

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME II.]

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[NUMBER VI.]

Original Poetry.

For the Church.

LAST SCENES OF MESSIAH'S LIFE.

PART I.

Night's deepening gloom had with its sable
Draperies enwrap'd the Holy City.—
Through the still air no sounds were heard save
Those of pray'r and praise. 'Twas the eve of the
Passover, that solemn feast which shadow'd
Dimly better things to come, and in each
Israelite's home its sacred rites were
Celebrating. In an upper chamber
Of a retir'd dwelling, a lonely band
Were gather'd. Among them, at the humble
Board, was seated a form all-glorious
Though clothed in weak mortality. 'Twas
The Prophet Jesus, God's co-existent
Son; whose life of unexampled suffering
Now was drawing near its close: those tragic
Scenes which mark'd its end were fast approaching,
And a bitter foreboding of that woe
Intense which even He the Mightiest
Might not forego, did o'er His radiant
Brow a darkening shadow cast.

— The Jewish sacrifice
Was ended. Jesus with His followers
Did due observance keep of that high feast,
The Pascal Lamb which had been long of Him
The symbol. And now the time being come
When each Mosaic ceremony must
By things of purer import be succeeded,
The Messiah on this sad night of His
Betrayal did that most solemn rite first
Institute.—the receiving sacred emblems
In commemoration of His holy
Death; which outward signs were by Him endow'd
With benefits inestimable to
All who should in after ages of these
Mysteries with faith partake. Night wad, and
As the time approach'd when the Incarnate
God should those sufferings undergo, the
Intensity of which our finite minds
Cannot e'en conceive, the shade of sorrow
Deepen'd o'er His face of sacred beauty;
And that grief, (not least among His varied
Woes) His treacherous betrayal by one
With whom He had shared His daily bread,
Now caus'd His spirit to be troubled, and
In the bitterness of wounded feeling
He exclaimed, "This night shall one of you
Betray me!"—O'er the anxious countenances
Of the Saviour's humble friends a look of
Deepest sorrow pass'd, and the tremulous
Inquiry, "Is it I?" each to his Lord
Address'd; while Peter in the sinful
Confidence of his own strength declared
That even if he should death's agonies
Endure, yet ne'er should he deny Him. Vain
Human nature! thy strength is only
Weakness, and he who does not seek grace from
On high to aid him onward in the path
Of duty, must ever stumble in the
Narrow way! Thus Simon fell; and if His
Master's intercessions had not for him
To highest Heaven ascended, he would
Have been a cast-away.

E. V. N.

CHRISTCHURCH, OXFORD.

NIGHT.

Faint from the bell the ghastly echoes fall,
That grates within the gray cathedral tower,
Let me not enter through the portal tall,
Lest the strange spirit of the moonless hour
Should give a life to those pale people, who
Lie in their fretted niches, two and two—
Each with his head on pillow stone reposed,
And his hands lifted, and his eyelids closed.

From many a mouldering oriel, as to float
Its pale grave brow of ivy-tressed stone,
Comes the incongruous laugh, the revel shout—
Above, some solitary casement thrown
Wide open to the wavering nightly wind,
Admits its chill,—so deathful, yet so kind,—
Unto the fevered brow and fiery eye
Of one, whose night hour passeth sleeplessly.

Ye melancholy chambers! I could shun
The darkness of your silence, with such fear
As places where slow murder had been done.
How many noble spirits have died here—
Withering away in yearnings to aspire,
Gnawed by mocked hope—devoured by their own fire;
Methinks the grave must feel a colder bed
To spirits such as these, than to the common dead.

J. R.

THE LATE WILLIAM WILBERFORCE.

[The following prefatory remarks are borrowed from the Philadelphia 'Episcopal Recorder'—for the extracts from the life of the distinguished man whose name stands at the head of this article, we are indebted to the London 'Times' and 'Bell's Weekly Messenger.' Ed.]

Few men have acted a more important part on the stage of public life than WILLIAM WILBERFORCE. A long residence in the town of his birth, together with the pleasurable associations arising from the remembrance of social, intellectual, and religious intercourse in the mansion in which Wilberforce was born, and where he spent the early part of his life, may very naturally throw around his name and character an interest to the writer of these lines, in which others may have no sympathy.

To respect the living and honour the dead,—to think of the one with pleasure, as they move in their respective spheres of usefulness around us, and to meditate on the other who have variously disappeared from our number, are in perfect harmony with the spirit of Christianity, and inseparable from its legitimate influence.

When we survey the traits of holy excellence in the pious living, we are led to acknowledge the superhuman origin of their virtue,—we glorify God in the Christian; and when they departed from our midst, and are numbered among the pious dead, it would be an outrage on the sanctity of religion, a mark of the deepest insensibility and ingratitude, to allow them to pass, without sympathy or notice, to that

hour from whence no traveller returns." Nay more, it would be an injury to ourselves; we should lose in a great degree the force of their examples, the benefit of their lives, and the crowning triumph of their peaceful and happy departure.

We rejoice that the church has felt latterly in some good degree the importance of telling to generations following the great things which God hath done in our own times, and in the times before us. "The righteous shall be had in everlasting remembrance," and few Christians have read judicious biographies of departed saints without deriving great spiritual improvement. When such a taste is created, they are led to say—

"We gather up with pious care,
What happy saints have left behind,
Their writings on our memory bear,
Their faithful sayings on our mind.

Their works which trace them to the skies
For patterns to ourselves we take,
And dearly love and highly prize
The mantle for the wearer's sake."

How far the "Life of Wilberforce" will minister to the growth of a deep and ardent piety, we know not; viewing him, however, as a member of the church, and a public advocate for experimental and practical religion among the higher ranks of society, and knowing that he bore the reproach of the cross in high places for many years, we have reason to expect that a consistent testimony was given by him to the sanctifying influences of the religion he professed.

EXTRACTS FROM THE LIFE OF WILLIAM WILBERFORCE, BY HIS SONS.

WILBERFORCE CURED OF A TASTE FOR GAMING.

It was by this vice that he was himself most nearly ensnared. A brief diary of this period records more than once the loss of 100*l.* at the faro-table. He was weaned from it in a most characteristic manner. "We can have no play to-night," complained some of the party at the club, "for St. Andrew is not here to keep bank." "Wilberforce," said Mr. Banks (who never joined himself), "if you will keep it, I will give you a guinea." The playful challenge was accepted, but as the game grew deep he rose the winner of 600*l.* Much of this was lost by those who were only heirs to future fortunes, and could not, therefore, meet such a call without inconvenience. The pain he felt at their annoyance cured him of a taste which seemed but too likely to become predominant.

"WESLEY'S LAST WORDS."

When about to bring the question of abolition before the house in 1791, he received the following animating charge, traced upon the bed of death by the faltering hand of the venerable Wesley:—

"Feb. 24, 1791.

"My dear sir,—Unless the Divine Power has raised you up to be as Athanasius *contra mundum*, I see not how you can go through your glorious enterprise, in opposing that execrable villainy which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Are all of them together stronger than God? Oh, be not weary of well-doing. Go on in the name of God, and in the power of his might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it. That he who has guided you from your youth up may continue to strengthen you in this and all things, is the prayer of, dear sir, your affectionate servant,

"JOHN WESLEY."

ESTABLISHED CHURCH.

"Think not that the people of this land will long maintain a great church establishment from motives of mere political expediency. For myself, I value our Established Church as the means of preserving for us and for our children the blessings of the true religion; and I well know that to spread such a notion would be to inflict on it a fatal stroke."

MR. PITT'S DEATH.

"Jan. 22, 1805.—Quite unsettled and uneasy about Pitt, so to town. Heard bad account. Called on various friends and on Rose, who was quite overcome. He had been long at Putney, talking to Bishop of Lincoln. Physicians said all was hopeless. Jan. 23.—Heard from Bishop of Lincoln that Pitt had died about half-past four in the morning. Deeply rather than pathetically affected by it. Pitt killed by the enemy as much as Nelson. How do these events tend to illustrate the vanity of worldly greatness! Poor Pitt, I almost believe, died of a broken heart! for it is only due to him to declare, that the love of his country burned in him with as ardent a flame as ever warmed the human bosom, and the accounts from the armies struck a death's blow within."

VISIT TO THE PAVILION.

"November, 1815.—The Pavilion, in Chinese style, beautiful and tasty, though it looks, he added, 'very much as if St Paul's had come down to the sea, and left behind a litter of cupolas. Prince showed he had read Cobbett.—Spoke strongly of the blasphemy of his late papers, and most justly. I was asked again last night, and to-night; but declined, not being well.' This excuse, however, would not long serve, but three days afterwards he was again at the Pavilion; the Prince came up to me and reminded me of my singing at the Duchess of Devonshire's ball in 1782, of the particular song, and of our then first knowing each other. 'We are both, I trust, much altered since, Sir,' was his answer. 'Yes, the time which has gone by must have made a great alteration in us.' 'Something better than that, too, I trust, Sir.' He then asked me to dine with him the next day, assuring me that I should hear nothing in his house to give me pain—alluding to a rash expression of one of his train, when I declined the other day.—'Mr. Wilber-

force will not done with you, Sir,—that even if there should be at another time, there should not be when I was there."

DEATH.

"I prayed by my dear sister's body, and with the face uncovered. How affecting all these things! How little does the immortal spirit regard it!

"How affecting it is to leave the person we have known all our lives, on whom we should have been afraid to let the wind blow too roughly, to leave her in the cold ground alone! This quite strikes my imagination always on such occasions. But there is another thing which has impressed itself in the present instance much more powerfully than in any other I ever remember—I mean in contemplating the face of our dead friend to observe the fixed immovableness of the features. Perhaps it struck me more in my sister's case, because her countenance owed more of the effect it produced to the play of features than to their formation. I could not get rid of the effect produced on me by this stiff and cold fixedness for a long time."

