"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, 19.

VOLUME II.]

## COBOURG, UPPER CANADA, SATURDAY, AUGUST 11, 1838.

(NUMBER VIII.

## Original Poetry.

### For the Church. THE PENITENT'S PRAYER.

Redeemer, hear! now, when the trembling light Of life's last sunset slowly fades away, And the proud thought is darkening into night, And the vain body sinking to decay, And Earth's fair beauty as the eye grows dim, Falls on the spirit like a vesper hymn.

From some lone convent stealing far among The everlasting hills," floating awhile As fain to linger where its breath had sprung,-High o'er the vales, amid the mighty pile Of Nature's master-work, then gliding on, A dream to mingle with bright visions gone

Hear, as of old, when through the rushing blast, A sound of wo went up, and lins grew pale, And doubting hearts their new-born glory cast Forth on the waters, and above the gale, "Save Lord, we perish," rose the bitter cry, And the stilled ocean murmured in reply.

Oh! had I sought thee in the joy of youth, E'er tife was chouded, or the blighting chill Of a proud world had marred my spirit's truth, Or fear had whisper'd aught of earthly ill, I had not borne the mark upon my brow, Nor sank beneath the weight of sin as now.

Oh! canst thou pardon,-hath no word been said, No voice gone forth from out thy shining throne, To number me with unbelieving dead, To say for me the day of grace has flown, That God though merciful has laughed to scorn, The prayers that were with life's last shadows born?

Hear! There are voices whispering in the sky, And sounds of joy, as from some far off shore, Come, like sweet music softly floating by, To speak of realms where grief is known no more, And a low laughter like an infant's mirth, Seems faintly rising from a fading earth.

There are glad dreamings of a childhood's home, And happy smiles, and kind beseeching eyes, And words of love that bid the wand'rer come, And tones that thrill like early melodies,-I bless thee, Saviour, that my troubles cease,-The sign is made, at last I rest in peace. J. C.

### THE ASSUAGING OF THE WATERS. GENESIS VIII. 3.

The woe of clouds is past, Heaven hath discharged its store; And o'er the horrent waste The sun looks forth once more. But what does he behold, Where late man wandered free? What tinge with hues of gold, But a wide and trackless sea?

Unnumbered human forms Lie floating on the deep, Rock'd by the day of storms. To their last, long, droamless sleep; Children of earth, with these Is her watery breast strewn o'er, And this sad sight But sees he nothing more?

Yes, there's a stately bark, Which has braved the angry strife, The heaven-directed ark, That is pregnant still with life: When stillness reigns in air, And death on the shoreless sea, Oh! the embryo things are there Of the world that is to be-

Thus, when the skies shall bear A lightning without rain, Which, starting from its lair, Will dry the raging main; The righteous shall endure, While the blazing heavens remove;

From every harm secure, In Christ the ark of love.

Thomas Ragg.

# THE SLUMBER OF THE PULPIT.

EXTRACTED FROM AN ARTICLE UNDER THAT TITLE IN THE CHURCH OF ENGLAND QUARTERLY REVIEW.

It has been said of Tacitus, by persons who cannot how ever have caught his drift, and who must be only superficially acquainted with his writings, that by his cold way of relating enormous crimes he would in some sort appear not to have disapproved of them; and that the minds of his readers are corrupted by his not expressing that detestation and horror, which horrible and detestable proceedings should naturally excite. However untrue in its application to the Roman historian, the observation is founded on an accurate knowledge of human nature. A cold style of describing af. fecting things is an error in point of taste-is contrary to the justice due to the audience or reader-and is moreover to slight and disregard their sympathics, in your favour. Indeed it is the power to awaken sympathy that is at the bot tom of all the marvellous workings of the masses in every age, and in every country; it is what

Shook the arsenal, and fulmin'd over Greece

To Macedon and Artaxerxes' throne. It is what constituted the superiority of the mighty erator of Athens over a compromiser like Marcus Tully. The one, an object of awful respect after

That dishonest victory

At Chæronea, fatal to liberty, is chosen to make the funeral oration over the bones of those who fell in consequence of his policy; the other, with ill-disguised contempt, is saluted with the title of Imperator at the Issus. It was in concentrated passion that the Greek excelled the Roman. The "Father of his country" was al. taught him how to strike from the most stony heart the urged him to abandon for a time those pursuits which were ways playing falsetto, acting a part, and sometimes a very mean one; he showed a truckling spirit which,

Non homines, non Di, non concessere columna.

It is not hard to recognize a similar distinction between the temperaments and writings and their results of the two other lights of their own age, who were however contemporaries, and flourished (comparatively speaking) the other day. What a machine did the energetic mind of Luther set in metion! a machine, so to speak, before our eyes even unto this hour, and whose ultimate consequences are not even latent in the womb of Time. The truths which had been outraged, he re-proclaimed in the spirit of outraged of interests. The freemasonry of a particular set is more truth, at the behest of his conscience, and in the service of the God who cannot lie. He did his duty, come good, come evil! and made no question on which side the preponderance would be: "Talk not to me," he exclaimed, "of scandal and offence. Need breaks through stone walls, and recks not of scandal: it is my duty to spare weak consciences as far as it may be done without the hazard of my soul. Where not, I must take counsel for my soul, though half of the whole world should be scandalized thereby." Such was the tone, by the adoption of which the German "Son of Thunder" moulded not only his own but future ages. And what a contrast does he present in this respect to his be styled the morning star of the Reformation, was an infinitely more elegant scholar than the heroic Luther, and a man of as consummate genius; but however regarded in his own time by the polite and lettered world, he is at this day only known by his writings to a few, since he left neither impress on his age nor consecution to posterity. To what cause shall we attribute this? To his not daring to follow

To come down even to the days of our Fathers: and here, deprecating all unfair constructions-repudiating overy motive save what honour, honesty and religion supply, we must speak plainly out; herein let aught that may savour of offence be imputed to our love. What was it then, we ask, that touched with the living coal from God's altar the mouth of Wesley? What was it that denuded in those days the administering to the spiritual wants of the poor, the more churches and chapels of the Establishment, whilst the plains and the sides of the hills were thronged row above row with gasping tens of thousands, men, women, and children? What was it that made the eloquence of that Mothodist irresistible over the multitude? What was it that flashed like lightning on the close and stagnant: consciences of his av. ditory? What was it that insinuated itself into their hearts, until the most ebdurate were moved to tears and penitence? heads, until the ore of the most stubborn did melt? Nothing, but single-hearted zeal, a straight-forward purpose, and an earnestness which were followed by the most beneficial offects.

out his ideas-to his stopping short, to his temporizing, to

his partaking more of the characteristics of Atticus than of

Cato, -to his NOT BEING ENOUGH IN EARNEST.

It was the deep conviction of the awful responsibility at. tached to the christian ministration, coupled with an un. weariable energy, a never-relaxing charity, and that yearning desire for the conversion of the meanest creature whom Christ perished to save, which amounted to faith in his suc. coss; it was all this, that filled the mouth of John Wesley vith the verba ardentia, that ran electrically from soul to up into one blaze of devotion.

Wesley was truly energetic. He was zealous, and went to work like a giant rejoicing in his strength. He felt that differently did his God regard the good work, that, from his vocation was of the Holy Ghost; and looking to what he indeed accomplished—to the wonderful conversions that. by his fervid appeals to the heart, he every-where wrought, we must admit, that the good which he effected was considerable. He went forth to meet the enemy at the gate, or rather, like the Carthaginian, he carried the war into his territory. He made no loague with sin and infidelity. He spake as from a throne, and stood up against Satan; and standing on the confines of two worlds, he shook the one with the thunders of the other.

We make no apology for this mention of Wesley. We introduce him as having had a godly zeal for the cause which he embraced; and be it remembered that he once lived within the penetralia of the temple. Would to God that the Priests and deacons of the Church would catch some. what of his zeal! We do not say that we wish the Clergy of the Establishment to assume the power of ordaining minis. ters—to promote a division in the Church—TO BE GUILTY OF THE SIN OF SCHISM. Let not, for an instant, such a dreadful construction be put upon our words. We would guard against the most trifling approach to such a catastrophe. Methodism was not originally deviced by its founder as a separation from the Church. It was intended as an aux. iliary; but Wesley set a power in motion which he could nei. ther stop nor control. Principle was sacrificed to an imagi. nary urgent expediency. "In spite of solemn protestations from the Church Methodists, farther and farther departures were sanctioned; bitter invectives were connived at; till at length, by the daring assumption of the power of ordaining ministers, though not without much tampering with conscience, a separato system was, in the year 1784, established."

. We believe that to the end of his days John Wesley truly biography presents a galaxy of divines, who utterly eclipse the occlesiastics of every other nation, many of whom too him our exemplar, because of another trait in his character to which we ascribe his success; we mean his free and cordial intercourse with the common people. It was this that milleuse, and shut him up with his twenty-five pupils, and sparks that set the whole soul in a glow. It was the secret most congenial to his mind and habits, in order that he might of that sympathy which he knew so well to inspire. It is lay a foundation of knowledge and happiness, and consti-

orders, that throws such a damp upon the ministration of the Clergy of the Church of England.

That society in this country is badly and even awfully constructed, is generally felt. It is made up of a vast num. ber of cliques, and each exclusive circle cares nothing what. ever for any other. There is an interfusion of ranks un. doubtedly, so far as alliance is concerned, but no interfusion operative than ties of blood. A man marries, or by his exertions raises himself in the grade of society, and forthwith community partitioned and subdivided into certain distinct fractions, which, like marbles in a bag, touch without mingling; instead of being separated and split like so many globules of quicksilver, which however they may seem to fly off, will invariably upon contact redintegrate thomselves.

It is bad enough that there should be such discordant interests in society. But the ovil assumes a much darker gather into the fold of Christ. In fact a seal for God's shade when we recollect, that the ministers of the Church of England (of course with many exceptions) have taken immediate gieucer and contemporary. Rrasmus, who might their fixed station amongst (if we may be wlowed it might epithet) the genteeler classes; and left the commonalty, that is to say, the millions, to be made the proy of the Po. let his mackness extinguish his zeal, when the occasion litical Economists on the one side, and the dissenting interest on the other.

