

# 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.]

COBOURG, UPPER CANADA, SATURDAY, APRIL 20, 1839.

[NUMBER XLIV.]

## Poetry.

### THE FOUNTAIN HEAD.

Mighty and majestic River!  
I have seen thy gushing tide  
Mingle with giant Ocean's flood;  
On those rocks my feet have stood  
Round which both meeting waters shiver,  
Struggling with a rival's pride,  
Till in one their waves subside.

There, on thy broad and swelling breast,  
Anchor'd a sea-girt Nation's might;  
Countless streamers, myriad sails,  
Floated to the freshening gales,  
As safe within thy haven's rest  
Rode argosies of portly height,  
And warrior galleys red from fight.

Higher up thy lessening bank  
Glitter'd palace, tower, and hall;  
And thy bright and sunny sheen,  
Mirror'd back an Empire's Queen,  
A city at whose glories shrink  
Thebes, with her hundred-gated wall,  
And Babylon, before her fall.

Straight my willing steps pursue  
The cultured plains before them spread;  
And as thy pleasant winding leads  
Gently through flower-enamell'd meads,  
How rich the landscape and how new!  
The happy valley do I tread?  
Or Tempe near the Peneus' bed?

To a brook thy flood decreases,  
Upward as I mark its course.  
Is it lost?—Yon bank conceals  
The silver thread by which it steals.  
Now at last its current ceases—  
To thy fount my path I force—  
I have traced thee to thy source.

Mighty and majestic River!  
Bursts from this thy future pride?  
Is the cradle of thy race  
This unmark'd and nameless place,  
Where a few stunted willows quiver,  
And which the shepherd-boy, my guide,  
In sport may carelessly bestride?

TARTLER! in thy bosom note  
Every thought for Good or Ill!  
From the fountain of the heart,  
Scant and weak at first they start;  
'Tis but onward as they float  
Gather'd streams their current fill—  
Crime, at its birth, is but unruly will.

Rev. Edward Smedley.

### GEORGE THE THIRD.\*

If there be such a thing as a character formed of the elements of the land which gave it birth, it was realised in the instance of our now beatified sovereign. Our king exhibited the exactest specimen of the genuine English gentleman in its highest and fairest form. He had not only the general stamp and impress, but the minor modes and peculiarities of a Briton. He was also a representative of the religion of his country; he was a Protestant, not in name, but in heart and soul.

He began his reign with an act of self-control, which gave a flattering presage of his future magnanimity. He sacrificed, in the tenderest point, passion to duty. In the bloom of life, young, ardent, and a king, he felt there was something to which even kings must submit—the laws of their country. He made the sacrifice, and, by so doing, was rewarded in his large and lovely family, by the long enjoyment of the dearest blessings of domestic life in their highest purity, and in the greatest human perfection. A strict conscientiousness seems to have pervaded every part of his character: it appeared in his frequently repeated solemn renunciation for his coronation oath—in his uniform desire to promote the good of his people—in his zeal for the spiritual welfare of the poor, expressed in a sentiment too notorious to require repetition. The fear of God seems to have been supremely his governing principle; and a deep sense of his own awful responsibility the corresponding result of that principle.

If, from a too tenacious hold of an opinion once adopted, he might be chargeable with a political error in a persevering contest with the western continent, yet even then his pertinacity was principle; and if he was wrong, it was his judgment which erred, and not his intention: but he knew, even in this case, how to retract gracefully a favourite opinion when the event required concession. In a visit he made from Cheltenham to Dean Tucker at Gloucester (who had written strongly in favour of a separation), the king had the candour to say,—"If, Mr. Dean, we had followed your advice by an earlier termination of the war with America, we had acted wisely; you were in the right." This the dean repeated to the writer a few days after, together with the whole conversation, which was so honourable to the good sense, general knowledge, and rectitude of mind of his majesty, that it is to be regretted that it had not been preserved.

His understanding, though perhaps it had not received the highest cultivation of which it was susceptible, was soundly good, and the whole bent and bias of that understanding was turned to objects of utility. In such of his conversations as have been recorded by Johnson, Beattie, and others, his talents are seen to great advantage. His observations are acute, and his expressions neat. In the details of business he was said to be singularly accurate, and particularly well informed in the local circumstances of whatever place was the subject under consideration. His domestic duties were filled with eminent fidelity, and uniform tenderness. His family enjoyments were the relief and solace of his public cares; while the proverbial correctness of his court furnished a model to contemporary sovereigns, and bequeathed a noble pattern to his own illustrious posterity. He observed the law of kindness as scrupulously

\* From the works of Hannah More.

as he observed all other laws; nor was its exercise limited to those about his person or court, but extended to as many of inferior rank as fell under his observation.

He was strictly punctual in the discharge of his religious duties: a practice which alone could have enabled him to fulfil his other duties in so exemplary a manner. The writer has heard an inhabitant of Windsor (a physician of distinguished learning and piety) declare, that in his constant attendance at the morning chapel, his own heart was warmed, and his pious affections raised, by the devout energy of the king's responses. Who shall presume to say what portion of the prosperity of his favoured people may have been obtained for them by the supplications of a patriot, paternal, praying king?

Firmly attached to the Church of which God had made him the supreme head—strong in that faith of which God had appointed him the hereditary defender,—he yet suffered no act of religious persecution to dishonour his reign. His firmness was without intolerance; his moderation without laxity.

Though involved in darkness, both bodily and mental, for so many of his latter years, he was still regarded with a sentiment compounded of sorrow, respect, and tenderness. He was indeed consigned to seclusion, but not to oblivion. The distinctions of party, with respect to him, were lost in one common feeling; and the afflicted monarch was ever cherished in the hearts of the virtuous of every denomination, whether religious or political.

Even in the aberrations of reason he was not forsaken. The hand which inflicted the blow mercifully mitigated the pain. His wounded mind was soothed by visionary anticipations of heavenly happiness. Might not these fanciful consolations indicate something of the habit of a mind accustomed in its brightest hours to the indulgence of pious thoughts? And may we not in general venture to observe, in vindication of the severest dispensations of the Almighty, that even during the distressful season of alienation of mind, the hours which are passed without sorrow and without sin are not, to the sufferer, among the most unhappy hours?

Notwithstanding the calamities with which it has lately pleased God to afflict a guilty world—calamities in which England has had its share, though by no means an equal share—yet the reign of the third George may be called a brilliant and glorious period. Independently of the splendour of our geographical discoveries, our eastern acquisitions, and other memorable political events, we may challenge any era in the history of the world to produce a catalogue of the twentieth part of the noble institutions which have characterised and consecrated this auspicious reign. Of these some have successfully promoted every elegant art, and others every useful science. Painting, statuary, and engraving, have been brought into fresh existence under the royal patronage: the application of chemistry and mechanics to the purposes of common life has been attended with unexampled success: signals at sea have been reduced to a science: the telegraph has been invented: military tactics are said to have been carried to their utmost perfection. Among the gentle arts of peace, the study of agriculture, which the king loved and cultivated, has become one among the favourite pursuits of our honourable men. The time would fail to recount the numberless domestic societies, of every conceivable description, established for promoting the moral and temporal good of our country. Persons of high rank, even of the highest, men of all parties and professions, periodically assemble to contrive the best means to instruct the ignorant and to reclaim the vicious; to relieve every want which man can feel, or man can mitigate; to heal the disturbed in mind or the diseased in body; nay, to resuscitate the apparently dead. Prisons have been converted into places of moral improvement, and the numbers of churches have been rapidly multiplying. But the peculiar glory which distinguishes the period we are commemorating, is that of our having wiped out the foulest blot that ever stained, not only the character of Christian Britain, but of human nature itself, by the abolition of the opprobrious traffic in the human species.

If we advert to other remarkable circumstances which distinguish this reign; while new worlds have been discovered in the heavens—one of which bears the honoured name of the sovereign under whose dominion it was discovered—on the earth Christianity has been successfully carried to its utmost boundaries. In this reign also, it has been our pre-eminent glory to have fought single-handed against the combined world; yet, not by our own strength, but by the arm of the Lord of hosts, England has been victorious.

England, it is true, labours at present under great and multiplied, but we trust not insuperable, difficulties. We have the misfortunes of a depressed commerce, but we have the consolation of an untarnished honour—we have still a high national character; and in a nation, character is power and wealth. To the distresses inflicted by Divine Providence, our own countrymen had made a large and most criminal addition. In looking out for the causes of this appalling visitation, may not one of those causes be found in our not having used the sudden flow of our prosperity with gratitude, humility, and moderation? Great are our exigencies, but great are our resources. We possess a powerful stock of talent and of virtue; and in spite of the blasphemies of the atheist, and the treasons of the abandoned, we possess, it is presumed, an increasing fund of vital religion.

Were these and all our other numberless resources thrown into one scale, and applied to the same grand ends and objects—would party at this critical juncture renounce the operation of its narrowing spirit—would every professed patriot show himself zealous, not for the magnifying of his own sect, but for the substantial interests of his country,—what a mighty aggregate of blessings would be the result, and how reasonably might we then expect the Divine favour in an union so moral, so patriotic, so Christian!

## HOMER LITURGICAL.

No. XV.

### THE ATHANASIAN CREED.

In the room of the Apostles' Creed, which forms a part of the regular Service of the Church, it is directed by the rubric that, on particular days, the Creed, called the Creed of St. Athanasius, shall be read. This is a confession of faith confined more particularly to the doctrine of the Holy Trinity; upon which it is so explicit and decided that, in the words of Dean Comber, "it is no wonder that it hath been so much opposed and malign'd by all those heretics which agree not with the Church in the doctrines of the Trinity and of our Saviour's incarnation; because these two fundamental articles are so fully asserted here, that the false teachers have no room left for cavils or evasion, it being, as Photius saith of his other works, 'a trophy of victory over every heresy, especially the Arian.'" "There are several historical, as well as incidental testimonies in favour of the opinion that this Creed was really the composition of Athanasius. This celebrated father, together with Marcellus bishop of Ancyra, having been accused of heresy by the Arians, it is stated that he drew up a confession of his faith, which he presented to Julius, bishop of Rome; and this, it is asserted, was the origin of the Creed which bears his name. In confirmation of this fact, Gregory Nazianzen speaks of a 'royal gift which Athanasius presented to the emperors, a confession of his faith, received with great veneration both in the West and East.' There are passages from this creed quoted verbatim by St. Augustine; and Archbishop Usher introduces a great number of instances amongst the early Christian writers, in which it is made to bear expressly the name of Athanasius. In short, says Dean Comber, 'it has been received as orthodox by all christian churches for many centuries. Bishop Usher tells us of an old Psalter written at least 1000 years ago, which is in Sir Robert Cotton's library, in which is this Creed with the title of the *Catholic Faith*; and so it is called, being received for such, and under Athanasius's name, not only in the Latin Church, but in the Constantinopolitan, in the Servian, Bulgarian, and Russian Churches; and so it is in the Lutheran Churches, in the Gallican, and the Church of England; and Luther himself positively affirms Athanasius to be the author, calling it a bulwark to the Creed of the Apostles."

