

The Church.

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

VOL. I.]

COBOURG, U. C., SATURDAY, NOVEMBER 18, 1837.

[NO. XXIII.]

Original Poetry.

For the Church.

STANZAS.

Kneel—when Night's latest shadow wanes
Before the sun-bright heralds driven;
When Earth's gray hills and drowsy plains
Waft up their matin songs to heaven.

Kneel—when the noon-tide's sultry hour
O'er the still world's expanse is shed,
'Neath the dark woods o'er-arching bower,
Behold a glowing altar spread!

Kneel—when the eve's soft magic's pour'd,
In holiest calm, o'er earth and sky:—
Then be thy spirit's God ador'd
When Fancy points his throne most nigh.

Kneel—by the glorious sculptur'd shrine,
Where Kingly forms are wont to bend:
The purest vows they breathe, with thine,
May there in mingled strain ascend.

Kneel—in thy chamber's calm—alone—
Unwatch'd, unseen of human eye:—
There speak thine heart's least earthly tone
And hope's glad words—the pure—the high.

Kneel—by the lonely mountain-stream,
The ancient wood—the moaning sea:—
Each spot a fitting shrine may seem,
Where Faith may bring thy God to thee.

Kneel—in the light of opening youth,
Ere hope or sinless love grow cold;
In the pure spirit's stainless truth
The words of life seem meekest told.

Kneel—in thy manhood's brightest prime,
When all the dreams ambition knew—
All the best gifts of life, of Time,
Have caught experience' sober hue.

And when the eternal shadows steal
O'er Earth, and all that centre'd there;—
Then give thy latest strength, to kneel—
Thy latest breath, to murmur pray'r!

Toronto, October, 1837.

JUAN.

ADDRESS

TO THE CLERGY OF THE ARCHDEACONRY OF YORK & C.

(Continued from our last.)

In accordance with the recommendation of the assembled Clergy, your Archdeacons petitioned the Lieutenant Governor and the other two branches of the Legislature to authorise the introduction of an additional column in the rolls of the next assessment, in order that the religious persuasion of the inhabitants might be inserted therein. The measure, owing to the press of business, has not yet been adopted; but, as it is our intention to renew the application, it is hoped that during the next session of the Legislature it will become a law. Indeed the information is so useful and so generally wished for, that no opposition need be apprehended. The Church has suffered much from the misstatements of her enemies respecting her numbers, and though certainly the most numerous denomination in the Colony, we have been again and again represented as the lowest.

There lies before me a religious analysis of the members of the present House of Assembly which appeared in one of our most respectable journals, and which has never been contradicted, in which I find thirty six out of sixty-two, the whole number of Representatives, given to the Church of England, while five only are assigned to the Church of Scotland. Now were we to take these members as indicating the relative proportion of the two churches, it would not I apprehend be found very far from the truth. It is admitted that the same Journal gives four members to Presbyterians not of the Church of Scotland, and therefore the Presbyterian denomination taken generally counts nine or ten Representatives; but the Kirk repudiates the other Presbyterians, and cannot therefore take credit for any more than their own five, or I believe from a recent vacancy, six Representatives.

There are other grounds of approximating to a just estimate of our relative numbers. The first settlers in the Province being U. E. Loyalists were principally members of the Church of England, and since that period the number of Emigrants from the United Kingdom has doubtless borne a proportion to the various religious denominations of the parent State. Now of the twenty-four millions which the three kingdoms are said to contain six are supposed to be Roman Catholics, four Presbyterians and other Protestant sects, and fourteen, including the Wesleyan Methodists, of the Church of England. It is, therefore, sufficiently clear that the Emigrants must bear a proportion to the respective churches. It is not asserted nor is it necessary to contend that such proportion is exact, but it is matter of demonstration and agreeable to common sense, that a much greater number will emigrate from fourteen than from four millions. But our desire is to set this matter at rest by ascertaining in a legal way the exact number of each denomination, and not leaving it to mere conjecture.

I regret that my duty to you, my Brethren, and the tranquillity of our Church, compels me to proceed to the notice of a subject which I would have most willingly avoided, namely the opposition to the Rectories which existed at our general meeting in October last, and which we then thought, from its folly and injustice, would soon pass away. It is a painful subject and very difficult to deal with in christian charity, as it has been sedulously continued by the Clergy and members of the church of Scotland in a spirit by no means commendable. I shall, how-

ever, touch upon its history from its commencement to the present time as gently as truth will allow. The Synod of the Presbyterians in connexion with the Church of Scotland recommended to their different congregations that they should meet and adopt petitions to the Provincial Legislature against the Rectories. This was accordingly done, and the Petitions, as might have been expected, when urged by such authority, were in general conceived in language of unnecessary bitterness and hostility. You are aware, my Reverend Brethren, that the contest respecting the Clergy Reserves was begun many years ago by the members of the Kirk, and has been persevered in to this day with increasing violence and pertinacity. For a time they made a common cause with other denominations against the Church, and some of the petitions, besides the destruction of the Rectories, still pray for the division of the Reserves among all sects, or their appropriation to the general purposes of education; or, in other words, for the support of infidelity, for education, separated from religion, can lead to nothing else.

In consequence of the great number of petitions presented to the House of Assembly on this subject at the commencement of the last session, they were referred to a select Committee to report upon their prayer. Another select committee was also named to report upon the best mode of disposing of the Clergy Reserves.

It is not necessary to enter into a minute detail of the proceedings of the House on the reports presented by these two Committees,—or the violent efforts made to destroy the only provision for the dissemination of pure Gospel principles existing in the Colony, as they have yet failed; but on looking over the different divisions, it is most afflicting to see that some of the most furious opposers of the Church and the most eager to deprive her of her vested rights pretend to belong to her communion. Not so the members of the Kirk, for they not only uphold their church, but seek to enrich her by every exertion in their power, and never for a moment compromise what they call her claims, however preposterous or absurd. But alas! the poison of a spurious liberality has shed its blight over many of those who ought to be the nursing Fathers of our Apostolic church, and for the sake of a hollow popularity they lend themselves to rob and betray her, and thus sacrifice their principles as honourable and religious men.

Now, however much we differ in opinion from the Scotch Presbyterians, we cannot but approve of their firmness and devotion to their church, and, if justice were on their side, we should consider them entitled to our admiration; but we repudiate as unworthy those who declare themselves members of our church, while they seek her temporal destruction and degradation. Were we seeking aggrandizement or grasping at more than our legal rights, they might find some ground of justification; but we desire bare justice only, and this much the members of our Church, if honest men, are bound to support to the utmost of their power,—and, if they do not, they are none of us.

To one important result, and to one only did the House of Assembly arrive after much discussion, comprised in the following resolution, which passed by a majority of thirteen in a house of fifty-three members:—"Resolved, that this House regards as 'inviolable the rights acquired under the Patents by which the Rectories have been endowed, and cannot therefore either invite 'or sanction any interference with the rights thus established.'"