> "What the locust leaves is devoured by the palmer worm." We would carnestly exhort the Clergy of the Establish ment to cast off this opprobrium on their sacred profession, to recollect that inwrapped in the divine panoply, if they were found seated beneath the lowliest roof in the metropolis or elsewhere, there can be no pollution inferred; no defiloment in their contact with its vilest inmate. It is ordained in the eternal constitution of things, that an educated clergyman is, ex officio, a gontleman; and no possible contamination that does not reach the inward man, can ever for a single instant invalidate his title to be so considered. Nay, the more urgent he is in propagating the gospel, and decided are his claims to the respect and reverence which, from his station, belong to him. It was imputed by the Phariscos to our Saviour as a crime, that he ate with publi. cans and sinners, but he rejoined, that such was his mission, "I am not come to call the righteous but sinners to repentanor." Matt. ix. 10, 13.

Assuredly the clergy should cultivate the affections, and insinuate themselves into the confidence of the common What was it that heaped coals of fire, as it were, upon their people, much more than they seem at present to think worth their while. "They should," to use the language of Bax. ter, "by familiar conversation with them get their love, and also find out their ignorance, error, and sin, their objections and doubte, to know what they need, and deal with thom privately and personally, as well as publicly for their instruction."

"I infer," says the Bishop of Winchester, "from our Lord's example, the duty which St. Paul orged when he exhorted the Roman Christians to "condescend to men of low Saxony," writes Mr. Venn, "who, when a professor of grea soul, till the whole congregation of sinful human beings lit cat note in that university, felt his bowels yearn over the children of the poor, and became their teacher, though derided by the University for his heavenly compassion! So small beginning, it was soon enlarged to be amongst the first charitable foundations, embalming his name for ages to come." Doddridge's ministerial injunctions are as sound as practical on this head. "You must not shun the cottages of the poor, or the chambers of the languishing; nor must you ever be so intent on the more pleasing sounds, as to turn away from the sighs and groans of the distressed. You must often be visiting your brothren, that you may see how they do ; and their personal or domestic afflictions must be tenderly weighed, in their various circumstances, that your heart may feel its part, and so prompt you to do all you can, if possible to remove them; or if that be impracticable, as it often will be, at least to alleviate them; and sometimes the sight and conversation of a christian friend does so Persia. much to alleviate them, that one would imagine so cheap a charity should not be denied. Let not our Master say in reference to any of his servants, 'I was sick, and ye visited me not; I wer in prison, and ye did not come unto me."

But the practice of Felix Neff is yet more exemplary than the precept of Dr. Doddridgo. The heart of the Apoetle was thoroughly devoted to the spiritual advancement of his mountain flock. "It was his high and lofty ambition to elevate their thoughts and hopes to the noblest objects to which immortal beings can aspire, and to raise the standard, until they should reach to the fulness of the stature of Christ: and yet he so condescended to things of low estate, as to become a teacher of A, B, C, not only to ignorant in. fancy, but to the dull, and unpliant capacities of adults. Beginning with the most tiresome rudiments, he proceeded upwards, leading on his scholars methodically, kindly and patiently, until he had made them proficients in reading, writing, and arithmetic, and could lead them into the pleasenter paths of music, geography, history, and astronomy. None but such men as Oberlin and Neff, none but those leved the Church of England; and although our clerical who, like them, have been under the strong influence of christian motives, have over done violence to their natural tastes and inclinations, and have left the more agreeable, were more highly gifted than ever Wesley could beast of and equally legitimate duties of their profession, to assume being, still and for that very cause, would we point attention the functions of the humble pedagogue, and of the village to that good and extraordinary men, who produced such dame, and to teach the lowest rudiments to the lowest poor; wonderful effects, simply by the working of zeal chastened not before the admiring eyes of the world, but in seclusion, by nought, save perhaps love. And we the rather make and amidst all the disheartening circumstances of dirt and stench, of chilling cold, or suffocating heat.

gilt was this that led Neff to the dismal solitudes of Da-

trict, which was separated from the more habitable parts of the world by rocks and mountains, sold and sterility."

It is impossible to overrate the good which might thus be offected as well in a small country parish, as in a sphere of greater excitement. Not merely the positive quantum, the ostensible good, but that, which is implied by prevention of evil. As it is, the clargy of the Establishment let the dissenters of every denomination steal from their fold some of the choicest of their flock. This supinence: and apparent indifference is worse than criminal; it is a betrayal of the sacred trust which God himself has committed to their keep. he shakes off his old friends and connexious. Thus is the ing. "Who indeed," says the Bishop of Winchester, "can estimate the guilt of a lukewarm ministry? Indifference is fatul to souls. . He that is not with me, is against me : and he that gathereth not with me scattereth." If the supine shopherd suffer the flock of God to be led astray by others, he must not hold himself guiltless because another and not himself is the loader. He virtually disperson if he does not house seems to belong properly to the character of a minister. Even if it be so ardent as to eat him up, he will but the more resemble Christ, zo-that a spirit of described in guide him. Meckness becomes him also; but he must not should call it forth. It was said more than fifty years ago, of a servant of God yot living, Oh! to flame, as he does with zoul, and yet to be beautiful with mookness." Again, " Is the paster tempted, in his retired and thinly peopled parish, to spare his labour, and put forth less of his strength than he might be willing to extend in a sphere of greater excitement, and more obvious to the inspection of men? Let him usk himself, whother the oversight even of a single soul be not more than he will desire to answer for at the day of account? Let him guard with jealousy against permitting the absonce of an unholy and worldly stimulus to influence the character of his ministry."

. Memoir of Felix Neff by the Rev. W. S. Gilly-pp. 279,

## SCRIPTURAL ILLUSTRATIONS.

No. XIV.

PUBLICANS, OR TAX GATHERERS. Luna zviii. 11 .- " Or even as this Publican."

At Baj-gah, in the way to Persopolis is a station randers, or toll gatherers, appointed to lovy a toll upon kafilehs, or daravans of merchants; and who, in general, exercise their office with so much brutality and extertion, as to be exectated by all travellers. The police of the highways is confided to them; and whonever any goods are stelen, they are meant to be the instruments of restitution, but, when they are put to the test, are found to be inefficient to none but a man in power can hope to recover what he has once lost. They afford but little protection to the road, their stations being placed at too wide intervals to be able to communicate, quickly; but they generally are perfectly acquainted with the state of the country, and are probably leagued with the estate." "I venerate the name of Dr. Franck, of Hallo in theives thomselves, and can thus, if they choose, discover their haunts. Their insolence to travellers is unparalleled: and no man has ever gone through the country, either alone or with a caravan, who has not vented his indignation upon this vile police.

> The collections of the toll are farmed, consequently extortion ensues; and as most of the randars receive no other emolument than what they can exact over and above the prescribed dues from the traveller, their insolonce is accounted for; and a cause sufficiently powerful is given for their insolence on the one hand, and the detectation in which they are held on the other.

> Baj-gah means " the place of tribute:" it may also be rendered, the receipt of outstom; and perhaps it was from a place like this that our Saviour called Matthew to him ; because Matthew appears, from the 3d verse of the 10th chapter, to have been a publican; and publicans, whe, in the 11th vorse of the 9th chapter, are classed with sinners, appear to have been held in the same edium as the randars of

It also explains why Matthew, who was seated at the recoipt of custom, is afterwards called a publican; and shows that in the choice of his disciples our Saviour systematically shose them not only from among the poorest and humblest class of mon, but also from those, who, from their particular situation in life, were hated by all ranks. Matthew. as a toll-gatherer, must, like the rahdars, have been a man known to all ranks of people, and detested on account of their profession. When he was seen having power against unclean spirits, with power to heal all manner of sickness and disease, and following one like our Saviour, his life. when compared with what he formerly was, must have been a constant miracle.

The parable of the Pharisee and the Publican, (Luke xviii. 10-13.) will be more clearly understood by what has been above mentioned. Our Saviour, in bringing these two characters together, appears to have chosen them as making the strongest contrast between what, in the public estimation, were the extremes of excellency and villainy. According to Josephus, the sect of the Pharisees was the most powerful among the Jewe; and from what has been said of the randars, it may perhaps be explained why the Pharises, in praying to God, should make "extertioners" and "the unjust" almost synonymous terms with publicans; because we have seen, that from the peculiar office of the rahdar he is almost an extortioner by profession .- Merier's second Jour

# THE SINEW WHICH SHRANK.

Ganasis, xxxii. 32 .- "Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day."

We found the Choctew before the door, watching the gambels of fifty or sixty of his horses, who were frolicking the keeping so much aloof from communion with the lower tute something to the stock of general prosperity in a dis- before him; and of more than two hundred very fine cattle,

accord, from different parts of the surrounding forest, where 1 Tim. 3. i. & 1 Tim. 5, axii. a hundred miles) and because it afforded him excellent pas. turage and water for his cattle. He added, that occupation which shrank, and that it is never seen in the venison exposed for sale. He did not know what they did with it. His it as a rarity. But I have also heard, though on less respectable authority, that they refrain from it, like the andetached this sinow, but it had never occurred to him to in. Titus passim. quire the reason .- Hodgson's Journal.

### DIVISION OF PROPERTY IN EASTERN COUNTRIES.

LUKE, Ev. 12. "Father, give me the portion of goods that falleth to me. And he divided unto them his living."

The principles of inheritance differ in the East from those established among European nations. Children are not obliged to wait for the death of their parents before entering on the possession of a portion of their estates. The rights of inheritance among the Hindoos, for example, are laid down with the utmost precision, and with the strictost attention to the natural claim of the inheritor in the several degrees of affinity. A man is thus morely considered a tenant for life in his own property; and as all opportunity of distributing his offects by will after his death is precludod, hardly is there ever mention made of such kind of bequost. By these ordinances he is also prevented disinheriting his children in faviour of aliens, and of making a blind and partial allotment in behalf of a favourite child, to the prejudice of the rest, by which the weakness of parental af. fection, or of a misguided mind in its dotage, is admirably remedied. These laws seem strongly to checidate the story of the prodigal son in the Scriptures, since it appears to have been an immemorial custom in the East for sons to demand their portion of inheritance during the life of their father; and that the parent, though aware of the dissipated habits of his child, could not legally refuse to comply with the application. If all the sons go at once in a body to their father, jointly requesting their respective shares of his fortune, in that ease the father shall give (after setting aside a portion for his own maintenance) equal shares of the property carned by himself, to the son incapable of getting his own living, to the son who hath been most dutiful to him, and to the son who has a very large family, and also to the other sons who do not lie under any of these three circumstances. In this case he has not the power to give to any of them more or less than to the others. If the father has occupied any globe belonging to his father that was not before occupied, he shall not have power to divide it among his sons in unequal shares, as in the case of property carned by him. welf .- Scripture Elucidations.