Upon this point, however, a difference of opinion prevails amongst the learned, nor does our Church assume it as one that is established: accordingly, in the rubric which precedes it in the Book of Common Prayer, it is styled "the Creed commonly called the Creed of St. Athanasius." "Whether it was really composed by him or not," says Dr. Nares, "the Church of England undertakes not to decide; nor is it very material, for our purposes, that it should be decided. The Church of England does not build her faith on St. Athanasius, but on the Holy Scriptures. Her exposition of the faith is Athanasian certainly, in contradiction to the Arian opinions, because she thinks that Athanasius took the right side of that question, and that his opinions were indisputably more conformable to Scripture, and more in agreement with the testimony of the ante Nicene fathers, than those of Arius and his followers: she had a right to make this choice, and she has made it. The faith of the Established Church, in regard to the two great mysteries of the Trinity and the incarnation, is Athanasian, *not on the authority of the formularies in question*, but on the sole authority of the *Holy Scriptures*, and their confirmation of the 'expeditio fidei' adopted."

The Athanasian Creed contradicts expressly all those heresies in relation to the Trinity which the Catholic or Universal Church condemned in the primitive Councils. Herein we are taught, in opposition to the Sabellians, "not to confound the persons, for there is one person of the Father, another of the Son, and another of the Holy Ghost." Nor are we, like the Arians and Eunomians, to "divide the substance," for "the Godhead of the Father, of the Son, and of the Holy Ghost, is all one." We are taught that not only "the Father is God," but, in opposition to the Arians, that "the Son is God;" and in opposition to the Macedonians, that "the Holy Ghost is God." In regard, too, to the incarnation of our Saviour, the Athanasian Creed declares that he is "very God of the substance of his Father," which Arius, Samosatenus, and Photinus denied; and "very man of the substance of his mother," which was opposed by Apollinaris. The Creed asserts, further, that he is "of a reasonable soul," which the same Apollinaris denied; and "human flesh," which the Valentinians would not admit. In opposition, too, to the Nestorians, it is declared, that "he is not two, but one Christ"—"one, not by confusion of substance," as Eutycheus asserted, "but by unity of person."

Such were the heresies against which the Creed of St. Athanasius was more particularly framed; and it is scarcely necessary to add, that every position which, upon these points, it maintains, is in perfect agreement with the Word of God.\* It is true that many of these heresies have ceased to exist; but there are still those who, under the garb of Christianity, impugn the doctrines which the Athanasian Creed is intended to defend. While, therefore, there remains the Socinian, the Unitarian, and others who deny the Saviour's Godhead, and thus unsettle the fundamental tenets of Christianity, the Creed of St. Athanasius is very properly retained in the Church, and appointed, on certain occasions, to be publicly read.

In this confession of our faith however,—sound and scriptural as it undeniably is,—there are passages which have been thought to savour of *uncharitableness*: it is asserted that, by the use of this formula, we "doom to eternal perdition all who do not believe exactly as we do, or who do not worship after our forms." In reply to this accusation, it

\* For proof of this, see "The Church" of June 9, 1838, in an article from the Church of England Magazine, headed The Athanasian Creed.

may be remarked, that where the fundamental doctrines of Christianity are at stake, there can be no terms too strong in which to express our own adherence to them, or our condemnation of those who would subvert them. This is the rule of Scripture itself; for there, as has been judiciously remarked, "there is no mention but of two ways, one leading unto destruction, the other bringing unto life [Matt. vii. 13, 14]; of two sorts of men, whereof some believe and they are saved; some believe not, and they are damned [Mark xvi. 16. John iii. 18]; and of two states, one blessed, where Lazarus is, the other cursed, where Dives abides. [Luke xvi.] A third way, sort, or estate, cannot be found in the word of God."

But to proceed to the accusation itself,—the following are the clauses upon which it is founded:

"Whoever will be saved, before all things it is necessary that he hold the Catholic Faith."

"Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

"He therefore that will be saved must thus think of the Trinity."

"Furthermore, it is necessary to everlasting salvation, that he also rightly believe the incarnation of our Lord Jesus Christ."

"This is the Catholic Faith; which, except a man believe faithfully, he cannot be saved."

Here it should be borne in mind that, in using these expressions, we are not addressing ourselves to the *unbeliever* or the *heretic*; but that we are professing *our own* faith, the foundation of *our own* hopes, and the principles of *our own* communion. We declare our own belief that such is the Scriptural view of the doctrine of the Trinity, and of Christ's incarnation; so that the penalties of apostasy as expressed in the creed will fall upon ourselves. These are doctrines set forth in the Bible; we believe them to be there contained; we make profession of our faith in them; and, if we keep them not whole and undefiled, we are pronouncing sentence of self-condemnation.

Nor, in doing so, are we departing from the rule of Scripture itself. Our Saviour says to his disciples, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." There is nothing in the condemnatory clauses of the Athanasian Creed more positive than this language of our Lord; and the subject to which they are applied is, in substance, the same as that which gave rise to our Saviour's expressions. To "believe," as our Lord expresses it in this passage, and to "hold the Catholic or christian faith," as the creed asserts it, is substantially the same thing; so that it is no worse to say, that they who "hold not this faith shall perish everlastingly," than to declare that they who "believe not shall be damned." For if it be asserted that the creed refers more particularly to the Trinity, while our Saviour spoke of the christian faith in general, we may reply that in the belief to which our Lord alludes, the Trinity is evidently implied. "He that believeth and is baptized," are his words; but it was his own express command, that all should be baptized "in the name of the Father, and of the Son, and of the Holy Ghost,"—that is in the name of the blessed Trinity. And although there may be qualifications of the rule here laid down, they are not added by our Saviour, and therefore not by the church. "She gives the rule as He does; and whatsoever qualifications He may leave hope for, the church does the same. And surely there can be no violation of christian charity, in applying to the main articles of our faith, a general rule to precisely the same effect, and almost couched in the same words, as that which Jesus himself applies to the whole Gospel."†

Where a rule of salvation is proposed, it is the duty of the Church to insist upon this; not to lay down exceptions for the encouragement of neglect. "God himself has given a general rule, and the Church's duty is to do the same.—What merciful abatements He may think proper to make, in his judgment, must rest with Him. The Church must teach her children to do their duty, and seek salvation in the plain and direct way that Jesus has pointed out; and not devise schemes and exceptions, built upon supposing what under particular circumstances (not applicable to those who are to use this Creed,) God may do. Her language is like that of her Master's, when asked the vain and useless question, 'Are there few that be saved?'—'What is that to thee? FOLLOW THOU ME!'"

C. R.

\* Nares on the Three Creeds, Sermon iii.  
† Penny Sunday Reader, vol. v. p. 310.  
‡ Ibid.

### MAN AFTER THE FALL.

All the virtues upon which you pride yourself, will not in any, the slightest degree, avail you, as proving that you are an exception to the general rule of a fallen nature, a corrupt and sinful heart, a mind alienated from God and His righteousness, which is the lot of every child of Adam. Your virtues may exist, we do not in the least desire to deny it, we do not wish even to underrate them; the fall of Adam did not destroy them, it left much, very much of amiability, and kindness, and honour, and integrity, in the corrupt and guilty heart; there they lie, like the beautiful fragments of some fair column, each fair and lovely in itself, yet each a ruin, and were all collected, forming but a ruin still. The column which was shattered to atoms by the fall of Adam, was the holiness of our nature, its purity, and piety, its love to God, and likeness to His image, and conformity to His will. These, in the natural heart, have all disappeared, and those moral virtues, of kindness to your friends, and of affection to your family, and honour and integrity to all, in which you are rejoicing, are merely like the leaves of the capital of the column, which are here and there scattered among the ruins of the mass, undestroyed indeed, but as regards the column in its present state, utterly useless.—Put them all together, and you could not re-erect the shaft.

tered pillar, no not one single foot of it; all that you could gather up, would be but these mere ornamental appendages, which, detached from the shaft on which they grew, are as worthless as they are fair and frail.—*Rev. Henry Blunt.*

## THE CHURCH.

COBourg, SATURDAY, APRIL 20, 1839.

The *Christian Guardian*, since it was consigned to the direction of the present editor in the spring of last year, has waged incessant warfare against the Church of England, both at home and in this colony; and, although professing to be the organ of the Wesleyans, has calumniated the divines, living and dead,—assailed the institutions,—and impugned the christianity of that establishment, of which Wesley declared he lived and died a member. No source, however foul; no falsehood, however stale; no perversion, however monstrous; no sophistry, however flimsy; no garbling, however palpable; has been left untried by the conductor of the print to which we allude, in the course of his Albigenian crusade against the Church of his Sovereign and of the Empire.

It has not been from inattention to this hostile conduct, or from any inability to refute the groundless and reiterated charges which a sincere Christian, and a true Wesleyan would never have adduced against our Church, that we have bestowed so little notice on a virulent foe, and omitted to rebut the "envy, hatred, malice, and all uncharitable-ness" which he has exhibited with such a frightful undisguisedness, and which, we can truly assure him, have caused us as little annoyance as surprise. Our motive for preserving a silence, rarely broken, on these ungrateful topics, has been a strong reluctance to trouble our readers with controversy, or to enter into strife with an individual, whose conduct has long been reprobated by every loyal member of his own denomination. Still this forbearance has its proper limits, and we must not refrain from occasionally showing that it is not because truth is wanting to our side, that we abstain from irritating discussion, or the unmasking of malevolence and envy: moreover, it is a solemn duty which we owe to the sacred memory of the departed worthies of the Church, to guard their fair fame with jealous vigilance against the calumnies of men, no less than the ravages of time.