Even on this resolution, so just and reasonable in itself, and which could not have been otherwise without disturbing the titles to property through the whole Colony, we have the mortification to see some opposed, who call themselves members of the Church of England. It would be vain to attempt to reconcile such conduct either with consistency or correctness of principle.

In regard to the arguments used in the Petitions of the Scotch Presbyterians, though copied in a great measure from the resolutions of their Synod, we cannot concede to them the slightest force, while they betray not a little coarseness, selfishness, and bad temper.

They seek the destruction of the Rectories principally on two grounds:—

1st. As conferring powers on the Rectors or Incumbents incompatible with the rights of the Scotch clergy. For such apprehensions there is no foundation;—nor do those who pretend to urge them believe them to be true. Parishes have been formed in all the Colonies without calling forth any complaint, because other denominations felt that neither their civil nor religious liberty was, in the smallest degree, compromised. In fact, the Clergy of the Church of England residing in this Province never had or pretended to have any authority over other denominations, and not even over their own people, except in matters purely spiritual; and so sensible are we of our weakness, as respects our own congregations, that, in seeking from the Bishop an annual convention, we found our proposition on the fact, that our Ecclesiastical law and discipline do not extend to this Colony. Whatever, therefore, the petitions state on this head is deplorably hypocritical, for no such fears or apprehensions were ever cherished or felt; and so perfectly destitute of any foundation are such allegations that no complaint has been made on the subject by any other denomination of Christians in the Province, several of which are unquestionably no less alive to their civil and religious rights than the Church of Scotland.

2d. The value of the Endowments:—

By the Constitution, our Church is entitled by legal right to more than two millions of acres, and because twenty, or twenty-two thousand have been attached to fifty-seven Rectories, a quantity much less than many private individuals possess, and not one hundredth part of her just claim, complaint has been made;—but

such complaint comes with a singularly bad grace from the Scotch Presbyterians, to whose Congregations the Provincial Government has always shewn the greatest readiness to grant glebes.

It is farther to be remarked that, in many cases, the lands composing the endowments of the Rectories have been in possession of their several incumbents, by licence of occupation and order of the Executive Council, from their first settlement in the Parish, and their situation in becoming Rectors is not otherwise improved than in acquiring a better title to what they were in possession of before.

It is necessary to remark, however painful, that the proceedings of the Clergy and Members of the Presbyterians, in connexion with the Church of Scotland, are marked by the same kind of angry complaint (for they deal not in argument) which characterizes those of the Voluntaries and other enemies of Church Establishments in Great Britain; and that, but for the good sense and honourable principles of a large majority of the House of Assembly, a vote would have passed against the Rectories; and although it could never have been carried into effect, it would have tended to unsettle every title in the Province. Happily, the Patents establishing the Rectories cannot be destroyed by any power known to the Constitution, as appears manifest from the fact that the Church of England has preserved and recovered many of her most valuable endowments in New York, Vermont, New Hampshire and Virginia, notwithstanding the crisis of a revolution, because they were secured under the same title as the Estates of private persons. To break down the one, offered a precedent for breaking down the other; and to this men of sense and character never would consent.

Amidst the violence and folly which these petitions present, it is refreshing to find even one moderate in language and fair in principle, so as in a great degree to meet the desire which our church has uniformly expressed, and in which we are still ready to concur. The Petition of the Minister, Elders, and members of the congregation of St. Andrew's, Kingston, in connexion with the Established Church in Scotland, after expressing becoming confidence in the Legislative Council, submit; "whether the Imperial Parliament, by their entire removal from the conflicting interests and endless variety of opinions which have for so many years agitated the country and perplexed the Provincial Legislature, in reference to the Clergy Reserves; are not best qualified to explain their own Act and definitely settle what is doubtful in the existing Statute without the danger of farther disturbing the tranquillity of the Province." The petition proceeds to state that the "Provincial Legislature can do nothing satisfactory, however just and equitable, nor so stable as a declaratory enactment on that subject originated in and passed by the Imperial Parliament, who, it may be trusted, in explaining the provisions of the Act, will be careful to preserve our Constitution inviolate."

This is almost exactly what was proposed by the Bishop and Clergy of our Church in 1822 in their Petitions to the King and both houses of Parliament, soon after the contention respecting the Reserves commenced; for we have always sought most anxiously to avoid agitating the question in the Colony, and continually urged, as we are doing now, its reference for final settlement to the Imperial Parliament.

In passing from the petitions against the Rectories, by the Clergy and members of the Scotch church, I may be allowed, as an act of justice, to contrast their anxiety for the destruction of our church in the colony with the mildness which characterizes the Petition of the united Synod of the Presbyterian church in Upper Canada not in connexion with the Church of Scotland. In urging their claim to share in the Reserves, this respectable body truly state that they were the first organized Presbyterian Institution in the Province; that they have suffered as many privations as any of their fellow christian labourers, and yield not, in loyalty to the Queen and attachment to the British Constitution, to any body of professing christians in the Colony; and in conclusion pray that, in any distribution of the Reserves, they may be included as well as the Church of Scotland. They indulge in no virulence against our church, much less do they plead for her robbery, but satisfy themselves with a courteous appeal for consideration on the part of the Legislature, should a division of the church lands actually take place; and were it a mere question of desert I must say that the Presbyterians in Upper Canada are more indebted for religious instruction to the ministers of the United Synod than they have as yet been to those of the Church of Scotland, and, indeed, whatever moral influence the latter may exercise in their respective congregations, it is a lamentable fact that they are chiefly known to the public as expert agitators against our church.

Much stress has been laid by our opponents on an opinion elicited by Lord Bathurst from the Attorney and Solicitor Generals of England in 1819,—an opinion which contradicts the spirit of all the clauses of the 31 Geo. 3d chap. 31. regarding the Reserves and their appropriation, and in truth contradicts itself. On this point it is sufficient for my present purpose to remark, that we have authorities which we consider far more sound, declaring that the provisions of the statute contemplate the Clergy of the Church of England and no other body whatever. At the same time, the natural effect of such an opinion of the Crown Officers was to beget contention in the Province. Every day's experience more and more proves how deplorable it is that an explanatory Act has not been passed by the Imperial Parliament, settling for ever this perplexed question. It can never receive a satisfactory disposition by any other authority.

In so far as the provisions of the Constitutional Act, in respect to the Clergy Reserves has been carried out, it is quite evident that the Provincial Legislature cannot touch them. The

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power of repealing, altering, &c. is for the future, not for the past. But, indeed, any action on the part of the Provincial authorities regarding the Reserves must be unsatisfactory on all hands; and if so, much less can we admit the opinion of individuals, however high in the legal profession or in official rank, to dispose of our vested rights.

Fortunately, no consent on the part of the Clergy, should any of them so far forget their duty as to propose it, will avail. The property is in the church as a corporation, and not in the clergy for the time being, and there it must remain till the Imperial Legislature takes it away. It cannot be surrendered, were even the Bishop and all our Clergy to consent, because the church consists of the people as well as the Clergy, and they have a vested right by the Constitution to have the ministration of our church allowed them in every part of the Province free of all expense.