# CONFIRMATION.

(Concluded from our last.)

II. OF THE CHURCH.

- 1. What is the Holy Catholic Church?-A. All the faithful under one head, Jesus Christ.-Eph. 2, xx. xxi. 1
- 2. Why is the Church called Holy ?-- A. Because its Doctrings and Sacraments are hely, and its members being united in Christ, ought all to be hely.
- 3. Why is the Church called Catholic?-A. Because she is universal, and extends to all times, and throughout
- 4. What means Apostolic?-A. It means that the Church preserves the Doctrine of the Apostles, and that its Pastors are the Successors of the Apostles. 5. What are the external signs or characters of the Church?
- A. A regular Christian Ministry, and the two Sacraments which Christ hath ordained.
- 6. What constitutes a member of the visible Church ?-A. The Sacrament of Baptism, and a profession of Faith in the Gospel of Christ.
- 7. What is the Gospel?—A. Luke 2. x.
- 8. What is the design and influence of the Gospel Ministry?-A. Acts 26. xviii.
- 9. What is mount by the Communion of Saints !- A. That in the Church of God there is a Communion of all holy persons in all holy things, and that the Saints departed, and the Saints on earth, constitute one family, which is named of our Lord Jesus Christ. Eph. 3. xv.
- 10. What is mount by forgiveness of sine?-A. That whosoever believeth in Jesus Christ and is baptised in His name, shall receive remission of sin. Arise and be baptised, and wash away thy sin .- Acts 10. xliii. & 22. xvi.
- 11. To whom hath Christ given power to declare the forgiveness of sins? - A. To IIis Apostles and their Successore .- John 20. xxiii.
- 12. To whom is the doclaration of forgiveness made?-A. To all who truly report, and unfoignodly believe His Holy Gospol.
- 13. On whose account are we raised from the dead, and onjoy life everlasting? -A. On Christ's alone. John 11. xxv. xxvi.

#### III. THE GOVERNMENT OF THE CHRISTIAN CHURCH.

- 1. What order of Government did the Church assume before the Law given by Moses?-A. It appears from Scrip. ture, that every l'atriarch was both Priest and King in his own house. Gen. S. xx. and 15. ix. Job 42. viii.
- 2. What was the order of the Church under the Law !-A. It consisted of the three-fold order of the High Priest, the Private and the Levites.
- 3. What was the order of the Church when our Blessed Saviour was upon Earth?—A. It preserved this three fold distinction: our Lord Josus Christ himself as the great Shephord and Bishop of our Souls, constituted the two in. ferior orders of the twelve Apostles and the seventy Disci. ples. Mark 3. xiv. &c. Luko 6. xiii. Luko 10. ii. &c.
- 4. What was the order of the Church after our Blessed cooled as Bishops of the Christian Church, and ordained, struction of 280,000 persons, but that a Government grant they would never surrender their duties.

- scene reminded me strongly of pastorel and patriarchal Church? ... The three fold distinction of Bishops, Priests state, was insufficient to carry out its own objects. He times. He had chosen this situation, he said, for its retire. and Deacons, was then universally acknowledged; nor was then proceeded to point out "the circumstances which have tor. mont, (in some directions he had no neighbours for fifty or it ever called in question for one thousand five hundred determined Governments to select one denomination of years after the time of Christ.
- would give him and his family a title to it as long as they served in the Church ?-A. It may be inferred from the sophic impartiality by the countrymen of the reverend lecchose. He told me that they had an obscure story, some. general aspect of the New Testament, and it is most plainly turer on this side the Atlantic. Here, on the contrary, in what resembling that of Jacob wrestling with an angel; asserted by the earliest writers. The Angels presiding over opposition to the sound views of Dr. Chalmers, the doctrine and that the full-blooded Indians always separate the sinew the soven Chareles addressed in the Revelations, were all seems to be entertained by those who, in most matters theoexercising the Episcopal Office-Rev. 2 and 3 Chaps. St. logical, would be content to "sit at his feet," that there James presided as Bishop over the Church of Jerusalem would be wisdom and propriety in selecting at least two older brother, whom I afterwards met, told me that they cat when it consisted of more than ten thousand persons, who Christian denominations for the national religion. We cancould not therefore all meet for public worship under one not, however, dwell at large upon the incongruity : we shall roof .- Timethy and Titus had Episcopal authority over cient Jaws. A gentleman, who had lived on the Indian the Elders and Presbyters of Ephesus and Crete, as appears cible reasoning of this eminent champion of establishments. frontier, or in the nation, for ten or fifteen years, told me from the whole tener of St. Paul's Epistles to them. Acts After taking a review of the Jewish enactments with regard that he had often been surprised that the Indians always 12. xviii. and 21. xviii. xxvi. 1 Tim. 5. i. 2 Tim. 4. ii. to the national religion, and shewing the scripture legality
  - Clement, who is mentioned by St. Paul-St. Ignatius, who was Bishop of Antioch in the life time of the Apostle, Tertullian, Cyprian, and all the Fathers. St. Jerome observes ple, that the Bishops, the Priests and the Deacons, claim to be in the Church."
  - 8. What is the appropriate office of a Christian Bishop? A. The Ordaining of Christian Ministers; Confirming haptised persons; and the jurisdiction or government of the Church, and consecrating places for public worship.
  - 9. What is the Priest's Office ?- A. To govern the people committed to his charge; to administer Baptism are the Holy Communion; and to perform other holy offices.
  - 10. What is the Office of a Deacon ?- A. To assist the Priest in Divine Service; to Catechise; to Preach, and Builties infints; and administer to the necessities of the
  - 11. Hus any private Christian a right to take upon himself the Ministerial office?-A. No man taketh this honour to himself, but he that is called of God, as was Aaron.
  - 12. But if a man conceives himself inwardly called, does not that supersede the necessity of other authority? - A. By no means; for even Christ himself, in whom the spirit dwelt without measure, glorified not himself to be made a High Priest .- Heb. 5. v. Timothy, the first Bishop of Ephesus, was ordained by the imposition of hands of St. Paul and the Presbytory, and is himself charged to lay hands suddenly on no man.-1 Tim. 4. xiv. 1 Tim. 5. xxii. and 2 Tim. 1 vi.
  - 13. What respect and obedience are due to the governors of the Christian Church ?-- A. Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account .-- Heb. 13. xvii.

### THE COURCE.

COBOURG, SATURDAY, AUGUST 11, 1838.

The intrinsic excellence of the lectures of Dr. Gualmers, the praises accorded to them by an audience so eminently qualified to judge of their merits, and the satisfaction which, we are aware, is afforded to our readers by their perusal. procludes the necessity of any apology for returning so soon to them again. In the London ' Times' of the 2nd and 5th of May, we are furnished with the third and fourth lectures of this distinguished divine; delivered, as were the proceding once, to a crowded andience, embracing individuals of the highest rank and talent in the land. After recapitula. ting some portion of the arguments he had already used to show the fallacy of the free trade system as applied to the merits of it. Any person with the general education of a genteaching of the truths of religion, he proceeded to point out | tlemen could, with a few weeks' reading, decide between the the distinction between a system purely voluntary, by which truths of the Gospel and the mummery of Popery. It was the congregation of a chapel supported the chapel and the this advantage of good education was owing to them. There clergymen entirely at their own expense, without any expreacher and the chapel was not entirely supported by the congregation, but by occasional donations or subscriptions competent persons there, they could not expect a proper disfrom parties who did not form the congregation. This, he contonded, was a system of voluntary support ab infra, and of endowing Popery, he brought forward in any Parliament, a system of voluntary support ab extra.

" Had the system of voluntary support to Christian preaching and Christian instruction been an effective system, its effiviency would have been made manifest in its carrying the light of religious instruction into that wide field which neither the united efforts of the establishment itself and its own supplementory sid had hitherto been able to effect. There was ample space for the sofficiency of the voluntary system to be tried in filling up the deficiencies which were left by the National The roluntary system had not been able to supply those deficiencies, and that fact proved that the labours of those who contended for its support were defective and inadequate. The great increase of population demanded a concurrent inorease of religious instruction and education; and that increase the voluntary system was not calculated to afford. The experiment of overthrowing the Church of England, and introducing the voluntary system in its place, if it were tried, would, instead of increasing the means of religious instruction, increase the evils which religious instruction was meant to remove. Let those whose object it was to destroy existing establishments calculate upon the proposed means of rebuilding them; les them he less fiery and violent in their zeal to destroy. There was a spirit in high places, which shewed but little respect for the diffusion of religious instruction amongst the people; there were those who, like Gallio, 'cared for none of those things.'

How portinent and strong is the application of these remarks to the circumstances of spiritual destitution under which these Provinces are labouring! To speak of the adequacy or efficiency of the voluntary system for the supply, for instance, of religious instruction to our remote and newly settled townships, where the population are in general strug. gling with every privation, and are encountering hosts of difficulties to provide even bread to their families, -to allude to the sufficiency of this voluntary principle for furnishing to them regular and permanent religious instruction, would argue the most palpable disregard for their spiritual wants; a willingness to abandon them at once to the snares of infidelity, or to the withering influence of those blasts of false and changeful doctrine by which, in the absence of steady

which, at sun-set, were coming up, as usual, of their own subordinate to them, the Priests and Deacons. Titus I. v. had caused the erection of 40 churches, and the diffusion of the Gospel truth to their congregations; and be contented they have a boundless and luxuriant range. The whole 5. Was this order generally received in the primitive from this fact, that the voluntary system, unaided by the Christianity for the national religion,"-an argument which, 6. How do you prove that this order should be now ob. it would appear, has not been viewed with the same philoourselves, at least, endeavour to profit by the lucid and forof a state religion from their authority, he descended to the 7. What early writers advance this position !- A. St. early history of Christianity, and described the protection afforded to its disciples and teachers by the emperor Con-

> "The emperor," he contended, "had done no more for his -" what Aaron, his Sons and the Levites were in the Tem. | people than the father of a family was bound to do for his children and family. He had, by establishing the legal principle of a State Establishment of the Christian Church, performed the duty of a Christian king. He would not stay to inquire whether the Emperor had been actuated by a zeal for religious truth, or by political feeling; at all events he had not been ac tuated by a principle of concession, in order to keep himself in

> > We may pause a moment here to remind our readers that in opposition to the insinuation of Mr. Gilbon, that inducements of a more political nature had determined the emperor Constantine to establish the Christian religion, it has been clearly demonstrated that the existing circumstances of the Roman empire in that ago were not such as to authorize this opinion. At Constantine's accession, and during the whole of his reign. Paganism was the religion of a vast majority of the empire, and a far greater part of its military strength lay among the Pagans than among the Christians. According to the computation of Gibbon himself, observes Mr. Bigland in his Letters on History, the number of Christians in Constantine's reign did not exceed ene-twentieth part of the inhabitants of the empire; a calculation which affords very little ground to suppose that the Emperor should think of embracing and establishing Christianity in order to render his sovereignty more secure.