Were we to apply ourselves to a separate exposure of every historical misrepresentation, so hardly ventured on by the Editor of the *Guardian*,—of every false gloss which he throws over the annals of our hierarchy,—and of every modern libel which he borrows from the revolutionary and democratic press of the present day, we should have no space left for subjects more profitable to our readers, and more pleasing to ourselves. Suffice it to say, in general terms, that there is scarcely a single quotation from history, or a single statement relative to the Established Church, which appears in the columns of the *Guardian*, that is not wrested from its legitimate application, or aggravated by every exaggeration that the ingenuity of enmity can invent. We confess it is with loathing that we discharge this part of our editorial duty: but we should lamentably fail in fulfilling our responsibilities, did we not, while endeavouring to build up the temple of our Church in this Province, use the sword as well as the builder's tool,—did we not guard the tombs of the martyrs and fathers of the Reformation from modern desecration, or did we, from an ill-judged charity, permit falsehood to work its wicked designs, altogether unchecked and uncontradicted!

Having thus premised, we will, in corroboration of what we have advanced, adduce one signal instance, out of a host of others, of the reckless manner in which the editor of the *Guardian* falsifies history, to assist him in casting opprobrium upon our Church. In his paper of the 17th of October last, we find the following paragraph:—one which we had marked for comment at the time, but the consideration of which a press of other duties had constrained us to postpone. A recent attempt in the same journal to convict ourselves of historical inaccuracies, reminds us of the duty we had deferred, and we therefore seize the first leisure hour to fulfil it.

"Parker, Queen Elizabeth's first Archbishop of Canterbury, was a meek, humble and good man before his elevation to the Archiepiscopacy; but afterwards he was a gambler, a sabbath-breaker, and a persecuting tyrant,—scarcely a shade better than Laud himself, to his conscientious, non-surprised Protestant brethren."

These are the words of the *Guardian* of the 17th of October last; and here then we find an English Protestant Archbishop called, 1. a gambler; 2. a sabbath-breaker; 3. a persecuting tyrant. These are grave and unqualified accusations, and they are made with so easy and confident an air, that the reader unacquainted with history, would take it for granted that Parker was as bad as he is described, and would begin to suspect that directly a man becomes an Archbishop he must, *ex-officio*, become a gambler, a sabbath-breaker, and a persecuting tyrant!

Such are the charges against Queen Elizabeth's first Archbishop of Canterbury,—and this is our answer;—they are not only not true, but they are the very reverse of truth. Parker was a great and a good man; and, after answering the charges of the *Guardian* seriatim, we will rapidly sketch an outline of his character from authorities which no one can impeach, and then contentedly abide the verdict which, after hearing both sides of the question, the public may pronounce in the matter.

### 1. A Gambler.

We are at a loss to conjecture where the *Guardian* found even a shadow for this assertion. STRYPE, who wrote a most minute life of the Archbishop, informs us, that "he never delighted in plays and jests, nor in hunting and hawking; no, not when he was a young man." NEAL, the historian of the Puritans, and who, as will presently be seen, most glaringly perverts every part of the Archbishop's conduct, does not, so far as we can see, hazard the charge of gambling; and we have searched Aikin, Hallam, and Lingard in vain for a fragment, a hint, or an innuendo that could in the slightest degree justify a person in imputing this vice to the Archbishop. If there be even any pretext, or any authority, however discreditable, for affixing this stigma upon the memory of Parker, we call for its production:—if there be not any such, the Editor of the *Guardian* has placed himself in no very enviable position.

### 2. A Sabbath-breaker.

For this gross misrepresentation we suppose that our contemporary is indebted to the page of the unscrupulous Neal, who, in a scandalously partial summary of the Archbishop's character, denounces him as having "too little regard for public virtue; his entertainments and feasts being chiefly on the Lord's day;" and who makes this statement on the

authority of Strype. Now what will any candid person say, when he refers to Strype, and finds that the "Sabbath-breaking" was of the following description?

"On this Trinity Sunday, (whereon the said Curtes was consecrated,) the Archbishop made another most noble feast, which might justly be called *convivium archiepiscopale*, when an Archbishop of Canterbury invited an Archbishop of York to be his guest, viz. Grindal, who was come thither to be confirmed. And this feast he made on this day, in commemoration of King Henry VIII. who had reformed that church, that was dedicated to the Holy Trinity, excluding the monks thence. There were present, besides the said Archbishop elect of York; Horn, Bishop of Winchester; Ghest, Bishop of Rochester; and Curtes, aforesaid of Chichester. At the lower tables sat all the ministers and servants whatsoever, even the children, that belonged to that church, that they might remember the pious institution of the said King Henry. At the remotest tables, but in the same hall, in sight, sat the poor of both sexes of the hospitals of St. John and Herboldown; that by looking on them, while they were feasting, these Archbishops and Bishops might in their present height remember the merciful God that had wrought great deliverances for them, and had brought them to that state, out of their former dangers and calamities, when they themselves were poor and distressed: as the pious Archbishop meant, by so placing them."

The Archbishop was also in the habit of entertaining Queen Elizabeth with "noble feasts," when she visited him during her Progresses, and we have yet to learn that by discharging the duties of hospitality to his Sovereign, or by holding such a banquet, as has been described, on a Trinity Sunday, he can fairly come under the designation of "a Sabbath-breaker." It may not accord with our modern notions to hear of a prelate making such a feast upon a Sunday, but we must take into account the manners and peculiarities of the age, and remember that to such feasts there was much of a religious character attached. In the earlier days of our Reformed Church, it was no unusual thing for the clergy to entertain their parishioners on a Sunday between the services; and, if our memory does not betray us, the apostolic Bernard Gilpin, and, at a later period, the no less apostolic Dr. Hammond, are related to have complied with this ancient and laudable custom. Of Dr. Bull, the learned and pious Bishop of St. David's, we read that "all the time he lived at Brecknock, which is a very poor town, about sixty necessitous people, truly indigent, were fed with meat, or served with money, every Lord's Day, at dinner time." In truth we do not envy the man, who when contemplating the picture of ancient manners presented by the hospitable hall of Canterbury on a Trinity Sunday,—and who, when, in imagination, beholding "the children" and "the poor" feasting under the same roof with mitred prelates,—can, out of such a spectacle, ungenerously fabricate the Pharisaical charge of a violation of the Sabbath! So far, therefore, from the Archbishop's hospitality being a reproach to him, it is one of the brightest features in his character, and proves how well he understood at least one of the duties which in Scripture are attached to his venerable office. His style of living was in accordance with the demands of his age, and the obligations of his sacred functions. "Nothing was to be seen in his household, but what savoured of modesty, of piety, civility, and sobriety;" and the "honest chronicler" Strype has not left us without a description of the manner in which the "daily eating" was conducted in the mansion of this, so called, "gambler," "sabbath-breaker" Metropolitan;

"The steward, with the servants that were gentlemen of the better rank, sat down at the tables in the hall on the right hand; and the Almoner, with the clergy and the other servants, sat on the other side. Where there was plenty of all sorts of wholesome provision, both for eating and drinking.—The daily fragments thereof did suffice to fill the bellies of a great number of poor hungry people that waited at the gate. And so constant and unfailling was this large provision at my Lord's table, that whosoever came in, either at dinner or supper, being not above the degree of a Knight, might here be entertained worthy of his quality, either at the Steward's or at the Almoner's table. And moreover it was the Archbishop's command to his servants, that all strangers should be received and treated with all manner of civility and respect, and that places at the table should be assigned them according to their dignity and quality; which redounded much to the praise and commendation of the Archbishop. The discourse and conversation at meals was void of all brawling and loud talking; and for the most part consisted in framing men's manners to religion, or in some other honest and befitting subject.—There was a Monitor of the hall. And if it happened that any spoke too loud, or concerning things less decent, it was presently hushed by one that cried *silence*. The Archbishop loved hospitality, and no man showed it so much, and with better order: though he himself was very abstemious. \* \* \* He eat sparingly. Drunk but little wine. Was addicted much to study, meditation, prayer, religious exercises, and other excellent actions. Was never idle, (nor would he suffer any of his family to be so;) nor so constantly busied himself in one virtuous employment or other, that with very weariness he fell often into feverish distempers."

### 3. A persecuting tyrant.

With this hateful title sectarians have branded every minister and every member of the Established Church, who has refused to surrender its rights and possessions, or to permit men to live on its revenues, who preached doctrines subversive of its existence, and contrary to their ordination vows. The Archbishop was, certainly, a strict disciplinarian, and, as the Roman Catholic Historian, Dr. Lingard, observes, "defended with vigour the interests of the Church." His lot was cast in a very arduous and trying period, for he had to contend with the Romanists on the one side, and the Puritans on the other. Had he been "a tyrant" to his "non-surprised brethren," he would not, as he did, have possessed the esteem of the most eminent foreign Reformers, have held correspondence with them, and have been commended by them for his endeavours to bring the distracted Church into a state of uniformity and decent order. It is worthy of remark that the first blood spilt in Elizabeth's reign on the score of religion, was not until after his death; and it vouches for his humanity, that he entertained as guests and treated in the kindest manner, Tonstall and several others of the deprived Roman Catholic Dignitaries,—towards whom and the members of their communion, says the Whig Hallam, he was reckoned "moderate in his proceedings." To this we may add that this "persecuting tyrant" interceded most earnestly for some Dutch "Protestant brethren," who had fallen into the hands of the Flemish Inquisition, and many years after "his elevation to the Archiepiscopacy," was addressed by Fox, the Puritan Martyrologist, as *episcoporum decus, ac sydus eximium*, the ornament, and most brilliant light of the Episcopal bench. His "persecution," in fact, was the maintenance of Episcopacy; and his "tyranny" preserved our Church at a season, when nothing short of a combination of piety, vigour, and prudence could have preserved it from spoliation by the Queen and her courtiers, and from innovation and final subversion by the republican Puritans.

Such is our specific refutation of the specific charges advanced against the second Protestant Archbishop of the Church of England. It would not however be doing justice

to our subject, were we to dismiss his name, without placing it in a fuller and a fairer light. MATTHEW PARKER was chaplain to Queen Anne Boleyn, and by her, not long before her death, was particularly besought to watch over the spiritual growth of her infant daughter, afterwards queen, Elizabeth. He imbibed the pure doctrines of the Reformation from the martyrs Bilney and Barnes. In the reign of Edward VI., he preached boldly to the rebels, who had joined Kett in his Norfolk insurrection, and his intrepidity on that occasion had nearly cost him his life. He lived in the esteem of Ridley and Latimer; and during the persecution of Mary held fast his faith in the shelter of an obscure retirement. When Protestantism revived under Queen Elizabeth, this "humble and disinterested man, as he is justly termed by Sir James Mackintosh, accepted with an unfeigned reluctance, which he with difficulty overcame, the trouble-lined mitre of Canterbury. The cares and molestations that he would fain have escaped, were not slow to overtake him in his lofty station; but having assumed the burden, he was determined to sustain it; and by his firmness equally manifested in opposition to the Queen,—to Leicester, the infamous Patron of the Puritans,—to the Romanist,—and to the Nonconformist,—he succeeded in placing the Protestant Church upon a solid and firm foundation. His munificence in supporting colleges and schools, and his patronage of literature, were princely and unbounded; and as to Cranmer we are beholden for the first publication of the Bible, so to Parker we owe "the second publication of a fair well-translated large Church Bible." Protestantism at large is his debtor; and no one but a very ignorant, a very wicked, or a very prejudiced man, will ever revile his memory.