DR. CHALMERS.

"All the world wild about Dr. Chalmers; he seems truly pious, simple, and unassuming. Sunday, 25th.—Of early with Canning, Huskisson, and Lord Binning, to the Scotch Church, London-wall, to hear Dr. Chalmers. Vast crowds—Bobus Smith, Lord Elgin, Harrowby, &c. So pleased with him that I went again; getting in at a window with Lady D. over iron palisades on a bench. Chalmers most awful on carnal and spiritual man. Home tired, and satisfied that I had better not have gone for edification. 'I was surprised to see how greatly Canning was affected; at times he quite melted into tears. I should have thought he had been too much hardened in debate to show such signs of feeling.' 'All London,' he was soon after told in a very different circle from his own, 'has heard of your climbing in at that window? With the beautiful play of a vigorous mind he entered readily into the joke. 'I was surveying the breach with a cautious and inquiring eye, when Lady D., no shrimp, you must observe, entered boldly before me, and proved that it was practicable.'"

THE DUKE OF WELLINGTON.

"Through General Macaulay, who was in attendance on the Duke of Wellington at Verona, he heard of the admirable zeal, perseverance, judgment, and temper, which the Duke had manifested in conducting what he calls 'our business at the Congress.' I am particularly pleased with the general's confidence in the Duke of Wellington's plain-dealing honesty, against all the tangled web of the French Machiavellian manufacturers. *Dieu defend le droit.* I shall love all generals the better for it as long as I live, and so I hope will my children after me. I am highly gratified by finding so much resolution and practical zeal in our good cause, in a man whose life has been spent for very different purposes, but who has been so signally honoured by Providence as the instrument of our national deliverance."

HIS LAST FRANK.

On the very day on which the new writ was to be moved he was enjoying peacefully the simplest pleasures. 'Foggy in the morning,' says his diary, 'but it cleared up and became delightful. The sun full out all day. The bees seduced to fly about into the crocus cups. The blackbirds singing.—To two of his sons, who had requested him to send them his last frank, he wrote on the same day:—

"TO ROBERT ISAAC WILBERFORCE, ESQ., AND SAMUEL WILBERFORCE, ESQ., ORIEL COLLEGE, OXFORD.

"My dear Boys,—When Charles the First was on the very point of exchanging, as I trust, a temporal for an eternal crown, he was forced to be short, so he said but one word; and now I have but a moment in which to use my pen, and, therefore, my dear boys, I also will adopt his language, and add, as he did, 'Remember.' You can fill up the chasm.—I will only add, that with constant wishes and prayers for your usefulness, comfort, and honour here, and for glory, honour, and immortality for you hereafter, I remain, ever your most affectionate father,

"W. WILBERFORCE."

THE DUKE OF WELLINGTON'S DISPATCHES.

A few days before his death a review in the *Quarterly* was read to him (Rush's "Residence,") which spoke of the Duke of Wellington's ability in council. "Most true," he said, "I suppose you have never seen them, but when the Duke of Wellington commended in Spain, and his brother, the Marquis Wellesley, was sent to conduct the negotiation, the papers containing the dispatches of the two brothers were printed by parliament, and I remember thinking that I had never seen anything at all equal to them in talent. I remember hearing, too, that of all the persons who gave evidence about finance, the Duke of Wellington and Lord Harrowby knew most of the subject."

SCOTT'S NOVELS.—BULWER'S "PELHAM."

"Reading 'Lawrie Todd,' but disliked and left it off—a stupidly told story—attempt at delineations of character very indifferently executed—no touches of nature or marked discriminations. Hearing Hallam's 'Constitutional History of England' in *Quarterly*. Southey a bitter critic, and works him with great acuteness and force." "Scott's novels useful as the works of a master in general nature, and illustrative of the realities of past life. Looked at 'Pelham'—most flippant, wicked, unfeeling delineations of life—to read such scenes without being shocked must be injurious. I am sorry—read it. For very shame I would not have it read to me."

CANNING.

"Poor Canning! I knew him well, and he knew that I knew him. He felt that I knew him before he became well acquainted with Pitt. He had a mind susceptible of the forms of great ideas; as for these men, they have not minds up to anything of the sort; their minds would burst with the attempt. I have often talked openly with Canning, and I cannot but hope that some good may have come from it.

When I was with him once, he was in bed, on a sort of sofa-bed, at Gloucester-lodge, and Southey was mentioned. 'I did not know that he was in town.' 'Yes, he is, and dines with me to-morrow; but I am afraid you will not come, because it is Sunday.' Canning was not a first-rate speaker. Oh! he was as different as possible from Pitt, and from old Fox too, though he was so rough; he had not that art, 'celare artem.' If effect is the criterion of good speaking, Canning was nothing to them, for he never drew you to him in spite of yourself. You never lost sight of Canning; even in that admirable speech of his about Sir John C. Hippisley, when your muscles were so exercised by laughing, it was the same thing; yet he was a more finished orator than Pitt."

HOMILITURGICAL.

No. III.

BRIEF HISTORY OF THE LETURGY OF THE CHURCH OF ENGLAND.*

We have seen that forms of public prayer and praise were employed in the Church of God from the very earliest ages, as the testimonies of Scripture adduced in my last essay, render sufficiently evident; while from ecclesiastical history we have the fullest proof, that they were in general use in the primitive church of Christ. In process of time, however, these authorized formularies partook of the general corruption of the church, and the good and wholesome sentiments of which they were originally composed became mingled with those gross and degrading superstitions which affected almost the whole of Christendom. The authorized liturgies of the Western church were originally in Latin, because that was the language generally spoken at that time; but as christianity became diffused, and propagated amongst various and distant nations, the Latin language necessarily became to many of them an "unknown tongue". This circumstance, together with the manifold corruptions introduced, rendered these forms of prayer, as respected the edification of the worshippers, worse than useless.

It cannot, therefore, be wondered at, that a mode of worship so unscriptural, and so opposed to reason and common sense, and to that spiritual worship which God requires, should have early attracted the attention of those whose clearer light—although it was not the full light of the Gospel—enabled them to discover the gross errors of a service in which "uncertain stories and legends, with multitudes of responds, verses, vain repetitions, commemorations and synodals, had been planted in," to the almost utter neglect of the word of God. The first effort to render the service of the Church more consistent with Scriptural truth, and primitive practice, was made during the reign of Henry VIII., in the year 1537. A committee was appointed by the convocation to compose a book, which was called "The godly and pious Institution of a Christian Man." This book,—for the errors of popery were as yet but partially eradicated,—contained the Lord's Prayer, the *Ave Maria*, the Creed, the Ten Commandments, and the seven sacraments, &c.; and was again published in 1540 and 1543, with corrections and alterations under the title of "A necessary doctrine and Erudition for any Chrysten man." This book, as expressed in the preface, was "set furth by the King, with the advice of his clergy; the Lordes bothe spirituall and temporall, with the nether house of Parliament, having both seen and liked it well." Though not free, as we have observed, from popish errors, the publication of these books in the mother tongue was one great step gained, which gradually led to another.

In 1545, another book was published under the sanction of the king and the clergy, and which was styled the "King's Primer." It contained not only the Lord's Prayer, Creed, and Ten Commandments, but also the whole morning and evening prayer in English, not much different from what it is in our present Common Prayer; the Venite, Te Deum, Lord's prayer, Creed, &c. being in the same versions in which we now use them. And so far the work of reformation proceeded until the end of the reign of Henry VIII.

In 1547, the first year of the reign of Edward VI., a most important declaration was put forth by the convocation; namely that the Lord's Supper should be administered in both kinds to the laity. No impediment now existed to the free course of the Reformation. It was required that at least four sermons in the year should be delivered from every parochial pulpit against the pope's supremacy; that the worship of saints should be immediately discontinued; and all images, abused by superstitious offerings, destroyed. A book of Homilies was composed for the use of the parochial clergy; and an English translation of the Bible, and a copy of the commentary of Erasmus on the Gospels, were commanded to be placed in every church for the use of the people. A committee of bishops and other divines, amongst whom were Cranmer and Ridley, was appointed to compose "an uniform order of communion, according to the rules of Scripture, and the use of the primitive church." This form was immediately brought into use, in which the point of confession was left free. Such as desired to make their confession to a priest, were admonished not to censure those who were satisfied with confessing to God, and the latter not to be offended with those who continued in the practice of auricular confession; all being exhorted to keep the rule of charity, follow their own conscience, and not to judge others in things not appointed in Scripture.

The following year, the same divines, empowered by a new commission, undertook a still more extensive task; and in the course of a few months revised and finished the whole Liturgy, by drawing up public offices for Sundays and holydays, for baptism, confirmation, matrimony, burial of the dead, and other special occasions; and inserting the above-mentioned communion, with certain amendments.

This book was entitled 'The Book of the Common Prayer, and Administration of the Rites and Sacraments of the

* Compiled chiefly from Wheatley on the Common Prayer, and Ayre's Liturgicæ.

Church, after the Use of the Church of England," and it was set forth in the year 1548, "by the common agreement and full assent both of the Parliament and Convocations provincial," that is, the two convocations of the provinces of Canterbury and York. It is now usually called "The First Book of Edward the Sixth," or "The Book of the Second Year of Edward the Sixth." "This Liturgy," says Dr. Southey, "was prepared with the same sound judgment which characterised all those measures wherein Cranmer took the lead. It was compiled from the different Romish offices used in this kingdom; whatever was unexceptionable was retained, all that savoured of superstition was discarded; the prayers to the saints were expunged, and all their lying legends; and the people were provided with a Christian ritual in their own tongue. And so judiciously was this done, that while nothing which could offend the feelings of a reasonable Protestant was left, nothing was inserted which should prevent the most conscientious Catholic from joining in the service."