> > Dr. Chalmers here took occasion to illustrate his argument by the example of a "Moravian minister, who had availed himself of the opportunity of preaching the Gospel to the negroes at the instigation of a West Indian planter, without inquiring whether the planter in his patronage of him was governed by a zeal for the truth, or by a political respect to the benefits resulting from Christian instruction in the more orderly lives of his slaves," and contended that the conduct of the Moravian was to be praised. The lecturer having reviewed the history of the reformation in Germany and in Great Britain, came at once to the question what it is the duty of the Government of this country to do at the present day :

"It was the duty, he said, of the Parliament of England, more than any other assembly, to interfere in the cause of religious instruction. The idea of Parliament interfering in matters of religious instruction had been ridiculed, and it had been said such interference would turn a legislative assembly into a conclave of wrangling polemics: without going, however, into the propriety or impropriety of the ritual or discipline or ceremonies of Church government being discussed in the Houses of Parliament, he contended that they were a competent assembly to discuss and to understand the difference between Popery and Protestantism. That was a question fitted for the discussion of any well-educated assembly of Englishmen, and it must be a most incompetent and vulgarized portion of the educated community that could not decide upon the due to the colleges and schools of England toacknowledge that were in England [and in Canada, Ep.] plenty of materials for trinsic aid whatever from other persons, and the miscalled a good Parliament; and all that was needed to secure a proper voluntary system, which existed when the expenses of the discussion of religious affairs therein, was to send men of the best principles and the best education. If, however, the people should not be so fortunate, if they should send vulgar and incussion on such a subject. Should the monstrous proposition let them hope that enough of patriotism existed in the country to meet and overhear such an attempt."

Those remarks were received with great applause, indicating what, upon this question, was the spirit of enlightened Englishmen. The lecturer then proceeded to contrast the lay mind of the people of England with the lay mind of the people of France, and in opposition to the pestilential effects of the writings of Voltaire and the evils of the second-rate philosophy of the Deists, to set before his audience the ef. forts of the moster spirits of the literature and philosophy of England.

" A cunning glance, he observed, would show how the prin les of true religion and the diffusion of religious education distinguished a country where these were supported and up-held, from the inhabitants of a country where the errors and delusions of popery prevailed. A lesson might be learned from the Swiss cantons, in illustration of the distinction, and from other portions of the continent; but, unfortunately, they had no occasion to go far from home to learn such a lesson.-Let them go to Ireland for instruction on the point; they would find the same line of separation which divided the territorial geography of the districts divided the moral and religious geography of the Popish and Protestant population .-They would find there the results of the want of religious instruction, and the result of Popery."

After alluding to the imperfect manner in which the principles of the Refermation had been originally propagated in Ireland, and shewing that this, if it might pulliate, could not excuse the present apathy of statesmen, he concluded by saving that

"The machinery of the Church of Ireland must not be destroyed because it had been badly worked by improper work men, nor was the evil to be removed by a paltry regard to economical reforms. The root of the cvil was to be found in the corrupt patronage of former days, and if good labourers were now employed, it would be found that the machine would work with efficacy and advantage. The excellence of the machine when well worked had been proved in the case of Bishop Bedell and his imitators, and had his example been followed instruction, they are sure to be carried away carried away thelic question, there would have been no Cathelic question to by more imitators, they would have heard nothing of the Cafrom the tenets and practice of sound and scriptural religion, perplex. . . . The Church of Ireland had been made -carried away into a contempt of order, propriety, and subservient to the low game of politics. Let them, however, iaw, But we must return to Dr. Chalmers; who, in his it had been worked. The clergy of the present day were a fourth Lecture, showed by a reference to those Districts in hetter sort than their predecessors. The clergy of Ireland were Scotland in which the Gaelie language was spoken, that at this moment the martyrs of a misplaced and violent exciteduring 100 years the voluntary system, unaided by Govern. ment; let it be hoped their conduct would operate on the fu-Lord's ascension into Heaven?-A. The Apostles suc. ment, had only been able to support six churches for the inoperated. Though despoiled of their right, he was convinced

CHURCH STATISTICS AND INTELLIGENCE.

PARISH OF QUEBEC.

The Right Reverend the Lord Bishop of Montreal Rec.

Rev. George Mackie, B. A. Curate.

Rev. E. W. Sewell, Assistant Minister and Minister of Trinity Chapel.

Rev. Joseph Brown, Evening Lecturer and Minister of St. Paul's.

Rev. W. Chaderton, Minister of St. Peter's. Rev. Geo. Cowell, M. A. Chaplain to the Forces.

There are, in the city and suburbs of Quebec, five places of worship in connexion with the Established Church, viz.

The Cathedral, used as the Parish Church.

Chapel of the Holy Trinity.

St. Paul's Chapel.

St. Peter's Chapel.

St. Matthew's or Free Chapel.

The full services performed on Sundays are, At the Cathedral at 11 a. m. & 31 p. m. for the Civilians.

9 a. m. & 2 p. m. for the Troops.

Trinity Chapel, at 101 a. m. and 1 to 7 p. m.

11 a. m. and 7 p. m. St. Paul's, 101 a. m. and 7 p. m.

St. Peter's, St. Matthew's, 7 p. m.

There are also services performed at 2 P. M. in the Gaol for the male prisoners, and to the female prisoners in the House of Correction at the same time; to the patients in the Military Hospital by the Chaplain to the Forces at 11 A. M., and during the summer months to the residents at Pointe à Piseau at 3 P. M. by the Minister of St. Peter's.

There are also full services at the Cathedral on all Holv. days, on Wednesdays and Fridays during Lent, and on every day in Passion-week; every Wednesday evening at St. Paul's Chapel; and every Thursday evening at Trinity Chapel.

There is a National School for boys, average attendance 100; and for girls, average attendance 70;-two male orphan asylums (one of them supported by the funds of Trinity Chapel,) and a female orphan asylum; a District Visiting Society; a Diocesan Committee of the Society for Promoting Christian Knowledge; and a Society for the Propagation of the Gospel amongst Destitute Settlers and Indians.

There are also five Sunday Schools, all well attended. Greatest number of Communicants at the Cathedral at one time, 220—the whole number may be estimated at 600.--Baptisms as recorded in the Cathedral Register, 126; Burials, 145; Marriages, 47. The Ministers of the Chapelries of St. Peter's and St. Paul's, and the Chaplain to the Forces have separate registers.

We have been requested to state that the 'Religious Tract Society,' established in Toronto are in daily expectation of an addition to their valuable stock of books and tracts to the extent of £100; and that, with a deeply-prized munificence, the Parent Society have bestowed upon this branch agrant of £20 sterling in tracts for gratuitous distribution in this Province. We have also learned with much satisfaction that it is in contemplation to establish in Toronto a branch of the 'Bristol Church of England Tract Society,' and that an order for tracts to the amount of £20 has already been ordered from that valuable institution. We are promised a catalogue for publication when they arrive.

Our readers we are sure will peruse with great satisfaction the following letter, which so cheeringly indicates the impression amongst pious and enlightened churchmen of the good which our journal is calculated to achieve. We trust that the valuable suggestions of our obliging correspondent will be acted upon; and we pray that this spirit of Christian zeal, directed by principles of sound Churchmanship, may gain additional strength and success in our community .--We feel that it is rapidly spreading.

# To the Editor of the Church.

REVEREND Sin, -- In remitting you my second annual subscription for 'The Church,' through the hands of our respected minister, the Rev. William Leeming, I beg, on behalf of my family and self, to offer our united and grateful acknowledgments for your praiseworthy and beneficent efforts in carrying on this most valuable periodical, which, I sincerely believe, has been the means of raising our noble and pious institution to an eminenco hitherto unknown in Upper Canada. The blessed work may well and justly be likened to the bright mirror of Truth, dispelling the dark errors of superstition and ignorance, shewing envy her real form and figure, and erecting the Church on the solid foundation of Christianity and piety in the hearts of true believers in the doctrine of our Saviour. We ardently pray that the blessing of health may attend you, permitting your brethren and friends to receive a continued extension of your labours. It is highly gratifying to find numbers pressing forward to aid and assist your exertions, by increasing the amount of their subscriptions, and enabling the poor and destitute to partake of this inestimable blessing. I beg to suggest an additional mode of circulation; it is one we are adopting, tardily I acknowledge, with some remorse, viz: binding four consecutive numbers together from the first, and circulating them among the labouring classes, to be kept so many days and then passed on. May we venture to hope that this small effort will produce a good effect in awakening those sentiments of venera-si tion for the Mother Church, which have lain too long dormant, and inducing numbers to keep the Sabbath-day holy, who now spend it in rioting, drunkenness and every species of profanity! To lay the work on the shelf after perusal, would appear like "hoarding old gold" in the coffers of the miser, it is valueless, useless and an encumbrance; let it circulate in its various channels, enriching as it passes by, and the result will be a great interest for our money.

