delightful indeed is the prospect of the Christian, and sweet the expectation that illumines his heart. No dreary anticipations, no dark and awful uncertainties, spread a gloom around him.—He sees the goal in the distance before him, and he knows that he can reach that goal because his God has told him so. But we shall perceive more distinctly the full value of this hope, if we consider for a moment, what this life would be without it. How could you endure the vain and restless bustle which surrounds you—the empty vanities which the cares of this world oblige you to pursue—the unsubstantial and unsatisfactory enjoyments with which your better judgment is often disgusted, unless you knew, that all these are but the noxious weeds that disguise the path to a real and an eternal happiness? Or how would you bear the sufferings which so often oppress you, the pangs of disease, the anxieties of business, the failure of your dearest hopes, the ingratitude of pretended friends, or the loss, the bitter loss, of real ones, unless you felt an inward and unspicable comfort from the consideration, that these are but the troubles of a moment, that they are the affectionate chastenings of your heavenly Father, and that they will procure for you a crown of glory?—Rev. Edward Rice.

THE UNSTUDIOUS PASTOR.

The complete pastor must be, even to his dying day, no less a Christian student than a Christian teacher. God honours human learning, if used in subordination to Divine grace. It is truly said, "any branch of knowledge which a good man possesses he may apply to some good purpose. If he possessed the knowledge of an archangel, he might apply it all to the advantage of men and the glory of God." An unstudious minister has a paralysing effect upon a parish. There is a sameness of preaching, which becomes first unprofitable, then intolerable. The old sermons fail to excite an interest. There is no suitability of application, no progressive building up in the faith, no address to individual consciences. The bow is drawn mechanically, and the arrow is shot science. The bow is drawn naturally, and the arrow is shot intellect. If the preacher betray the barrenness of his intellectual stores, and his want of sympathy with the educated class of his congregation, what can be the consequence but failure of personal respect, absence of attractiveness, loss of influence for the great objects of his ministry?—Dr. C. R. Sumner.

RICHES.

I cannot call riches better than the "baggage" of virtue; the Roman word is better, "impediments." For as the baggage is to an army, so are riches to virtue. It cannot be spared or left behind, but it hinders the march; yes, and the care of it sometimes loseth or disturbeth the victory. Of great riches there is no real use, except it be in the distribution; the rest is but conceit. So saith Solomon: "Where much is, are many to consume it; and what hath the owner but the sight of it with his eyes?" The personal fruition in any man cannot reach to feel great riches; there is a custody of them; or a power of dole and donative of them; or a fame of them; but no solid use to the owner. Do you not see what feigned price are set upon little stones and rarities? And what works of ostentation are undertaken, because there might seem to be some use of great riches? But then you will say they may be of use to buy men out of dangers and troubles. As Solomon saith, "Riches are as a strong hold in the imagination of the rich man." But this is excellently expressed, that it is imagination, and not always in fact. For certainly, great riches have sold more men than they have bought out.—Lord Bacon.

SUBLUQUARY ENJOYMENTS.

All subluquary enjoyments unite the changeableness, as well as feel the influence of the planet they are under. Time, like a river, carries them all away with a rapid course; they swim above the stream for a while, but are quickly swallowed up and seen no more. The very monuments men raise to perpetuate their names, consume and moulder away themselves, and proclaim their own mortality, as well as testify that of others. All these earthly funds have deficiencies in them never to be made up.

But on the other side, the enjoyments above, and the treasures proposed to us by our Saviour, are indefeasible in their nature, and endless in their duration. They are still full, fresh and entire, like the stars and orbs above, which shine with the same undiminished lustre, and move with the same unvaried motion, with which they did from the first date of their creation. Nay, the joys of heaven will abide, when these lights of heaven shall be put out, and when sun and moon, and nature itself shall be discharged their stations, and be employed by Providence no more; the righteous shall then appear in their full glory; and, being fixed in the divine presence, enjoy one perpetual and everlasting day, a day commensurate to the unlimited eternity of God himself; the great sun of righteousness, who is always rising and never sets.—South.

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N.B.—The next Term will commence on Monday, May 4th, 1840. Kingston, U.C., April 30, 1840. 44-1f

THE JOHNSTOWN DISTRICT SCHOOL.

THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum; other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A., Brockville. 18-1f

A YOUNG LADY who has received a liberal education, is desirous of engaging as GOVERNESS in a family of respectability. She will instruct in the usual branches of a polite female education. Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kingston, U. C. 30—1f.

REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VAN NORMAN'S FOUNDRY, HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 26-1f

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order. 47-1f.

BANK OF BRITISH NORTH AMERICA. THE Court of Directors hereby give notice, that a half-yearly dividend of fifteen shillings sterling per Share, will become payable, on the shares registered in the Colonies, on and after the 14th day of April, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The dividend is declared in sterling money, and will be paid at the rate of exchange current on the 14th day of April, to be then fixed by the Local Boards. The books will close, preparatory to the dividend, on the thirtieth day of March, between which time and the fourteenth day of April, no transfers of shares can take place. By order of the Court. G. DE B. ATTWOOD, Secretary. London, 7th December, 1839. 4-39

VERY EXTENSIVE STOCK OF SPRING DRY GOODS.

THE Subscribers beg to intimate to the Trade, that they are now opening out a more extensive and general assortment of

SPRING AND SUMMER GOODS, Than they ever before imported.

This stock was laid in during the autumn,—a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justify their buying large lots.

The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country,

To offer the greatest inducement to small as well as large cash buyers, appearing in Toronto with the opening of the navigation, to avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods

AT THE COMMENCEMENT OF THE SEASON, instead of after the proper time for sales is more than half over.

ISAAC BUCHANAN & CO.

N.B.—I. B. & Co. will also receive an assortment by the Spring ships, containing the newest styles in FANCY GOODS.

Front Street, Toronto, } 13w36
16th Feb., 1840. }

BRITISH SADDLERY WAREHOUSE.

Removed to Wellington Buildings, King-Street, Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER,

RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of

SADDLERY GOODS,

equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest cash prices, viz:— Ladies' Saddles, improved pattern. Ladies' Fancy Brilles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety.

Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Saddles. Horse Clothing and Blankets, of the first quality. Breaking Saddles, Cavassons, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839. 151f

CUTLERY, MILITARY & FANCY STORE.

No. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of—

Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scabbards; best quality Infantry and Navy Regulation Buttons; Navy Laces; Gold and Silver Laces, various qualities and patterns, Light Infantry and Battalion Sashes; Gold and Silver Sword Knives; real Silver Equulets; Gold and Cap Mountings; Brass, Steel, and German Silver Military Spoons; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing hitherto done in the Country, and as good if not superior to any imported from Europe.

Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW, 41-1
Toronto, Sept. 12th, 1839.

TO BE SOLD OR LET

IN THE TOWNSHIP OF SEYMOUR,

THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840. 27-1f

FOR SALE OR TO LET

IN THE TOWNSHIP OF SEYMOUR.

A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop.

THE BUILDINGS CONSIST OF

A GOOD LOG HOUSE, 36 by 28 Feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggy and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water-power. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property. For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSE, 24-1f
Seymour-West, Oct. 14th, 1839.

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 and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at the least half-yearly in advance. No subscription received for less than six months, nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher.

[R. D. CHATTERTON, PRINTER.]