The committee by whom this book was drawn up, consisted of the following persons:—

1. Archbishop Cranmer. Burnt at Oxford in Queen Mary's reign, March 21, 1556.
2. Thomas Goodrick, Bishop of Ely.
3. John Holbeck, Bishop of Lincoln.
4. George Day, Bishop of Chichester.
5. John Skip, Bishop of Hereford.
6. Thomas Thirlby, Bishop of Westminster.
7. Nicholas Ridley, Bishop of Rochester, afterwards of London, who was burnt at Oxford in Queen Mary's reign, October 16, 1555.
8. Dr. William May, Dean of St. Paul's, and afterwards Master of Trinity College, Cambridge.
9. Dr. John Taylor, Dean, afterwards Bishop of Lincoln. Deprived in Queen Mary's reign.
10. Dr. Simon Hayns, Master of Queen's College, Cambridge, and Dean of Exeter.
11. Dr. John Redman, Master of Trinity College, Cambridge, and Dean of Westminster.
12. Dr. Richard Cox, Dean of Christ Church, Oxford, and Almoner to King Edward VI. He was deprived of all his preferments in Queen Mary's reign, and fled to Frankfurt; from whence he returned in the reign of Elizabeth, and was consecrated Bishop of Ely.
13. Thomas Robinson, Archdeacon of Leicester.

This book, however, was not in all respects approved; and accordingly Archbishop Cranmer, with the assistance of two Reformers, Bucer and Peter Martyn, altered it.—These two eminent foreigners had fled from Germany, on account of the troubles, and taken refuge in this country. Some rites and ceremonies were removed, and some important additions made to the service, especially of the introductory sentences, the confession and absolution, at the commencement of morning and evening prayer. The forms of consecrating archbishops and bishops, of ordering of priests, and making of deacons, were added; and the elements of bread and wine in the communion, were, at Bucer's suggestion, to be received by the people in their hands, and not put by the minister into their mouths, as was to be done according to the first book; and for this reason, that they might not, as had been done, be conveyed secretly away, kept, and abused to superstition and wickedness.

The whole was confirmed in parliament in 1551, and is usually styled "The Second Book of Edward the Sixth," or "The Book of the fifth year of Edward the sixth."

The death of Edward and the advancement of Mary to the throne, after the short reign, if it may be so termed, of Lady Jane Grey, was a severe blow to the cause of Protestantism. The queen's bigoted attachment to popery, and her servile submission to the see of Rome, were soon manifested, not only by acts of fearful cruelty to all who presumed to differ from her on religious matters, but by the public restoration of the idolatry of the mass. But we need not recount the persecutions of this bloody queen, nor tell of the martyrs who, at the stake, witnessed a good confession. By her all Protestant books were prohibited under pain of the severest penalties, and amongst these the Book of Common Prayer. Darkness, indeed, was again beginning to cover the land, and gross darkness the people; but from these calamities it pleased a merciful God soon to deliver our parent country.

On the accession of Queen Elizabeth,—termed in the preface to the present authorized version of the Bible, that "bright occidental star," the act of parliament passed in the previous reign, repealing that by which the Liturgy had been confirmed, was reversed. A committee of divines was appointed to review the two Liturgies of Edward, and to frame from them both, a new Book of Common Prayer. This committee consisted of Dr. Matthew Parker, afterwards Archbishop of Canterbury, Mr. Edmund Grindall, afterwards Bishop of London, Dr. Edwin Sandys, afterwards Bishop of Worcester, and six other eminent and pious divines.

The question arose, at first, as to which of the two Liturgies it would be most proper to adopt. But it was at last resolved, that it should be the second; and accordingly an act of parliament was passed, commanding it to be used, "with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences added in the delivery of the sacrament to the communicants, and none other or otherwise." The alteration in the Litany was the expunging the petition "from the tyranny of the Bishop of Rome and all his detestable enormities;" the addition of the words, in the prayer for the monarch, "strengthen in the true worshipping of thee in righteousness and true holiness of life;" and also in the words addressed to the communicants on the administration of the elements in the Lord's Supper. Other alterations were also made with respect to the situation of the chancel, and the proper place of reading the service; and the clerical vestments forbidden by the second book of Edward, but enjoined by the first, were restored. The prayers for the queen and clergy were added.

In this state the Liturgy remained until the reign of James I.; when, after a conference held at Hampton Court, between the king, with Archbishop Whitgift of Canterbury, and other bishops and divines, on the one side, and Dr. Reynolds, with some other Puritans, on the other,—several forms of thanksgiving were added at the end of the Litany, and the portion of the Catechism relative to the Sacraments was added. In the rubric, at the beginning of the office for private baptism, the words *lawful minister* were inserted, to prevent midwives and laymen from presuming to baptize; a custom which had been allowed by the previous rubrics, from the Romish, and erroneous notion that baptism was not merely generally, but absolutely necessary to salvation.

The Liturgy in this state remained unaltered until the

Restoration. During the Commonwealth, it had been suppressed, and a Directory for public worship had been set forth, under the specious plea that the Common Prayer was a stumbling block in the way of godly persons, both at home and abroad. The order in which the service was to be conducted was laid down, but the prayers to be used were to be left to the discretion of the officiating minister—no directions being given for the introduction of the Lord's Prayer, the Creed, or the Ten Commandments. Communicants were to sit at a table, and not to kneel, at the reception of the Sacrament of the Lord's Supper. Baptism was not to be administered at the font, and the signing with the sign of the cross was to be laid aside. There was to be no prayer or ceremony at burials, at the grave or in the church. All holydays were abolished, as vain and superstitious. Meanwhile the Liturgy was not to be used even in private. It was represented as an injurious and soul destroying production; a mixture of popery and heresy. The person who worshipped according to its forms and language, was liable to a fine of five pounds for the first offence, of ten for the second, and a year's imprisonment for the third!

Immediately on his taking possession of the throne, Charles II., at the request of several of the Presbyterian ministers, allowed the whole book to be reviewed, and empowered twelve Bishops, with twelve Presbyterian divines, and nine coadjutors, on each side, to consider the alterations deemed necessary to be made. These Commissioners had several meetings at the Savoy, but without coming to any decision. On the Presbyterian side, an entirely new Liturgy, drawn up by Richard Baxter, was proposed to be substituted instead of the old; but this proposal the Bishops entirely rejected. Some alterations, however, were proposed by the Episcopalians, many of which were agreed to by the Convocation in May following. The chief of these alterations were, that several lessons in the calendar were changed for others more suitable to the particular days; the prayers for particular occasions were disjoined from the Litany; and the two prayers used in the ember-weeks, the prayer for the "Parliament," that for all conditions of men, and the general Thanksgiving, were added; several of the Collects were altered, the Epistles and Gospels were taken out of the last translation of the Bible, having been read before according to the old translation: the office for baptism of those of riper years, and the forms of prayer to be used at sea, were added. The whole Liturgy, in fact, was then brought to that state in which it now stands; and was unanimously subscribed by both houses of Convocation of both provinces, on Friday, December 20, 1661.

C. R.

For the Church.

EXORDIUM OF A SERMON PREACHED ON THE FIRST DAY OF THE WEEK IMMEDIATELY FOLLOWING THAT ON WHICH THE RACES WERE HELD.

EXODUS, XXXIX.—Part of 30th verse.—"Holiness to the Lord."

Well brethren!—and now that the follies of the season are fairly brought to a close,—and now that you enjoy some respite and can breathe freely after the varied pressure of your late laborious vanities, do suffer me to ask,—do enquire of your own hearts, "what fruit ye have had in these things whereof (may I not say?) ye are now ashamed."—Since we last met together in this place, another week is gone to join the weeks that have been—is gone, to carry the long catalogue of our doings to the recording angel—is gone, never to return;—and we, short-lived creatures, are so much nearer to our latter end. And have we made a corresponding advance in holiness? have we experienced a commensurate growth in grace? If not, can we discern—do we suspect any cause of our deficiencies and short-comings? and does any one occasion of evil stand out prominently to view in the records of presumptuous sins?—In all honesty, as regards the doings of the past week, did any of you find the race-course, to which so many resorted, a place well suited for communion with God—a scene in which the soul might be readily called up to high and holy musings—transformed from glory to glory—and fashioned for its eternal destinies? Or did not rather every thing about you and around you conspire to drown these and kindred reflections; and if haply a truant thought did whisper of "righteousness, temperance, and of a judgment to come," was it not soon shamed into silence, by the consciousness that the race-ground was indeed but a strange land wherein to bethink oneself of God?