The present situation of affairs, appears to the calm and dispassionate consideration of those deeply interested in the neace and stability of the Government of this Section of her Majesty's dominions, to be fraught with consequences of the very highest importance, not only to ourselves, but to the world in general; it is gratifying to think we can, with every prospect of success, hail the appearance of an auspicious morn, after a night of storm, danger and trouble, which but for the merciful interposition of that Divine Providence which never slumbers or sleeps, had totally destroyed every vestige of goodness in the land! The arrival of the Earl of Durham, a nobleman of the highest talents, and endued with such unlimited powers to reform abuses, arrange disputes of party, remove all reasonable causes of discontent, and improve the system of government, should fill us all with sentiments of the utmost loyalty to our gracious Queen, for the deep interest she takes in watching over and affording protection to her faithful and affectionate subjects in this distant hemisphere

those who had the honour of an interview, for the temporal improvement of the Provinces, are grand, mighty and wor- masters, I strongly recommend you to remain on those pro- three or fear, and three of them, Broghy, Chace and Morden, thy of one who sees an immense vista opening before him, perties on which you have been born, and where your parents took Montgomery, and finally escaped to Cape Vincent.displaying to his view the vast and hitherto hidden treasures, are buried. of commerce and agriculture, with the accompanying arts; But you must not mistake, in supposing that your present; having been heard of there. It appears that they had made and sciences, and all their tributary streams, enriching the houses, gardens, or provision grounds are your own property. Parker their treasurer, which accounts for his having so much land and making all prosperous and happy, without heeding the petty attempts of party to thwart or oppose his plans: have to pay rent for them in money or labour, according as By accounts from Cape Vincent we learn that a dinner wet, unless the people possess the inestimable blessing of spi- you and your employers may agree together. ritual instruction and moral education, I fear the rest will | Idle people who will not take employment, but go wanderprove an empty shadow. The latter,—an improved system ing about the country, will be taken up as vagrants and puof education,—is promised to its utmost extent; the former, nished in the same manner as they are in England. we sincerely pray, may not be withheld. His Lordship has asked information on every subject connected with the wants of the people; it should, therefore, be our duty to make this difficulties. most important subject, the spiritual destitution of Upper Canada known, without delay, and to remove this great, prin- who have paid such a large price for your liberty. cipal cause of all our woes! nay, it becomes the duty of every member of the Protestant Church in Upper Canada, to step the Queen's good subjects, by obeying the laws, as I am hapboldly forwards at this important crisis, and endeavour to py to say you always have done as apprentices; but that the convince his Excellency, that the Church, deprived of her prosperity of the Island will be increased by your willing lajust rights and dues, has hitherto been unable to perform her bours, greatly beyond what it ever was in slavery. Be honest duty, in instructing the ignorant, and turning sinners to the towards all men-be kind to your wives and children-spare on his bed, with his back against the opening, reading his ways of God! that if her means were adequate to the sup- your wives from heavy field work, as much as you canport of a resident working Clergy, independent of the "Vo. make them attend to their duties at home, in bringing up your luntary System," she might place pious Clergymen from the old Country in every Township, who, by the influence your children attend divine service and school. of example and precept in their friendly intercourse with their parishioners, and by their spiritual exhortations in the house happy and prosperous. of God, would shortly effect a most desirable change in the sentiments and conduct of the inhabitants generally, not only | Vega, this ninth day of July, in the first year of Her Majes to the Government, but to each other as Christian neighbours ty's reign Annoque Domini, 1838. and friends, together with a better observance of the duties of the Sabbath, at present most awfully neglected.

The frank and candid declaration of his Lordship, in his renly to the Address of the Clergy of Toronto, is an earnest that the subject of religion will be carefully attended to,-this clears the way of many difficulties.

I respectfully suggest that petitions for the above purpose, be prepared and forwarded to the various congregations for their approbation and signature, praying his Lordship to examine into the merits of our case, and recommend the favourable settlement of the claims of the Church of England to the Imperial Parliament.

I am, Reverend Rir,

Yours very respectfully, JOHN MEWBURN.

Danby House, Stamford, N. D., July 21, 1838.

To the Editor of the Church.

Toronto, 27th July, 1838.

Rov. Sir; -- Your paper of Saturday last (No. 5) so highly gratifies me, particularly the account given of Lydia Cher illness and happy exit from a God-dishonouring world to the mansions of eternal folicity, that I am induced to express it as my opinion that were the ministers of our Established Church universally to imitate the conduct manifested by him who, under God, led that young convert to the knowledge and peace of her Saviour, they would soon perceive its blessed effects in a wider spread of genuine Christianity, more attention to divine worship, a greater change in the lives and conduct of their hearers, and in peace and joy to their own souls.

Allow me, Sir, as a true lover of the church to express my anxiety at the want of church-accommodation for our neral, The Ladies Lambton and Vico Admiral Sir Charles Waite, Canadians, have been found guilty at Niagara for members, and to interpose a word of exhortation upon the Christian duty of providing it, especially for the numerous strangers who frequent our towns. Let none be driven from sent, the intention of reviewing the Guards not having been the portals of God's house by an assurance that "there is generally known. no room" for them within; but may they be as cordially welcomed there by their christian brethren as they are by the God and Saviour whom they meet to worship. Thus may many be won to profit by the "foolishness of preaching," and rejoice to be found within the "joyful sound" of the Gospel. Thus will the number of those who have "itching ears" be diminished, and they who were "tossed by every wind of doctrine" and had wandered after other sects from which, perchance through neglect, they have strayed. Let the shepherds of our Zion imitate him who left the ninety and nine sheep in the wilderness, to go in pursuit of the one wanderer from the fold. Let them, in the name of God, bestir themselves, be up and doing, and return to the old and apostolic plan of inquiring not only after the temporal but spiritual welfare of those whom Providence has committed to their care and instruction, and the God of Jacob will bless their labour of love.

If, Sir, the foregoing remarks should have any tendoncy to promote the object so much desired, their insertion in your useful and instructive paper will confer a benefit and a favour on your very humble servant,

A SUBSCRIBER.

# Summary of Civil Kntelligence.

# IMPORTANT PROCLAMATION.

Jamaica papers have been received at Boston to the 14th ultimo, containing the following prudent proclamation of Sir Lionel Smith to the negro population, preparatory to their general emancipation on the 1st of August.

JAMAICA, 85.

PROCLAMATION.

By his Excellency Sir Lionel Smith, Knight Commander of Grand Cross of the Royal Hanoverian Order, a Licutenant-Chief and Commander of the Forces in and over her Majesty's Island of Jamaica, and the other territories thereof the same,

PRÆDIAL APPRENTICES.

In a few days more you will all become FREE LABOUR-ERS-the Legislature of the island having relinquished the remaining two years of your apprenticeship.

The first of August next, is the happy day when you will become free-under the same laws as other freemen, whether white, black, or colored.

I, your Governor, give you joy of this great blessing. Remember that in freedom you will have to depend on your own exertions for your livelihood, and to maintain and to that they had to carry him. Just as they were starting they were wholly or partially destroyed, and, -more melancholy Young Esq. bring up your families. You will work for such wages as you can agree upon with your employers.

It is their interest to treat you fairly.

of the globe. The plans propounded by the noble Lord, to ! It is your interest to be civil, respectful, and industrious,

They belong to the proprietors of the estates, and you will money to offer for liberty to occape.

The Ministers of Religion have been kind friends to you

-listen to them-they will keep you out of troubles and the only institution to employed was an old spike picked up by Recollect what is expected of you by the people of England,

They not only expect that you will behave yourselves as

If you follow this advice, you will, under God's blessing, ba

Given under my hand and scal at arms, at St. Jago do la

By his Excellency's command,

C. H. Danling, Secretary.

LIONEL SMITH.

THE GREAT WESTERN,-By an arrival at Boston a lette from a passenger on board the Great Western has been received dated July 3d. The steamer on the day previous was in latitude 33 36, of longitude 44, 35. The writer says:-

"We have gone on at a good rate, and if the same good luck continues we shall arrive in 13 days or less. All has gone on very agreeably. We have had no gale; it blow a little fresh on Saturday night.—Evening Post.

This may be true—but we rather doubt it. What could the Great Western be doing so far south as latitude 33° 36. or 2° 30, farther south than Gibraltar ? This, we take it, is not exactly the course a steamer would take to make a quick passage to England .- Com. Adv.

#### LOWER CANADA.

ARRIVAL OF LORD DURHAM AT QUEBEC .- The Quebec Ga zette of the 27th ult. says, His Excellency the Governor in Chief arrived this forenoon, a little after bleven o'clock, is the steamer, John Bull, and landed about twelve. The heads of departments, with a guard of honour of the Grena. dier Guards, received him at the Queen's wharf, and the usual salute was fired from the Cape, - the ships of war, in port, manning their yards. His Excellency was loudly cheered by those who were in attendance to witness his

on the Plains of Abraham, by Major General Sir James Mc. as for as Lake St. Clair .- Toronto Patriot, August 7. Donnell, K.C.H., who was accompanied by General Patterson of the U. S. Army. His Excellency the Governor Ge. Mallory, Americans; and Samuel Chandler and Benjamin Paget, and most of the American visitors now in town were present. Very few of the inhabitants of the city were pre-

A flag staff has been placed on the cupola of the ci.divant House of Assembly, now the residence of the Governor Go. man, after some hesitation, raplied, "upon no particular neral. The British flag will now for the first time, wave over that edifice .- Quebec Mercury.

From a New York paper we learn that Mr. John Jacob Astor, the well known wealthy German citizen of New York, has made a donation of three hundred and fifty thousand dollars, with a lot of land, to the Corporation of New and parties, be recalled to the bosom of that communion York, for the establishment of a Public Library. The same stand him if they understand any thing.] gentleman lately made a donution of ten thousand dollars to the German Society of New York .- ib.

> A portion of the Fur Company's men arrived from the Yellow Stone at St. Louis on the 21st instant, with heavy cargoes of peltry. The small pex was still raging among had been nearly exterminated. The disease was rapidly pro. 25th inst." gressing westward. - Correspondence Montreal Herold.

About three o'clock in the afternoon of Saturday last Mr. William Matchitt, accompanied by his brother-in-law, Mr. Fisher, of New York, and young Mr. Gundlack, of this city. went to fish on the river in a small boat, when nearly at the first cottage on the opposite side of the St. Helen's Island, the boat struck against a rock which lay a few feet under the surface of the river; the shock caused Mr. Matchitt. who had been standing, to fall over board; he was seen from the island to remain on the rock for a few minutes, but before the others in the boat were able to give him any assistance, he sunk to rise no more. The deceased was a highly respectable young man, a native of Derbyshire, England .-Montreal Herald.