Yet Archbishop Parker is one of the very many butts, at which the editor of the *Guardian* has aimed his shafts, in the futile hope of piercing the Church of England in a vital part. Protestant gratitude is trampled under foot,—the companion and cherished friend of Protestant Martyrs is stigmatized as an ill-liver and a tyrant,—history is falsified and set at naught,—and all this to disparage in the estimation of the Canadian people, a Church to which the *Guardian*, in a happier hour, has borne a very different and a very honourable testimony. It is not merely the Canadian branch of the Established Church that the *Guardian* has for many months past assailed,—but the Church of England, and the Church in England, have alike been included in the "fell swoop" of his reproaches and anathemas. But how inconsistent! In January 1838 the pen, that has subsequently been dipped in nought but gall, traced in glowing characters the involuntary eulogium which we proceed to quote:—

"The writer of these observations is happy to avail himself of this opportunity to acknowledge an improvement in his own feelings of cordiality and respect towards the Church. The unfavourable impressions of early years, derived principally from the perusal of *Simpson's Plea*, and successive volumes of the *Electric Review*, (works which tell but half the truth in relation to the Church,) have been, in a great measure, effaced, and succeeded, we trust, by juster views and better feelings, derived from more extensive reading and personal observation. To what branch of science—to what department of literature—to what doctrine of Christian theology, or topic of biblical criticism, or even noble army of modern martyrs, has she not been the most liberal contributor? and the writer must possess a blind and unsusceptible heart indeed to have listened to the hallowed and anointed eloquence of her Sumners, her Noels, her Melvills, her Dales, and Snows, and Stowells, and Marshes, and Macneiles, and Bickersteths, and Bensons, without inwardly exclaiming, Blessed is the Church that raiseth up such champions for the truth, and happy is the people who sit under such a ministry. And the ordinary opportunities of observation, with a candid and religious spirit of inquiry, will produce in the mind of the reflecting traveller the conviction, expressed strongly on one occasion by a Dissenting minister, that there is at this very hour a more extensive revival of experimental and practical religion in the Established Church than in any other denomination in England."

These are sentiments, the offspring of truth, and such as befit a Christian, and a follower of John Wesley; but how they are to be reconciled with the invectives and calumnies which the writer of them has subsequently heaped upon the same Establishment, it is not very easy to imagine. A discerning public, however, cannot fail to marvel at the startling inconsistencies into which ambition and fanaticism will hurry their victims, and to mark the contradictions into which human beings are betrayed when they fight against their reason, their conscience, and their Bible. Neither is it difficult to perceive that, as the Church waxes in spiritual strength in this Province, the fury of its antagonists increases in an equal proportion, and attains to such a height, as to make us recall the time, when the Puritanical preachers,—whose predecessors Archbishop Parker so justly silenced,—stirred up the people against Church and State in such texts and phraseology as the following:—"Curse ye Moroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty!" "Turn your ploughshares into swords to fight the Lord's battles!" "Cursed be he that keepeth back his sword from blood." "Vex the Midianites! Abolish the Amalekites! Leave not a rag that belongs to Popery! Away with it, head and tail, hip and thigh! Up with it from the bottom, root and branch! Down with Baal's altars; down with Baal's priests!" "It is better to see people lying wallowing in their blood, rather than embracing idolatry and superstition!"

To a similar pitch of rabid frenzy against Church and State, the Editor of the *Guardian* seems rapidly approaching, and, like the Nonconformists of Charles I.'s day, from whose sermons we have just quoted, he already walks, with anticipated triumph among the prostrate shrines, and desolated places of the Church. But the power and the will are not always found together; and he may find it as difficult an undertaking to level the walls of our Church to the dust, as to wither the christian and ever verdant wreath of palm that encircles the memory of Archbishop Parker. Worthily, nevertheless, does the *Guardian* walk in the footsteps of the regicidal antagonists of Church and State,—the *No Bishop* men, whom he has chosen for his guides. They, in their generation, demolished the Archbishop's monument at Lambeth, uncoffined his body, and buried it in a "stinking dunghill"; the *Guardian*, in his, wreaks his wrath on the good name of the Archbishop, and would fain consign it to the "dunghill" of popular execration and contempt. But as the meek Sanroft, at the Restoration, gathered together the dishonoured bones, and re-interred them in a fitting manner, and also reared anew a godly monument,—so have we, to the best of our humble ability, cleared our great Prelate's fame from the aspersions so wantonly cast upon it; and much mistaken shall we be, notwithstanding all the *Guardian's* vituperation, if the candid investigator of history, when he traces the biographical records of our Church, and follows the track of those devoted men who cemented its Protestant corner-stones with their blood, or guarded it from sacrilege, lingering superstition, and growing fanaticism du-

ring the reign of Queen Elizabeth,—much mistaken shall we be, if such a searcher after truth does not reverentially regard the archiepiscopal virtues of Matthew Parker, and willingly join with the laborious and faithful Strype in bearing this testimony to his worth:

"And indeed, I think, had not the Church met with such a stout and unwearied patron of it at the time, when there was such continual struggling to throw off its godly orders, and break in pieces those constitutions on which it was first established, it would, in all probability, have never been able to have subsisted afterwards. So that I may call him our Church's Nehemiah. For as the Jewish Nehemiah built the walls of Jerusalem in so much opposition, and thereby got himself such everlasting fame for his good deeds to the state of Jerusalem, of whom Josephus writes, *He left the walls of Jerusalem his eternal monument*; so the walls of our Jerusalem shall be Archbishop Parker's eternal monument; partly for building them up, chiefly for preserving them, being built, from being thrown down again.

"And so with all honour and respect we cease this long narration of Archbishop Parker, taking our leave of him, as one of the best deservers, in this our island, of religion, learning, antiquity, of his country, and of the Church of England, TRIUMPHANT AT LAST OVER THE MALICE OF ALL HIS ILL-WILLERS."

Amongst the themes of honest gratulation in which Englishmen may indulge when gathered round the festal board on St. GEORGE'S DAY, is the estimate of their national character which prevails in foreign, distant, and scarcely civilized regions. In nothing is the greatness and glory of England so conspicuous, as in the moral and religious position which she occupies: the lustre of her fame in arts and arms, fades before the brightness of her spiritual conquests; and while foreign nations admire and fear her for her prowess and resources, they respect her more for the attributes of moral worth and sterling integrity which encircle the character of her people. The following testimony is one to which every Englishman will refer with a pardonable exultation, and it gives us unfeigned pleasure to record it. It occurs in the narrative of a "Ramble amongst the rocky mountains of Socotra, by Lieut. Wellsted," and we are indebted for the extract to the *United Service Journal*—

"Some of the party spoke Arabic, and I was in consequence able to converse with them. I was most anxious, since they had been in pretty constant communication with the English for some time, to know what they thought of us, as contrasted with other visitors. Their reply was a very simple one: 'You always pay for what you receive, and never maltreat us or our females, as the pilgrims and others who have touched here did before you; so that we, who at first always fled at your approach, no longer do so, but bring our sheep, as you have witnessed this evening, and eat them with you.' I observe that more than one foreign traveller in the East has brought a charge against the English, that they are repulsive and imperious in their demeanor towards the Asiatics, and are, consequently, hated by them. This is just one of those sweeping clauses which sounds high, and has just enough of truth in it to allow of its occupying the attention until we reason or examine the grounds for such a position. No European can be liked in the East; both the Hindoo and Mahomedan religions forbid it; but, let it be asked, what other European nation has been more successful than ourselves in obtaining their good wishes? The Dutch, the Portuguese, the French—they were severally in power in India. Were they then loved more than ourselves, or than they are now at Java, Malilla, and Algiers? Had the English been in possession of the latter city as long as the French, I think our relations with the Bedouins which surround it would have been different, and that we should have been able to have shown ourselves without the walls without the certainty of being shot at from every bush. Admit that the manners of my countrymen are not the most bland and conciliatory in the world, to what high moral attributes and principle are we to ascribe the superior regard and consideration an Englishman enjoys in those countries over most other foreigners? 'I observe this difference between an Englishman and any other Frank,' said a merchant once to me in Cairo; 'I believe the word of the former, I do not that of the latter. When another Frank owes me money I am anxious to get it paid, for I am convinced he will not do so until he is absolutely obliged. With an Englishman, on the contrary, I feel no anxiety, for he seeks me out and seems uncomfortable until my debt is discharged.'"

England, taking it all in all, is a matchless country; but they who would concede to it this pre-eminence simply because it is

a lovely spot  
For all that life can ask; salubrious, mild—  
Its hills are green, its woods and prospects fair,  
Its meadows fertile:

or because its inhabitants are brave and enterprising, and its fleets and armies invincible, would be withholding from it the grand characteristic of its unrivalled and imperishable fame. The extract we have just furnished will supply to Englishmen a reason for national gratification, higher and better than the proudest achievements in arts and arms which their history records. But what, it is natural to ask,—what is it that has begotten this high and generally diffused tone of sterling principle and honourable feeling? From whence are these moral attributes derived, which shed such a lustre upon the national character? Our answer simply is,—England has the advantage of a Protestant Church Establishment, and the influences of that Establishment are transfused through every channel, through every vein and artery of the social and political body. In a venerable sanctuary, with all the solemnity of a Scriptural and holy ritual, the monarch is crowned: when the Legislature is convoked, their deliberations are preceded by the implored blessing of the Almighty through the only Saviour and Mediator: the soldier and the sailor enter not upon their perilous vocation, unprovided with the regular ministrations of religion through the operations of the same Establishment: the gaol, the hospital, the asylum, are all included in its beneficent workings; and while scarcely a Corporation in England, we believe, enters upon its functions without a preliminary acknowledgement of the God of nations and the Saviour of the world, there is diffused far and wide throughout the land, amongst high and low, rich and poor, the ignorant and the careless, the knowledge of Him who is "the way, the truth, and the life." Silently, yet surely, we can believe, these influences work: the waters of life, circulating thus through so many diversified channels, though they may often traverse a sterile and unproductive soil, must convey a corresponding refreshment and blessing to the land. Nor is it difficult to discern the results of this wisely constructed and widely operating Christian system. They are manifested in the prosperity to which, in spite of every impediment and every calamity, the nation has steadily and progressively advanced: they are declared in the institutions of piety and charity which crowd the land: they are announced in the homage which is paid to the moral worth of the national character, amongst the rocky cliffs of Socotra, amid the snows of Greenland, and the burning sands of Africa.