My brethren, let me narrow the compass of my observations. Briefly then, Horse-racing does tend either to promote the glory of God or to dishonour Him. I repeat it, Horse-racing does tend either to promote the glory of God or to dishonour Him. Now "Holiness to the Lord"—the Christian standard of duty,—this is the only question with which as a Christian he is concerned; and surely a question on which Heaven or Hell may hinge, is neither to be carelessly set aside, nor lightly entertained. "I speak unto wise men, judge ye what I say;" and I entreat you to take the Word of God in your hands, and in that spirit which becomes responsible beings, to canvass the subject in all its bearings fairly and calmly and dispassionately; and that you may arrive at a just conclusion, do let me implore you at once to dismiss from your minds all idle prejudices, and to discard that vulgar cant about *hypocriy and fanaticism*, in which the meanest intellect may indulge, but with which alas! but too many, of whom better things might have been expected, will stop their ears against conviction. Nicknames are at best but sorry arguments,—nor are the grave observations urged against races, to be met by counter-statements that they are "good old English sports" which nothing but an extreme of morbid sanctimoniousness could possibly decry.—Good old English sports!—Now what if I were to term them a *relie of barbarism*? There are many who would support me in this view of the matter, even, on other than religious grounds, and thus issue might not unfairly be joined, on a point of mere assertion. But a few short years ago, precisely the same arguments were adduced in favor of pugilism and cock-fighting. They too were good old English sports—much in the same sense that bribery and corruption were good old English practices;—but now thinking men are generally agreed that it is not a useful pastime to witness two cocks spurring out each others eyes, nor a pleasing employment to encourage two rational animals to bruise and maim each other even for the important purpose of instructing a rabble in the art of self-defence. The tide of popular opinion has now set in strongly against such unmanly diversions, and horse-racing will soon share their fate in public estimation:—let but sound views of religion and morals pervade a community, and the day of these things is for ever gone. I know that it may be said that gambling, and drunkenness, and "revellings and such like,"

are by no means essential constituent parts of these diversions, and that if those who attend them will choose to destroy their own fortunes, and to brutalize themselves, the fault is entirely their own. But granting that they are not the necessary, are they not the natural accompaniments? Ask it of experience. Do they not always go hand in hand together? Were they ever dissociated?—Races without betting! What man who has any character for fashion to lose, or any distinction in society to gain, would think of frequenting them on such terms? Races without any facilities for drinking!—and where would be those crowds which now throng the course? Why, these are the very things which give to these amusements their relish and their zest. The rich man dissipates his money in bets of honour, forgetting too frequently that other and more honourable debts remain unpaid; and the man who has no money to spare, bets in kind, and decides at the price of his own intemperance the relative merits of the contending horses; while high and low, in a vast majority of instances, think a recourse to the bottle a scanty and becoming mode of celebrating their good luck, or drowning the remembrance of adverse fortune, and winding up the excitement of the day.

I will mention a circumstance which came under my own observation,—the allusion to it may seem very childish to some; others may possibly regard it as a fair sample of the effects to be expected from these opportunities of riot and excess. Having been summoned from home on the evening of the first day of the races, I saw immediately on leaving my house, a poor fellow much intoxicated, staggering up to some comrades who were lounging about the street. He had come from the races!—and the tenor of his communication, interspersed, I need hardly say, with fearful oaths, was—"I have lost all my money on that gray horse."—Now I was so fully prepared for such scenes, that this man's remark made but a slight impression upon me at the time, and I am sorry that I lost sight of him; for on afterwards reflecting on what he said, I could not help feeling that it might have been true to the very foot of the letter;—it might have been that he had lost his little all, and that little all the hard earned wages to which an anxious wife and children were looking for their winter's comforts or winter's subsistence, thus cruelly and recklessly squandered! and he himself—it might have been that he had flown to the intoxicating draught as to a friend in distress, and if haply thus to check the keen remorse that was gnawing at his soul!

O these races! I do tremble at the thought of the wretchedness which they must have brought with them in their train; and if I could hope that the promoters of them would not treat with contempt any suggestion which I might offer, I would put it to them to consider solemnly before another season shall return, whether as good citizens and good neighbours,—whether as those who have hearts to feel, and souls to be saved,—whether as dying men, and who must soon be judged,—they do wisely or well to create occasions of falling to themselves and to keep up stumbling blocks in a brother's way.

C. Q.

THE CHURCH.

COBourg, SATURDAY, JULY 28, 1836.

We have pleasure in returning to Dr. Chalmers's celebrated Lectures upon church extension, and the practical benefits of an Establishment in religion. The second Lecture of that distinguished divine was attended by crowds of respectable people, comprising many of the nobility and gentry and a vast number of the clergy. After recapitulating briefly the subject of his previous address, he adverted again to the popular prejudices against Church Establishments; and much as this unmeaning outcry is to be deplored, one grand result has been achieved,—the array of arguments and a power of reasoning in favour of Establishments, which has effected the utter demolition of the sinister and shallow sophistry which of late years has been advanced against them. Alluding to the popular prejudices so studiously and unworthily excited, Dr. Chalmers observes,

"In these days of fierce partisanship, when men were borne along in masses, as if by a gregarious impulse, in support of the popular cry, much cool and clear discrimination was not to be expected. A few years ago an American clergyman of the Presbyterian denomination had delivered lectures in Edinburgh when no sooner was the connexion between Church and State mentioned, than a flame was lighted up throughout the meeting. All present were delighted that such a connexion was held in abomination all over America. In a subsequent conversation with that clergyman, he had asked, if a Christian philanthropist should bequeath £10,000 for the erection of churches for a district in Maryland, and for the maintenance of clergymen, whether such an endowment would be rejected as unscriptural? There could be but one answer to that question—that an endowment of that sort, placed under the guardianship of what was deemed a Scriptural Church, and adhering to the supposition that the clergymen under this endowment would be placed not in subordination to the State, but only to their ecclesiastical superiors, must be admitted to be desirable. If so, would it not be equally desirable if, instead of being confined to a small district, the system could be spread over the whole of Maryland?—The transition was not difficult from the one single state of Maryland to the whole of the United States. Would, then, such an endowment, coming from a few individuals, be less desirable if it had emanated from the State some hundred years ago as a separate proprietary?—The rejoinder should be remembered. If this were all that was included in an Establishment—if it only meant maintenance on the part of the State, and uncontaminated theology on the part of the Church, such an arrangement was unquestionably desirable. They deprecated civil authority in religious matters, but they would be thankful to any body who gave them an organized provision for the clergy. This was all he wanted—a legal provision for a christian clergy. When the connexion between Church and State was denounced, an instantaneous effect was produced upon those who did not reason logically, but were borne away by the noise and plaudits of a popular assembly, in which the still small voice of truth was overborne."

This is a practical argument,—easy to be understood, and hard to be answered. The reverend lecturer, after some spirited remarks upon the independence of the Church of Scotland, as to her spiritual jurisdiction, proceeded to shew by a great variety of positions, that the principle of free trade, in the regulations of commerce, was not applicable to a free trade in Christianity; that there was no analogy between the two, for the principle which governed the operations of commerce always proceeded upon the fact, that the demand for the article would create a sufficient supply in the market; and he shewed that, if, in religious instruction, this principle of economists were acted upon, the supply must fluctuate, and would be taken to those places where there was an effective demand for it, that is, where there was money enough to ensure its success. He says, in happy illustration of this point,

"A free trade in common would only exist in places where the demand insured a remunerating return. Religious instruction, under the free trade system, would cease in those places

where there was not money enough to pay for it. The lessons of religion would cease to be taught where they were most wanted. If such a policy were pursued, that religion which was ordered to be preached to the poor would leave the places where most required, and the teachers of that religion would be no longer in a situation to preach its doctrines. Whilst commerce prospered under a system of free trade, religious instruction would shrink into narrower dimensions, and be limited to small fractions of the people. By the constitution of human nature there was a sufficiently intense desire, and, by consequence, a sufficient demand for the articles in which commerce dealt, so as to create a proportionate supply; but there was no such intense desire for the article of Christian instruction. Between the love of gain on the one hand, and the love of enjoyment on the other, the wheels of commerce would continue to move with sufficient velocity; but the reverse of this existed in the article of Christian instruction. It was not with man in his moral as in his animal nature; although it might be true that the longer a man was without food, the more urgent was his desire for it, yet the more ignorant a man was, the less, generally speaking, was his desire for knowledge. The more a man was immersed in vice and voluptuousness, the less was his desire of virtue and holiness. Before a man's moral wants were supplied, an appetite for the supply must be created in him. The less a man had of religion, the less did he care about it."

This is a line of argument which there is no controverting; and we could adduce abundance of facts to shew that, practically speaking, the system of demand and supply in religion, works precisely as Dr. Chalmers has represented it. We have before us some extracts from Dr. Dwight's "Travels in New England and New York," in which it is stated that in 1798 in the State of Connecticut, in which there existed a legal provision for religious instruction, a population of 251,002 souls possessed the services of 194 ministers; whereas in the States south of New England, where no such legal provision existed, a population of 4,033,775 enjoyed the ministrations of only 209 ministers!—a fact, to use the words of that respected individual, which affords "a fair specimen of the natural consequence of establishing, or neglecting to establish, the public worship of God by the law of the land." In further contrasting the respective religious conditions of Rhode-Island and Connecticut, the same judicious writer comes to this conclusion, "A sober man, who knows them both, can hardly hesitate, whatever may have been his original opinion concerning this subject, to believe that a legislature is bound to establish the public worship of God."—We have not space to multiply such testimonies, and must return to the observations of Dr. Chalmers. The advocates of Establishments are often referred to the manner of propagating the Gospel in the primitive days of the Church, as a proof that no other than the voluntary system was then in operation. In reply, however, to this assertion, Dr. Chalmers contended, with a knowledge of ecclesiastical facts not often possessed by those who maintain the contrary position, that

"The Apostles and early teachers of the Gospel had not been paid for their services by those to whom they communicated instruction, but from sources totally distinct. Christianity, in its infancy, was maintained by the few for the good of the many; Christ himself was supported by individuals, and so were the Apostles. It was not the people to whom the Gospel was preached that bore the expenses of it; the receivers of the benefits were not those who bore the expenses. Paul the tent-maker provided bread for Paul the Apostle. They to whom Christianity was preached received not a thing from having bought it, but received a thing given to them. The establishment and endowment of the Church by Constantine was not, therefore, an infringement upon any system of free trade in Christianity existing anterior to the endowment, but a carrying out of a principle which had always been in existence."