Our course then, my Reverend brethren, is clear and distinct; namely, to abide by the Constitutional Act. If the property, set apart to sustain a Protestant clergy for the purpose of supplying the people with the consolations of our holy religion, be forcibly taken away, we must submit, and trust in God that some other means will be discovered to secure the teaching of the Gospel to the members of our communion.

(To be concluded in our next.)

THE SATURDAY PREACHER.

No. VI.

YOUTH EXHORTED TO PIETY.

(Concluded from our last.)

At least, my young friends, if the mere existence of a Creator, Sovereign over this world of things—whose creature the sun that warms and enlightens this globe is, and whose shadow the highest archangel cannot boast, but with derogatory imperfections of being,—if this, I say, do not move you to awe and reverence, perhaps you will think more seriously of the matter, when you consider this further description in my text, and regard him, as most solemnly and awfully he is, your Creator in particular. Not only has he made the world by his word—not only has he created man, in all his races, pedigrees, and varieties,—but he has called you, by your name what it will, into existence; and though you once were not, and though again you will be hid from human eyes in the grave, yet that you—man or woman—boy or girl—are now before me, living, moving, breathing, thinking, hoping or fearing, is altogether and solely owing to the act, will, or permission of this great and sole Creator.—Blessed and Almighty God! am I at once coupling with thy holy and adorable name so frail and ignorant a thing, as this or that individual before me,—thy creature, and but one among uncounted millions of thy creatures? am I indeed vindicating thy existence and attributes, O Creator of men, to individuals now before my eyes, who have received existence from thee, and yet decline acknowledging thee, or acknowledging, decline obedience and the duties implied therein? Is it necessary, or shall it be deemed expedient, to prove to them, thy feeble and unreflecting creatures, not alone the glories of thy Providence—the splendour of thy works—thy intrinsic excellencies—thy adorable perfections—and the emanations of thy ineffable nature;—but to the puny creature must I plead for a belief in the very existence of the Creator—and to the insect nature of the ungrateful individual must thy preacher address himself from this sacred place, in order to impress him with what, neither in life, nor in death, should be ever absent from his heart's essence, viz: that *Thou*, the Creator of all men, art his creator in particular; and that whatever thou art to the whole world, and to all that it contains, that *Thou* art to him especially, viz: the source of existence—the framer of his organization—the upholder of his well-being—his Sovereign and his Saviour, in time and in eternity?

Yes—my young brethren—too true it is, that in these times, and to such as you, the preacher must plead for the existence and attributes of God, and with a feeble voice proclaim what the spheres in their daily rounds continually do, and which to those who will use the common sense and reason with which God has blest them, is more plain than the sun in yonder sky! God is your creator:—He created your individual selves:—to you he gave the robust constitution; to you again the weak and sickly frame. You, my brother, he assigned to be of the male sex. You, my sister, to belong to the more tender. To all and each of you, he gave that particular and individual nature which you possess or enjoy. The eyes that sparkle in your countenance were lighted up by him, in order that you might scan creation—and see, in one place, power—in another, wisdom—in another, goodness—manifest and divine. The ears, that convey to you the voices of your fellow creatures—the hands, that are skilful at cunning contrivances—the feet that carry you whither you will—were all conferred upon you by your Creator,—for your own well-being indeed, but still more for his glory and service. Why are your heads so erect—why are those necks so stiff—and why are you so stubborn to rebuke,—as if you were independent beings—lordly and self-sufficient persons?—when, all the while, you are but the creature of a great and invisible master, who exacts no service but that which is right, and whose eyes are ever open to watch that his behests are done, or to note down in everlasting characters of might the instances of infirm neglect, or wilful disobedience. Yes; God, my young brother, is your Creator:—He knew your substance yet being imperfect, and even before you were born; in his book were all your members written. I marvel much, that being thus created by God, you are so unmindful of him. It appears passing strange that you, who are God's workmanship, should require to be reminded of the fact;—nay, should think it unnecessary, or impertinent for the preacher to point it out to your special recollection. Undaunted as you may be, young man, you will not deny that God stands in respect to you in the awful relation of your Creator—and yet it appears very like novel intelligence to you. That there is a great Creator who has made and governed the rest of the world, you languidly are in the habit of admitting; but now that I state the thing in its applica-

tion to your individual self, you seem perplexed and amazed. What! is it now for the first time that you have adverted to the important circumstance that you are but a creature, and that your Creator is God? Unhappy man! have you lived so long, and have yet thought yourself all along your own lawgiver and disposer? or thinking more correctly, have you acted on a self-dependent principle? Is it indeed true, that in the history of a life of some duration, you have no prayers registered in the archives of heaven? no holy, internal prayers, I mean, not the prayers of formality and of lip-service, which are registered by the accusing angel and are an abomination to God. Can you, brother or sister, be that reasonable creature of God, who have done nothing for reconciliation to Him, against the day of your change, when death will strip you so bare and leave you so poor, that the worm will not find a meal from your pillaged skeleton? It must be a slander surely, that you have passed through so many years of dependence and imparted blessing, and that you have not acknowledged in prostration of soul—in humility—in piety—in obedience, that you are the creature of God. And yet, though you forget it, or though you are like the deaf adder to the information, I cannot but tell you that you are a creature—and that your Creator is God.

It might be presumed, my brethren, that a bare statement of this fact to each individual would of itself be sufficient to bring him to obedience and a holy life. Nevertheless, for confirmation, I shall bring in the sage advice of the preacher of old, who, in my text, with wisdom worthy of Solomon, and with authority which none may controvert, exhorts every man thus; "*Remember thy Creator.*" You will observe that the preacher here has not done what, perhaps unnecessarily, I attempted in the early part of this discourse, to prove that God is our Creator,—but taking (as any right view of the human make and constitution will warrant him in having done) this as admitted and granted internally by every man, he calls them simply to remembrance. Deny you cannot that God is your Creator:—your heart will rise in his defence to your lips, if you should do so, although your lips may be apostate. But the danger that besets every man is that he is apt to forget God. A man forgets God when he is either tempted by Satan, or enticed by evil example, or slides through infirmity and wilfulness, into sins and habits of worldliness and vice. And, therefore, in urging a man to his real interest and permanent well-being, the watchword is "*Remember.*"

Now, however good a man may be, yet as long as he is in this world, this watchword is useful to him; for, in some instance or other, every man transgresses. When, therefore, a holy prophet passes through the land, this is always his theme. Remember—man of God remember, that you are but an imperfect creature—that you are in a state of probation—that you are engaged in a warfare—and that you must exercise unceasing vigilance. When Julius Cæsar was once hard pressed by the enemy, and the fortunes of a hundred battles depended on the immediate efforts, he called out to his favorite tenth legion, who had always signalized themselves in his cause, REMEMBER your former achievements and sworn allegiance; and roused to almost more than mortal efforts by the appeal, the legionaries rallied and prevailed. When Peter was denying his Lord, that blessed Saviour, bound as he was, darted a look of remembrance on the fallen disciple, whereby he was reclaimed.