And if to the Protestant Establishment of England, these features of her most distinguished national glory are mainly and primarily to be ascribed, why is a boon, so fraught with blessings, sought to be wrested from her Colonial dependen-

cies? Why should there be effaced from the transcript of the British Constitution here, the noblest image which is stamped upon it there? Protestant gratitude forbids it; and the sons of Erin's green isle will unite with those of "merry England" in reprobating the divorce attempted to be made between Church and State.

We have been favoured with a copy of a neat pamphlet, containing a series of Letters, originally published in the *Cobourg Star*, proposing a plan for a General Union of all the Provinces of British North America. We have not been able to give to this important question all the consideration it deserves; but the plan before us strikes us as more feasible, and as presenting fewer difficulties than the proposed Union of the two Provinces of Upper and Lower Canada, which has lately been the subject of so much animated discussion. The Letters evince a great knowledge of our Colonial resources, and are written in a pleasing and eloquent style. They will well repay the reader for an attentive perusal; for while the author looks with a becoming circumspection to our physical advancement, the means are not lost sight of for improving our moral and religious condition. We shall endeavour soon to transfer to our columns the closing Letter of the series, on the important subject of "Religious Instruction."

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF RICHMOND.

Rev. R. V. Rogers, Incumbent. Divine service is solemnized on Sundays twice. The arrangement of weekly duty remains the same as last reported; and I can now certify, after nearly three years' trial, that the plan of making our visits in the country to consist very largely of catechising the children of the Church, promises most beneficial effects to their parents, as well as themselves;—affording an opportunity for the pastor, of giving more minute instructions than the usual character of even an expository lecture would admit.

A Parsonage house is to be erected in the ensuing year, which disables many of the most willing from contributing towards their Clergyman's necessities as liberally as they could desire. Still this remark unhappily refers to a few only. Too many seem to forget St. Paul's declaration, "the laborer is worthy of his hire." All cannot give money, it is true, but few, if any, are so poor but that they may give produce of some kind. I feel constrained to add, that did the members of our church consider how easily and how materially they could add to the comfort of their Clergy by this means, they would do so; convinced, as they must be, on consideration, how inadequate the government allowance of £100 per annum,—the sum which a great portion of them receive,—is to the expense attendant on a proper discharge of their parochial duties; when, in order to do so, a horse must be kept, and other consequent expenses incurred.

The Sunday School numbers on its lists,

Richmond,	68
Marlboro',	60
8th line, Goulbourn,	35
	163

This does not comprise those in classes at two stations, which, if added, would make the number 200.

Baptisms, 65; Marriages, 15; Funerals—Adults 3, Infants 3—Total, 6.

Confirmed Nov. 6, 53. Examined and approved, but debarred on account of weather, 20 more. Communicants, 60.

DUNHAM, LOWER CANADA.

Rev. C. C. Cotton, Incumbent. Divine service performed twice on each Sunday in different parts of the Township.—Baptisms in 1838, 8; Marriages, 18; Burials, 8; Communicants, 26. Members of the Church of England within the limits of the mission, about 400.

On Monday last the ladies belonging to the congregation of the Episcopal Church in this town, assembled to devise the means of procuring an Organ for the church; when they agreed to raise a fund with which to purchase materials to be wrought up into articles of dress and sold to the best advantage, for raising the required amount. We understand above £50 were subscribed at the meeting, and there is no doubt, with the help of female influence, the object will be accomplished.—*Bytown Gazette*.

From late English Papers.

THE OXFORD MEMORIAL.—It is with great pleasure we inform our readers that the subscription towards the erection of a church, in honour of the martyrs, Cranmer, Ridley and Latimer, amounts at the present time to about £5000. We are glad to perceive, by the communication from our Watlington correspondent, that the subscription is going on well in that neighborhood. Thanking our contemporaries for the help they have already afforded us, in this truly Protestant undertaking, we would remind one or two of them, who appear to consider it a local undertaking, that it is not so, but on the contrary, a national one.—*Oxford Herald*.

At the February meeting of the Society for Promoting Christian Knowledge, it was announced that a communication had been received from Lord Melbourne, intimating that the Queen had been graciously pleased to express her intention to become the patron of the Society. At the suggestion of the Archbishop of Canterbury, the President, resolutions were framed, stating that the board entertained a lively sense of the distinguished honour conferred on their society, which had been engaged for 140 years in advancing the knowledge of the Christian religion in conformity with the pure and apostolic doctrines of the Church of England, and that, under the patronage of her Majesty, they would endeavor to continue to do so. The most reverend president was then requested to sign the resolutions, and present them to the Queen.—*St James's Chronicle*, Feb. 21.

CHURCH EXTENSION IN IRELAND.—The Lord Bishop of Clogher has subscribed £500 to the fund for providing church accommodation in the county of Fermanagh. In Belfast and other parts of the north similar subscriptions are in progress.—*ib*.

RAILWAY MISSIONARY.—On Sunday last the Rev. John Campbell, M.A., who had been licensed by the Bishop of Bath and Wells as a missionary clergyman to the men on the Great Western Railway works, made his first appearance amongst them, and in a powerful sermon, adapted to their understandings, urged them to a more religious and peaceful mode of life. The rev. gentleman was very well received by his hearers, and it is hoped his exertions will be crowned with success.—*Bath Gazette*.

BIRMINGHAM TEN CHURCHES.—A meeting of the teachers of the Sunday Schools in Birmingham, in connection

with the Established Church, was held in the School-room of Christ Church on Wednesday se'night, the Rev. Wm. Marsh presiding; and it was unanimously resolved that an association be immediately formed for the purpose of collecting the subscriptions of the working classes in aid of the Ten Churches Fund. It was also announced that £80 had been subscribed by the teachers of St. Philip's school, and £31 10 by those of Deritend and Bordesley.—*Worcester Guardian*.

The late Countess Dowager of Rosse has, we understand, left the sum of £6000, Three per cents, the annual dividends to be applied towards erecting or repairing Episcopal Chapels, and assisting in the education of young men for the Episcopal Church. In the application and distribution of this fund, the trustees (who are three in number, one of them being the Rev. Mr. Tyvie, of Inverness,) are instructed, *ceteris paribus*, to prefer the Highlands and Highlanders, the islands of Orkney and Shetland being included.—*Inverness Courier*.

The Lord Bishop of Lincoln has, unsolicited, presented the munificent donation of £800 towards the erection and endowment of a chapel of ease at Holbeach Ten-ends in his Lordship's diocese.

It having been resolved to form a board for the extension and improvement of education, in connexion with the National Society, throughout the diocese of Salisbury, the Lord Bishop gave £100, and the other subscriptions are very liberal.—*Social Gazette*.

THE CHURCH OF ENGLAND IN JERUSALEM.

From the Quarterly Review.

But a more important undertaking has already been begun by the zeal and piety of those who entertain an interest for the Jewish nation. They have designed the establishment of a church at Jerusalem, if possible on Mount Zion itself, where the order of our Service, and the prayers of our Liturgy shall daily be set before the faithful in the Hebrew language. A considerable sum has been collected for this purpose; the missionaries are already resident on the spot; and nothing is wanting but to complete the purchase of the ground on which to erect the sacred edifice. Mr. Nicolayson, having received ordination at the hands of the Bishop of London, has been appointed to the charge; and Mr. Pieritz, a Hebrew convert, is associated in the duty. The Service meanwhile proceeds, though 'the ark of God is under curtains'; and a small but faithful congregation of proselytes hear daily the Evangelical verities of our Church on the mount of the Holy City itself, in the language of the prophets, and in the spirit of the apostles. To any one who reflects on this event, it must appear one of the most striking that have occurred in modern days, perhaps in any days since the corruptions began in the Church of Christ. It is well known that for centuries the Greek, the Romanist, the Armenian, and the Turk, have had their places of worship in the city of Jerusalem, and the latitudinarianism of Ibrahim Pacha had lately accorded that privilege to the Jews. The pure doctrines of the Reformation, as embodied and professed in the Church of England, have alone been unrepresented amidst all these corruptions; and Christianity has been contemplated both by Mussulman and Jew, as a system most hateful to the creed of each, a compound of mummery and image-worship.

It is surely of vital importance to the cause of our religion, that we should exhibit it in its pure and apostolical form to the children of Israel. We have already mentioned that they are returning in crowds to their ancient land; we must provide for the converts an orthodox and spiritual service, and set before the rest, whether residents or pilgrims, a worship as enjoined by our Saviour himself, 'a worship in spirit and in truth,'—its faith will then be spoken of through the whole world. A great benefit of this nature has resulted from the Hebrew services of the London Episcopal chapel; it has not only afforded instruction and opportunity of worship to the converted Israelite, but has formed a point of attraction to foreign Jews on a visit to this country, and has been largely and eagerly commented on in many of the Hebrew Journals published in Germany. In the purity of our worship they confess our freedom from idolatry; and in the sound of the language of Moses and the Prophets, they forget that we are Gentiles. But if this be so in London, what will it be in the Holy City? They will hear the Psalms of David in the very words that fell from his inspired lips, once more chanted on the Holy Hill of Zion; they will see the whole book of the Law and the Prophets laid before them, and hear it read at the morning and evening oblation; they will admire the Church of England, with all its comprehensive fulness of doctrine, truth, and love, like a pious and humble daughter, doing filial homage to that Church first planted at Jerusalem, which is the mother of us all. Our soul-stirring and soul-satisfying Liturgy—in Hebrew—its deep and tender devotion—the evangelical simplicity of its ritual, will form, in the mind of the Jew, an inviting contrast to the idolatry and superstition of the Latin and Eastern churches; its enlarged charity will affect his heart, and its scriptural character demand his homage. It is surely a high privilege reserved to our Church and nation to plant the true cross on the Holy Hill of Zion; to carry back the faith we thence received by the apostles; and uniting, as it were, the history, the labours, and the blood of the primitive and Protestant martyrs, "to light such a candle in Jerusalem, as by God's blessing shall never be put out."

Summary of Civil Intelligence.

The arrival of the *Monongahela* at Philadelphia, has brought English dates to the 8th March. The news of the proceedings in Maine had been received in England; and judging from the tone of the *Liverpool Standard*, had created a great sensation.