# UPPER CANADA.

From the U. C. Herald.

the Most Bonourable Military Order of the Bath, Knight that four had been retsken besides John G. Parker. The four was a mistake, though so reported at the time. L. Watson their feelings of gratitude for this the most precious boon that Fortieth Regiment of Foot, Captain General, Governor-in- surrender himselfnear Gananoque. He has made some state- train a subscription is getting up among the coloured popuments by which it appears that one or two workmen employed listion, for a piece of plate to be presented to Dr. Rolph of in the Engineer department had furnished the prisoners with Ancaster for his exertions in the cause of emancipation.—Ib. upon depending in America, Vice Chancellor and Admiral their means of escape. The men have not yet been taken. They began to break through the wall on Friday merning. and effected a passage through that night. They kept their on Thursday last before R. D. Chatterton, Coroner, on the beds piled against the place when shout to be visited, and as body of a fine little boy about five years old, named Henry the beds had been piled there all along they awaked no suspicion. The trap door bailled their efforts to raise it until Bunday afternoon, and when they descended the covered way hor, having fallen through a hole in the wharf, while fishing into one of the gun rooms, they forced out some stones from it is supposed.-Verdict accordingly. a loop hole, and thus widened the opening large enough to! pass through. Montgomery feli as he was climbing the wall of the dirch by their frail ladder, and was so much injured morning of the 1st instant, whereby upwards of 50 houses Miller, additional sub.: Bev. A. Palmer, with enc.: Brooks heard the sentry cry " all's well." The sound startled them, still, --three lives are said to have been lost. The block himself, and was not seen by them afterwards. They card Porry, and West Streets.

tied Montgomery three miles, when he begged them to leave Where you can agree and continue happy with your old him. This they refuse I to do, but separated into squads of The others have also reached the States, twelve altogether

> and a public procession were got up there for the escaped their usual low prices. They have also a large Stock of "patriots," at which eight of them figured. Other three CHAMPION'S WARRANTED CAST STEEL AXES. were at Watertown, where may have been joined by the rest. They dany having had any plan or crow-har furnished him in the yard when out. The door-way was walled up in winter, so that the mortar was soft and friable. They say that they were ten days before they could all agree to make the attempt after the spike was found, and then one held out until threatened with death. They watched him when any one came in, and drove him out first.

While they were making the opening, as they knew the hours when they would be visited, Montgomery was placed bible, in order to avert suspicion. And when they were at work, he was placed before the loop holes in order to prevent children, and in taking care of your stock-above all make any one from observing what was passing.

> A NOBLE THANK-OFFERING. -- Mr. E. Turner, brower of this city, has presented £100 to the Toronto Conoral Hos. pital. A few years ago, Mr. T's property was destroyed by fire. The inhabitants subscribed £75 for his relief, and the Bank of Upper Canada granted him accommodation to the amount of £300 for eighteen months without interest. Mr. munificent donation of £100 to the Hospital.—Christian (Inardian

> Post Office Dreakfilling. -- Mr. Stayner, the Daputy Post Master General at Quobec, has addressed a letter to the Montreal Courier, from which it appears that Mr. S. has done all in his power to make arrangements for a daily mai by steam between Niagara, Toronto, Kingston, &c., but has failed in consequence of the steamboats being so frequently taken out of their line for Government purposes .-Christian Guardian.

> Arthur intends visiting the eastern part of the Province in the course of next week.

Kingston, and after inspecting the Garrison at that place, at the intermediate towns, and inspecting the splendid works lich, but as a sacred charge, to be protected and cherished. now in progress at the Long Sault for the improvement of the navigation.

From Kingston, His Excellency's route will be through the rich old settlements in the Bay of Quinte, and the front Townships of the District of Newcastle as far as Cobourg, where he will turn off to visit the rising town of Poterboro'. From Osler's Church and Dissent. Soon after the completion of this tour, it is understood to REVIEW.—The Brigade of Guards was reviewed yesterday be His Excellency's intention to proceed to the Westward

> Lynus Wilson Miller, William Raynolds, and Norman their share in the late outrage on that frontier,-Roynolds and Mallory pleaded guilty-and the whole were recommended by the several juries who tried them, to mercy;though in answer to a question from the Judge, upon what grounds they so recommended the case of Waite, the foregrounds!" The merciful conduct of these trials by the hon. ra. Reporter :---

[No prisoner can possibly suffer injustice at the hands of such a prosecutor as Mr. Draper; for he makes not the slightest attempt to mislend or bewilder a Jury. They must under-

A Postscript in the Niagara Reporter, dated Saturday last

"To day the convicted prisoners were sentenced as follows -4 Americans for felony to be executed at the gaol, and 12 British subjects to be drawn on hurdles to the pince of executhe Western Indians. The Assinoboins and Black Feet tion, there hanged and their bodies given for dissection on the

> , Col. Dodge, of " Patriot" notoricty, is said to have died in gaol at Quebec, during the last week .- Star.

Yesterday the colored people of Toronto celebrated the finel emancipation of their race in the British Dominions, by atlending Divine Service in St. James' Church; upon this occasion the Ven the Archdencon delivered a Bermon to them highly appropriate to the occasion-after which a public dinner was given. We trust that education may be promoted and that species of knowledge extensively diffused among nutes after 3 o'clock, Samuel Edwin Taylor, Esq., late mertine W. I. Islands, which will tend to their own improvement, chant of Toronto, and Alderman for St. David's Ward. and fit them to become the instruments for accomplishing the universal freedom of their brethren .- Niagara Reporter,

A similar celebration was held on the same day at St. Catharines, by the coloured people of this district. We have not heard the particulars; but the moral dignity of the occasion could not fail to throw a halo of sucredness around the In noticing the escape of the prisoners last week, we said festivities of a people, however humbic be their lot, who had

> DEATH BY DROWNING :-- An Inquest was held in this Town Blackwood, son of Mr. James Blackwood, plasterer, who was accidentally drowned the previous evening at the Har-

Advertisement.

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TORONTO,

## Importers of Hardware, &c. &c.

TAAVE on hand a general and well assorted Stock of Shelf Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at

made at the Factory originally built by the late Harvey Shepard, and afterwards occupied by John Armstrong. As them, saying the plan was drawn by Morden himself, and Shepard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only nocessary 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 Josoph 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.

### Miscellancous.

THE CONSERVATIVE.

The true Conservative is one, who, faithful to God and his country, sooks to do his duty in that state of life to which it has pleased God to call him. Regarding the institutions sense of the assistance offered him in his misfortunes by the party, but for the protection and benefit of all, he exults in the blessings they have secured from his native land, and guards them as a sacred trust for posterity. Anxious to remove any blot which may disfigure them, and to promote whatever may render them more effective for the public good, he requires proof that the proposed change is desirable, practicable and safe. He condemns experimental legis. lation, which risks substantial blossings for shadows. Ho refuses to exchange practical systems for untried theories. He will not purchase real advantages at the cost of injustice; Conscience as well as judgement teaches him, that We have just learned that His Excellency Sir George however duty and interest may soom to clash, yet, whether in private, or public, or national concorns, integrity is the true and only path to safety, honor and success. He knows His Excellency will leave this city on Monday next for his rights as a member of a free state, and firmly maintains thom. Ho knows his duty as a subject, and performs it will proceed down the Rideau Canal and Ottawn River to cheerfully. He regards the poor and the helpless, not as a the Canal at Hawkosbury. From thence His Excellency hurden upon the land, who have searcely a right to live, ox. will return by the River St. Lawrence to Kingston, stopping copt as they minister to the pride and convenience of the He has no iden of politics apart from morals; of morals not founded upon rollgion; of rollgion not derived from ro velation; Conservative principles, in short, comprehend every duty to our neighbour, our country and our King, all with reference to God as our supreme Ruler and Judgo.

# CURE FOR INTEMPERANCE AND SMOKING .—INDIAN CUTENKES.

A friend of ours, who has had extensive dealings with the Indians of Mississippi, relates the following characteristic anecdote, which he says is undoubtedly the truth. A chief by the name of Glover, in some gush of passion, happened to slay another Indian. The invariable penalty for killing among those primitive beings is death, and that punishment is, by their custom to be inflicted by the nearest friends of the deceased. These had mot together with the prisoner in their charge to execute the last sentence on poor Glover. He asked one favour of the judges before he died, and, as generous enemics, he hoped they would grant it as it was the last he would over ask of them; it was that he might be permitted to take one glass more of liquor, and smoke one more pipe of tobacco. So small a request was readily granted; they promised to postpone the execution until he drank and emoked again. Having got them sufficiently committed to this preposition, he gave them to understand that he never intended to do either. Such is the sacredness of an Indian promise, that subterfuge has thus saved Glo. ver's life, and this occurrence took place ten years ago.

# BIRTH.

At the Parsonage, Melbourne, Eastern Townships, on the 27th ult. Mrs. (Rev.) C. B. Fleming, of a son. MARRIED.

In Niegara on the Slat ult., by the Rev. Thomas Creen Charles Clark, Esq. of Cobourg, late Capt. in the First Prontier Light Infantry, to Ann, eldest daughter of J. B. Matthews, Esq., M. D., late of Devonshire, England. DIED.

On the 21st July, at Davenport, near Toronto, after a short illness, Thomas Wells Esq., aged 38, nephew of Lieut. Col.

the Han. Joseph Wolls.

At the Parsonage, Melbourne, on the 27th ult. aged 28, Elizabeth P. daughter of Thomas Ward, Esq. of Port Hope, U.C. and consort of the Rev. C. B. Floming, sincerely regretted by all who had the pleasure of her acquaintance.

At St. John's, L. C. on the 21st ultime, Mr. John Gray, of H. M. Customs, in the 51st year of his age. The life of this meek and lowly man strikingly exemplified the Child of God; in every christian duty he was exemplary, striving in all things to approve himself unto God, as a true disciple of his blessed Son. His religious views were distinguished by humility and self-distrust, and while he was cornestly engaged in met round the altar of British liberty to give expression to working out his salvation, he looked away from himself to the Redeemer with a child-like confidence. He died as he had General in her Majesty's Land Forces, and Colonel of the has been captured since then. He was driven by hunger to was ever conferred on their too long degraded race. We lived—in peace. "It is pleasant to die," were among the less Fortieth Regiment of Foot, Captain General, Governor-in-surrender himself near Gananooue. He has made some states liver a subscription is catting up anything in catting up anything up anyth knew him, and yet remain, "he followers of him, even as he also was of Christ."- Communicated.