But when men are far gone in sin, the exhortation to remember their Creator is suitable and proper. For in all men the divine image originally inscribed on the heart, though defaced and covered with the rubbish and rank weeds of sin, may, by the grace of God, be restored.

But without dwelling on this at present, I shall fill out the exhortation of my text, which is thus; "*Remember now thy Creator in the days of thy youth.*"

There is a peculiar gracefulness in remembering your Creator, my young friends, in the days of your youth. For though all men come sinners, by native taint, into the world, yet the difference between the young and the old man is this, that the former is less stained with active commissions of sin, and is therefore a much purer and more valuable offering to God. I know not how it is, but, besides the intrinsic value of the act, all our sympathies are engaged in favour of the young person, who remembers his Creator in the morning of his days. Youth is beautiful and lovely in itself—it is quick in its feelings—lively in its motions—rapid—energetic—and elevated in its aspirations.—Rut youth, crowned with religion, is a sight which God and man behold with pleasure. Jesus loved the young man that came to him, religious after his way, although not capable of the highest exercises of faith.

There is besides this, that young persons are actually capable of becoming more religious than those who begin late in life. For when once a habit of sin has grown inveterate, or when the mind has lost its self-respect, and the internal sense of dignified motive, it is as hard for a person to turn back to God, as for the galley slave, to move with the freedom of his former state. But how pure and vigorous rises the aspiration from the innocent and youthful breast! their piety how sincere! their friendship how unmixed with baser motives!

Piety in the young man also is more valuable on another account. There will be a longer course of it; greater effects will be produced by it; and, like other habits, it will be confirmed by years.

It is freed also from the distractions of age—to which I shall take another opportunity to advert—and which are vividly detailed in the context.

You will observe, my young friends, that in this my first address to you I have not entered into the details of the new dispensation, but have confined my remarks to the reasons for piety from natural religion. This only I shall at present add, that the same strength of motive—and still others superadded—oblige us to the exactions of religion, as God is regarded in the Blessed Trinity, as Father Son and Holy Ghost—which have force on us with respect to Him as Creator. Rufus.

Praying frequently, says Scott, helps to praying fervently. Be assured it is better to wander in prayer than to wander from it.

In the address of the Venerable the Archdeacon of York,—a continuation of which we have the satisfaction of presenting to our readers to-day,—allusion is made to a melancholy fact, one which cannot be dwelt upon without feelings of more than ordinary pain,—viz. the cold and careless apathy towards the vital interests of their church evinced by so many of those, of influential standing too, who profess towards her sentiments of warm and filial regard. We need not dwell upon the fact, for there it stands upon evidence incontrovertible; but of the reason of this chilling languor of attachment we shall try and offer some explanation, because knowledge of cause might the more surely and speedily lead to correction.

We believe that a long deprivation, in many instances, of the services of the church has deadened those reverential feelings and damped that warm glow of grateful recollection which, in the steady possession of that privilege, has seldom been lost towards the scriptural beauties and excellencies of our hallowed faith and ritual. True it is, however,—and the truth is a refreshing one—that such is not the uniform influence of the deprivation we allude to: rather has the bereavement, the spiritual desolation, wrung the soul with that distress which David felt when a son's ingratitude and rebellion drove him from his throne, and worse than all, drove him from the beloved sanctuary of his God. Like David, in his temporary exile on the further side of Jordan, many, in the seclusion of our forest wilds, far away from the joyful sound of those good tidings which cheered their spirits in their father-land,—many, instead of losing recollection of the village church where once they worshipped, or of those beautiful and soothing prayers which once, on each Sabbath day, they joined in, have wept in their banishment for the present desolation;—and many, until the sanctuary could be raised and the man of God appointed to tell of "the way, and the truth, and the life," have gathered their households round them on the Sabbath-day, and asked the blessing of heaven in that sound form of words which their cherished Prayer-books furnished.

But still the deprivation has, in the hearts of some, worked its chilling, deadening change. They have lost the relish for the long-intermitted privilege; and, perhaps their hearts seduced away by the strong delusions of strange doctrines, or their affections alienated by unanswered, and unnoticed misrepresentations, they—with the profession still upon their lips of attachment to their fathers' church—look upon the walls and bulwarks of our Zion with neither pride nor joy, and discern no beauty there that they should raise their hand or lift their voice in her defence!

Another cause of this pernicious lukewarmness we deem to be that, amidst the agitation of the times, some love to be thought actuated by sentiments of peace and liberality. It is sad to observe how widely and fatally this blight of liberalism has fallen; and how, in the selfish and vain-glorious wish to be thought the very opposite of exclusiveness and bigotry, men will so far yield the very essence and vitality of principle, that principle itself becomes but a name for the scorner to jeer at! But is it liberality to cast away the children's bread because some loud-voiced adversary craves the envied morsel for himself? Is it liberality to close the ears and steel the breast against the cries of thousands in the present, and of millions in coming generations for spiritual nurture, by casting away the provision for its supply at the shout of the demagogue or the cavils of the infidel? Is it liberality to turn our back upon and leave our country's altars to moulder into ruin, and abandon to the merciless capriciousness of an opposing world the spread of those sacred principles for which a Ridley and a Cranmer died? The day is coming which, in stripping bare the workings of all hearts, will show the close affinity of that vaunted liberality to the sceptic and atheistical coldness which cares for none of the precious and saving truths of our most holy faith.

Thank God the sons of the church in the mother country are not chargeable with this indifference and ingratitude. The hostility of the heretic and the infidel, and the gathering of their array against the battlements of our Zion, have thrown into close and determined phalanx all her generous sons, and produced an array of defensive power from which the enemy, shamed and baffled, has shrunk. But why are we cold to the blessings so dearly prized in our maternal land? Why are we dead to the value of the privileges which awakens so much vigilance and arouses so many energies there? Shall we shrink from the sacred contest in which they are spending their substance and hazarding their lives?

We ask but the virtuous energy, the strong constraining love which they are manifesting—and which the extract that follows so cheerily proves. May we catch the holy glow which animates the church at home, and may the God of blessing give increase, in the full grasp of its comprehensive character, to the same hallowed warmth of patriotic love! We know that such a spirit is not wholly dormant amongst us; but that we have in our communion talent and zeal and influence, and what is better than all, much of the animating power of true and undefiled religion. May it never be blighted or sullied by the mildew of a false and unscriptural liberality, but fostered rather to the quickening of that godly sentiment which counts the honour of God the first great principle, and which, in conscientious devotion to that claim, will not let us slumber when our Zion is in peril, but cause us to renew our prayers and strivings that she may remain for ever the "joy of the whole earth."

THE CHURCH OF ENGLAND IN 1837.

(From the Church of England Quarterly Review.)