Lord John Russell stated that the Canada Bill would not be brought forward until after Easter.

Lord Ebrington, the new Lord Lieutenant of Ireland, took his seat in the House of Lords, as Baron Fortescue, on the 5th March.

An increase of the Navy was advocated by Sir E. Cockington and other members, in the House of Commons.

Mr. Colley Grattan has been appointed British Consul at Boston,—the situation formerly filled by George Manners Esquire.

Great supplies of Wheat, from the continent of Europe, had been imported into England.

The elections in France were likely to result unfavorably for Ministers.

The Lezghis, a powerful Circassian tribe, have revolted from Russia. The Cossacks in the Russian army were deserting in great numbers.

The following gentlemen have been created Barons of the United Kingdom:—Philip Crampton, of Merriem square,

Dublin, M. D. Surgeon General to the Forces, and Surgeon-in-ordinary to Her Majesty in Ireland; and Henry Marsh, of the City of Dublin, M. D., Physician-in-ordinary to Her Majesty in Ireland.

The *Great Western* was spoken by the *Nicholas Biddle*, all well, on the 9th ult., in lat. 50, lon. 17, about two days run from Bristol. She probably made her passage in 14 days. Capt. Hoskit, hailed the *Nicholas Biddle*, to say that all were well. It is the opinion of her consignee, Mr. Irvin, that she has been detained for a few days.

The *Liverpool* was spoken all well by the *Pantheon*, of Philadelphia, on the 19th of March, in lat. 43, lon. 34, nine days out. She probably made the entire passage in 14 days.

Her Majesty's Ship *Modeste* sailed on Sunday last for Norfolk, to await there despatches from the Minister at Washington.—*N. Y. Albion*, April 13.

UPPER CANADA.

HOUSE OF ASSEMBLY.

Thursday, 4th April, 1839.—Mr. Robinson gives notice that he will on to-morrow move an address to his Excellency the Lieut. Governor, requesting he will inform this House whether any, and what steps have been taken in regard to the confiscation of the property belonging to persons who have been convicted of treason in this Province since December, 1837.

Mr. Rykert, from the committee to draft an address pursuant to the resolutions of this house, respecting the annual payment of £5,401 out of the Casual and Territorial Revenue for Indian lands, reported a draft, which was received and read the first time, and ordered for a second reading to-morrow.

The bill to alter the limits of the town of Cobourg was read the second time.

On motion of Mr. Robinson, seconded by Mr. Bockus, Ordered.—That an humble Address be presented to His Excellency the Lieut. Governor, requesting he will inform this house whether he has received any information from Her Majesty's Government, relative to the Union of the two provinces—and that the thirty-first rule of this house be dispensed with for that purpose, and that Messrs. Sherwood and Gowan be a committee to draft, report and present the same.

Mr. Lewis, seconded by Mr. McKay, moves for leave to bring in a Bill to alter and amend an act passed in the first year of her Majesty's reign, entitled "an act to erect certain townships now forming parts of the Districts of Bathurst, Johnstown and Ottawa, into a separate district, to be called the District of Dalhousie."

Which was granted, and the bill was read the first time, and ordered to be read a second time to-morrow.

Mr. Boulton, seconded by Mr. Sherwood, moves that an humble address be presented to her Majesty, stating that in the second session of the 12th Parliament, this house besought her Majesty's predecessor to restore the pensions to certain Chelsea Pensioners who had been prevailed upon to commute their pensions and settle in this Province. That her Majesty's principal Secretary of State for the Colonies in his despatch to Sir Francis Bond Head, dated the 12th January, 1837, was pleased to transmit a communication from the deputy Secretary at War, dated the ninth day of the same month, requesting to be furnished with a list of the men alluded to, with full particulars of each man's case, when the Secretary at War would consider whether any mode of relief to them was in his power. That many of these pensioners have died since that appeal was made to his late Majesty, and that all of them who were capable of active service have, during the late rebellion, manifested the same determination to uphold the integrity of the empire and the honor of the crown as they had formerly done in various parts of her Majesty's extensive dominions. That this House is convinced of Her Majesty's desire to do ample justice to all her subjects, and that the commuted pensioners settled in this Province are deserving of her Majesty's most gracious favor, and praying her Majesty to restore the surviving commuted pensioners settled in this Province to their pensions. That Messrs. Sherwood and Aikman be a committee to draft and report the said address, and that the 31st rule of this House be dispensed with for that purpose.

Which was carried and ordered.

Friday, 5th April, 1839.—The Bill to continue the act for the promotion of the public health, was read the third time and passed.

The Halton Road tax Bill was read the third time.

On the Question for passing the Bill, In amendment, Mr. Sherwood, seconded by Mr. Boulton, moves that the bill do not pass, but that it pass this day three months.—Lost by a majority of 16.

In amendment, Mr. Merritt, seconded by Mr. Shade, moves that the Halton road bill do not pass, but that it be re-committed forthwith.

Which was carried, and the House was put into committee of the whole on the Bill accordingly.

Mr. Aikman gives notice that he will on to-morrow move for leave to bring in a bill to revive and continue for two years an Act passed in the first year of the reign of William IV. entitled "An act to extend the time for taking the oaths prescribed by a certain act passed in the ninth year of his late Majesty's reign, entitled "an act to secure to and confer upon certain inhabitants of this province the civil and political rights of natural born British subjects."

The bill to invest the Casual and Territorial revenue in the Legislature, was read the first time, and ordered for a second reading to-morrow.

Ordered.—That the Bill to divide the district of Colborne into two counties, be read a second time to-morrow.

Ordered.—That the Report of the select committee on the message of his Excellency the Lieut. Governor, with reports of the Commissioners on the improvement of the navigation of the Trent, and of the inland waters of the District of Newcastle, be referred to the committee of the whole House on Monday next.

On motion of Mr. Boulton, seconded by Mr. Solicitor General, Ordered.—That as the period limited by law for completing the Cobourg Harbour has expired a few days since, and unless such period is extended the charter becomes forfeited, and as it appears by the Gazette that the 39th rule of this House, requiring six months notice to be given, has not been fully complied with, the notice for the amendment of the Cobourg Harbour Company Act, having been published only 5 months previous to the commencement of the present session. Be it therefore resolved, that the said rule of this House be dispensed with, so far as relates to the Cobourg Harbour amendment bill.

The Cobourg Harbour amendment bill was read the second time.

Monday, 8th April, 1839.—Pursuant to the order of the day, the Halton Road Tax Bill was read the third time and passed—yeas 23, nays 10—majority 13.

Mr. Shade, seconded by Mr. Merritt, moves that the Bill be entitled "An act to authorise the levying a temporary tax upon certain lands in the District of Gore for the improvement of a certain main road therein."

Ordered.—That the item on the order of the day relative to the adoption of the Report of the Committee of Privileges on the petition of Rear Admiral Vansittart, and others, freeholders of the County of Oxford, complaining of the absence from the Province of Robert Alway, Esquire, one of the Members representing said County in this House, be discharged, that Honorable Member being now present.

The Bill to make perpetual the Petty Trespass Act, was read the third time and passed; and Messrs. Robinson and Burwell were ordered by the Speaker to carry the Bill up to the Honorable the Legislative Council, and to request their concurrence thereto.

The Bill to amend the Dalhousie District Act was read the third time, and passed.

The Cobourg Harbor Amendment Bill was read the third time, and passed.

Mr. Caldwell gives notice that he will on to-morrow, move for leave to bring in an Address to Her Majesty, praying for a reduction of the duty on Tobacco, imported into the Ports of the United Kingdom, the growth and produce of this Province.

Ordered.—That the Bill to allow Banks to suspend specie payments, on certain conditions, be read a second time to-morrow.

Ordered.—That the Bill to provide for the support of common Schools in the District of Niagara, be read a second time to-morrow.

On motion of Mr. Gowan, seconded by Mr. Prince,

Ordered.—That five hundred copies of the correspondence between His Excellency the Lieutenant Governor, and the Honourable H. S. Fox, touching the recent invasions of this Province by American subjects, be printed for the use of members.

The Address to Her Majesty, praying her Majesty to relinquish the Post Office Revenue, was read the first time, and ordered for second reading to-morrow.

The Address to Her Majesty relative to the duty on Wheat and Flour, was read the first time, and ordered for a second reading to-morrow.

Mr. Cameron, seconded by Mr. Bockus, moves that this House do now resolve itself into a Committee of the whole, on the subject of sending Agents to England, on behalf of this Province, and to grant a sum of money for that purpose, and that the 31st rule of this House be dispensed with so far as relates to the same.—Carried by a majority of 19.

Ordered.—That Messrs. Bockus, and Shaver, be a Committee to draft and report a Bill pursuant to the foregoing resolutions.

Tuesday, 9th April.—Mr. Morris gives notice, that he will, on to-morrow, move that an humble Address be presented to His Excellency the Lieutenant Governor, praying that His Excellency will be pleased to lay before this House, copies of any communications that have not already been laid before this House, and which may have been received by His Excellency, or his predecessor, from the officers of the Chartered Banks in this Province, on the subject of their suspension of specie payments.

Pursuant to notice, Mr. Robinson, seconded by Mr. Bockus, moves that an humble address be presented to his Excellency, requesting him to be pleased to inform this house whether any, and what steps have been taken towards confiscating the property of persons who have been convicted of the crime of high treason in this province, or who have absconded therefrom, in order to avoid a prosecution for that offence, since December, 1837—and that Messrs. Chisholm (of Halton) and Murney, be a committee to draft the said Address, report and present the same.

Which was carried and ordered.

CLERGY RESERVES.

The following are the Resolutions which have been agreed upon by the House of Assembly in relation to this vexed question. Messrs. Attorney General, Solicitor General, Prince and Sherwood, have been appointed a committee to report thereon by bill or otherwise.

Resolved.—That there be reserved or purchased in each and every township in the Province, one or more lots of land of one hundred acres each, for a glebe or residence for one or more Clergymen of the Churches of England and Scotland—to be granted or conveyed to such Clergymen for the time being and their successors lawfully appointed according to the ecclesiastical constitution of such churches respectively, no such grant or conveyance to be made until a resident clergyman be appointed, provided that no such provision shall be made for more than two clergymen of each church in any one township; and that every clergyman already enjoying an endowment or provision by grant of lands from the Crown, shall be reckoned as if he were provided for pursuant to this resolution.