LETTERS received during the week, ending Friday, Au-

Rev. J. Cochrane, add. sub. : A. Davidson Esq., (two percels of No. 5, directed to Ningara, were sent, -one in mistake for Napanee, which was returned,—the other, we hope, has since been also recovered) : H. Rowsell Esq. :---Hon. John Macaulay: Rev. S. S. Wood, rem.: M. F. Whitehead Esq.: Rov. B. Lindsay, add. subs.: Rov. R. Another disastrous fire occurred in New York on the Flood: Rev. F. G. Elliett, rem.: Rev. J. G. Geddes: Rev. J.

The Editor of 'The Church' being absent from home and J. G. Parker, thinking they were discovered, ran off by consumed was that bounded by Hammond, Washington, this work, any of the above requiring to be specially replied to must await his return.

fectly."

them as he did?"

### Youth's Department.

## SCRIPTURE QUESTIONS.

XXXIV. MISCELLANKOUS QUESTIONS IN B.—continued. 281. Where was Bethabara? how was John the Baptist employed while there? and what remarkable conversation did he there hold with the Jewish Priests and Levites?-(John.)

282. Can you tell the name of a celebrated Scriptural character who was buried over against Beth. Peor .- (Deut.) | strength. 283. Who was Bezaleel? and to whom was he indebted for his extraordinary skill in workmanship?—(Exodus.)

284. When the tribes of Judah and Simeon went up against the remaining Canaanites, and slow 10,000 in Bezek, who was its king at that time? and what punishment was inflicted on him?-(Judges.)

285. Who was the son of Bichri? what was his genera Samuel.)

286. In what city did this man, when closely pursued by Joab and his men, take refuge? and under what circumstances did he meet with his death ?-(2 Samuel.)

287. Who was Bidkar? and on what occasion is he introduced?—(2 Kings.)

> CHURCH CALENDAR. Aug. 12 .- Ninth Sunday after Trinity. 19 .- Tenth 24 .- St. Bartbolomew's Day. 26 .- Eleventh Sunday after Trinity.

## THE MARTYR'S FIELD, AT CANTERBURY.

It was on a calm evening in May that I took my first walk about the old city of Canterbury. We had climbed the singular and steep mound called the Dane John, and were looking with interest on a scene very new to us. The wide hop-grounds, the lath-and-plaster farm-houses, the beautifully cultivated and fertile-but, to our minds, used to our own rugged hills and banks, not picturesque-country, reminded us on every side that we were far from home.

But there was no absence of the picturesque in our close neighbourhood: here were the old city walls and its beautiful towers; and here, at every step, was some name that awoko ancient associations-some place connected in our minds with the most interesting passages in the history of our country.

. We were travellers, and in the few last hours had seen the memorable places of which we had heard all our lives and of which our children's children will be taught to tell For the first time, on the evening before, I had seen the sun light up the purple towers of Windsor, dear to many an English heart as the favourite abode of her good kingthe place of his long seclusion, and of his last rest. I will own that, as I saw the flag stream out against the setting sun to indicate to the surrounding country that the king was himself there, I felt the tears in my eyes as the Church's prayer rose to my lips, "O Lord, save the king!" "Send peace in our time, O Lord; for there is none that fighteth for us, but only thou, O God !" Early in the morning I had had one glance at the old tower, "by many a dark and midnight murder fed," and stood on the very spot where the soyou noble bishops had landed on their way to their prison, whilst the crowding spectators, and the very soldiers who guarded thom, kneeled to ask their blessing. In the course of that busy day, too, I had soon the beautiful hospital at Greenwich—that monument of a fallen woman's humanity -built by Charles II., at the solicitation of his favourite, Eleanor Gwynn, at which one looks with the more interest. because Bishop Burnet tells us that she died, according to

his bolief, a humble penitent. I had passed Tilbury Fort also, and had again fancied that I saw the roudy troops of soldiers, and listened with them, and shouled with them, in answer to the noble declaration of their Protestant queen, "I am come amongst you all, not as for my recreation and sport, but as being resolved in the midst and heat of the battle, to live and die amongst you; I have but the body of a weak and feeble woman, but I have the heart of a king, and a king of England to -and can lay down for my God, and for my kingdom, and for my people, my honour and my blood, even in the dust." All these places of deep interest, in so few hours, I had seen; yet the remembrance of all vanished as one narrow boundary at the south west side of the city was pointed out to me -"Do you soo that singularly shaped field, here beneath us, with low hawthorn hedges? There are a few sheep lying round the shallow pond in the bottom of it. That is the Martyrs' Field-tradition calls it so-and there is every haps fair and admired, perhaps educated, certainly with reason to believe that the murtyrs, who scaled their profes- all the energy of youth, -- and oh! with how much sion of faith with their blood in Canterbury, were really fortitude, with how much courage, that heroes, burned in that very spot. This steep mound would afford and the mighty men of this world, could never have convenient room for the spectators of the awful tragedy; shown! Alice made no complaint—she felt herself a sinand that strange hollow-it is dry in the summer-was certainly a work of art, and made-or, if not made, usedfor the very executions." And so I was come to the end of my pilgrimage, and to a place of much note; for, during the Marian persecution, more suffered in Kent, I believe, for their religion than in any other county in England; and of those the large proportion in Canterbury. And the very requested to see her godfathers and godinothers. No wonlast martyr-fires that soured England, and that within six days of its deliverance, blazed on this very memorable spot. Memorable! yet how little it is remembered. It is called the Martyre' Field; yet the shepherd thinks nothing probably of the meaning of the words as he passes to and fro with his few sheep. The children play here, and in the dry summor run racce up and down this hollow; and the grown boys try strengths in leaping across it, and little care that once it streamed with blood instead of water-the blood of those of whom "the world was not worthy;" and so the little ones can reach the fair maythorn-boughs from the od that they had not. "Then," said she, "I die a Chrishedge, and find daisies and dandelions enough for their tian woman; bear witness of me." And have we dared to chain-few care to teach them how every flower and herb there was withered once with hotter fire than the midsummer sun's heat that flashed and sparkled here as it bore the living sacrifice up to God. Ought these things to be so forgotten? Are we, then, so degenerate, se unworthy of our forefathers, that a senator has dared to speak of martyrs' re. cords as "old almanac stories?" "They are old almanac stories." it was well answered: "but they are red-letter stories—they are written in blood." Come, then, let me do my part; let me express my feelings of gratitude to God for the grace bestowed on these blessed servants of his; and let me own the veneration with which I trod this ground. It may be that even I may awaken some like feeling; it may be, that one who has as yet thought but little of the mighty and days likewise to his glory."—Poer Churchman's Quardebt due to our blessed martyrs, may in these latter days terly Magazine. thank God, and take courage to follow their good example, at least in sincerity of intention. It may be that some young . The Virgin Mary.

person (for there were those who had the fair prospect, of INSTANCES OF DILIGENCE IN READING. THE fee from the face of him who shall be seated upon the throne. long and prosperous life before them-I speak from the authority of living witnesses-who here gave themselves unblemished offerings to God) may feel their energy, and their activity, and their warmth of heart, all worthy to be consecrated to the Almighty Giver. It may be that some delicate woman-for I can tell of the weak and fragile lifting them. selves up in the hour of trial to show how strength is made perfect in weakness-may learn from my record to look in to their own names. The BEREANS were commended for faith to Him who, to them that have no might, increaseth

"In the begining," Fox tells us, "of the persecution, there were lying in the castle,"-there, yonder, within those very walls,.... " fifteen godly and innocent martyrs, of whom not one escaped with their lives;" and this is the remark. able observation he makes, "Though certain swerved a little in the number of sacraments-some more, and some lessyet in the principal matter, the doctrine of salvation for character? and against whom did he take up arms?—(2 faith to stay upon, and in disagreeing from the dreaming determinations of the popish church, they most agreed." O wise should we be, if in the principal matter, the doctrine of salvation for faith to stay upon, once again we could all day.

I was much struck with the variety of character which I met with in the account of those martyrs concerning whom I had opportunity to consult Fox's history; and it is truly beautiful to observe how the religion of the Gospel supplies every want; how it gives strength to the weak, calmness to the irritable, nay, supplies even natural deficiencies. Concerning one of the martyrs, Fox remarks, "This good woman was somewhat thick of hearing, but yet quick of understanding in the Lord's matters; his name therefore be praised." Of another, the account is very touching from its extreme simplicity. Perhaps it particularly affected my mind, because I knew more than one for whom the character might pass; yet it is not such a character perhaps that "shall give strength and power unto his people"-yes, even to his feeble handmaidens : blessed be God. "She was a simple woman to see," says the old martyrologist, "as any might behold: she had a lively cheerful countenance: most patient in her words and answers; sober in apparel, meat and drink, and would never be idle; a great comfort to as many as would talk to her; good to the poor; and, in her trouble, money, she suid, she would take none; 'for,' she said; 'I am going to a city where money bears no praising; from this very spot, I thought again, as I looked round the narrow boundary, that the last English martyrs ascended to God: here that the bold Corneford, with almost the feeling, and all the firmness of a prophet, denounced the wrath that was proparing for a persocuting and apostate Church, My fancy pictured his manly countenance, and his lofty boar ing, as he stood there, just in view of the thousands who thronged this steep hill-side; and I felt how many a heart amidst that multitude (for it was not only enemies who came together on such occasions, but many a true and faithful, though perhaps secret, friend, was there whispering, " Be strong in the Lord," to the sufferers, and encouraging them in their last extremity by word and sign)-I felt how many a heart bounded almost to bursting at his words, as he hurl ed back the impious soutence of excommunication pronouns cod against him and his blossed companions, and ended with a prayor, "That, by thy just judgments, O most mighty God, against thine adversaries, thy true religion may be known, to thy great glory and our comfort, and to the edito many a heart with an awful feeling that the prophecy was fulfilled, when the unhappy queen died within six days after; and with her as the historian observes, the tyranny of all riod feeling of grief and triumph must have sgitated that son's mind, who, having been the means of bringing an aged parent to the confession of the truth as it is in Jesus, saw hor "take hold of the Gospel, and grow more and more in zeal and love thereof, and so continue unto her martyrdom." last band of the noble army of English martyrs-young, per. ner. It was not for her to denounce the coming vengounce of God upon others. Alice humbly looked to others for instruction, and questioned whether she was right herself. Yet, being come to that deadly extremity, strength sufficient for her need was given-strength was, once again made perfect in weakness. As she stood at the stake, she der they trembled and hesitated to come: they must have thought on the hour of joy when they bore the fair infant, in her white robes, to the font. Yet if it was fear that made them shudder to own their holy relationship to the condemned one, surely their child's courage must have shamed them, when they at last yielded to the repeated summons. She asked them what they had promised for her in her bap. tism; and, repeating the commandments, asked if she was bound to do-and the creed, if they had engaged on her be. half that she should believe-more than this. They answer. trifle with these hely memorials? Precious in the sight of the Lord is the death of his saints. Let us no longer allow ourselves to believe that it is a little matter to slight the mercy of God in the establishment of a pure Church in our country. We have been cold-hearted long enough. A time may come, sooner than we expect, when we shall look with more of fellow-feeling on these bitter troubles. In the mean time. I will end my chapter with Fox's somewhat quaint,

gether with a large commentary, fourteen times. The venerable BEDE is said to have been a great reader of the Bible, and that with such affection, he often wept over it. BONAVENTURE Wrote out the Scriptures twice, and learned most of them by heart. Zuinglius wrote out St. Paul's epistles and committed them to memory.