We hear much about the present crisis of the church: we are warned of the black tempest which overhangs her, and the inevitable ruin which threatens her: and several such like ominous dangers whistle in the wind, voicing a hollow and responsive cadence to the wishes of the wicked. But we are bold to affirm, that there never was a time when her prospects from

without wore a brighter aspect. Her members have nobly bestirred themselves, and, in the calm consciousness of strength, have (we must needs own at the eleventh hour) thrown off the lethargy in which, trusting to the dignity and righteousness of their cause, they had suffered themselves to be enwrapped; but at length have they awoke from their slumber, like a giant, in his strength.

MEETINGS have been held in almost every town in Britain, where were advocated those principles of Church and King maintained and iterated centuries since by our forefathers, in whose spirit and whereby, the English flag hath waved triumphant in every age, from the days of John of Gaunt to those of Drake, Blake, Rooke, and Hawke,—in every quarter of the globe, whether the heights of Abraham, the plains of Minden, the sands of Alexandria, or the walls of Seringapatam; those principles which have ensured to our country that taste for freedom which forbids her children ever being slaves, and by which alone we may expect God's blessing to rest on our endeavours, and prosperity, the issue of his will, to settle on our institutions. CHURCHES have been built in almost every county in England during the last twelvemonth. Noble benefactors have stepped forward and endowed them; and the blessings of Christianity have been thereby extended to a vastly increasing population, who otherwise might have remained the children of wrath to the end of their lives. In Lancashire alone, no less than eighty new churches have very lately been erected, and in Yorkshire fifty new churches have been built; in Staffordshire twenty eight, and in Cheshire above twenty; and most of these sacred erections have been endowed chiefly by voluntary contributions.—Look these things like the Church in ruins? Moreover, parsonage houses have been raised to secure the residence of the clergy; schools have been founded and established, and teachers appointed to impart that knowledge which is the beginning of wisdom, the only wisdom which will ever conduce to the prosperity of an empire; which will make a people happy, which is better than being prosperous; which will make them daring and heroic, by not disburthening them of a higher fear; which will make them invincible for a brief while in this world, and blessed through all eternity in the next. We have turned upon the enemy his own weapons, and it will go hard if we do not better the instruction. PUBLICATIONS have issued from the press as fast as steam could send them, in defence of the doctrines which we hold so dear, and of the discipline to which we willingly submit, being according to that word which cannot err, and on which our whole Establishment is founded. ASSOCIATIONS have been formed for the purpose of upholding the Constitution of this country, and strengthening the mainspring by which alone society is regulated. There have of late been repeated instances of dissenting ministers applying for Episcopal ordination. This is a circumstance grateful to dwell upon, and which needs no other comment than a simple reference to the fact of several places of worship, formerly belonging to dissenters, having been purchased, and fitted up as chapels of ease and churches for the use of our catholic establishment. There are other signs of the times which can be pointed out, no less significant. Prudent men, from being neutral and indolent, have turned zealous, even, owing to their prudence. They were unwilling to be taken at disadvantage, so have gone out and met the enemy in the gate; they have proved before God and man that they were members of the church of Christ; that they held their Sovereign in honour, and were loyal even out of love of liberty,—out of regard for those matchless institutions of their country, which were no chance matter, or the product of a single generation, but, like her native oaks, the sure and gradual growth of centuries, deep-rooted in the rock of custom, flourishing in perennial vigor, and sound to the very core, because fanned by those genial airs from heaven,—Freedom and Religion.

These are the institutions which our countrymen, from John of Groat to the Land's end, are gathering to uphold and preserve from desecration. Look these things like the Church in ruins? But more than this. Many who, but a short time since, vociferated amongst the loudest of the sons of darkness and disaffection—who, knowing not what they did, sought the downfall of the Establishment, have halted in mid career; yea, they have seen their error, have turned back into the highway of heaven, have repented, have repudiated their designs, abandoned their machinations, and, like St. Paul of old, have avouched themselves staunch supporters of that church which erst they persecuted, and zealous believers in the worth of those holy principles which they were wont, out of their ignorance, to despise. Look these things like the Church in ruins? Facts will speak; and these are facts which carry their own moral emphasis, and which none dare gainsay.

We intend in the course of next month to redeem our promise of presenting to our readers a tabular statement of the Baptisms, Communicants, &c., as well as clergy and stations of our Church, as furnished in the statistical intelligence which has from time to time appeared in our columns. Anxious, however, to render this statement as complete as possible, we should be glad to hear as soon as possible from such as have not yet supplied us with this statistic information. There are now but two or three places in the Archdeaconry of Kingston from which reports have not been received; but we have yet to hear from, we believe, nearly half in the neighbouring Archdeaconry of York.

ECCLIASTICAL INTELLIGENCE.

From the Quebec Mercury.

After a sermon preached on Sunday morning 29th ult. in the Cathedral Church of this city, by the Revd. Wm. Chaderton, Minister of St. Peter's Chapel, the sum of £45 10s. 8d. was collected, in aid of the funds of the National Schools. An additional sum of £18 was obtained in the evening, towards the same object, after a similar appeal by the Revd. F. J. Lundy.

ORDINATION.—On Sunday morning, 5th inst. the Lord Bishop of Montreal admitted to Deacon's Orders, in the Cathedral Church of this city, Mr. E. Cusack, A. B. of Catharine Hall in the University of Cambridge, recently arrived in this country,

with the view of devoting himself to Missionary-labours, and bringing recommendations to this effect from men eminent in the church and at the University.

Mr. Cusack proceeds immediately to Gaspé Bay.

To the Editor of the Church.

REV. SIR,—In looking over one of the late Nos. of the "Colonial Churchman," my attention was arrested by some remarks in the communication of an "Old Churchman," which I felt were so just, that I immediately determined to act upon them. The remarks were these:—"I have been a subscriber to your paper from the first of its publication, and I have derived much satisfaction, and I hope some profit, from the perusal of it: but though in the reading of your paper I find much to instruct and edify, I cannot help sometimes indulging the idea, and you will excuse me for expressing it, that a little more intelligence of a local nature, than it usually contains, might afford increased interest. Our Revd. Clergy, in the course of their various duties, must meet with very much that would afford instruction to the public at large, if they would be kind enough to communicate it through your columns."*

The complaint of the "Old Churchman," is, as yet, I am happy to say, by no means applicable to your excellent paper; and in order that it be not so hereafter, I trust the Clergy, generally, will think the suggestion worthy of attention, and through your columns communicate any incident which may come within their notice, calculated to instruct, interest, or edify your readers.

But without further preface, I will enter upon what, under present impressions, may be looked upon as a duty. Would that I were relieved by an abler pen! Would that the subject had attracted the attention of some gifted friend, whose happy mode of expression, and elegance of style, might present it in a more engaging form! But these are silent. It is incumbent then upon me to proceed, and I must only rely upon the "merits of the case," to engage the attention, and interest the minds of your readers.