Resolved.—That a similar reservation or purchase of one or more lots be made in each circuit, for the resident ministers of the Wesleyan Methodist Church in Canada, in connexion with the English Wesleyan Conference, to be granted or conveyed in trust for such resident ministers for the time being, and their successors under the discipline of the said Church: Provided that the number of circuits be limited to one hundred in the whole, and that not more than two such lots be reserved or purchased in any one circuit; and that no such grant or conveyance be made until there is a resident minister within such circuit for each and every lot, and not less than one chapel or place of worship built within the circuit.

Resolved.—That all the Clergy Reserves now unsold, and which shall not be reserved for the foregoing purposes, be sold under the rules and regulations from time to time in force relative to the sale of Crown Lands; that the proceeds of all past and future sales, subject to the necessary expenditure for the purchase of lots from time to time, as limited in the foregoing resolutions, be invested in Provincial Debentures, and the interest be disposed of as follows:

1st. To pay to each Clergyman of the Churches of England and Scotland resident according to the first resolution, an annual stipend not to exceed one hundred pounds.

2d. To pay to the Wesleyan Methodist Church in Canada, in connexion with the English Conference, or their proper officer, a sum not to exceed one hundred pounds per annum, for as many ministers of that church as there shall be lots granted and conveyed in each circuit, according to the second resolution.

3d. The surplus of interest not otherwise disposed of to be expended in aid of the erection of places of public worship throughout the province generally.

Resolved.—That a board of the three commissioners be appointed to carry out the provisions of an act to be passed in conformity with the foregoing resolutions.

Resolved.—That an humble address be presented to her Majesty, praying that she will be graciously pleased to lay this subject before the Imperial Parliament, and to recommend the passing of an act to give effect to so much of these resolutions as relates to the proceeds of Clergy Reserves sold under the authority of the Imperial Statute.

BIRTHS.

At Kingston on Wednesday the 17th instant the Lady of Rev. R. D. Cartwright, of a daughter. On the same day, the Lady of Captain Glasgow, Royal Artillery, of a son.

TO CORRESPONDENTS.

B. V. R. in our next. We thank "Alvar" much for his remarks; but it will occur to him that they have been, substantially, anticipated in many articles, both editorial and selected, which have lately appeared. We shall always welcome his poetical effusions.

List of Letters received to Friday, April 19th: Lord Bishop of Montreal; Rev. Dr. Bethune; Mr. Wm. Ward [he is referred to D. Perry Esq.]; Rev. J. G. Geddes, add. subs. and rem.; Rev. J. Cochran; J. H. Blacker Esq. rem. in full vol. 1 & 2; J. Kent Esq. (4); J. Somerville Esq.; Rev. M. Burnham, rem.; Rev. R. D. Cartwright; Colonel Prince; Ven. the Archdeacon of York; Rev. T. S. Kennedy; Rev. C. P. Reid; Rev. J. Braithwaite, rem. in full vol. 2; Hon. John Macaulay; Rev. C. T. Wade.

Youth's Department.

SCRIPTURE QUESTIONS.

XLVIII. DOEG, CONTINUED.

407. One of the Psalms of David was composed in direct reference to this unprincipled conduct on the part of Doeg. Can you point it out?—Psalms.

408. From which expressions in this Psalm may we suppose that God inflicted just retribution on this wicked man, for his evil deeds?—Psalms.

XLIX. MISCELLANEOUS QUESTIONS, IN D.

409. Demas was one of the associates of St. Paul, who forsook him in the midst of his labours.—Can you assign a reason for this conduct?—2 Timothy.

410. Diana was one of the false deities worshipped by the heathen. In what city was the worship of this Goddess more particularly cultivated?—Acts.

411. Demetrius was the ringleader in an assault made on St. Paul while at Ephesus. What was his general occupation, and in what terms did he address the Ephesians on the above-mentioned occasion?—Acts.

412. There was another Demetrius of a totally opposite character. Do you recollect the high terms of approbation in which this excellent man is described?—3 John.

413. Diotrophes was a member of the same Christian Church with the latter Demetrius. Can you state what is said respecting him?—3 John.

ANECDOTES ILLUSTRATIVE OF SCRIPTURE.

No. IV.

THE JUSTICE OF GOD.

GENESIS XXII, 10.—"Abraham stretched forth his hand, and took the knife to slay his son."

How astonishing, says President Davies, was the rigid justice of Brutus the elder, who, in spite of all the passions of a father, passed sentence of death upon his own sons, for conspiring against the liberty of their country. While the amiable youths stood trembling and weeping before him, and hoping that their fears would be the most powerful defence with a father; while the senate whisper for the moderation of the punishment, and that they might escape with banishment; while his fellow-consul is silent; while the multitude tremble and expect the decision with horror; the inexorable Brutus rises, in all the stern majesty of justice, and turning to the lictors, who were the executioners, says to them, "To you, lictors, I deliver them." In this sentence he persisted, inexorable, notwithstanding the weeping intercession of the multitude, and the cries of the young men, calling upon their father by the most endearing names. The lictors seized them, stripped them naked, bound their hands behind them, beat them with rods, and then struck off their heads; the inexorable Brutus looking on the bloody spectacle with unaltered countenance. Thus the father was lost in the judge; the love of justice overcame all the fondness of the parent; private interest was swallowed up in regard for the public good, and the honour and security of government. This, perhaps, is the most striking resemblance of the justice of the Deity that can be found in the history of mankind. But how far short does it fall! How trifling were the sufferings of these youths compared with those of the Son of God! They, too, were criminals—he was holy and free from sin. How insignificant the law and the government for which they suffered to that of the divine! How small the good of the public in the one case to that of the other!

REWARD OF SELF-DEVOTION.

GENESIS XLIV, 23.—"Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my Lord; and let the lad go up with his brethren."

Paulinus, Bishop of Nola, was a man of great benevolence, and a native of Bourdeaux. Under the Vandalic persecution, many Christians were carried slaves out of Italy into Africa, for whose redemption Paulinus expended his whole estate. At last a widow came to him, and entreated him to give her as much as would ransom her son: he told her he had not one penny left; nothing but his own person, which he would freely give to procure her son's ransom.—This the woman looked upon as deriding her calamity, and not pitying her case: but he assured her he was in earnest; and both took shipping for Africa. On their arrival Paulinus addressed himself to the prince, begged the release of the widow's son, and offered himself in his room. Paulinus, it is said, then became the prince's slave, who employed him in keeping his garden. His master having, however, discovered who he was, set him at liberty, and gave him leave to ask what he would. He begged the release of all his countrymen then in bondage; which was granted, and all were joyfully sent home.

AN EXAMPLE FOR THE DEAF.

EXODUS IV, 11.—"Who maketh the deaf?—Have not I the Lord?"

I have in my congregation, said a venerable minister of the Gospel, a worthy aged woman, who has for many years been so deaf, as not to distinguish the loudest sound, and yet she is always one of the first at church. On asking the reason of her constant attendance, as it was impossible for her to hear my voice, she answered, "Though I cannot hear you, I come to God's house, because I love it, and would be found in his ways; and he gives me many a sweet thought upon the text, when it is pointed out to me: another reason is, because there I am in the best company, in the more immediate presence of God, and amongst his saints, the honourable of the earth. I am not satisfied with serving God in private; it is my duty and privilege to honour him regularly and constantly in public."

ACKNOWLEDGEMENT OF PROVIDENCE.

EXODUS VIII, 19.—"This is the finger of God."

"I have been thrown from my pony," said a little boy to his father, "but, by chance, I am not hurt." "I am glad to hear of your safe escape, my dear child; but you ought to ascribe it to Providence. Chance is blind, and cannot protect us: Providence watches over us all. Look round on nature—on those things most obvious to your senses, the plants, trees, animals, and yourself; lift your eyes to heaven—see the beautiful regularity of the planetary orbs, the return of day and night, and the revolution of the seasons; then reflect, can these things be the effect of chance? No: a Supreme Power rules and directs the order of the universe, and holds the chain of events. Learn to acknowledge this great and good Being in every thing that befalls you. Look up to his superintending Providence for every blessing you

would wish to receive, and every danger you are anxious to avoid, and seem to be indebted to chance for what you really owe to your Father and your God."

A JUST JUDGE.

ACTS XXIV, 26.—"He hoped also that money should have been given him of Paul, that he might loose him."

A cause was tried before a young Cadi at Smyrna, the merits of which were as follows: a poor man claimed a house, which a rich man usurped. The former held his deeds and documents to prove his right; but the latter had provided a number of witnesses to invalidate his title. In order to support their evidence effectually, he presented the Cadi with a bag containing 500 ducats. When the day arrived for hearing the cause, the poor man told his story, and produced his writings, but could not support his case by witnesses: the other rested the whole case on his witnesses, and on his adversary's defect in law, who could produce none; he urged the Cadi therefore to give sentence in his favour. After the most pressing solicitations, the judge calmly drew out from under his sofa the bag of ducats which the rich man had given him as a bribe, saying to him very gravely, "You have been much mistaken in the suit, for if the poor man could produce no witnesses in confirmation of his right, I myself can produce at least five hundred." He then threw away the bag with reproach and indignation, and decreed the house to the poor plaintiff. Such was the noble decision of a Turkish judge, whose disinterested conduct was the reverse of that of the unjust, time-serving Felix.

THE CHRISTIAN MINISTER'S REJOICING.

1 THESS. II, 19, 20.—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

Archbishop Williams once said to a friend of his, "I have passed through many places of honour and trust, both in church and state, more than any of my order in England these seventy years back; yet were I but assured that by my preaching I had but converted one soul to God, I should take therein more spiritual joy and comfort, than in all the honours and offices which have been bestowed upon me."

THE CADET.

It is now nearly thirteen years since a very remarkable work of grace occurred in the Military Academy of the United States. During a condition of almost universal indifference to religion and of wide-spread infidelity, against which the efforts of the ministry of one man, set for the defence of the Gospel, seemed for a long time to make not the least way; suddenly almost, in a very few days, many minds, without communication with one another, and without personal intercourse with the minister, appeared deeply, and almost simultaneously interested in the great matters of eternal life. Officers as well as Cadets participated in this, and to such an extent, that the Minister's study was soon occupied every evening with assemblies, composed of both, for prayer and the exposition of the word of God; and a serious impression, more or less deep and abiding, was spread over a large part of the whole military community. Several became at that period very decided soldiers of Christ. Many others received impressions then, which God has since ripened into manifest and energetic piety. Many more received the seed of the word, in whom, though it seemed to die, it has since, under the continued influence of the Spirit, sprung up and brought forth fruit. Some are still in military life. Others have been, long since, adorning the Christian profession in the ministry of the Gospel.