SCRIPTURES.

Which not the confiagration shall destroy."- Young

JOSEPHUS testifies of his countrymen, that if asked con-

cerning the laws of Moses, they could answer as readily as

searching the Scriptures. TIMOTHY knew the Scriptures from

a child. Acquilla and Priscilla were so well acquainted

with them, that they were able to instruct the eloquent Apol-

los, and "expounded unto him the way of God more per-

ERASMUS, speaking of JEROME, says, "Who ever learned

by heart the whole Scriptures, or imbibed and meditated upon

TERTULLIAN, after his conversion, was engaged night and

The Emperor Theodosius wrote out the whole New Tes-

day in reading the Scriptures, and got most of them by heart.

tament, with his cwn hand, and read some part of it every

THEODOSIUS II. dedicated a great part of the night to the

study of the Scriptures. George, prince of Transylvania,

ALPHONSO, king of Arragon, read the Scriptures over, to

read over the Bible twenty-seven times.

"Read and revere the sacred page; a page Which not the whole creation could produce,

CROMWELL, Earl of Essex, in his journey to and from Rome, learned all the New Testament by heart. Bishop RID-LEY thus attests his own practice, and the happy fruit of it: "the walls and trees would bear witness that there I learned fancy would grace with the energy of a martyr; but He by heart almost all the epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof I trust I shall carry with me to heaven."

> DR. Gouge used to read fifteen chapters of the Scriptures every day, five in the morning, five after dinner, and five before he went to bed. Mr. JEREMIAH WHITTAKER usually read all the epistles in the Greek Testament twice every fortaight.

Joshua Barnes is said to have read a pocket Bible he usually carried about with him, a hundred and twenty times whiles I am here the Lord provideth for me." And it was over. Mn. Rogen Corron read the Bible through twelve times in a year. The celebrated Witsius was able to recite almost any passage in Scripture in its proper language, together with its context, and the criticisms of the best com-

> The learned FATRER PAUL read over the Greek Testamen with so much exactness, that having accustomed himself to mark every word after he had fully weighed the import of it he, by often going over it, and observing what he had passed by at a former reading, grew up to such a ripeness, that every word in the New Testament was marked.

> SIR HENRY WOTLEN, after his customary public devotions used to retire to his study, and there spend some hours in reading the Bible.

The excellent Sir John Harton, in like manner, amid hi other vocations, made the book of God so much his study, that it lay before him night and day. JAMES BONNELL, Esq. made the Holy Scriptures his constant and daily study; he read them, he meditated upon them, he prayed over them .-M. De KENTY, a French nobleman, used to read daily three fying of all our nation." And did not the words come back chapters in his Bible, with his head uncovered and on his bended knees.

LADY FRANCIS HOBART rend the Psalms over twelve times every year, the New Testament thrice, and the other parts English papists? But there stood one in this field, on that of the Old Testament once. Susannan, Countess of Sufsume day, very different indeed from the undaunted Corne. folk, for the last seven years of her life, read the whole Biford, though in faith, and hope, and patience, the same .- ble over twice annually. The celebrated JOHN LOCKE, for Thore was a weak, aged woman, who had learned from her fourteen or fifteen years, applied himself closely to the study own son the saving doctrines of the Gospel, and that it is of the Scriptures, and employed the last period of his life in idolatry to creep to the cross, St. John saying. "Beware of scarcely any thing else. He was never weary of admiring images;" and to confess that "we should not pray to our the grand views of that sacred book, and the just relation of ladyo, nor to the other saints, for they be not omnipotent," all its parts. He every day made discoveries in it, which What but the power of divine grace could have supported so gave him fresh cause of admiration. And so earnest was he weak and failing a frame to such extremity ! and what va. for the comfort of his friends, and the diffusion of sacred knowledge amongst them, that even the day before he died he particularly exhorted all about him to read the Holy Scrip tures. His well known recommendation to a person who asked him which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian And yet there was one more that I must name among that religion, in the full and just extent of it, he replied: "Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath God for its author, salvation for its end, and truth, without any mixture of error, for its matter!"

> The REV. WILLIAM ROMAINE studied nothing but the Bible for the fast thirty or forty years of his life. A poor prisoner being confined in a dark dungeon, was never indulged with a light except a short time when his food was brought to him : he used to take his Bible and read a chapter, saying he could find his mouth in the dark, when he could not read. HENRY WILLIS, farmer, aged eighty one, devoted almost every hour that could be spared from his labour, during the course of so long a life, to the devout and serious perusal of the Holy Scriptures. He had read with the most minute attention, all the books of the Old and New Testaments, eight times over, and had proceeded as far as the book of Job in his ninth reading, when his meditations were terminated by

> It has been the regret of several eminent men at the close of life, that they have not studied the Scriptures with greater assiduity. Salmaisus, who was one of the most consummate scholars of his time, saw cause to complain bitterly against himself. "Oh," said he "I have lost a world of time! time the most precious thing in the world! Had I but one year more, it should be spent in perusing David's Psalms, and Paul's epistles. Oh, Sirs," said he to those about him, "mind the world less, and God more."- New York Churchman.

# The Garner.

FUTURE PUNISHMENT.

Perhaps the distance at which imagination sets the prospect of future punishment, may have a more general influbut boautiful remark and prayer. Speaking of another ence in diminishing the effect of God's merciful warnings, company of the English martyrs, he says: "Thus ended than any sceptical doubt about the intensity or duration of the all these glorious souls, that day, their happy lives unto the sufferings of the wicked. The Spirit of God means to awa-Lord, whose ages all did grow to the sum of 406 years, or ken us from this delusion when he tells us, by the apostles thereabouts. The Lord grant we may well spend our years and hely men of old, "that the coming of the Lord draweth nigh." He means by these declarations to remind every man, that his particular doom is near: for whatever may be the season appointed in the secret councils of God, for "that great and terrible day, when the beavens and the earth shall

and their place shall be no more found,"-whatever may be the destined time of this public catastrophe, the end of the world, with respect to every individual, takes place at the conclusion of his own life. In the grave there will be no repentance: no virtues can be acquired-no evil characters thrown off. With that character, whether of virtue or of vice. with which a man leaves the world, with that he must anpear before the judgment seat of Christ. In that moment, therefore, in which his present life ends, every man's future condition becomes irreversibly determined .- Bishop Horsley.

#### RNOWLEDGE AND WISDOM.

Knowledge is a brave thing. I am a plain, ignorant, untaught man, and know my ignorance. But it is a brave thing when we lood around us in this wonderful world to understand something of what we see: to know something of the earth on which we move, the air which we breathe. and the elements whereof we are made: to comprehend the motions of the moon and stars, and measure the distances between them, and compute times and seasons; to observe the laws which sustain the universe by keeping all things in their courses: to search into the mysteries of nature, and discover the hidden virtue of plants and stones, and read the signs and tokens which are shown us, and make out the meaning of hidden things, and apply all this to the benefit of our fellow-creatures.

Wisdom and knowledge make the difference between man and man, and that between man and beast is hardly greater.

These things do not always go tegether. There may be wisdom without knowledge, and there may be knowledge without wisdom. A man without knowledge, if he walk humbly with his God, and live in charity with his neigh. bours, may be wise unto salvation. A man without wisdom may not find his knowledge avail him quite so well. But it is he who pessesses both that is the true philosopher. The more he knows, the more he is desirous of knowing; and yet the further he advances in knowledge the better he understands how little he can attain, and the more deeply he feels that God alone can satisfy the infinite desires of an im. mortal soul. To understand this is the height and perfec. tion of Philosophy .- The Doctor (Southey.)

#### CHRISTIAN INPLUENCE.

Do not say your influence is confined to a narrow sphere? You little taper is not a sun; yet observe how bright it shines, how far it spreads its rays in the dark night! Hide not then your light, whatever it be, under a bushel; nor keep your talent, because it is a single one, wrapped up in a napkin. Of this I can assure you, that if you adorn the Gospel by a holy conversation, you will give light to some that sit in darkness, and prove a blessing to your relations, friends, and neighbours. You will preach to the eyes what wo preach to the ears. You will be living epistles, known and read of all men. And can you hesitate to plead His cause before men, who is ever pleading yours before his Fa. ther in heaven? Can you continue silent when you see so many profaning his day, slighting his word, forsaking his house, and blaspheming that holy name whereby you are called? Can you remain at ease, when numbers round you are blindly straying in the paths of the destroyer, and ap. proaching that precipice from which, if they fall, they fall to rise no more ?-Rev. E. Ward,

God liath promised pardon to him that repenteth; but he hath not promised repentance to him that sinneth .-- Anselm.

To bring miscry on those who have not deserved it, is part of the aggregated guilt of rebellion .- S. Johnson.

All vices wax old by age: covetoueness alone groweth young .- S. Augustin.

# The Church

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

# TERMS.

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

No subscription received for less than six months; nor the paper discontinued to any subscriber until arrearages are paid, unless at the option of the Publisher.

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(R. D. CHATTERTON, PRINTER.)