It is now upwards of three years since the CORNWALL FEMALE FREE SCHOOL has been open for the reception of poor Children, and during this short period it has proved a humble instrument of effecting much good. A few of the ladies of that town, having raised a sufficient sum among themselves to build a neat and substantial school-house, proceeded, in the summer of 1834, to set a Bazaar on foot, for the purpose of obtaining funds to support the school: this appeal to the public was well responded to, the sum of £130 having been collected by that means. With these ample funds vested in good security, the Ladies had wherewith to proceed; they at once engaged a Teacher, and the School opened with 20 children. Rapidly did their numbers increase, and soon the average attendance amounted to 40; indeed, during the summer months, the Register seldom contained less than 60 names; among whom, it is pleasing to be able to add, there can be discovered not only extraordinary talents, but many amiable and promising dispositions. Children of all denominations are of course admitted, but no religious instruction is given, save that which it is humbly hoped, under the blessing of God, may prove instrumental, not only in fastening upon their youthful minds the truths of the Gospel, but in making them true and faithful members of our beloved Church. The children are instructed in reading, writing, and arithmetic, with various kinds of useful needlework:—the Scriptures are daily read in the School, and the chief superintendent devotes the afternoons of two days in the week to catechizing the Children, and giving them such religious instruction as their different ages and capacities appear to require.

In the summer of 1836, it was deemed advisable to make an addition to the School-house, so that the Mistress might reside within its walls. Only a very small subscription, however, could be raised for the purpose: but the addition was proceeded with, (for the person to whom the community are mainly indebted, for the suggestion and establishment of this benevolent institution, was not to be retarded in her "work and labour of love," by ordinary difficulties,) and before the winter set in, the friends of the School had the satisfaction of seeing its Mistress comfortably settled in a neat and commodious dwelling. This additional outlay rendered it absolutely necessary to make another appeal to the public, which was done by a second Bazaar held in September last: and it must be stated, to the credit of the Cornwall Ladies, that although they received but five weeks notice, that there was a necessity for their exertions in behalf of the School, the Bazaar produced £58; a sum, (considering all the circumstances under which it was got up, together with the hard times) which far exceeded the expectations of its most sanguine promoters. £5 of this amount, I am told, were the proceeds of work done by the children of the School; and it is hoped that in future their industry will contribute not a little towards its support.

Both school and dwelling-house are erected on Church ground, which the Rector of the Parish kindly surrendered, together with a little garden for the Teacher's use. But this is not the only instance, in which the community are indebted to this devoted and exemplary servant of a Master who "went about doing good." He has erected, at his sole expense, another Free School, for Boys, at the opposite side of the Church property, and for two years he paid a Master to attend it, out of his own private and limited income. But, I regret exceedingly to be obliged to say, that he has not been aided and supported in this Christian undertaking:—through want of means the school has been allowed to languish, and is now closed. Many, no doubt, argue, that they cannot afford to contribute towards its support; the various calls upon them are so numerous,—and this costs so much!—But they should reflect, that even in a worldly point of view, it

*The Editor of that paper adds in a note—"We sincerely hope that our Brethren will respond to the call of our friend the "Old Churchman" better than they have done to those which we have repeatedly made upon them for local matter for our columns.—Surely each Clergyman might easily furnish us with scraps from his parochial journal, if he keeps one, or from memory, if he does not, which would interest and edify our readers. Sketches of parochial history we have often requested, and accounts of Sunday Schools, and descriptions of Churches, would also be very acceptable."

may cost them more to let it alone. Children who do not receive religious instruction in youth, usually grow up ready for every evil work. They become thieves, murderers, and incendiaries; and the same community who now refuse to furnish means to instruct them, will probably have to bear the expense of their apprehension and trial, and then support them either in a jail or a penitentiary. Meanwhile their wives will become mendicants at our doors, and their children will look to us for bread. We will pity and feed them:—but all this will cost much more, than to support a Charity School.

Both the schools I am speaking of have already proved great auxiliaries to our Sunday School. They are in fact a continuance of the Sunday School throughout the week. The constant aim of the Teachers and Superintendents is, to instil into the minds of the children the truths and precepts of religion. If all the children of the poor could be brought under such influence, would there not be a very perceptible improvement in this class of the community?—Those who believe in the strength of early impressions will think so.

I cannot imagine that the seeming indifference with which this school has been regarded, arises from a close or parsimonious spirit on the part of the community at large; for the success of the two Bazaars speak better things of them. Nor from a disinclination on the part of the congregation to give, as "God has prospered them," to advance His glory; for it is but lately that one pious member of the Congregation caused the interior of the Church to be painted, in imitation of oak, (which indeed required it) at his own expense. While another, who contemplated endowing the Female Free School with £50, at once advanced that sum to the Church, to make some other improvements, and afford additional sittings to the increasing congregation; the interest of which is however to be paid in perpetuity by the Church, to that Institution.

With these instances of Christian liberality before us, I am led to hope, that neither the community at large, nor this congregation in particular, will any longer allow this most useful institution to languish:—the latter are doubtly bound to see to it; for it may well be looked upon as another nursery for the Church.

I am, Revd. Sir,

Yours faithfully,

SELECTOR.

To the Editor of the Church.

SIR,—Having been much struck with the beauty of the Scriptural Illustration, founded upon Malachi 111. 3. which appeared in a former number of your paper.—HE SHALL SIT AS A REFINER AND PURIFIER OF SILVER,—I beg to offer you for insertion in "The Church" the following lines by that excellent and pious poet, James Montgomery:—

He that from cross would win the precious ore,
Bends o'er the crucible an earnest eye,
The subtle searching process to explore,
Lest the one brilliant moment should pass by,
When in the molten silver's virgin mass
He meets his pictured face, as in a glass.

Thus in God's furnace are his people tried;
Thrice happy they who to the end endure:
But who the fiery trial may abide?
Who from the crucible come forth so pure,
That He, whose eyes of flame look through the whole,
May see his image perfect in the soul?

Nor with an cyanescent glimpse alone,
As in that mirror the refiner's face;
But stamp'd with heaven's broad signet, thro' be shewn
Immanuel's features, full of truth and grace:
And round that seal of love this motto be,
"Not for a moment; but—eternity!"

THE CHURCH AND SLAVERY.

It is remarkable that among the first persons who called the public attention to the horrors of the slave trade, and among the leading men whose names are associated with the abolition of it—were members of the established church. It was, according to Clarkson, by a clergyman, Morgan Goodwyn, that the nature of the trade was first exposed in the 17th century. Among the illustrious persons who held it up to public view, from time to time, in the 18th century, were the Rev. Griffith Hughes, Mr. Burke, Dr. Hayter, Bishop of Norwich, Bishop Warburton, Bishop Porteus, Rev. John Wesley, and Granville Sharpe: the last individual having connected his name imperishably with the great decision; (HAT AS SOON AS ANY SLAVE SETS HIS FOOT ON ENGLISH GROUND HE BECOMES FREE.