After some further observations upon what he terms the free-trade system in religion, and shewing that, on this principle, it could not be maintained even in countries where it was already established, he thus remarks upon its operations in England;

"No one could question the good done in proprietary chapels by such churchmen as Newton, Cecil, Howell, and Daniel Wilson, or by such dissenters as Doddridge, Watts, and Robert Hall, but it did not follow, that because they could supplement, they should supersede the Established Church. Of the chapels founded on the strict principle of free trade, there were but a fortunate few who could carry on their work in entire dependence on the system. In numerous instances the rent of seats, the voluntary offerings, were inadequate, and collections were made, to which the public were contributors, and journeys undertaken to raise money for their support, whereby the buildings were to be rescued from their sore embarrassments.—They had examples every day of the difficulties under which they laboured, the struggles they made, and their frequent applications to the charity of the public." He then proceeded to point out "the total inadequacy of the free-trade system to afford religious instruction to an extended class of the community. There were thousands of the common people who could not be allured into the houses of the dissenters, and there was no house provided by the establishment. What was the reason? Because the establishment was not properly designed to hold forth christianity free of charge. The great bulk of ordinary workmen were neither church nor chapel-goers. In Glasgow there were 80,000 persons who went to no place of religious instruction. There were 50,000 in Edinburgh, and perhaps 500,000 in London, and in the manufacturing districts of Yorkshire and Lancashire, there might be untold millions. The dealers in things necessary to godliness fell far short of the population, though the dealers in things necessary to support animal life kept pace with it."

The reverend lecturer, after some further observations in the same strain, concluded in these eloquent and forcible terms, which were received with loud and general applause:

"There was a departure from all principle of truth when the truths of the Bible were likened to the ordinary calculations of commerce. The best and greatest interests of society must not be trifled with. He had made use of the word 'cheapness;' he would confess he felt no sympathy with what was called the spirit of the age. The worst effects were to be dreaded from it. It made everything a question of finance. Science, scholarship, religion, were vulgarized, and brought down to a common standard—the standard of the merchant in his counting-house. Some years back there had been a struggle as to the trigonometrical survey of the country; by one vote it was carried; that survey would be hereafter looked upon as the national index for the guidance of posterity. The spirit of the age caused trembling lest a fearful resurrection of a Gothic spirit should arrive amongst them. What was that spirit?—a spirit of unsparing retrenchment—a regime of hard and hunger-bitten economy, before the ravenous pruning-hook of whose remorseless reign lay prostrate the noblest interest of the commonwealth—a monster which, in the guise of patriotism, ran through the length and breadth of the land, and eazed not if both religion and philosophy expired. A national establishment was the best expedient for pervading the general mind with the lessons of Christianity. It was not the principle of free-trade in Christianity, the real meaning of which was the principle of 'let alone,' that could secure the interests of religion."

We feel very much obliged to the 'Gospel Messenger,' the 'Christian Witness,' and the 'Southern Churchman' for their kind notice of our humble exertions; and we beg of them, as well as our other contemporaries of the Episcopal Church in the United States, to accept our heartiest reciprocal wishes for their own prosperity and success.

We beg to undeceive our friend of the 'Kingston Chronicle' as to the identity of the authors of 'Alan Fairford' and 'Zadig.' They are different persons; and while the former

shines in the department of prose, the talent of the latter seems most happily developed in the flowery path of poetry.

We shall feel very much obliged to our reverend brethren by the communication of statistical matter relative to their respective charges, such as we have been lately publishing.

We have great satisfaction in transferring to our columns the following Address to the Earl of Durham, and his Lordship's gracious reply.

To His Excellency the Right Honourable John George Earl of Durham, Viscount Lambton, &c. &c. Knight Grand Cross of the Most Honourable Military Order of the Bath, one of Her Majesty's Most Honourable Privy Council, and Governor General, Vice Admiral, and Captain General of all Her Majesty's Provinces in and adjacent to the Continent of North America, &c. &c.

WE, Her Majesty's dutiful and Loyal Subjects, the Clergy of the Established Church of Upper Canada, beg leave to approach Your Excellency with our cordial and sincere congratulations on your safe arrival in this Province.

A few weeks have only passed since Your Excellency commenced the arduous duties of your exalted mission, and yet experience already justifies our confidence in your wisdom and ability, and calls forth our gratitude to our beloved Sovereign for having selected for the Government of British North America at this important crisis, a nobleman so well qualified to maintain the dignity of the Empire and the character of Her Majesty's Representative.

Deeply engaged in the duties of our sacred profession and in strengthening the cause of order by our daily prayers and actively employed in diffusing religious knowledge and those principles of piety, Loyalty, and obedience to the laws for which the Church of England has ever been distinguished, we behold with joy her rapid progress in the wilderness, notwithstanding the many difficulties which she has to encounter.

Cherishing no other ambition than that of promoting the temporal and spiritual happiness of our people and living in peace and harmony with our fellow subjects, we fondly anticipate the greatest blessings from Your Excellency's Government, and earnestly hope that its remembrance may be embalmed in the grateful hearts of future generations.

That Almighty God may take your Excellency into his Holy keeping and enlighten your mind with the spirit of wisdom is the fervent prayer of the CLERGY OF UPPER CANADA.

In the name of the Clergy of Her Majesty's Province of Upper Canada, (Signed) JOHN STRACHAN, D.D.L.L.D. Archdeacon of York.

REPLY OF THE EARL OF DURHAM.

I beg that the Clergy of the Established Church will accept my best and most respectful acknowledgments for this testimony of their confidence in me.

Such a tribute coming from so venerable a body, is most gratifying. Deeply convinced as I am that States, as well as individuals must prosper and deserve to flourish, in proportion as their conduct is actuated by the principles of pure religion, I shall always deem it a sacred duty to afford its Ministers every encouragement in the exercise of their holy calling; knowing from long experience that their lives are scrupulously devoted to the practice of the tenets which they inculcate, and to the unwearied propagation of the eternal truths of Christianity.

To the Editor of the Church.

LONDON, U.C., June 29, 1838.

REV. SIR.—Being a member, and carefully brought up in the bosom of the Established Church, any thing tending to promote her interests is particularly gratifying to my feelings; and as a further convincing proof of her influence and usefulness, I most respectfully beg leave to transmit to you the following satisfactory account of a Sunday School in connection with our Communion, held in the Church in the seventh concession of this township, under the superintendence of the Rev. Thomas Greene, Travelling Missionary in the London District, who, in the absence of our faithful and much esteemed Clergyman, the Rev. B. Cronyn, very kindly devoted much of his time to the ministration of the Gospel in this vicinity; and to whose exertions we are particularly indebted for keeping the very large and respectable Congregation together which belongs to the above Church.

fifth chapter of the Gospel of St. Matthew. It must, Sir, I conceive, be cheering to every friend of the Church, to see such a field open for improvement, and I beg further to assure you that no opportunity was lost on the part of those who kindly assisted as Teachers, to cultivate and infuse the principles of our venerable Church.

If, Rev. Sir, you think what I have written worthy of your notice, I shall feel much obliged if you will give it a corner in your respectable and very useful paper, "the Church," and in the meantime,

I have the honour to be, Your obt. humble Servant, JAMES PARKINSON, Secretary to the Sunday School, seventh concession, Township of London.

Summary of Civil Intelligence.

LATEST NEWS FROM ENGLAND.

The Packet Ship Siddons arrived at New York brings Liverpool dates to the 16th and London to the 15th of June, seven days later than previous advices.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

Monday, June 11.—In the House of Lords the royal assent was given to the poor laws amendment bill and some others.

Tuesday.—The Lord Chancellor moved the third reading of the bill to abolish imprisonment for debt. The bill is so amended as not absolutely to do away with imprisonment on final process, but very considerably enlarges the remedies against property, and provides that such remedies must be exhausted before the person can be taken.

Wednesday.—The House did not sit.

Thursday.—Lord Brougham presented a petition from 45,000 baptists, against the punishment of death for murder. The Irish poor relief bill was postponed until Tuesday the 19th. A long debate ensued on certain petitions against the poor-law system, but it produced no result.

House of Commons, Monday, June 11.—The debate on the municipal corporations bill for Ireland was continued, Lord John Russell moving for its re-committal. Mr. O'Connell moved to postpone the re-committal for a week, pledging himself to bring forward good reasons against the passage of the bill. The motion was negatived, and the bill was again taken up in committee.

Tuesday. The Woodstock election committee reported that the Marquis of Blandford (Tory) was duly elected. The Whig candidate was his brother, Lord John Churchill. Mr. Hume gave notice, that at an early day he should bring forward a motion for a committee of inquiry into the state and fluctuations of the currency &c.

Wednesday. No business of general interest was done. The bill to abolish imprisonment for debt, from the House of Lords, was read a first time.

The arrival of John Van Buren, Esq., son of the President is announced in London papers of June 15.

The steamer Sir Lionel Smith, from this port, entered inward at London on the 14th June. She sailed from New York on the 13th May.

In addition to lines of steam ships to America and the West Indies, a company has been formed at London, to establish a line between that port and the Brazils.

The steam-ship Victoria, on her passage from Hull to London, burst one of her boilers on the 13th ult., by which five or six persons were killed and several severely scalded. The Victoria started from Hull in company with another steam ship, with which she raced the whole distance.

The London Herald says that the principal American firms which suspended payment have been able to liquidate their liabilities, to an extent far exceeding their most sanguine expectations.

The condition of Ireland in several districts is very disturbed. In Wexford, a fatal affray took place at a sale of cattle distrained for tithes. They were knocked down for half their value, when the country people became enraged, attacked the police & military, killing one man and wounding several others.

THE CORONATION.—It is in contemplation of the city authorities, on the day of the ensuing Coronation, to illuminate the Mansion House, Guildhall, the Bank of England, and all the principal civic buildings in the city, in the most magnificent manner possible. The General Post-office in St. Martin's-le-Grand will be brilliantly illuminated.

The fortune left by Prince Talleyrand is said to amount to between eight and nine millions of francs—nearly two millions of dollars. He is said to have left annuities to the amount of 50,000 francs a year, of which 12,000 francs go to the valet whom he presented to the king. His estate of Valeney is said to be mortgaged to the amount of 2,400,000, but that money (in the funds producing a dividend of 120,000 francs) has been appropriated to the payment of the interest.

The Liverpool papers state that a new steamer, the Tiger, will probably be despatched from that port to New York. She

is a vessel of the largest class, her size preventing her admission into any of the Liverpool docks. She is propelled by engines of 300 horse power, with expansive valves, and is fitted up with Mr. Samuel Hall's patent condensers.