The very first appearance of this work of grace, so remarkably and singularly the work of God, was the coming of a cadet, alone and most unexpectedly, to introduce himself to the Chaplain, and unburthen the sorrows of a contrite heart. All around him was coldness and scepticism. To speak decidedly in favor of religion, was then so unusual in the Academy that it made one singular. To converse with the Chaplain on that subject, had not yet been ventured by any, except out of opposition to the truth. That any would appear there seriously seeking eternal life, even the Chaplain was afraid to hope. But the darkest of the night is nearest the dawn. A cadet did venture to come, in open day, to the Chaplain's study, too deeply concerned to heed what would be said of him. He was personally unknown to the Chaplain. His message he tried to utter, but could not. Again he tried, and again; but the heart was too full for speech. At length it was:—"tell me what I must do—I have come about my soul. I know not what I want—I am entirely in the dark. What must I seek? Where must I go?" Such was the first declaration of one who for some days had been awakened under the preaching and reading of the truth. A sermon preached on the Scriptures, and a tract, sent at a venture from the Chaplain's study to whomsoever it might meet, had been blessed to his soul. Doubts and evils were all abandoned. Implicit obedience seemed his engrossing principle. From that moment, the young man appeared to take up the cross, and to stand decidedly and boldly on the Lord's side. The singular and very prominent evidence of the hand of God in this case, was very greatly blessed to others. By and by, he professed Christ in the sacrament of Baptism, which was administered to him with others recently turned to the Lord, in the chapel of the Military Academy, and in presence of all the Corps.—After graduating at that Institution and leaving the army, he passed through a regular course of study for the holy ministry, and was successively ordained Deacon and Presbyterian. Many years have since elapsed. The Chaplain has since been called to a higher order in the ministry, and more enlarged responsibilities in the Church. The Cadet, meanwhile, after many vicissitudes of active duty and of disabling ill-health, supposed he had settled himself for the rest of his life, as a preacher and pastor to a humble and obscure congregation of negroes, whom he had collected together from neighbouring plantations; to whom, living entirely upon his own pecuniary means, he appropriated a part of his own house for a church, and to whose eternal interests he had chosen cheerfully and happily to devote himself, as their spiritual father, with no emolument but their salvation. But such was just the true spirit for the highest of all vocations in the church. To be a servant of servants, is the very school in which to prepare for the chief ministry under him who took on him the form of a servant. The church needed a Missionary Bishop for a vast field, for great self-denial, for untiring patience, for courageous enterprise. Her eye was directed to the self-appointed pastor of that humble congregation. With most impressive unanimity did she call him away, to a work, not indeed of more dignified duty, but of more eminent responsibility;

not indeed of more exquisite satisfaction to a christian's heart, (for what can give a true christian heart more exquisite satisfaction, than to lead such of the poor to Christ?) but of severer trials, and vastly greater difficulties and hardships. Counting the cost, he has not dared to decline it. Regarding the call as of God, he has embraced the promised grace, and is now ready to be offered. And thus the Chaplain has met the beloved Cadet again, seeing and adoring the end of the Lord in that remarkable beginning; and now, with unspeakable thankfulness to God, for what he here witnesses, may he say to this candidate elect for labour and sacrifice, in the words of St. Paul to his beloved disciple: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. Endure hardness as a good soldier of Jesus Christ. And the things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."—From Bishop McIlvaine's Sermon on occasion of the Consecration of the Right Rev. Dr. Polk.

The Garner.

CEREMONIES.

Ceremonies are advancements of order, decency, modesty, and gravity in the service of God, expressions of those heavenly desires and dispositions, which we ought to bring along with us to God's house, adjustments of attention and devotion, furtherances of edification, visible instructors, helps of memory, exercises of faith, the shell that preserves the kernel of religion from contempt, the leaves that defend the blossoms and the fruit; but if they grow over-thick and rank, they hinder the fruit from coming to maturity, and then the gardener plucks them off. There is great difference between the hearty expressions of a faithful friend, and the insinuating gestures of a fawning flatterer; between the unaffected comeliness of a grave matron, and the phantastical paintings, and patchings, and powderings of a garish courtesan. When ceremonies become burdensome by excessive superfluity, or unlawful ceremonies are obtruded, or the substance of Divine Worship is placed in circumstances; or the service of God is more respected for human ornaments than for the Divine Ordinance,—it is high time to pare away excesses, and reduce things to the ancient mean.—Archbishop Bramhall.

THE CHURCH OF ENGLAND.

She displays the awful hand-writing of the Gospel in the monarch's palace—she brings its blessed tidings to the peasant's hut—she is heard in the council of nobles, before the dispensers of justice, in the halls of science, and in the mansions of wealth—she enters with the ministrations of Christian charity, with the light of Christian truth, with the message of Christian hope and reconciliation, the abodes of misery, ignorance and guilt,—like her blessed master, she goes "about every where doing good." In all the stages of life her usefulness meets us,—she embraces the infant at the baptismal font—she provides for the youth the supplies of Christian knowledge—she offers to the man the means of spiritual strength—she guides and attends his steps through his worldly pilgrimage, and at the close of it she is found at the death-bed and at the grave, lifting the shroud and directing the gaze of the dying and the mourner through the gate of death to a joyful resurrection, and to that indissoluble communion of saints which still unites the faithful, and shall again bring them face to face in the presence of Christ—their head, their king, and their salvation.—Rev. J. E. N. Molesworth.

SLEEPING IN CHURCH.

Among all neglects of preaching, none is so fatal as that of sleeping in the house of God; a scorner may listen to truth and reason, and in time grow serious; an unbeliever may feel the pangs of a guilty conscience; one whose thoughts or eyes wander among other objects, may by a lucky word, be called back to attention; but the sleeper shuts up all avenues to his soul; he is like the deaf adder, that hearkeneth not to the voice of the charmer, charm he never so wisely.—And we may preach with as good success to the grave that is under his feet.—Dean Swift.

THE OLD AND NEW TESTAMENTS.

If I were asked to say in a few words, what is the difference between the Old Testament and the New, I should answer, that the Old Testament is the book of God's judgments, and the New Testament the book of God's mercies. I do not mean that there are no stories of God's judgments against sin in the New Testament. There are several, as most of you, I trust, are well aware. There is the story of Judas Iscariot, who was driven by the stings of conscience to hang himself. There is the story of Ananias and Sapphira, who fell down dead for lying to the Holy Ghost. There is the story of Elymas, the sorcerer, who was struck blind for withstanding the preaching of the Gospel. So on the other hand are there many beautiful and interesting stories of God's mercies and loving kindness in the Old Testament. Still, notwithstanding these exceptions, in the history of the New Testament, generally speaking, we see God, as he is in Christ, reconciling the world to himself, not imputing their trespasses unto them; while in the history of the Old Testament we see him in all the dreadful majesty of holiness, as the God to whom vengeance belongeth, and who will by no means clear the guilty. In a word, as I said before, the Old Testament is the history of God's judgments, the New Testament is the history of God's mercies.—Rev. A. W. Hare.

MORNING PRAYER.

Let secret prayer by yourself alone be constantly performed, before the work of the day be undertaken. It is much better to go from prayer to business, than from business to prayer, in regard of the mind's freedom from distracting thoughts. Because, also, if the world gets the start of religion in the morning, it is hard for religion to overtake the world all the day after.—Burkitt.

Sanctified afflictions are an evidence of our adoption: we do not prune dead trees to make them fruitful, nor those which are planted in a desert; but such as belong to the garden and possess life.—Arrowsmith.

Advertisements.

A YOUNG LADY, accustomed to tuition, wishes to obtain a situation as GOVERNESS. She would undertake to instruct children under twelve years of age in French, Music, and the usual branches of an English education.

Application to be made (if by letter post-paid,) to the Rev. A. N. Bethune, or to G. S. Boulton, Esq. 44—tf.

THE HOME DISTRICT SCHOOL.

THIS School, agreeably to a previous announcement, will be re-opened on Thursday, the 10th instant, in the District School-house, in this City, under the superintendence of MARCUS C. CROMBIE.

In presenting himself, in his official capacity, to this enlightened community, and in soliciting a share of their patronage, Mr. C. respectfully begs leave to intimate, that he has, for upwards of eighteen years, been an approved and a successful Teacher in Canada,—seven, in the Montreal Royal Grammar School; eight, Master of the Montreal Academic Seminary; and, for the last three years and upwards, Master of the Prince Edward District School.—As soon as the School warrants the expense, competent Assistants, French and Drawing Masters, will be engaged.

CARD OF STUDIES, TERMS, &c.

Table with columns for Terms per Qr. and English, Spelling and Reading, Mental Arithmetic, and Latin, for the first year, etc. Total 1 0 0.

WANTED, by the 1st June next, a Teacher for the CORNWALL FEMALE FREE-SCHOOL, capable of instructing in all the common branches of education and needle-work. None will be accepted but an experienced Teacher, a member of the Church of England, and one who can procure the most unexceptionable references. To the school is attached a comfortable dwelling house, partly furnished. Application to be made to Mrs. Mountain, Cornwall, U. C. 43—4w.

ASSISTANT WANTED.

IN consequence of the rapid increase of Pupils in the District School of Johnstown District, at Brockville, the Principal is desirous of engaging a permanent Assistant, to whom a liberal compensation would be given. Satisfactory testimonials as to character and acquirements from at least one clergyman would be expected. For particulars apply (post paid) to the Rev. Henry Caswall, Principal of the Johnstown District School, Brockville. 40—tf.

THE REV. R. V. ROGERS, Rector of Richmond, Bathurst District, has a vacancy in his family for another THEOLOGICAL STUDENT, Application, if by letter, to be post paid. Parsonage, Richmond, January 14th, 1839. 32—tf.

WANTED.—In a Private Family, on the first of May next, a Gentleman duly qualified to teach Greek, Latin, Mathematics, &c. and fully qualified to prepare pupils for either Oxford or Cambridge. Apply personally, or by letter post paid, to the editor of the Church. 37—1f.

FOR SALE.

A FARM pleasantly situated within four miles of Cobourg (to which there is a good road), containing 100 acres, 50 of which are cleared and fenced. It is well watered, and has an excellent mill-seat upon it. Upon the premises are a dwelling-house, barn, stable, and shed, in good repair.—Application may be made (if by letter, post paid) to the Editor of the Church or Cobourg Star. 41—tf.

CHAMPION, BROTHERS & CO.

TORONTO,

Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Shelf Goods suitable to the country trade, which they will Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harvey Shepard, and afterwards occupied by John Armstrong. As Shepard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference.

C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do. Parlour do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 7—tf.

The Church

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TERMS.

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(R. D. CHATTERTON, PRINTER.)