But the grand impulse in this country was given in the University of Cambridge, from the fact of the Vice-Chancellor for the year 1784 selecting this very subject for the Bachelor's Essay, and of Mr. Clarkson gaining the prize. I mean nothing disrespectful to the Society of Friends, who have ever been among the most active supporters of the great measures, both of abolition and emancipation; nor to the Methodists, nor to Dissenters of any class, who have from time to time lent their assistance; but I cannot forget that Mr. Wilberforce, and Mr. Pitt, and Lord Barham, and Mr. H. Thornton, and Rev. J. Newton, and Lord Grenville, &c. &c. with others now no more, and some highly respectable living philanthropists, who embarked in that cause, were members of the Church of England.—DR. DEALTRY'S CHARGE. *The National Church a National Blessing.*

If you would stand in the faith of the sons of God, you must be continually girding and setting yourselves to strive. It was never the meaning of our Saviour in that prayer, "Father, keep them through thy name," that you should be negligent to keep yourselves;—to your own safety, your own sedulity is required.—Hooker.

To despair, because we are poor and wretched, is not humility, but the most abominable pride;—we are not willing to owe the cure to God alone.—Bp. Wilson.

Letters received to Friday Nov. 17th:—

B. Y. McKyes, Esq., rem; S. Hawley, Esq., rem; J. Kent, Esq. (2) with packets; Ven. The Archdeacon of York; Rev. H. J. Grasett, with parcel; Rev. Dr. Rudd, [to whom a better acknowledgment shall, shortly, be transmitted.]

Youth's Department.

SCRIPTURE QUESTIONS.

XV. MISCELLANEOUS QUESTIONS IN A.—CONTINUED.

120. What punishment did Joshua inflict on Adonibezek, and why?—(*Judges*.)
 121. Who was Adrammelech? what foul deed did he perpetrate? and where in consequence did he flee?—(*2 Kings*.)
 122. The cave of Adullam was the hiding-place of a celebrated Scripture character.—Who was that individual?—(*1 Sam.*)
 123. Agabus was a prophet in the primitive Church.—What were the two occasions on which he prophesied?—(*Acts*.)
 124. Who was Agag? and what unauthorized lenity did Saul and the Israelites shew to him?—(*1 Sam.*)
 125. What reason have you for supposing that Agag was a merciless man? and in what manner does he appear to have suffered just retribution?—(*1 Sam.*)
 126. What answer did King Agrippa give to St. Paul, when pressed by him on the subject of religion?—(*Acts*.)

CHURCH CALENDAR.

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

SCENES IN OTHER LANDS.

No. XIII.

DERBY; MATLOCK; HADDON-HALL.

Whatever may be the truth in general of the unsteadiness of the climate of England, and that the traveller through its fair and enchanting scenery will ever have much of his comforts marred and his enjoyments lessened by the rains which, in this seagirt isle, are almost always pouring down, I certainly had no reason to join in the general accusation against the gloominess of its skies or the dampness of its atmosphere.

Non semper imbres nubibus hispidos
 Manant in agros:—

On the contrary, during many months' daily exposure to its air, seated generally on a coach-top,—because from thence we obtain decidedly the best view of the surrounding country,—I certainly did not experience a greater average either of rain or cloudy skies than it has fallen to my lot to be incommoded with in regions which have the reputation of enjoying a climate more genial and more serene.

Like every other morning then which had preceded it, since I turned my back on busy London, *this* was one of those bright and joyous days, in the infancy of summer, which so much predispose one to view with a kindlier and less critic eye the beauties either of nature or of art to which, in rambling through a strange land, your attention is directed.

That the tower of All-Saints' Church in Derby gleamed to-day in the brightness of a mild morning's sun, and raised its summit in bold relief against a blue and cloudless sky, was certainly no disparagement to its exquisite proportions and rich architectural beauty. It is, at all times, thus distinguished; and, as my lionising friend explained, had the rest of the edifice been constructed in keeping with the tower, the cost would have been enormous and extravagant, beyond all propriety for a mere county town. In the chancel within the Church, is the cemetery of the Duke of Devonshire, and some of his noble ancestors are there exhibited, in monumental marble, robed in the martial fashion of the time, but in the expressive repose of death, with hands meekly crossed upon the breast in the attitude of prayer.

From the Church we proceeded to what the town of Derby is very remarkable for,—the china and porcelain manufactory.—In this several hundreds of persons are employed, of both sexes and of all ages: the process is laborious and slow of moulding, burning and colouring; but I did not omit the opportunity of inspecting the whole, from the kneading of the clay which is to be transmuted into the beautiful cup, or plate, or vase, to its final finish for the shelves of the vender.—First, after the kneading of the clay and its formation into the shape of the vessel for which it is designed, it is suffered gradually to harden, but by and by, to complete its firmness, artificial heat is applied;—yet, to prove the care and pains employed on such occasions, every china article, before exposure to this heat, is safely deposited in an earthen vessel of corresponding size. The painting and gilding follows,—a labour purely manual, and demanding therefore much time and pains. The gold put upon the china vessels is at first of a very dingy appearance, but upon being rubbed with a piece of blood-stone,—a particularly tedious process,—it receives its proper brilliancy.

We next visited the iron furnaces, and there I witnessed that hard metal in a state of fusion, and the red molten mass, sparkling fiercely as it was poured into the mould, transformed in a short time into utensils of various shape and use.

From hence we walked to the market-place and town-hall, for these are appurtenances to every substantial and loyal English city which a visitor must, by no means, omit to inspect. They are sure to evince some excellency in construction, or some conveniency in arrangement, which no other hall or market in the kingdom quite so completely possesses! But who, with all his travelled stoicism, would be without the pride of *locality*? And who does not discern in his native town, or even in his native village, some beauty which the God of nature has furnished to it, or which the hand of man has fabricated, that no other spot in the known world can vie with? I love a ramble dearly, and can enjoy, with the most enthusiastic, the rich and rare scenes of other lands; but there is always in our own village green, or in our own church-yard, something that tells of the surpassing sweetness and loveliness of home,—something more attractive, because more endearing, than even the meads that smile, or the trees that wave, or the flowers that bloom beneath the classic skies of Italy or Greece.

It was a trial, short as the acquaintance was, to part from friends so peculiarly kind as those with whom it was my happiness to make a brief sojourn at Derby; and, after an early

dinner, I started with a youthful and pleasing companion, in a most comfortable gig, over the finest road in the world, towards the beautiful and romantic village of Matlock. The road leading to this lovely spot runs much along the Derwent, up a narrow and verdant valley, bounded on either side by ranges of hills, and dotted here and there with pretty villages. A few miles before we come to Matlock, the scenery assumes a bolder aspect and a ruder character. Winding around a steep promontory, whose bold point projects nearly athwart the valley, and about which the road has been hewn from the cliffs, scene after scene opens upon the view with a wild, picturesque and romantic beauty. Above, to the height of several hundred feet, the hills are shaded with primeval forest, broken here and there by patches of the rude grey rock,—sometimes retreating amongst the foliage, and at others, obtruding their naked and precipitous ledges from behind the rich curtain of verdure.

At the point where the village of Matlock is situated, a bold swell of the land upon the right of the river and the towering cliff of the High Tor, rising three or four hundred feet on the left, seem to check at once all passage to the road or stream:—but the latter steals along in a narrow and obstructed bed, boiling and bubbling over rocks, immediately under the heights of Tor, and the former winds between the precipices till it enters the narrow slope of the village. There the houses rise, tier above tier, far up the bold hills,—cottages gleaming among the forest trees, and these, at this sunset hour, with their hazy summits tipped with mellowed gold.