UNITED STATES.

DROUGHT IN LONG ISLAND.—A very severe drought prevails over a great part of Long Island, as well as along the shore of the main land. A Long Island farmer who last year raised 700 bushels of potatoes, says he shall have none this year, worthy of the name, unless there should be rains very shortly, and that his corn is not in a much better condition.

PHILADELPHIA.—Among the deaths which occurred in Philadelphia last week, one hundred and twenty-five were children under two years of age.

THE FRONTIER.—We learn that Col. Worth, appointed to the new (8th) Regiment of Infantry, has arrived in town from the south, and proceeds immediately to the north, to organize the same. In the composition of this regiment, the officers have been selected with a particular reference to their previous service upon and acquaintance with the northern frontier.

CAPT. MARYATT.—A correspondent of the Baltimore Chronicle, at Prairie du Chien, (Ill.) says—"Maryatt the Novelist has just left us. He speaks warmly of the kind reception awarded him by the officers at Green Bay and Fort Winnebago, and in one of his forthcoming works will no doubt refer to it.

LOWER CANADA.

From the Quebec Gazette of Friday.

It has been reported here that His Excellency the Governor General is expected to return to Quebec on the close of the present week, or the beginning of the next.

A letter has been received in Quebec dated London, 9th June, from Andrew Stuart, Esq.—It states that he was busily occupied, preparing papers on Education, and on the Boundary question.—Ib.

BURGLARY.—The shop of Mr. William Venner, jun., Des-Fosses Street, St. Roch Suburbs, was broken open last night, and dry goods to the amount of £100 in cash taken away. A party of the Police set out after them this morning, and we learn that five persons were taken on suspicion, this afternoon. The robbers had taken out so much that they were obliged to leave some in the street, which was brought to Mr. Venner this morning.—Ib.

The Protestant Episcopal Church of River du Loup was struck with lightning on the 5th inst., and was much injured in its roof and rafters,—the ethereal fluid descended from the ceiling to the stove, by the wire that suspended the pipe,—no injury was done below.—Ib.

UPPER CANADA.

MELANCHOLY OCCURRENCE.

On Tuesday last Daniel Lee, a most respectable man the father of a large family, who was employed as a sawyer at the mills of J. R. Benson Esq. about a mile from this village on the Otonabee, while conducting some logs down the rapid was suddenly seized by paralysis and fell down in the river and although standing in less than 18 inches of water he was hurried off by the stream before any assistance could be rendered him.

On the same day John Lenny who was bathing a little further up, was seized by cramps and suddenly disappeared. The bodies of the unfortunate individuals were found on Wednesday, when an inquest was held, and the following verdict returned. That Daniel Lee came to his death by a fit of Epilepsy and that John Lenny was accidentally drowned when bathing.

As the wife and family of Lenny resides in or near Kingston we will be obliged by the Chronicle and Herald giving the above an insertion.—Peterborough Sentinel.

A Gentleman arrived from Niagara Yesterday reports that the American Pirate Morreau has been found Guilty, and is ordered for execution on Monday next. The remaining heroes taken at the "Short Hills" affair being British subjects, are allowed ten days preparation for trial.—Star.

The rumoured destruction of five hundred Indians, by a Steam boat explosion in Tennessee is contradicted. A boiler did collapse it is said but no lives were lost.—ib.

We copy from our contemporary the Star, the following address of the Inhabitants of Cobourg, to the Earl of Durham, together with his Lordship's reply. The address was presented to His Excellency at Toronto by a deputation of gentlemen from this place.

To His Excellency the Right Honourable John George Earl of Durham, Viscount Lambton, &c. &c. Knight Grand Cross of the Most Honourable Military Order of the Bath, one of Her Majesty's Most Honourable Privy Council, and Governor General, Vice Admiral, and Captain General of all Her Majesty's Provinces within and adjacent to the Continent of North America, &c. &c.

MY IT PLEASE YOUR EXCELLENCY:

We, the inhabitants of the town of Cobourg, beg to approach your Excellency to offer our sincere congratulations on your first visit to this province.

Your Excellency has arrived at a time when this colony, by its pecuniary embarrassments, the almost entire cessation of emigration, the depression in the value of land, the unfortunate prevalence of party spirit, and above all by the late unnatural rebellion, has been reduced almost to a state of ruin.—We beg, however, to assure your Excellency that, deeply impressed with the duty we owe our country, we are determined to unite in a spirit of cordiality for the purpose of averting, by every means in our power, these calamities, and that we will suffer no minor points of difference to prevent the accomplishment of our object.

The happy suppression of the rebellion, and the complete and uniform defeat of the several disgraceful and wicked at-

tempts which have been made by marauders and pirates to bring upon our country the horrors of revolt and anarchy, lead us to indulge the hope that the period has now arrived, when a wise administration of the government may have the effect of bringing back prosperity and happiness amongst us.

Your Excellency's appointment as Governor General, and the extraordinary powers conferred on you by our gracious sovereign, as high commissioner, we receive as grateful evidence of the sincere desire of her Majesty, not only to restore perfect tranquillity to this portion of her dominions, but to establish matters upon a permanent basis, such as will render the investment of capital amply secure, bring entire content to the people, and induce that influx of wealth and population which, under a wise government, are alone wanted to make this country one of the happiest and most prosperous in the world.

We beg to assure your Excellency that we have the highest confidence in your abilities and integrity to effect the great objects for which you have been selected by our beloved sovereign, and that we are determined, by every means in our power, to give our cordial support to your Excellency's administration.

We take this opportunity to express to your Excellency our conviction that the steps which you have taken to enquire into the disposition of the waste lands of the crown, with a view to the extensive promotion of emigration, will be productive of the most salutary effects; and we assure your Excellency that this and every other measure you may adopt for the future welfare of the colony, will call forth the warmest gratitude from the loyal subjects of this Province.

His Excellency, in consequence of the numerous addresses presented to him during his very short stay in Toronto, having landed at 4 o'clock on Thursday, and leaving the following day about the same hour, was unable to give a written reply. His verbal answer was of considerable length, and was made in his usual very forcible and graceful manner. The following is the substance, without any attempt, however, to clothe the sentiments he expressed in his own appropriate and beautiful language:—

His Excellency requested the deputation to convey to the inhabitants of Cobourg his extreme satisfaction at the sentiments conveyed in the address, and the cordial manner in which they had expressed their confidence in him. He regretted the deplorable state to which the country had been reduced, and the inconvenience which its inhabitants had experienced in being called from their business to suppress the predatory attempts of robbers and pirates. He assured the deputation that this would not again occur—that arrangements had been made for the effectual security of the country, and that the loyal subjects of this Province would be allowed in future to pursue their agricultural and other pursuits without any danger of disturbance. He said that the series of difficulties which had occurred he had no doubt proceeded from misgovernment. He did not mean to impute any fault to any individual here—we, said his Excellency, must take the blame to ourselves, (meaning, as the deputation understood, the Home Government); but he was satisfied that it would not occur again. He said that he had several important measures in contemplation, which he hoped would soon bring back the tide of prosperity to this Province. It had been determined to open a passage to the sea by means of the River St. Lawrence and the Welland Canal. The resources of the Province, he said, were unbounded, but they had never yet been perfectly developed. He did not think we were too sanguine in our expectation of returning prosperity: he had no doubt that a great influx of capital and population would ensue upon the measures he was about to adopt, and that we might be assured our confidence in him was not misplaced. He concluded by again requesting the deputation to convey to their fellow townsmen his satisfaction at the address which had been presented to him.

Lady Arthur and family arrived in Toronto on Sunday last in the Britannia steam boat from Oswego.

Miscellaneous.

INCOME OF THE CHURCH.

There is no subject upon which the enemies of the Church are more fond of dilating, than upon the enormous wealth of its Clergy. A service, therefore, is done to truth to state its real amount, in which there can be no mistake, as it is extracted from the Parliamentary returns. It will be seen that the whole incomes of the Bishops, Chapters, Incumbents, &c., instead of exceeding ten millions, as is generally asserted, are under four millions, viz., £3,444,513.

Table with 2 columns: Description and Amount. Total net yearly incomes of the Bishops of Eng. & land and Wales, subject to temporary charges 160,292; Total net yearly income of Cathedrals 208,239; Separate revenues of the Dignities therein 66,465; Total annual income of the Archdeacons 4,878; £439,874

Total net income of all the Incumbents in England and Wales. £3,004,639

Total number of Livings is 10,719. Of these Livings there are—Under £50 297

Table with 2 columns: Income Range and Number. 100 - 1629; 150 - 1602; 200 - 1356; 300 - 1978; 400 - 1326; 500 - 830; 750 - 954; 1000 - 323; 1500 - 134; 2000 - 32; 2000 and upwards 19

Number of Parishes in which there is no Glebe House 2878; Number of Parishes in which there is none fit 1726; Number of Parishes in which there are fit 5947

BIRTH.

In Peterboro' on Wednesday, the 18th inst. the lady of Edward Duffy, Esq. of a daughter.

LETTERS received during the week, ending Friday, July 27th:—

Rev. W. Herchmer, with enclosure (the receipt has been forwarded); Rev. J. Padfield, rem.; M. C. Crombie, Esq.; J. Kent, Esq. with enclosure; Rev. J. Shortt, add. subs. & rem.; Ven. The Archdeacon of York, with enclosure; Rev. G. Hallen; Rev. H. J. Grasett, and parcel; Rev. J. Reid, rem.; Mr. J. Ballard, A.P.M. Toronto, (his attention is thankfully appreciated); Rev. J. L. B. Lindsay, (dated May 17th, 1838, and Postmark'd Cornwall, July 20); D. Perry, Esq. add.subs. and rem.; A Real Hearer, with enclosure; Mr. W. Page; Rev. W. Anderson, with back Nos.

Poetry.

SUPPLICATION.

Oh God, that madest earth and sky, the darkness and the day,
Give ear to this thy family, and help us when we pray!
For wide the waves of bitterness around our vessel roar,
And heavy grows the pilot's heart, to view the rocky shore!

The cross our Master bore for us, for Him we fain would bear;
But mortal strength to weakness turns, and courage to despair!
Then mercy on our failings, Lord! our sinking faith renew!
And when thy sorrows visit us, O send thy patience too!

[Bishop Heber.]

CHURCH CALENDAR.

July 29.—Seventh Sunday after Trinity.
Aug. 5.—Eighth do. do.
12.—Ninth do. do.

SCENES IN OTHER LANDS.

No. XXV.

LONDON;—ST. GILE'S CHURCH, REV. MR. TYLER; SOMERSET HOUSE; OPENING OF PARLIAMENT; KING WILLIAM IV.

My stay in London, which I had supposed would not extend beyond ten days, was unexpectedly prolonged to five weeks. But London is not a place in which the stranger time need lag heavily; especially if he have, as it was my privilege to have, a few kind friends with whom not only was the tedium of unlooked-for delay worn away, but the comforts and enjoyments of home were almost in the fullest sense experienced. How many, too, are the sights and novelties with which, at every turn in this huge city, the eye of the spectator is delighted; how much to gratify the intellectual taste; how much to refresh the wearied spirits! And when the sabbath comes, and the stillness of the holy day succeeds to the hum of this gigantic city,—and where in this wide world is the Sunday a day at least of more quiet than in London,—how many sacred temples are open to receive the worshippers of their God and Saviour; how many ministers of the everlasting Gospel, as distinguished for their learning and eloquence as they are eminent for their piety, to toll of man's fall and man's helplessness, to proclaim the fullness and the sufficiency of the Redeemer's sacrifice, to lure by chords of love to a neglected throne of grace, to drive by the 'terrors of the Lord' to the slightest mercy-seat!

It was late in the evening of this day of my return,—when busied with the perusal of letters and papers which, during a month's absence, are wont to accumulate,—that I was gratified with a visit from the student of St. John's whom, on the previous day, I had searched for in vain amongst the halls and walks of his 'Alma Mater.' This was our first meeting,—followed, however, by many future long and pleasing ones; an intercourse never broken from that hour to this by the chances and changes of the world, but the friendliness, the closeness of which is strengthened and cemented from being co-workers in the same cause, followers of the same doctrine, and humble expectants of the same inheritance above.

On the Sunday following, having heard much of the high talents as a preacher of Mr. Tyler, I attended at the Church of St. Giles-in-the-Fields, of which he is the Rector. To get to this Church through the lanes and windings which intersect the well-known parish of St. Giles,—known too well also for the poverty and depravity of the great mass of its inhabitants,—is no easy task; and the intricacies of the 'seven dials' and other ramifications from the main path that led to my destination, considerably detained me. St. Giles's Church was thronged on this day by respectable worshippers,—not a reminiscence amongst the gathered crowd of the poverty and wretchedness through which I had passed to reach it,—and I was fortunate enough, after the conclusion of the service, to see Mr. Tyler ascend the pulpit. He was then a portly, healthy looking man,—with a countenance of great benignity, a voice of much power and sweetness, and a manner of engaging earnestness. There was about him no studied declamation; not a solitary manifestation of the tricks of oratory,—but a manner as simple as the truths which he told. And still you could not lose a word: there was a charm in his earnestness—a polish and grace in the unstudied flow of his words—the stamp of heavenly truth in all that he uttered which went to the heart—an almost melancholy in his tones which subdued into breathless attention.

He was pursuing a series of discourses upon the Epistle of Jude; and in one passage an allusion was made to the blessedness of the departed in the Lord, and to the consolation so pre-eminently furnished in the Christian's creed by the expectation of an everlasting re-union amongst those who are scattered and separated here by the accidents of time. In the midst of this peroration—spoken in tones of mellowed sweetness and in language of thrilling pathos—the preacher burst into tears, and for a few moments paused. The feeling throughout the congregation was electrical; every head drooped, and every heart was overflowing. Why was this? I inquired—and why this sympathy with the unusual infirmity of the preacher? It was soon explained. He had recently lost a young and amiable wife; and in depicting the blessedness of the departed, and the Christian's hopes of re-union, the elevated and hopeful and for a moment joyous spirit looked down from the bliss and brightness of heaven to the dreariness and desolations of earth;—the transition, the contrast was overpowering—and he wept!

I often went again to hear Mr. Tyler, and as often as he was the occupant of his own pulpit, was I delighted and edified. But on one occasion I was doomed to disappointment: his place was occupied by a stranger,—a stranger, indeed, to his fervency; a stranger to his power in proclaiming the message of heavenly love to a fallen world! Pity, thought I, that there should be such a contrast,—such a dulness in the theme as now proclaimed, contrasted with the efficacy of the self-same theme when breathed by the rightful occupant of that pulpit. In many, it is true, there are physical disabilities to impede the force of delivery;—a harsh, a cracked, or enfeebled voice,—a natural tameness of manner,—a quietude of spirit which it is hard to waken into energy. But how often alas! is that inefficiency ascribable to a want of effort,—to a carelessness, it is to be feared, about the awful importance of the commission which is held,—to an unconcern for the souls of those whom it is the business of preaching to awaken, to alarm, to urge to the Saviour's cross,—yes, to a slumbering and a sluggishness in the duty of prayer by which alone the weak and powerless ambassador of Christ can hope to gain the blessing of his Master upon his own weak endeavours!

This sabbath passed away, and not without its refreshments, and I trust its benefits;—and some few days after, to relieve the monotony of certain sedentary occupations with

that variety which London so unboundedly affords, I paid a visit to Somerset House. This magnificent edifice, in the form of a quadrangle, 800 feet long and 500 deep, is built upon the site of the palace of that name erected by the Protector Somerset in the year 1549. This nobleman was doubtless not free from many of the faults of his age; but his execution I have always felt to be a blot upon the fair fame of the young and gentle Edward VI. He was, however, but a child: and the timidity of childhood it was not hard for the ambitious as well as cruel enemies of the Protector to work upon: by his royal relative he was accordingly surrendered to their malice, but the people regarded him as a martyr, and handkerchiefs stained with his blood were preserved as relics of his unmerited fate.

Somerset House has two magnificent fronts; one facing the river, and the other the Strand; before the former of which is a spacious terrace raised on rustic arches, and affording a delightful promenade. Somerset House is at present employed for the accommodation of several of the public offices: here also the Royal Society, and Society of Antiquaries hold their meetings; and here are annually exhibited works of the British painters and sculptors, in the apartments belonging to the Royal Academy.

It was chiefly for the inspection of these last, now advertised as open to public view, that I this day visited Somerset House. As a preliminary step, a catalogue of course is purchased; and the inspection of several hundred paintings and busts, as there explained, will pleasantly employ many hours. These pictures and other specimens of art are of course from known and skilful hands; but the eye becomes weary, and the curiosity palled by the sight of so many; for although the subjects are in general highly interesting, fresh paintings, with their garish gloss of colour, have not that charm which older ones, with their time-mellowed tints, possess. In short, Somerset House is not the place in which to receive the highest gratification from these specimens of the fine arts; but the connoisseur will find much more to charm and please him in the picture gallery of some nobleman or wealthy commoner, by whom incredible sums of money are frequently given for those master-pieces which on the continent are to be procured.

On this day, Parliament assembled; but they did no more than swear in the members, and go through the form of electing the Speaker. This was a Parliament convoked for the special purpose of carrying the Reform Bill; yet, without any reference to the anti-reform propensities of Sir Charles Manners Sutton, he was re-elected Speaker without opposition. This respected individual, so pre-eminently fitted by long experience, great talent, and an impartial courtesy, for this high office, did not experience the same becoming consideration on all future occasions: radical innovations blunted much of the generosity, and blinded much of the native good sense of Englishmen; and to gratify the spleen of a party at the expense of some thousands per annum to the nation, he was rejected in 1835 by the pitiful majority of ten! The result, however, of this defeat was his elevation to the Peerage, which from his talents and his urbanity he is so well qualified to adorn.

It was just a week from this day that the King, our lamented Sovereign William the Fourth, was to open Parliament in person, and deliver the Speech from the throne.—Naturally anxious to be an observer of this spectacle, and to have a sight of our beloved monarch, I made inquiries about the necessary ticket of admission, and received from the late excellent Bishop of Lichfield and Coventry one which, it was believed, would give me access to the bar of the House of Lords. On proceeding, however, to the Parliament House, I soon discovered that this was not the species of ticket to procure me entrance on this occasion, nor indeed to any other part of the House where I could have a sight of His Majesty; so, after some little delay and expense, I procured a Lord Chamberlain's ticket which allowed me entrance into what is termed the Painted Gallery. Through this the King was to pass in state to the robing-room, and thence to the apartment of the Lords; so that a complete view of our gracious Sovereign was certain. Into the Painted Gallery I entered accordingly, and soon found myself surrounded with fashion and beauty, pursuivants at arms, heralds, nobles, and others of the courtly train. I obtained an excellent position, near a door through which the King was to pass; but in this position, before the great gratification of the day could be experienced, I had, as had all others around me, to stand patiently and immovably for at least an hour. Unless, indeed, places of this description are secured in ample time, the securing of them at all becomes a hopeless effort. The time, however, was pleasantly beguiled by gazing on the gay and fitting throng around—attendants, gaudily attired, hovering hither and thither,—marshals and heralds in the garb of the olden time. At about a quarter before two, the approach of the Sovereign was announced by the booming of cannon, the peals as it would seem of a thousand bells, the rattling of carriages, and the huzzas of tens of thousands of the enthusiastic multitude without.—There was, then, a momentary pause while His Majesty dismounted from his carriage of state, and his nobles and council gathered round him: then rose again the shouts of the people, the cannon thundered forth their salutes once more, the trumpets sounded, and presently there entered a magnificent procession, headed by the Lord Chancellor, the prime minister and other lords and gentlemen of the cabinet, in their gorgeous robes of state. It was a moment of breathless suspense;—when suddenly there was a buzz of many voices, a waving of handkerchiefs and a clapping of hands—and I looked down and beheld our "ANointed King."