Long could I have lingered amongst the enchanting scenes of romantic Matlock, but our time was limited; so we inspected the thousand specimens of spar which had been culled from its rocks, and the thousand varieties of vases and vessels into which that spar had been constructed;—we visited, too, the petrifying spring, whose waters at the time were dropping upon baskets of eggs and various other articles, and gradually transforming them into stone!

Reluctantly leaving Matlock, we drove on to Rowsley, a small village, with a very delightful inn, to which numerous visitors attracted by the fishing sport of the Wye, afforded a very considerable patronage. Having slept there, we rose early next morning in order to visit Haddon-Hall,—an old baronial habitation, about a mile and a half distant, and formerly the seat of the Rutlands. An old grey-headed porter conducted us over the building, and with well-practised alacrity, pointed out to us all the wonders of the venerable habitation. In a room near the entrance, we were shewn the enormous boots and other articles pertaining to the martial equipment of one of the old lords of the hall. Passing on, the apartment of the chaplain, sombre and cheerless enough, with its prison-like walls and stone floor and single narrow window, was pointed out to us; and then we were conducted into the chapel where still stand some vestiges of the Romish faith, and into which the light dimly enters by low Gothic windows of stained glass. We afterwards examined the banqueting-hall, which realized most vividly the numerous descriptions we have of the scenes of old baronial hospitality.—There hung suspended the huge antlers of a stag, emblematic of the manly pleasures of the feudal lords; there stands the enormous fire-place; and there are still the capacious side-boards, the massive table, and the long strong benches, all of oak. In the old kitchen, too, remains its appropriate furniture: the wide and deep chimney, the ponderous crane and hooks still hanging there; the blocks and oaken tables, worn through in cleaving venison and other viands for the feast, all furnish evidence of the days when festive merriment rang through the hall. From hence we ascended to the bed-rooms, dressing-rooms, and drawing-rooms, of which this aged castle possessed no small abundance. The tapestry and other ornaments of the principal apartments were in good preservation; and a bedstead with its complete furniture was shewn us, exhibiting all the antique, but rich magnificence of the Elizabethan age. The assembly room, more modern in its structure than the rest of the castle, contains an oaken floor made, it is said, entirely from one tree; and the circular flight of steps which leads to it, echoing back with hollow sound the footsteps which are impressed upon it, are formed it is stated, of the roots of the same tree. We were also admitted to the inspection of numerous portraits of the heirs and heiresses of this old and noble house; and our guide did not omit to shew the spot from whence, in olden time, the lady Diana Vernon had eloped.

Ascending to the top of the building by rather a crazy flight of steps, we obtained a magnificent view of the surrounding country,—rich meadows, groves and hills, with the river Wye meandering at our feet, smooth at times and noiseless, but hurrying afterwards down a rocky channel and throwing back its murmurs through the desolate apartments of the ancient Hall.—We descended from our eminence with no little risk down the narrow and dilapidated stairs, our venerable guide often interrupting his story or description with these words of caution, "mind your head and feet, gentlemen:" we took a few moment's walk through the pleasure grounds; and after depositing the customary fee with the grey-haired porter, we walked rapidly back to enjoy the refreshments of our inn.—*To be continued.*

SAFE RULES.

"I will conclude my address to you," says the Rev. Henry Venn, "with an observation, confirmed by the experience of the Church of God, and built upon his own promises; it is this:—Whoever desires to persevere, and increase in the fear of the Lord, and in the comfort of the Holy Ghost, to live and die in hope that maketh not ashamed, must be diligent in earnest prayer; must constantly read God's word, begging him to explain it, and give faith in it; and must walk with those who walk conscientiously before God; who are always aspiring to what they have not attained—in whose manners, spirit, and discourse, there is what reaches the heart, and tends to humble, quicken, and comfort the soul. In all my reading and acquaintance, for forty years, with religious people, I never saw an instance of one decaying and coming to nothing, who observed these rules—never saw one who presumed, on any consideration, to give over attention to them, who did not fall away."

SICKNESS.

In sickness the soul begins to dress herself for immortality.—And first, she unties the strings of vanity, that made her upper garment cleave to the world and sit uneasy. She puts off the light and fantastic summer-robe of lust and wanton appetite.

Next to this, the soul, by the help of sickness, knocks off the fetters of pride, and vainer complacencies. Then she draws the curtains, and stops the light from coming in, and takes the pictures down; those fantastic images of self-love, and gay remembrances of vain opinion and popular noises. Then the spirit stoops into the sobrieties of humble thoughts, and feels corruption chiding the forwardness of fancy, and allaying the vapour of conceit and factious opinions.

Next to these, as the soul is still undressing, she takes off the roughness of her great and little angers and animosities, and receives the oil of mercies and smooth forgiveness, fair interpretations and gentle answers, designs of reconciliation and Christian atonement in their places.—*Bishop Jeremy Taylor.*

PRAYER.

Prayer is the application of want to Him who alone can relieve it: the voice of sin to Him who alone can pardon it. It is the urgency of poverty—the prostration of humility—the fervency of penitence—the confidence of trust. It is not eloquence, but earnestness—not the definition of helplessness, but the feeling of it—not figures of speech, but compunction of soul. It is "The Lord save us, we perish," of drowning Peter—the cry of faith to the ear of mercy.—*Hannah More.*

ENGLAND'S HAPPINESS.

O England! happy in thy Gospel and Religion,—a religion doubly lovely and beautiful, both because thou deservest the hatred of thy enemies, and because God has so owned thee against thy haters. Blessed be the great God of grace and truth, who hath planted thee, watered thee, preserves thee, and so shines upon thee. And so may it grow, and prosper and flourish, and bring forth blessed fruit, under the same influence of heaven.—And let all the people say, "Amen. Halleluiah."—*Lightfoot.*

"The stars in their courses fight against" unbelief; the works of God give hourly confirmation to the Law, the Prophets, and the Gospel, of which one day telleth another; and the validity of the sacred writings can never be overthrown, while the moon shall increase and wane, and the sun shall know his going down.—*Dr. Johnson.*

That which linketh Christ to us, is his mere mercy and love towards us. That which tieth us to him, is our faith in the promised salvation revealed in the word of truth. That which uniteth and joineth us among ourselves in such sort that we are now as if we had but one heart and one soul, is our love.—*Hooker.*

There are two things which we are particularly directed to have in our eye in searching the Scriptures.—*Heaven our end; and Christ our way.*—*Matthew Henry.*

A CLERGYMAN OF THE CHURCH OF ENGLAND, residing in a pleasant and healthy situation in this Province, is desirous of undertaking the tuition of two pupils, for whom he has accommodation in his family. Letters may be addressed to the Editor of 'The Church,' (post paid), who is empowered to communicate terms and other required information. 29—4

The Church

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TERMS.

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