(To be continued.)

BISHOP KEN.

There are certain names which, independent of any literary pretensions, awake sentiments of respect and affection in our hearts and recall recollections full of beauty and tenderness. Such are the names of Herbert, of Ken, and of Heber; men in whom the Poet is lost in the Christian; whose characters shine with the clear and healing lustre of the gospel, and from whose graves there speaks a voice "above all Grecian, above all Roman fame." Ken was acknowledged, even by his enemies, to be a man of unswerving purity; his simplicity of manners, unaffected piety, and unostentatious benevolence won the favour of all. Mr. Bowles conjectures that Dryden, in the exquisite portrait of a Good Parson, enlarged from Chaucer, had a particular reference to Ken; and in the anonymous preface to the Expositor, a similar opinion is expressed. Several singular coincidences will suggest themselves. His age, his abstinence, and the cheerful resignation with which he distributed among his poorer brethren money intended for his own benefit, are all traits which honourably distinguished the friend of Morley and Isaac Walton.

"True priests, he said, and preachers of the word,
Were only stewards of their sovereign Lord;
Nothing was theirs, but all the public store."

Here, too, we may trace his active visitations of the suffering and the sick:—

"Tempting on foot, alone, without affright,
The dangers of a dark tempestuous night."

That he feared not to

"rebuke the rich offender,"

we know from a circumstance which happened at Winchester. In one of his visits to that city, the king (Charles II.) was accompanied by an individual whose name is not unknown to history, Nell Gwynn; and as he commonly resided, during his stay, at the deanery, apartments at the proband house of Ken were requested for his companion.—"Not for his kingdom," was the brief and energetic reply. But to resume our Parallel of the good Parson; even the expression of countenance will be recognised by those who have contemplated the placid features of Ken in the gallery at Wells.

"Yet had his aspect nothing of severe,
But such a face as promised him sincere;
Nothing reserved, or sullen was to see,
But sweet regards, and pleasing sanctity."

As a preacher, also he obtained a high reputation for the eloquence, the animation, and the searching truth of his discourses. "I must go to hear little Ken tell me of my faults," was the saying of England's gayest monarch. And in the Diary of Evelyn, also, we meet with frequent notices of him; and let it be remembered, that this commendation came from no common judge, but from the friend and hearer of Jeremy Taylor. To Ken, moreover, we owe a deeper debt of gratitude; he laboured not only for his own age, but for ours. "I will endeavour," he said "to lay a foundation to make the next generation better;" with this view he exerted himself in the establishment of infant schools throughout his diocese, he composed an exposition of the Church Catechism for their instruction, furnished his clergy with elementary books, and assisted in the formation of parochial libraries. In estimating the worth of Ken, these patriotic and christian labours are not to be forgotten.—Poetry was with him only a relief from graver pursuits; but he has given us two hymns which will perish only with the religion that inspired them. His other compositions are of a very different character. Cowley was the laureate of the age, and Cowley was the model of Ken's imitation; but his glittering fancy, shone only to mislead. A great poet Ken never could have been, but grace and pathos he might easily have attained; for his ear had a lively sense of melody, and his versification is often easy and vigorous. Through many of his poems, rugged and unpolished as they often are, runs a vein of gold not of the purest quality nor sufficiently abundant to reward the toil of searching for it, but enough to vindicate his fancy from the charge of sterility.

There was something in the closing hours of this christian minstrel that resembled the departure of Herbert; the day set upon both with equal serenity and glory. Death he called his final friend, and a little time before his dissolution, he put on his shroud, which for several years he had carried with him in his portmanteau, observing, that it might be required as soon as any other of his habiliments. The chamber in which he closed his eyes is shown at the present day. He was buried, according to his own desire, at sunrise, in Frome churchyard. Some iron railings protect the tomb from injury; and the uncouth carvings of a crosier and mitre, testify that a master in Israel sleeps beneath. Some years ago a few flowers were planted round the grave, a becoming ornament for one who left his most enduring monument in the hearts of his christian brethren—

"To him is raised no marble tomb
Within the dim cathedral fane,
But some faint flowers of summer bloom,
And silent falls the winter rain."—Bowles.

[Church of England Quarterly Review.]

The Garner.

THE PASSAGE OF THE RED SEA.

There is an obvious succession in the divine commands to Moses. The first is only to "stretch out his rod over the Red Sea," "that the Israelites may pass on dry ground."—The enemy's attack, in the interval, is baffled and bewildered by the preternatural darkness which envelops them. But all is provided for with the same consummate circumspection. Even the passage of the Israelites by night may have been a precaution against their habitual fears. They follow through the sea-bed, unappalled by those natural terrors of the transit, from which they might have shrunk in the light of day. The same obscurity which precludes the fears of the Israelites, also precludes the caution of the Egyptians. The movement of so vast a multitude could not have been unheard in the Egyptian camp. They instantly follow the sound, and are led into the track of the retreating nation. But, perplexed by the solid darkness of the cloud, and evidently retarded by the slow movement of their chariots, "for they drove them heavily," they labour during the night along the channel of the sea, without being able to reach the Israelites.

At length the morning watch is come: the whole body of the Israelites have reached the shore; the whole body of the Egyptians have poured into the sea bed. The cloud rises, and the entire scene (and surely none more anxious, strange, and magnificent ever lay beneath the human eye) opens to Moses and to Israel: the watery mountains, the solemn and terrible valley, the long array of the Egyptian squadrons glittering round their king: the whole pomp of war, contrasted with the awfulness of nature under the very impress of miracle. Still Moses awaits the divine will; probably to the last moment unconscious of the means by which it was to be fulfilled. The blow does not yet fall; the arrogance of the king and his host is to be humbled to the acknowledgment before they die, that there is no strength in war against the chosen people. At last, they cry out that "the Lord fighteth for Israel." They turn in despair. The command is now given: "And the Lord said unto Moses, stretch out thine hand over the sea, that the waters may come again upon the Egyptians." The destruction was total: "And the waters returned, and covered the chariots and the horsemen, and all the host of Pharaoh that came into the sea after them. There remained not so much as one of them."—The direct result of the miracle in the chosen people was a change of the national heart—from doubt, mutiny, and despair, to faith, obedience, and joy. "And Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord, and his servant Moses." The mere narration of this mighty mira-

cle is evidence that it was Divine. The simplicity of the means, contrasted with the variety of the objects, the completeness of their accomplishment, and the suitability of both to the true idea of the Deity, as protector and furnisher, place it as much beyond the conception, as the execution, of human powers.—Rev. Dr. Croly.

THE PASTOR'S SURVEY OF HIS FLOCK.

It is recorded of a great monarch of antiquity, that when, on the eve of invading an enemy's country, he beheld the land covered with his forces, and the sea swarming with his ships, he felt a momentary flush of triumph, and magnified himself on his greatness. But within a short space, his joy was turned into sorrow, and he wept. His courtiers, surprised at the sudden alteration, asked the cause. He told them, that he wept at the reflection, that of the myriads before him not one would be left surviving in a hundred years.

Something like this is the feeling of the Christian minister, when he looks round on a numerous congregation. Vast, indeed, as was the armament of Xerxes, his feelings must yield both in depth and intensity, to that of the preacher. His views, we must conceive, were bounded by the present life; and he wept at the sweeping triumph of death only as the last of human evils. But the minister of Christ looks deeper into the abyss of futurity. It is his privilege to know not only that "it is appointed unto men once to die, but after that the judgment." As the illuminated eye of the prophet beheld the countless multitudes of his countrymen as in the valley of decision—that valley near Jerusalem which an ancient Jewish tradition pointed out as the final gathering place of their nation—so does the minister of Christ look forward to the period when he shall meet those to whom he has preached the gospel of salvation, at the time and place of final decision, even before the tribunal of the Son of God.—Rev. P. Kilvert.

READING THE WORD AND PRAYER.

And therefore, dear brethren, if that ye look for a life to come, of necessity it is that ye exercise yourselves in the book of the Lord your God. Let no day slip over without some comfort received from the mouth of God: open your ears, and He will speak even pleasing things to your heart; close not your eyes, but diligently let them behold what portion of substance is left to you within your father's Testament; let your tongues learn to praise the gracious goodness of him who of his mere mercy, hath called you from darkness to light, and from death to life. Neither yet may ye do this so quietly, that ye will admit no witnesses, nay, brethren, ye are ordained of God to rule and govern your own houses in his true fear, and according to his whole word. Within your own houses, I say, in some cases ye are bishops and Kings, your wives, children and family, are your bishoprick and charge: of you it shall be required how carefully and diligently ye have instructed them in God's true knowledge, how that ye have studied in them to plant virtue and to repress vice. And therefore, I say, ye must make them partakers in reading, exhortation, and in making common prayers, which I would in every house were used once a day at least. But above all things, dear brethren, study to practise in life that which the Lord commands; and then, be ye assured, that ye shall never hear nor read the same without fruit. And this much for the exercises within your houses.—John Knox, the Scottish Reformer.

As it was said of Naaman, he was a great man, an honourable man, a mighty man of war, but he was a leper; so whatever other ornaments a man hath, sin stains them with the foulest "but" that can be brought to deprave the fairest endowments—a learned man, a wealthy man, a wise man, an honourable man, but a wicked man. This makes all these other good things tributary unto Satan.—Bishop Reynolds.

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